Untrained mind brings sufferings & disturbances, & a trained mind brings happiness & peace. Therefore the Buddha's Teachings were the highest educations which man never encountered before. It can protect human race from all dangers & disasters. It's universal, practical & workable in our daily life. Our destinations & directions are in our mind. Which way we want to go? The way to Heaven or Hell, all are in our mind.

There was an interesting discourse by the Buddha, "Sedaka Sutta", in Samyutta Nikāya. It was about protection. Once in the past an acrobat set up his bamboo pole & addressed his apprentice, to climb the bamboo pole & stood on his shoulder. And told the disciple to protect him & he would protect him also. When this was said the disciple replied that this was not the way to protect each other. The teacher should protect himself. And also the disciple should protect himself. In this way each self-guarded & self-protected they would display their skills, & got down safely from the bamboo pole. The Buddha taught the monks in this way. One would protect oneself; should the foundations of mindfulness -satipatthāna be practised. One would protect others should satipatthāna be practised. By protecting oneself one protects others. And to protect others & protect oneself. And then the Buddha continued to say how to protect oneself & protect others. And to protect others & protect oneself. The way of protecting oneself & protects others is persuing, developing & cultivating the 4 satipatthāna. The way of protecting others & protecting oneself is c patience, harmlessness, good will & sympathy. Therefore if everyone wants to be free from dangers, misfortunes, illnesses, etc., one has to protect oneself first. If each person protects for oneself & protecting others are already finished.

For the 45 years of his teaching, the Buddha taught a lot for the welfare of human beings in many different ways on mundane to supramundane levels. With the knowledge of the Buddha's Teachings we know how to think, speak & act accordingly to protect oneself & protecting others & nature. If we behave wrongly, improperly & foolishly will have the detrimental consequences to ourselves, societies, nature & enviroments. Now some of these things are already happening around the world. Nowadays the world urgently need right & wise educations, instead of wrong & unwise educations. Do human beings need survival or indulgence?

In Theravadin Buddhist countries, Burma, Thailand, etc. lay people invite the monks for parilta chantings, & at the same time making paritta water. (also translate as holy water). Some monks c the chantings made the water in cups & pots to rise up c bubbles, even overflowed. These kinds of monks are very rare indeed, & not many of them.

Recently one of Them in Burmas was Sayadaw U Uttamasara (1909 - ?). He was well known for his love & compassion, even may be one of the first or few Buddhist monks spread the Teachings of the Buddha to hill tribe people. In his talk on the "Power of Parittas", he mentioned that, to become effective it must be the parittas of the Buddha. These kinds of paritta water had the protective & healing power. Some ~~asked~~ asked Sayadaw was why the parittas had These power. Because the parittas were about the attributes of the Triple Gems, Buddha, Dhamma & Ariya Sangha, The assertion of truth (sacca) & loving kindness (metta) made by the Buddha & the Bodhisatta of in some of his past lives. Also some asked if anyone recited Them would show the power clearly. Not everyone recitted the parittas showed its power clearly or evidently. Some had ~~the~~ is & some did not. What make Them differently? His answered was Their volitions, metta karuna, sila, samadhi & paññā had differences.

The one listens to the paritta chanting should has 3 factors.

1. Not committing the 5 heavy kamrlas (Patricide, matricide, killing the arahat, shedding the blood of the Buddha, splitting the Sangha)
2. Believe in the law of kamma (i.e, has right view)
3. Must has faith in the power of the parittas which were the Buddha's words

The reciter of the parittas should has 3 factors.

1. Has studied & learnt the parittas rightly or correctly in Their meanings & grammars.
2. Recite fully of Them
3. Has the volition of good-will (metta) for the listerners.

Here I want to present 2 incidents on the effective of the parittas. One had happened in Burma & connected to Ven. Ledi Sayadaw & the other in Thailand to a forest monk. In 1906 Ven. Ledi Sayadaw spent his 40th vassa (rain retreat) in the vicinity of Prome City. The same year in August during the raining season Henzada area was without rain & liked a drought. This was a ~~delta~~ delta area in lower Burma & usually had a lot of rain. Therefore the farmers in that area had difficulties. They sent application letters to the goverment offices for not be able to ~~give~~ pay the taxes. The High Commissioner of Irrawadian Division, Mr. Maxwell was inspecting this area & came to Henzada City. He had been seen the situations There. Therefore he summoned all the goverment officers & respected people of that area. And then ordered them to invite Ven. Ledi Sayadaw for a Dhamma ceremony to solve the problem. Some didn't belive that Ven. Sayadaw could solve this problem. Anyhow to follow the oreder some officers & a few respectable man went to Prome for the invitation. People in Henzada grandly prepared for the Dhamma Ceremony. After arriving there They invited Sayadaw. It was the rain retreat period for the monks.

Therefore he told them that it was better for him after the rain retreat (The Buddhist monks rain retreats are usually between July & October). But they explained to him the importance of raining. Because for another week if the fields did not get water & many plants would damage & encounter c̄ famine. It was already many fishes, shrimps & other animals had died. Therefore Sayadaw accepted their invitation immediately. They arranged the Irrawaddy postal steam ship for the next day journey. And then Sayadaw told his disciple U Pannita as follow. "Now I have the chance to show the Henzada people about the power of water duties which I had done for over 20 yrs before. Including offering water to the Shwe-zi-gon Ceti & to the monks for drinking, washing & bathing. The result of water dana (offerings) is at the time of water shortage or no water & c̄ the wishes for water will get it." (Shew-zi-gon Pagoda is a well known ceti in Monywa, upper Burma. Sayadaw not only did the water duties every day to the Ceti & his own monastery but also to the other monasteries near the vicinity) Starting from that night Sayadaw remembered & contemplated his water duties. And using the rosary beads to count the paritta chant of the Bodhisatta King Fish or Rain Paritta. (Not mentioned how many time he was reciting c̄ the help of rosary beads counting. It must be many times. Sayadaw was well known for his great vitiya.) And spread special metta to the rain god & sky god. When the steam ship came near to the Henzada City port & the whole sky suddenly changed & covered c̄ rain cloud & rained heavily c̄ thunders. It rained heavily for 1½ hrs that the steam ship couldn't enter the port & had to enchor in the middle of the river. The High Commissioner Mr. Maxwell & other people were waiting Sayadaw on the bank.

Some yrs ago a forest monk stayed in a retreat forest near the Thai/Burmese border in Kanchanaburi, west of Bangkok. This forest is called Dtow Dum - Black Tortoise. One day he came back from BKK after a medical check up & on the way spent a night at a branch monastery. This was a very wide area & known to some monks as a haunted place. The north of the area had an old sala (an open wooden building for meals & practice) & a few old kutis (monk dwelling place or hut) closed to the mountain range. Between the north & the south area also had a new built concrete sala, some new kutis & including an open wooden sala for guest monks. This guest sala had a small room at the northern side, except that the whole building was opened. The monk settled into the small room. At round about 8 to 9 p.m he heard a loud thud sound outside his room. It was liked someone dropped a heavy object from the ceiling to the floor. Therefore he went out & had a check. Nothing was there, & he went back to the room. It happened like this for 3 times & he knew it was the ghost. Therefore he made a request to the unseen being not to disturb him. And then chanted the metta sutta and

spread metta to the ghost. After that it stopped haunting him & never happened again. This ghost was a violent ghost. Because after sometimes some monks came to Dtow Dum for practice & had to spend a night there. One of the monks was during the sleeping was haunted by this ghost violently & had an injury on his head. According to the information a man was murdered near this place before.

Dtow Dum forest is an amazing & interesting place. It's worthy of recording here & connection c̄ the protection of nature & environments. Most people never think human beings are part of nature. Therefore we are exploiting the earth in an extreme way. The earth, water, air & heat give us lives. We are depending on them for survivals. In some suttas the Buddha even mentioned how human minds & actions effected nature. We are interdependent to each other. If we harm to nature, it'll harms us. If we destroy nature & it'll destroy us. (it'll = it will). It's like the Newtonian dynamic law, action ⇄ reaction. Negative action has negative result. Positive action has positive result. A Japenese scientist had already made a research on this point of how our mind states effected the water ~~molecule~~ molecule crystals. The mother earth is likened to a physical body. If any part of the body is damaged or harmed, it cant function properly or even dies. We should have gratitude to her, because it cares us like a mother. Ingratitude is the sign of an inferior person & has no good future for him.

Even though Dtow Dum is not a virgin forest, a lot of wild animals still living there. The forest monks & some important lay people had tried to protect it from destruction. A business woman had a contract & mined tin-tungsten minerals in this area for sometimes. Later she invited the forest monks to establish a forest monastery there to protect the forest. It started the project in 1994. Two kutis (monk dwelling huts) & an open sala were built on the top of the hill. The open sala was on the edge of the hill & overlooked the valley c̄ the green forest. It was used as meditation & meeting hall. ~~An open eating hall also~~ was built at ~~down the hill~~. An open eating hall was also built at the base of the hill. Later ~~also~~ an inner sala also was built deep in the forest for the monks in the summer retreat. Because north-east Thailand ~~fo~~ was so hot that unpleasant c̄ the heat there. Therefore every year a group of forest monks come down here for 2 months to stay in the deep forest for practice. Usually come here in March & go back to E-san (north-east Thailand) before the Vesak. (Vesak is the full moon day of May celebrate for the Birth, Enlightenment & Passing Away of the Buddha). Every year before the monks come here for summer retreat the miners help to build some bamboo platforms across the deep forest. There are a lot of big bamboos in this forest.

Some of These big bamboos are the homes of tiny squirrels. These are lovely & cute little creatures. Never seen Them in day time for moving around. In the beginning even don't know these small rounded holes are their homes? At night c a torch light looking into it & found the cute little creature inside & curiously looking at you c the bright eyes. In Rajagaha King Bimbisara offered the Valuvana - Bamboo Forest Monastery to the Buddha & sanghas, & mentioned it as the squirrel santuary. Did it has any connection c these cute little creatures?

From the eating hall to the mine area has to walk a few hours along the rugged stony stream ston road & only 4 wheels drive car can be used. In 1994 & 1995 There were heavy raining That even couldn't goi in & out c cars. The main stream was roaring down carrying c it rocks & tree trunks. Most bamboo bridges were carrying away by water & 2 monks stayed There couldn't go down for the meal (They ate one meal a day at 8 a.m) Therefore some miners had to carry some foods for them. The mine owner could not go out for buying foods & rice for the monks. To solve This problem an army helicopter brought some rice bags for the monks & miners. The forest monks ate forest vegetables for sometimes.

This is a tropical rain forest & teeming c wild-life; such as elephants; bears; tigers (including black leopard); tapirs; forest pigs; ~~fear~~ deers; monkeys; a squirrel liked animal without tail, 3 or 4 times bigger than a large squirrel c plump body & yellow furs, bamboo squirrels, white snakes, boas, green bamboo vipers (There can be also other animals). We invited bird watchers from Bangkok & c Their research found out over 200 species of birds in This area. There are 2 species of horn bills, white & yellow. The white horn bill is bigger & when flying made a loud flapping sound in the air. Mostly They are flying in a small group. There are also many song birds. Once time heard a small bird making sound liked playing c a flute. There are also some harmful insects; such as ticks appear in winter & some are too small That can't see c the eyes; leeches appear in rainy season; gnats; bees; some insects have very poisonous stings; have both types of malaria mosquitoes. There are not many majestire tall trees left. Its trunk is straight & good for building house. There are were 3 incidents encountered c big cats. There was a white tiger's family living in This forest. In 1996, January 16th. a monk after his morning meal went up to the hill. On the way he met 3 white tigers from a stone throw distance. They crossed the path from the right to left under the bright sun & looked very majestic. During the summer of very hot

temperature sometimes had forest fire. Once time at the base of the hill some miners caught a white baby cub. At that time there was a forest fire burning. Therefore the miners tried to extinguish it. Then they saw the white mother tiger & 2 cubs tried to escape the fire. The 3rd time was during the 2 months summer retreat period. One night a western novice ~~came~~ went back to the deep forest from the outer sala holding a candle lamp. Unexpectly he met a big black cat watching at him quietly near his path. He was so frightened that didn't know what to do. (you can't run at night c̄ a dim candle lamp light.) With his whole body was shaking he had to move on. He had escaped the danger but became sick. Most humans ~~fright~~ fear wild beasts. Actually man is dangerous. Than beasts. Man is not only dangerous for animals even to one's own fellow beings & nature. (There are a lot of contemplation on this point in mordern day situations) man can create heavens & hells on this planet & even can transcend them. It depends on ~~education~~ the types of education we follow. There is a major stream coming down from the inside deep forest which other side is the Thai/Burmese border. This stream is coming down towards the mining area. On half way of the hill the stream passes through a high cliff & creates a big water fall. Its sound can be heard very clearly during the night because the whole area is very quiet. The stream water is cool & clear liked a crystal. Staying in this forest after a few years & it becomes an unforgettable place to a forest monk. Sometimes went to the city of Bangkok could feel the great differences between the natural life in the forest & an artificial life in the big city. The life c̄ nature is peaceful & calm, c̄ joy & happiness which any material progress, science & technology can never bring about to man. If we can't use them wisely or properly even can increase greed, hatred & delusion which create a lot of sufferings. This point everyone knows & no-one can deny about it. Earth, air, water pollutions, climate changes, more natural disasters, chemicals in the food chains, weapon of mass destruction, 21st century terrorism, polluted medias, etc. There are no end to mention them. These facts are the reflection of the human mind. Without our polluted minds these things can't arise. Living c̄ nature for sometimes only can be realized that man is part of nature. If nature survives, then man can survive. If nature is destroyed then we are in destruction. We are in interdependence & mutually ~~co-existence~~ co-existing. Therefore, by protecting oneself & one protects others & nature. There is a question arising in my mind. Why Dtow Dum, a small area is teeming c̄ wildlife? This to my own contemplation.

Because human beings destroyed a lot of forest & These animals needed a place for survival. Therefore They had to be moved into any forest to survive. It was very similar today refugee problems in the middle east, ~~& some African countries. To solve their difficulties & problems migrate into~~ Africa & parts of Asia. For their survivals these refugees had to move into the Europe, & surrounding countries.

All these external problems were warning human beings to be careful c̄ our behaviours & actions, from politics, economics, sciences, technologies, medias, etc. So all are coming back to our minds, wise educations & actions. By protecting meself, me protects others & nature.

The following Dhamma Reflections are from 2 main sources. From the Dhamma Talks by 2 Burmese Bhikkhus; Ven. Sayadaw Dr. Nandamalarbhivamsa & Ven. Sayadaw Uttama. Using their talks & Dhamma from other sources for the reflection & contemplation. If there are something wrong or mistakes; Then all of them are mine & nothing to do c̄ others. Contemplation & reflection are very important parts of the Buddhist practice. It's very good for dealing c̄ problems in daily life. If become a habit it will strengthen our wisdom faculties. It can be also called yoniso manasikara - wise attention, proper attention, careful attention, which is the forerunner of paññā - wisdom. With unwise attention defilements arise & increasing them if they have already arisen. And wise attention is the opposite. My main attention is on the 3 parittas or suttas; Mangala Sutta, Metta Sutta & Khandha Sutta. Mangala Sutta - The Discourse on Blessings or Protection was dealing c̄ the ways of different levels of blessing, from mundane to supramundane levels of achievements. Metta & Khandha Suttas - The Discourses on Good-will, Loving-kindness, Loving Friendliness are dealing c̄ love & kindness to all living beings which today world urgently need. Because there are a lot of conflicts & violence going on like the severe climate changes. The Buddha's Teachings or Educations are the best medicines for all the ills of human beings.

Maṅgala-sutta / Protection or Blessings

(1) Asevanā ca bālānam;
(2) Paṇḍitānañ-ca sevanā;
(3) Pūjā ca pūjanīyānam,
Etam maṅgalam-uttamaṁ.

(1) Not consorting c̄ fools;
(2) consorting c̄ the wise;
(3) paying homage to those worthy of homage,
This is the highest protection.

(4) Patirūpa-desa-vāso ca,
(5) Pubbe ca kata-puññatā;
(6) Atta-sammā-paṇidhi ca,
Etam .....

(4) Living in a civilized land,
(5) Having made merit in the past;
(6) Directing oneself rightly,
This is .....

(7) + (8) Bāhu-saccañ-ca sippañ-ca,
(9) Vinayo ca susikkhito;
(10) Subbhāsitā ca yā vācā,
Etam .....

(7) + (8) Broad knowledge, skill,
(9) Well mastered discipline;
(10) Well spoken words,
This is .....

(11) Mātā-pitu-upaṭṭhānam,
(12) Puttā-dārassa saṅgaho;
(13) Anākulā ca kammantā,
Etam .....

(11) Support for one's parents,
(12) Assistance to one's wife & children;
(13) Consistency in one's work,
This is .....

(14) + (15) Dānañ-ca dhamma-cariyā ca,
(16) Ñātakānañ-ca saṅgaho;
(17) Anavajjāni kammāni,
Etam .....

(14) + (15) Giving, living in rectitude,
(16) Assistance to onès relatives;
(17) Deeds That are blameless,
This is .....

(18) Āratī viratī pāpā,
(19) Majja-pānā ca saññamo;
(20) Appamādo ca dhammesu,
Etam .....

(18) Avoiding, abstaining from evil,
(19) Refraining from intoxicants;
(20) Being heedful of The qualities of The mind,
This is .....

(21) + (22) Gāravo ca nivāto ca,
(23) + ~~(23)~~ 24 Santutthī ca katañ-ñutā;
~~(24)~~ 25 Kālena dhammassavanaṁ,
Etam .....

(21) + (22) Respect, humility,
(23) + (24) Contentment, gratitude;
(25) Hearing The Dhamma on timely occasions,
This is .....

(26) + ~~(26)~~ 27 Khantī ca sovacassatā,
(28) Samanānañ-ca dassanam;
(29) Kālena dhamma-sākacchā,
Etam .....

(26) + (27) Patience, compliance,
(28) Seeing contemplatives;
(29) Discussing The Dhamma on timely occasions,
This is .....

(30) + (31) Tapo ca brahma-cariyañ-ca,
(32) Ariya-saccāna-dassanaṁ;
(33) Nibbāna-sacchikiriyā ca,
Etaṁ - - - -

(30) + (31) Austerity, celibacy,
(32) Seeing the Noble Truths;
(33) Realizing unbinding,
This is - - - - -

Phuṭṭhassa loka-dhammehi,
(34) Cittaṁ yassa na kampati;
(35) + (36) + (37) Asokaṁ virajaṁ khemaṁ,
Etaṁ - - - - -

A mind that, when touched by the ways of the world,
(34) Is unshaken;
(35) + (36) + (37) Sorrowless, dustless, secure,
This is - - - - -

Etādisāni katvāna,
Sabbattham-aparājitā;
Sabbattha sotthim gacchanti,
Tan-tesaṁ maṅgalam-uttaman-ti.

Everywhere undefeated,
When acting in this way;
People go everywhere in well-being,
This is - - - - -

Nearly all the Theravadin Buddhists heard this sutta chanting. The Buddhist children learnt it from monasteries & schools. At the time of the Buddha men & deities pondered, discussed & argued about the true meaning of blessings (mangala). Different people had different view & they could not come to an agreement for 12 years debates. They went to the Buddha for his answer & he was staying in Sāvatthi at Jetā's Grove, Anāthapindika's monastery. The Buddha gave different kinds of blessings from mundane to supramundane levels. Buddhists recite it for blessings & free of dangers. Reciting is reminding us & for contemplation. The most important point is put into practice. All the Buddha's teachings were nearly on human beings & human mind. It was more like education than religion. A being born into human world has 2 ways to choose & walk along one of the paths. One is downfall & failures. The other is development & success. These are the unwholesome & wholesome ways or negative & positive ways. All of them are related to the law of actions (kamma) or cause & effect. To choose the right one we need the wholesome education & have to rely on the teachings of the Buddha, noble beings & ancient sages.
(It's also interesting to compare some of the mundane blessings mentioned by the Buddha ē some of the teachings of the Chinese ancient sages. There are some similarities among them. May be this was one of the reasons Chinese people easily accepted Buddhism when it was spreading into China) We were learning Mangala Sutta by heart even at young age as children. But we are still distancing ourselves ē it from the pratical way of life. (It was the same as most Chinese ē Di Gi Gui - Chinese Virtue Standard. Chinese moral or virtue education was handed down from ancient time until the end of Ching Dynasty.) Therefore we have to study & learn it, & then use it in daily life.

① Not consorting ē fools;
② Consorting ē the wise;
③ Paying homage to those worthy of homage,
This is the highest protection / blessing.

① Not consorting ē fools:
In suttas the Buddha talked about what should not be done first. After that continued to talk what should be done. Because if someone acts something which should not be done will has problems & suffering. Therefore it's more important. This is not difficult to understand but if we observe the current world situations in every aspect of it something is going wrong. A sentient being after taking rebirth into human world he or she is not alone, & ē family members surrounding them.

So man has companions. Each family is the smallest part of society. Not only human but also animal is the same. The differences between them is man has knowledge. Every man has 2 kinds of companion. Natural selection or send by law of kamma & later c̄ one's own choice, or selection. By law of kamma you meet this or that family members. With one of the past kammas, someone has born into the family of a fishing village, into a Buddhist family, etc... Later in life one makes one's own choice consorting c̄ drunkards, drug addicts, gamblers, etc & c̄ Buddhists who are practising Dhamma, etc... There are a lot to say & contemplate about for these 2 kinds of companions. And then we'll see the important of the law of kamma & the wholesome educations. Blessing (mangala) has the meaning of the cause for progress or success. Not consorting c̄ fools was so important that the Buddha described it as first as a foundation. Without following this instruction & other blessings are also out of reach. What is a fool (bālā)? Someone has unwholesome thoughts, speech & action is bālā. ~~These are the characteristics which can know a fool~~. It lead to bad results. Therefore he is a fool. Unwholesome energy or element can spread liked a disease. This is the nature of energy. Element also has the nature of combination. For e.g, Ven. Sariputta was foremost in wisdom & his energy spread to his students who also had wisdom. The monk Devadatta was a renegade to the Buddha & his students also liked him. The negative element or energy not only effect human beings but also to nature, such as animals, trees, fruits, weather, etc. Positive or wholesome energy is also the same way. If there are more fools (bālā) in the world & it will lead to destruction. Living together c̄ fools is like living c̄ enemies. The Buddha even mentioned that dukkha-sufferings were made by fools. If we contemplate the current situations around the world will appreciate this point. Someone consorts c̄ fools not only without benefits in this life but also next life to come. For e.g prince Ajātasattu was consorting c̄ the renegade monk Devdatta later killed his father King Bimbisara & after death fell into Hell. Consuming of unwholesome things such as, drugs, alcohol, polluted medias, etc making a person becoming a fool. At last at the dhammic level association c̄ unwholesome dhamma (greed, aversion, delusion, etc) is foolish & c̄ wholesome dhamma is wise.

② Consorting c̄ the wise:

Why the Buddha encouraged us to consort c̄ the wise? To absorb & saturate wholesome energy or elements into our hearts. The Buddha said: living c̄ fools is living c̄ enemies; c̄ the wise is living c̄ family & relatives. The wise has 3 characteristics: has good, wholesome thoughts, speech & actions. Practising accordingly c̄ the wholesome education only can be a wise person. Therefore knowing & not practising is not a wise man. The Chinese Saying said: ~~Saying~~ Talking c̄out doing is Pyant Ren. Pyant Ren means impostor. Are we in this class? After knowing & practising ~~is~~ will become a wise man; if not, only an ~~a foolish~~ educated fool ~~wise person~~. With a lot of knowledge & could talk is still not wise. Live a life without dangers, enemies, no duk. no fear & ~~not frightened~~ only can be called wise. The jataka story about 2 parrots was a good examples of the fool & the wise. Two parrots chicks blew away by wind; one of them landed to at the place of a group of hermits & looked after by them. It grew up & had the kind nature & good behaviour liked the group of hermits. The other chick landed at the place of a group of bandits & looked after by them. It grew up ~~c̄ the bandits~~ & had the violent nature & bad behaviour liked the bandits. Therefore making friends & association c̄ people are very important part of human life. And should not take it lightly.

③ Paying homage to those worthy of homage:

With this we become intelligence & wise, & will do the right things. To those worthy of homage are: the triple gems; Buddha, Dhamma & Sangha, parents, teachers, family members, relatives, & people older than us or wise. Especially people have sila, samadhi & panna. The results of homage, veneration & respect are long life, beauty, happiness, & strength, & wisdom. Why should pay homage to people? We must think about the qualities & gratitude. The qualities of nobleity, purity, etc. which are sila, samadhi & panna (In Pali-guna) (tame & shaking appreciation), respect, gratitude on these guna is paying homage to those worthy of homage. Some people dont have guna but have gratitude on us. Paying homage should base on metta-good will & good volition. Without it & not real homage. The person reciving the homage responds c̄ good-will, & kindness & compassion. Therefore both sides develop wholesome mental states. These energy spread to the surroundings. With the wholesome energy or element has good weather & effects the crops, & fruits, & trees & plants. The foods have nutritions & by eating them human being have long life & healthy.

What ~~is~~ are the results of homage to things which shouldn't be homaged? It can be mentioned a lot of them. The outcomes are always negative, harmful & dangerous. The obvious ones are some religious cult leaders & their cult teachings & cult followers. Admiration to some polical figures, artists, etc who don't have moral standards. All these come from ignorance or delusion. Therefore we should not homage to unwholesome or negative dhammas. Should pay homage to wholesome or positive Dhamma, such as sila, samadhi & paññā. The highest homage & veneration are the Buddha, Dhamma & Ariya Sangha ~~which~~ They represent sila, samadhi & paññā. There was a jataka story on ~~paying~~ wrong homage (veneration). In one of his past lives the Bodhisatta was born into a noble brahmin family, which worshipping fire. His parents kindled a fire for him after born & looked after for it until 16 yrs of age. At this age a brahmin youth could choose one of the 2 ways in his later life. Had a family or continued to worship the fire. He chose the 2nd one & brought the fire c̄ him to the forest & contined the duty. One day he received a cow by begging. He wanted to offer the meat to the fire but didn't has salt c̄ him. Therefore he left it at the forest & looking for salt elesewhere. When he was away a group of hunters arriving there. They killed the cow & took all the meat c̄ them. After he came back only found the head, skin & tail of the cow. He came to his common sense; how could a fire protecting me even it could not protect its offerings. Therefore he gave up the wrong practice, lived a hermit life & practised jhanas. After died born in Heaven.

Some brahmans believed by worshipping fire after die born as Brahma gods. Once, a brahman at dying & seeing hell fire, told people what he saw. They told him, this was Brahma Heaven & inclined his mind towards it. After died & born in Hell. There are many wrong views & practices in the world. People must have the courage to give up all of them as soon as they know it. It was liked the Bodhisatta in this story. After knowing the useless, unbeneficial, harmful~~ness~~ consequences of views & practices should give up instantly, such as terrorism in the name of religion. What is the best offering, veneration or homage? The Buddha mentioned 2 kinds of veneration; amisa puja - offerings of external objects such as the 4 requisites, etc. The 2nd is Dhamma puja - offering c̄ Dhamma, i.e. practising Dhamma or Dhammanu - dhamma patipatti - practice in accordance c̄ the Dhamma. At the time of the Buddha's total unbinding - mahā-parinibbāna, the heavenly beings were paying homage & offering of heavenly flowers, sandalwood powder, musics, etc. The Buddha said in all the offerings Dhamma puja was the best.

The Buddha taught the Mangala Sutta 10 verses in groups. The first group of verses as explained in above had 3 blessings: ① Not consorting c̄ fools ② Consorting c̄ the wise ③ Paying homage to those worthy of homage. These are very important to fulfill the other blessings to follow. It can be said fundamentally important. If we analyse these 3 blessings & they are connected. Therefore we know the skills & wisdom of the Buddha in teachings which were very systematic, Hence he was called Teacher of gods & humans.

④ Living in a civilized land,
⑤ Having made merit in the past;
⑥ Directing oneself rightly;
This is the highest protection/blessing.

④ Living in a civilized land:
To reside in a suitable locality or good places. The Buddha mentioned the importance of locality or places for development & progress in worldly & spiritual matters. What are the things to choose for a suitable locality? On education, economy, health, spiritual, etc. ~~or whatever what one wants to do.~~ If ~~we are~~ living at wherever we are in will no progress for our whole life. A place for the chances to realize Path & Fruit of the Buddha Dhamma is the best place to reside. A place can fulfill the perfections (paramis) of the Buddha's Teachings. To reside in countries have the Buddha Sāsanā. In general a place can support us for making merits, obtain wealth, education & health. We can also distinguish a place c̄ 3 periods of human life span. When young a suitable place for education, during the middle period for wealth & the last period for spiritual progress. There are 6 noble Dhammas - anuttariya dhamma. A place can fulfill these 6 noble Dhammas is a blessing place. To obtain them must live in a suitable & good place. The 6 noble Dhammas are: ① The best seeing ② The best hearing ③ The best obtaining ④ The best training ⑤ The best service ⑥ The best remembering. The best seeing is seeing the Buddha & Sangha. The best hearing is hearing the Buddha Dhamma. The best obtaining is faith - saddhā. Having faith in the Triple Gems (Buddha, Dhamma, Sangha) & the law of kamma. For ordinary worldly people there are a lot of seeing, hearing & obtaining for worldly matters which are never end. Some are quite harmful & polluting our hearts. To get the best training is sīla, samadhi & paññā. The best service is serving the Buddha, Dhamma, Sangha & to the parents. Serving the Buddha, Dhamma & Sangha is very important for every Buddhist. Mostly we don't aware or not knowing it profoundly. This is a very rare chance & opportunity. Why?

Because only a Buddha appeared that the Triple Gems existed. Even a Buddha appeared we must have the human births & also encountered them. Having a human birth is even quite difficult. In the whole of samsara we were slaves of our bodies & family members only. Ledi Sayadaw was always looking for chances to serve the sangha. But the sangha stopped him to do the services for them. What he said or responded to them was very remarkable. He said: in the whole of samsara his hands were the slave for the wives & children only. Therefore requesting them to allow him for their service. It's true; if we were doing a lot of services for the Triple Gems in samsara & will not here anymore. Now, Buddhists shouldn't miss this chance & opportunity. It's very rare to come by.
Look after the parents also very important in human society. The Chinese filial piety - shao tao is very well known. This education & practices were handing down for many centuries, may be more than over 5000 yrs. Without love, kindness & filial duties to one's parents there is no future for someone. The best remembering or memory is the qualities of Buddha, Dhamma & Sangha - Gunas. There are a lot of worldly memories to ordinary worldlings. It's good to have the memories of one's parent kindness, love & gratitude. And then repaid to them. (*) add here.
There was a good story of a sutta representing the anuttariya Dhamma. Once time the Buddha was going alms round & met a group of people. He asked their names & livelihoods. One of them was a fisherman & his name was Ariya - Mr. Noble. His actions were ignoble. So the Buddha gave him a talk on what was noble. At the end he entered the Stream (became a sotapanna). From an ignoble person a became a noble person (ariya). This was also he was living in a suitable place for his spiritual progress. (i.e, no. ⑦ blessing).
Even it's a suitable place for most people; if a person is very bad & doesn't make any difference to this person (as e.g, Devadatta & his followers). Even can commit unwholesome actions. Also it depends on the each person. Therefore wholesome education is very important. In the Anguttara Nikaya, the Buddha taught about the 8 unsuitable places - Akkhana Sutta.
These are: hells, animals, ghosts - realms; Brahma gods c̄ only mind & only physical body; a man/woman without wholesome roots; border areas or countries the Buddha Dhamma can't reach; people c̄ wrong views & the time when no Buddha arisen.
(Someone who can fulfill the 6 anuttariya Dhamma has the 7 benefits as mentioned in the Satipatthana sutta: purification of beings, surmounting of sorrow & lamentation, the disappearance of duk. & discontent, acquiring the true method & the realization of Nibbāna.) (*) add this up there

(5) Having made merit in the past:

Someone is intelligent, wise, encounter c̄ good things, suitable situations, etc. because he/she made merits in past lives. People who had good or wholesome merits in their past lives, mostly they had success-es whatever kind of endeavours they were in. In the Buddha's time the billionair Jotika was a very good example. In mordern day the Hong Kong business tycoon Mr. Li also a very good evidence. He came from mainland China into Hong Kong & met a feng-sui master. He asked him about his future. He pridicted that ~~he~~ Mr. Li would make a lot of money. And also whatever business he would do c̄ success. These were later come true. As his businesses succeed & always donates a lot of money. ~~for philanthropic matters~~. Therefore he is also a well known philanthropist. How to ~~you~~ use the money is more important ~~that~~ than how to make money. Most people instead of using the money in better ways, just wasting them & even sometimes using them in unwholesome ways. Do we really believe in the law of kamma? Just think about it. Two persons even they have the same effort, the results are different. These differences are connecting c̄ their past kammas. An old man is very often reciting this verse; Even though intelligent (nyan) c̄ont past merits always poor. Sometimes we may encounter an ~~the~~ intelligent person whatever he tries to do something doesn't get the result. This is the cause of lacking good conducts (carana). The law of kamma is profound & complex. Most people know about it superfically. Even the Buddha mentimed it as one of the unconceivable subjects.

There was an interesting jataka story on this point. A wood cutter went into a forest for fire woods. He came back late & the city gate was closed. He had to sleep outside the city. The place he slept was near a tree & 2 forest cocks also slept on the branches. At night some noises made him woke up. The cocks were in quarrel. Because the cock on the upper branch shat on the cock on the lower branch. The lower cock said to the upper cock c̄ conceit; "If someone roastes my meat & eat will get 1,000 coins." The upper cock retorted as; "If someone eats my inner organs will become a king, my flesh will become a field marshal, if she a woman becomes a queen. Eat the flesh sticks to the bones becomes ~~steward~~ a treasurer or the teacher of the king." The wood cutter ~~caught~~ killed the upper cock, ~~&~~ took it home & asked his wife to cook it. After finished, put ~~them~~ it in a basket & both of them took it to the river Ganges. They planned to eat it after the bathing. Suddenly a strong wind came & ~~too~~ blew away the basket into the river. The basket was floating down the river & arriving to a place where the king's elephant trainer bathed the elephants. ~~He brought the meat to his home & shared c̄ his wife.~~

He wanted to share ī his wife & brought it home. At the same time his teacher, the hermit knew everything ī his psychic power. He waited for him at his home & made the arrangement. Asked the elephant trainer to eat the inner organs, to the wife the flesh & himself the other.
He made a prediction for him as would become a king after 3 days. At that time another king came & made war ī this country. Without any other reason the king put the elephant trainer like a king on the elephant to fight the war. The real king died in the war. But the elephant trainer was a good planner & leading the battle ī success, & became a king.
We dont know our past kammas. Therefore to have merits for the future, in this life we should develop whole some or good kammas. Another important point on kamma is wholesome or unwhlesome kammic results (or energies) are following us all the times. Therefore in every moment to have wholesome thoughts & actions are very important. Negative & positive results are looking for chances to come in at any time.
If we only know the benefits or values of merits (meritorious deeds) that wanting to perform it. Then only we will have the no. 5th blessing. We should also very often reflect on the results of merits. The merits we should perform are: giving (dana), precepts (sila), careful & look after our speech, look after our sense faculties, etc. or dana, sila, samadhi & paññā. This is like buried gold, gems, treasures in the ground. No-one can takes away from you & become your own properties. It'll follow behind us all the time like a shadow. The Buddha gave a Dhamma talk on the 4 treasure pots - Nitidana Sutta. It was about dana, sila, samadhi & paññā. The results of these merits are:
① Fair complexion ② Pleasant voice ③ Having a good bodily structure ④ Good looking face ⑤ Have power & influence ⑥ With many companions & servants. ⑦ Having the human happiness ⑧ Having the celestial happiness ⑨ Can realize Nibbāna. All these wholesome Dhammas were praised by the wise & noble person. It could lead to great disciples, chief disciples, Solitary Buddha (Paccekabuddha) & Samma-sambuddha.
Therefore we must perform merits for this life & futur lives to come. We should do it better & better.

6) Directing oneself rightly:

To set up oneself in the right course. If someone does not has faith-saddha, develops it & makes it strong. If no sila-morality, follow the precepts & practising it, etc. Atta-sammā-panidhi - is let the mind in the wholesome & good direction. Therefore speech & actions also include. Tha-pye-kan Sayadaw took it as a very important blessing.
In the Dhammapada: unwholesome mind brings sufferings & wholesome mind brings happiness. Unwholesome mind brings more sufferings to oneself than one's enemies. Wholesome mind brings happiness to ——— others can't give. Negative mind is untrained mind & without protection. If we look at the world situations a lot of social problems natural disasters & other sufferings come from this mind. For directing oneself rightly; Sayadaw told us to follow the instructions & practised accordingly to the Ambalatthikā-rāhulovada Sutta in the Majjima Nikaya. The gist of the instruction & practice ~~was~~ is: Before our mental, verbal speech & bodily actions we must reflect ~~before~~ first it ~~had~~ has benefit to oneself & others or not, harmful to oneself or not. During the actions also has reflect in this way. After the actions also reflect in this way. It ~~had~~ has 3 stages. If we ~~did~~ something wrong should admit it. And then ~~made~~ make a determination not to do it again. If the actions ~~were~~ are good & right, bring happiness we should take joy in it. This instruction was the Buddha giving to his 7 yrs old son novice Rahula. It's good to train or educate our children, c̄ this sutta. There was a sutta in the Anguttara Nikaya called Cakka Sutta - The Wheels. There are 4 wheels: ① Living in a civilized land, ② Associating c̄ people of integrity (wise & noble) ③ Directing oneself rightly ④ Having done merit in the past.
They are mutually conditioned & supporting each other. Therefore like a wheel. If human beings endowed c̄ them achieve greatness (status, honour, etc), abundance in term of wealth & happiness.
Most Buddhists have the chances & opportunity to develop them, because more or less we have it. Only we don't know the suttas or educate c̄ the suttas that not doing it rightly or properly. Instead we waste our times c̄ worldly matters. We can give a very good example for the ~~no.~~ ~~②wheel~~ importance of no. ③ wheel c̄ Devadatta. He had no. ①, ② & ④ wheels but didn't has the no. ③ wheel. He couldn't direct himself rightly that, & at last fell into Hell (Maha Avici Hell - The most severe & terrible one)

If we want progress & happiness we need these 4 conditioned cycle or wheels. In the past if we had the 4th wheel & in this life we have the chances of ①, ② & ③ wheels. In this life if we have ①, ② & ③ wheels & will do the 4th again. Therefore it's like a cycle, & very important for every human beings. By study & understanding the Buddha's Teachings clearly & we know how to use this life properly & wisely. Human beings using their lives foolishly that many problems & sufferings arise in societies.

In this section want to discuss more on kammas. Because it's universal & natural laws. No living beings can't escape it or stay away from it. Also has a lot of connections c̄ this section. Only we have the right & good education & know how to live this life for oneself & others; create a harmonious, peaceful & happy societies. In the small booklet: Abhidhamma in Daily Life by Ven. Sayadaw Mahaghandayone, included a section on kamma.

Sampatti (success) & Vipatti (failure): Complete c̄ related causes & lacking c̄ related causes

In living beings' minds there are a lot of kammic result energies or power latent in them. If they don't have the chances to give the results & always following the living beings in their khandhas' processes. When the chances & causes are there wholesome kammas give the favourable results & unwholesome kammas give the unfavourable results.

The 4 Sampattis:
1. Gati-sampatti: Having a good birth
2. Upadhi-sampatti: Having a good looks & physical structure
3. Kala-sampatti: Living at the time of good periods.
4. Payoga-sampatti: Present mindful intelligent exertion.

The 4 Vipattis:
1. Gati-vipatti: Having a bad existence
2. Upadhi-vipatti: Having an ugly looks & physical structure
3. Kala-vipatti: Living at the time of chaotic period, bad leaders & governments.
4. Payoga-vipatti: Lacking of present mindful intelligent exertion.

1. Having a good birth or existence:

Human being, deity, Brahma-god are good existences. When the beings are in these existences, their wholesome kammas have the chances to give the results. Even human world still has some dukkha, the others two are not. With the wholesome kammas have the chances to give the results that a person has the good sense objects as experiences. Even he has some unwholesome kamma c̄ him, it not have much chance to come in. Human existence, eventhough not free from dukkha, it's a lot better than the 4 woeful states (hell, animal, ghost & asura).

Therefore, more or less the wholesome kamma has the chance to come in & experience the good sense objects & stay away from the bad one.

2. Having a bad existence:

The 4 woeful states is called gati-vipatti. When a being is born there, & the unwholesome kamma has the chance for the result. The beings in hell & ghost realms, always ~~have~~ in dukkha, torturing & burning & sufferings. Even animals are a little better, they still have the ~~of~~ chance of unwholesome kamma give the results of starvation, thirst; encounter strong heat & rain. And kill c̄ sticks & knives or eaten by others. The small insects are very easily kill by human beings to step on them. Even they have the past good kamma ~~c̄ them~~ none of ~~them~~ it can save them.

3. Having a good looks & physical structure:

Physical good looks is important in human world. A woman poor & low status but beautiful & attractive could reach to a higher status. Then her past good kamma has the chance to give good results. For e.g, a woman had beauty became a queen, consort, etc. Mrs. Simpson became the wife of King Edward was having a good looks. Don't say about human beings; even lovely & cute animals are looked after by wealthy people. Their lives are better than some human beings.

4. Having an ugly looks:

Someone has an ugly looks, but c̄ wealth & higher status, Still he has difficulty in ~~their~~ the same social class. This was evident in the jataka story of Prince Kusa & the beautiful woman Pabhavati. To conquer her heart the Bodhisatta had to suffer a lot. A beautiful woman c̄ an ugly husband & people ~~would think~~ will take him as her servant. Once I met a business woman c̄ white skin & good looking. Near her was a man c̄ brown skin & not good looking. He was managing her business c̄ some workers. I took him as her worker. Later found out that he was her husband.

5. Living at the time of good period:

The time when countries are governed by good leaders & governments These leaders & governments have skills, morals, good plannings, etc. for the welfare of the people & the countries. At that time human beings good kamma can have the chances to experience good sense objects. People are free from worries & difficulties. If we study the ancient Chinese history, the Chou Dynasty periods were a very good example. It lasted for 800 yrs & the longest dynasty in Chinese history. —was prosperous & long lasting because the emperors & most citizens had moral integrity & virtues. Why was that?

Because from emperors to citizens had the education on morality & virtue, starting from young age. They followed the teachings or educations of the sages & wise people handed down from generation to generation People had these kinds of education in family life, schools, societies. By studying & researching the Chinese written characters will find out the profound wisdom of the Chinese sages of the past. Human moral integrity, virtues is liked the root of a tree. If the root is rotted; Then the tree will die & doesn't has the chance to bear fruits. Human mind & behaviour not only effect societies greatly also to the nature.

Again if we study & research the Buddhist culture in some Theravadin countries such as Burma, etc. Until the first half of the 20th century Burmese are starting their education very young age at the village monasteries Parents are also very close to the monasteries & the monks. Therefore the whole family have the knowledge of the Dhamma more or less, especially in morality & virtues. They has been heard or read the Jataka stories & the law of kamma. (including the Dhammapada stories). The well known international meditation teacher S.N Goenka once time mentioned the moral virtues of Burmese Buddhists in one of his essays in Vipassana Journal. It mentioned his grand father on a business journey forgot his money bag in a public rest place. Only he know about it after arrived to a week-end market place far away. He had no time to go back to get the bag of money. Only after he finished his business & went back to get it. The money was still there waiting for him. Even his grand father mentioned that someone lost his/her gold ring in a market place no-one would take it. This kind of moral integrity were very evident in villages. The famers went to the fields for work or slept at night, they never closed their home-doors & never lost their properties.

Buddhist Texts mentioned 3 kinds of aeon; an interim aeon, an incalculable aeon & a great aeon. Antarakappa- " " " is the period of time required for the life-span of human beings to rise from ten yrs to the maximum of many thousands of yrs. And then fall back to 10 yrs: the time human life-span are rising up is kala-sampatti Human life-span increasesing are depending on moral integrity, weather & foods, as mentioned in the Cakkavati Sutta, Digha Nikaya.

6. Living at the time of chaotic period:

This is the period bad, evil, unqualified, immoral emperors, kings & leaders governing the countries. The time when countries are destroyed or in wars are also kala-vipatti. All these points we can see in the middle east & other places. There are also other causes, some foreign powers interfere c purposes & made the problems worse & greater. At these kinds of period the unwholesome kamma of human beings have the chances to come in. People are becoming poor & starving, diseases & many other sufferings arise. At this time people c good kamma even their kamma don't have the chances that they have to run for their lives & hiding. They can't eat what they want, seperate c their loved ones, etc.

7. Having the present mindful intelligent exertion:

Sati, viriya, nyan are payoga. Nyan-knowledge is not only the good one but also include knowledge c faults in unwholesome matters. Therefore in everything has sati, perseverence, clever, heedful, etc are payoga-sampatti. In the realms of celestial beings & Brahma-gods this is not evident. But the results of this is very clear in human world. Very few have the strong unwholesome kamma c them to give the immediate results. Therefore other kamma depending on one's payoga-sampatti will give the results. In gist, to get the good results should not depend on the past kamma only. We should also have to rely on this present payoga-sampatti. This payoga is supporting for the past good kamma. For someone's success in businesses the past good kamma includes 25% & the others 75% connected c this life sati, viriya & nyan. The 16th United State president Abraham Lincoln was a very good example. Eventhough born into a very poor family his present good qualities; such as wise, intelligent, sympathy & effort made him a great man. Man has this quality not only progress in worldly affairs but also in Dhamma & can develop the paramis for Nibbana.

Payoga-sampatti can prevent the unwholesome kammic results to arise. We can divid unwholesome kamma into 2 types; strong & not strong, or big & small, or heavy & light. We can't free from the strong, big, heavy kamma c payoga-sampatti but can reduce its power. For eg, King Ajatasattu by killing his father sure for falling into the Great Hell-Avici. But later he had remorse, had very strong faith (saddha) in the Budha & other merits (all these were payoga-sampatti) only fall into a smaller hell. Therefore the smaller unwholesome can be prevented c it. Present payoga-sampatti can make one's success in business & having good health. In this way payoga-sampatti is the main point for the wholesome kamma to give the results. Someone has it can get education, good spouse, good friends; can meet good teachers; can develop in education, prosper in wealth & status.

In payoga-sampatti, knowledge of understanding things is the first important. And then having sati & awareness in matters; not to be lazy when matters arise make effort & perseverence.

8. Lacking of present mindful intelligent exertion:

Without knowledge & intelligence, foolish, no sati, heedless, laziness, no effort, etc. are payoga-vipatti. Has issā-envy, macchariya-averice on others. Impatience, anger & conceit i matters, etc. all these is payoga-vipatti & disturb & hinder progress. The main point here is except the strong or heavy unwholesome or wholesome kammas, the small or light kammas of the past have the chances or not depending on human payogas (payoga-sampatti & vipatti)) If someone always has payoga-sampatti, then the unwholesome kammas don't have the chances & only the wholesome ones. (e.g Liao Fan's 4 lessons)

There are a lot of Dhamma can be contemplated on concerning i payoga-sampatti & vipatti. Because it's the subject of present kammas & situations. In the 31 realms of existence, human existence is the most important one. It's like an International Airport. From here every human can go to any part of the world. Human beings or living beings create all sorts of kamma from here; to hells, ghosts, animals, back to humans & all kinds of deity. Even now we can see human hell, human ghost, etc. on the earth. Born as a human being & encounter the Buddha, Dhamma & Sangha are priceless. Majority of human beings are wasting their priceless opportunities. Instead they misuse their times i sensual pleasures, even doing meaningless & foolish things. Therefore they create a lot of negative kammas on earth. Very few people have wealth & power, but they misuse them & create more serious negative kamma. (Some world leaders, governments & rich people). These are the greatest fools. Wise & intelligent people use their wealths & power for others. These are the wisest men & women. Therefore every Buddhist should create a lot of wholesome kamma, study & practise the Dhamma.

(7) Broad knowledge,
(8) Having skills,
(9) Well mastered discipline;
(10) Well spoken words;
This is the highest protection / blessing

(7) Broad knowledge:

After the Buddha talked about "Directing oneself rightly" & ~~continued~~ continued on broad knowledge as a blessing. Therefore without broad knowledge can't directing oneself rightly. Broad knowledge is also vast learning. Here the most important knowledge is the Dhamma knowledge of the Buddha. This can be come from study & research Dhamma Discourses, listening to the talks of the scholar monks & practising monks, etc. Listening of Dhamma is one of the 7 noble treasures (The other 6 are: conviction, virtue, conscience, concern, generosity & discernment). Another groups of Dhamma for noble growth are: conviction, virtue, learning, generosity & discernment. Here include suta-learning. Therefore the Buddha emphasized on learning as progress in worldly & spiritual matters. Paññā-knowledge as worldly has 2 kinds: arts & sciences which worldlings develop in many different ways. Some of them are harmful & some are beneficial. If we talk about them will never end. Most important point for all worldly knowledges, i.e arts & sciences are not to harmful & always beneficial to human race & nature. According to Ta-bye-kan Sayadaw; had broad knowledge was skill in literatures. It include arts, sciences & spiritual literatures. We have to study, learn, research broad knowledges which are useful, beneficial to oneself & others. Why human & other living beings are quite different to each other? Their 3 types of kamma are quite different, so their results are. The 3 types of kamma differences come from different views & knowledges. Human beings are creating kammas c̄ their views & knowledges. (This subject is very wide & profound & have a lot to say. This point also support the important of moral education & the law of kamma) Therefore broad knowledge of the Buddha Dhamma is very important. Knowledge can't steal by others like other Things. It will never used up by giving. The Buddha Dhamma is priceless. With practice only broad knowledge & learning are useful & beneficial: If not it become useless. A person has broad knowledge but no moral value & virtues is without blessing. For this point there was a story in the Dhammapada on Tanha vaggo-Chapter on Craving. This was about Kapila the Fish. In the Buddha Kassapa's time, Kapila the monk was very learned in the Teachings. Because of his great learning he gained fame & fortune. And then became very conceited & was full of contempt for other monks. When others pointed out his mistakes & never accepted. In course of time all good monks shunned him & only the bad ones gathered around him. He also disregarded the Monk Disciplines & abused other monks. For these evil deeds & reborn in hell. During the Buddha Gotama's time became a golden fish c̄ a stinking mouth.

In accordance ī the Buddha; study & learning for knowledge should have right intention & purpose. Using it also have to be right. There are 3 kinds of study: 1. Studying for preservation, e.g liked Ven. Ananda. 2. Studying for transcending dukkha, i.e, study & practice. 3. Wrong study; it's like catching a poisonous snake in the wrong way. As e.g, Kapila monk, Aritha monk. There are 4 ways people can increase in defilements (kilesa). These are: 1. With broad knowledge 2. With old age, increase in sensual pleasure ī age 3. With fame, e.g. actors & actresses 4. With increasing in wealth, this is quite clear. most rich people don't know how to use them properly. Power-mongers of politicians want to become rich. Wealth-mongers of business men want power. They are supporting each other. Today some of the human problems & environmental problems were made by them. Therefore broad knowledge is not always good. It depend on what kinds of knowledge & how we use it. The Buddha's right knowledge (samma-nyam), is always overcome our defilements, our real enemies-greed, hatred & delusion, etc. & benefit to human race & protect nature. Except that all are harming to human race & nature is wrong knowledge (miccha-nyan). Why today human mind is so polluted & harmful? Modern day human mind is a lot of influence by medias, books, T.V, internet, video games, movies, music, etc. There are a lot of stuffs connection ī sex, violence, distraction, etc. which are unhealthy to the mind. If we don't use the 6 sense-doors (eyes, ear, nose, tongue, body & mind) mindfully, wisely, properly, then the sense objects - medias are poison for our minds. Most people think school educating as earning a living & professions are only educations. How to use the 6 sense doors is also education, even we know it or not. All of our knowledge come in from these sense doors. This is the most important & fundamental education. Every human being comes into this world there are 2 ways to go. Down fall - downward way & progress - upward way. A man without moral foundation or morality & virtues, then his life is going downward. He will reap the negative results & no benefits for himself & others. Progress - upward way is the opposite, ī positive results & benefit for himself & others. No-one wants ~~to be~~ a bad, evil person or a criminal in one's own family, in society & in a country. But everyone wants a good, wise, sagely & a noble person in one's own family, etc. These need a wholesome education. The best sources can be from the Buddha's Teachings & the teachings of the ancient Chinese sages & teachers. For the Buddha; it's unquestionable because he was teacher of gods & human. Ancient Chinese sages had the history of over 5000 yrs. It had rich experiences & systems.

8: Having skills:

The Pali- sippa is handicrafts. The Burmese word sippan (it seemed to be came from this Pali word) is sciences. Therefore it include all worldly skills. It'll be a very wide subject in today world. It's important for material progress & development. If harmful to people & environment & become useless & no blessings. It must benefit to human & nature. So any skill in arts & sciences (i.e. technology) must support the happiness & welfare ~~for~~ of human beings. If not it will have the detrimental consequences. In the Khuddaka Nikāya, Peta Vatthu - Ghost Stories, There was an interesting story supporting this point. In Baranasi City There was a man who had a skill of throwing stones. He could make many different types of pictures by throwing stones on tree leaves. He made his living in this way. One day the king of Baranasi came to this place & seen his skill. He invited this man into his ~~pla~~ palace. The king had a brahman teacher who was very talkative. Therefore he wanted to teach him a lesson. The king & the stone thrower made the arrangement for it. He was hiding behind the (2) king inside the (1) curtain. The king summoned the brahmen teacher & he was talking none stop. So the stone thrower threw pellet of goat shit as soon as the brahmen opened his mouth to talk. It went straight into his mouth every time he tried to speak. In this way the brahmen teacher corrected his talkativeness. The king gave 14 villages to the stone thrower as a prize money. This man taught his skill to others. One of his servants learnt this skill from him. After mastered it, the man wanted to test his skill & went to the Ganges River.

A Paccekabuddha named Sumitta was staying near the river. At that time he was in meditation. This foolish man out of delusion decided to test his skill on the Paccekabuddha. He threw a stone to his right ear & it went through & came out from the left ear. With the injury the Paccekabuddha passed away. When people knew what happening & became angry & killed the man. After died & he was born in hell. After freed from hell & became a ghost (peta) (2) near Rajagaha at the time of (1) Buddha Gautama. Because of the result of his heavy kamma this ghost's head was hitting i.e. many iron hammers at the same time. After he fell to the ground & the hammers disappered. As soon as he got up again the hammers appeared & struck his head again. In this way the ghost suffered continuously. The result & power of kamma ~~was~~ was unthinkable. Therefore anyone should not use his/her skills to harm people or nature & the out come of suffering is unthinkable.

Here skills mean all kinds of skill including in politics, economics, any types of arts & sciences, technologies. For power & money only, it is like licking the honey on the tip of the razor blade.

④ Well mastered disciplines:

Vinaya is disciplines & not only Buddhist monks should have it. All human societies must have it. Only following & practising it that human beings can have progress & development. Understanding & practising is has to be begun in family life & spreading into all parts of society. Starting from family life have to teach & train the children. Lay people disciplines are: 10 to avoid unwholesome courses of action; & To develop the 10 wholesome courses of action.

① The 10 unwholesome courses of action:

(1) Destruction of life (2) Taking what belong to others (3) sexual misconduct (4) Lying (5) Malicious speech (6) Harsh language (7) Frivolous talk (8) Covetousness (9) Ill-will (10) Wrong view (Here not believe in the law of Kamma) (Note: Someone can ask; "What about using intoxicants - i.e. drugs & alcohols?" This is including in no. (3)).

② The 10 wholesome courses of action:

(1) To avoid the destruction of life & be anxious for the welfare of all lives.

(2) To avoid taking what belongs to others.

(3) — — sexual misconduct.

(4) — — lying, ~~not~~ knowingly speaking a lie for the sake of any advantage.

(5) To avoid malicious speech, to unite the discordant, to encourage the united, & to utter speech that makes for harmony.

(6) To avoid harsh language & speak gentle, courteous & agreeable words.

(7) To avoid frivolous talk; to speak at the right time, in accordance i facts, what is useful, moderate & full of sense.

(8) To be without covetousness.

(9) — — free from ill-will, thinking; "May these beings are free from hatred & ill-will & will lead a happy life free from trouble." etc.

(10) To possess right view, such as - gifts & offerings are not fruitless & there are results of wholesome & unwholesome actions. That is believing in cause & effect of law of kamma.

Human beings are alive & living ī 3 types of action (kamma); i.e, mental, verbal & bodily actions. All are including in the 10 unwholesome & 10 wholesome actions. Therefore these are very important. If we live our lives free from the 10 unwholesome courses of action & have to follow the disciplines. Rule of law is also discipline. So disciplines are a very wide subject. It include worldly affairs to spiritual matters. Human degeneration & progress are connecting ī disciplines. In the world many problems & sufferings arise from man without disciplines. Therefore disciplines are fundamentally important. We can justify a nation & ~~its~~ people by its standard of discipline. Why people have no disciplines? Because some people don't have proper education in moral disciplines & how to become a human. They didn't bring up or grow up ī disciplines. Usually we overlook or even don't know the importance of how to bring up a children ī disciplines. So every type of goodness must to be trained & developed in the early age. Without a proper education & training on disciplines & grown up ī bad habits & behaviours. And then becomes an immoral person. It is like a white sheet of canvas & a piece of soft clay. You can draw any picture & put other colours on it. You can modell ī the soft clay into any image. But ī the hard & dry clay it can't. Nowadays man never care or seriousness on disciplines & trainings children. Instead they let all sorts of media to teach & train them. Therefore at homes children are difficult to teach & at schools also difficult to discipline them. There are also signs of disrespectful to parents & teachers, by youngsters. If we look at the present day human societies will see the signs of decadence. Compare ī the Chinese virtue standards - Di Gi Gui & see the negative sides of societies. When we were young never seen ~~youngsters~~ retorted to the parents & teachers when they taught them. Nowadays even hearing the news of beating & killing them. We can get good children & citizens only by educating & training. Can't let them go their own ways without disciplines & moral standards. Without these foundations no family, society & country will stable. We can justify this point to current situation around the world.

Nowadays we heard a lot of very nice words on democracy, human right, equality, etc. Do we really use them rightly & wisely? No, mostly use it as empty words & even create more problems & chaos. Without disciplines & moral standards not only become empty words but also creat unstablity, chaos, problems, violence, etc in family, society & the country. We can see all these things going on in this 21st century around the world. For an e.g, a super rich power can has weapon of mass destruction but another small country can't has it or keep it. This country can interfere & invade a small country. But if another country does the same thing is unacceptable. Promoting & protecting sexual misconducts are human right? There are a lot to say & contemplate on some of the modern day philosophies. The ways of correcting & cure is not promoting & protecting unwholesome matters & also not by punishments. To educate & change people, mind. Only c proper & right education can solve the problems. Using these philosophies wrongly are not only create problems in politics, economics medias, etc. only but also spreading into family life & schools. Therefore nowaday children & youngsters are can't teach, & train & control them in the right directions. So these nice words should only use in good & wholesome matters. It's the same as nuclear power. If you use it wisely & helping human race in progress. If you use it improperly & unwisely it brings destruction to human.

It's also very important to take heed of admonitions of someone who has knowledge, intelligence, wise & noble. (e.g, parents & teachers). There was a jataka story demonstrating this point. In one of his past lives, the Bodhisatta was a king. Later he had the sense of urgency (samvega) & renounced the world & became an ascetic. Another king who was the past life of Ven. Ananda heard this new & also became an ascetic. Later they met each other in the forest & stayed together. One day they went alms round & took back their foods to the forest. Ananda took out the ~~salt~~ salt bag which he had stored before & put it into his own foods. The Bodhisatta saw it & admonished him. He said to him; "you have been ~~atread~~ renounced the kingship & the whole country. It's not proper & appropiate for clinging to this salt." Ananda retorted; "you also renounced your kingship & came here for practice. Is't good for you to admonish other?"

The Bodhisatta replied; "What I have reminded you is sensible. Therefore I am not wrong." Ananda made a remark again; "If you said something people didn't like, then it was wrong." At last the Bodhisatta explained to him that he had to say something which was beneficial & appropiate. If not it was like a blind wild buffalo moving around blindly in the thickets of forest & encountered suffering. Then Ananda became aware of his own mistake. Therefore it's very important to take heed of admonitions from parents & teacher c̄ eagerness, will & compliance. Today in societing a lot of youngsters have problems in family life & in schools is lacking of this quality. Therefore well mastered discipline is really a blessing & protection.

10. Well spoken words:

This is a very, very important topic. Even most people not take it serious & think about it carefully. It's a very wide & profound subject, & not a small thing. We use words & speech nearly all the times. Thinking is also an inner chattering. Speech also connection c̄ the 10 unwholesome & 10 wholesome dhammas (see on the topic of well mastered disciplines). Therefore we should abstain from speech connection c̄ the 10 unwholesome dhammas. And should develop the kinds of speech connection c̄ the 10 wholesome dhammas. It's impossible without speech & can't escape it from hearing. There are 4 kinds of wrong speech & 4 kinds of right speech. The 4 kinds of wrong speech are including in the 10 unwholesome dhammas. These are: lying, divisive speech, abusive speech & idle chatter. The 4 kinds of right speech are including in the 10 wholesome dhammas. These are abstaining the 4 wrong speeches: speaking only true; to unite the discordant, to encourage the united & to utter speech that makes for harmony; speak gentle, courteous & agreeable words; to speak at the right time, in accordance c̄ facts, what is useful, moderate & full of sense. The 4 kinds of right speech are including in the Noble Eight Fold Path as right speech. Speech - good or bad has power. Therefore we must take them seriously. The results of wrong or right speech will follow living beings in the round of existence. Even a Buddha couldn't escape from it.

Mouth is for speech & eating. Man needs to communicate c̄ each other, so we use it all the times. If we are not deaf can't escape from hearing. Therefore man invented speech & letters. All our human civilization is dependic on it. Even though it's very important we don't take it seriously. Therefore we use it improperly,

unwisely & harmful to oneself & others. Wholesome speech & skillful speech bring harmony, happiness & peace & even leading to the ending of dukkha. One of the factors for realization of Dhamma is listening Dhamma. In Chinese language, the explanation of the Chinese letter character mouth (口 = kho) an opening where speech comes out & foods go in. Whatever coming out & going in are very important for everyone. We can create a lot of negative kammas & problems ī it. Also can create a lot of positive kammas & benefit ī it. It depends on how you use it. Can harmful oneself & others; & also can benefit for oneself & others. If we observe today world there are a lot of unwholesome things going on for the mouth. Polluted medias & foods are very harmful to the mind & physical body. Most medias are talking about the development & promoting of greed, hatred & delusion. Using science & technology poison the food chains (chemicals, pesticides, etc.). Some politicians are using wrong speech & nasty tricks to get elected. How can the citizens rely on these leaders & their governments?

In the Buddha's Teachings we can study & learn a lot on wrong speech & right speech. The Buddha was the most skillful person in using speech. We should learn from him. There are a lot to reflect & contemplate on this subject. I'll quote some of them here. In the Sutta Nipāta, the Buddha gave a discourse on Well Spoken Words (Subhasita Sutta). He distinguished 4 poorly spoken words & 4 well spoken words. ① unwholesome or poorly spoken words & wholesome or well spoken words. ② Unworthy or unjust — — worthy or just words. ③ Unpleasant or unendearing words — pleasant or endearing words. ④ False words & true words. Then Ven. Vangisa (The arahant poet) praised the Buddha ī the attractive verses: Speak only not cause us pain & not hurt each other. These are truely well spoken words. Use pleasant speech which made people glad. Not resorting to evil speech. These are pleasant speech. The speech, the Awaken One (i.e, the Buddha) speaks is leading to Nibbāna, putting an end to Dukkha. This is the unsurpassed or the worthiest speech. Therefore we should take care ī the wholesome & friendly qualities constantly watch the movements of our minds & speeches.

The Buddha divided the speeches into ~~4~~ 6 types, in The Discourse to Prince Abhaya (Abhaya-rāja-kumāra Sutta), Majjima Nikaya. In the discourse, the Buddha shows the factors that go into deciding what is & is not worth saying. The main factors are 3: a statement is untrue or true; unbeneficial or beneficial & not pleasing or pleasing to others. The Buddha only speaks what is true & beneficial. He would look for the time to speak these things whether or not it ~~was~~ is pleasing to others. With the main 3 factors then speech can divide into 6 types:

1. untrue, unbeneficial & not pleasing
2. True, " " " "
3. " , beneficial " " "
4. untrue, unbeneficial & pleasing
5. True, " " "
6. " , beneficial " "

The Buddha speaks only that is true & beneficial. It may be pleased or not pleased to others. But he would look for the appropiate time to speak them. So the Buddha speaks only 3. & 6. types of speech. One of the attributes of the Buddha is sugato - well spoken person (sugato also has other meanings). The first quality of the Dhamma is svākhāta - well expounded that is good in the beginning, in the middle & the end. Therefore the Buddha is the well spoken person. His speeches are educating & training to become worthy. The speech the Buddha talks for attaing Nibbāna that make an end to sufferings (dukkha). Therefore it is unsurpassed. The Buddha himself encourages people for it. Therefore among the speeches, the speech on the Four Noble Truths is the most blessing & the best protection.

At last I want to quote a sutta on the topics of conversation. ~~It was~~ in the Anguttara Nikāya. It's very important because we converse c people nearly all the times. With conversations human beings create a lot of wholesome & unwholesome kammas in all walks of life from the family level to goverment level. Therefore we should take it very seriously. In the sutta, the Buddha reminds it to the monks. But it also concern to lay people. If everyone follows the instruction will bring happiness & peace in life & not pollute the mind which is the source.

Topics of Conversation (Anguttara Nikāya)

The Buddha was staying in Sāvatthi, Anāthapindika's Monastery. One day a large number of monks, on returning from alms round, gathered in the meeting hall & were engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & misters of state; armies, alarms, & battles; foods & drink, clothing, furniture, garlands & scents; relatives, vehicles; villages, towns, cities, the countrysides; women & heroes; the gossip of the street & well; tales of the dead; tales of diversity; the creation of the world & of the sea; talks of whether things exist or not. The Buddha, emerging from his seclusion in the late afternoon, went to the meeting hall. He asked the monks what they were talking about. They mentioned their conversation & he told them that it was not right for monks to have these kinds of conversation. He taught them the proper conversation.

"There are 10 topics of proper conversation. Talk on modesty, contenment seclusion, non-entaglements, arousing persistence, virtue, concentration, discernment, release & the knowledge of vision & release. If you were to ~~enage~~ engage repeatedly in these 10 topics of conversation, would outshine even the sun & the moon, so mighty, so powerful — to say nothing of the wanderers of other sects."

We are not only engage in conversation c others. Nowaday we are listening a lot of them from the medias; such as radio, movie, internet, etc. Most of us will never think that these medias are teaching /educating ~~as~~ us all the times. Why there are a lot of ~~yoth~~ youth problems in family, school & society? Because they were educated by some medias. If parents not control & leading them in the right directions most problems will never solve. Instead their minds will become more polluted. Speech is so important that it can lead to problems, disharmony, violence & wars in politics, economics, nationalism, racism, religion, etc. These are ill speech, hatred speech & others. Speech also can lead to harmony, peace, love, compassion, enligtenment. There are 8 causes for wrong views to arise. Two causes are very important & the Buddha mentioned it very often in some of his discourses. These are: listening to wrong talks/teachings & unwise attention (ayonisomanasikara). Right view also based on listening to right talks/teachings & wise attention. In the Noble Eight Fold Path, right view comes first, because it will lead to the right directions. Therefore wrong view also will lead to the wrong directions.

Therefore the outcomes of wrong views are bad consequences & right views are good consequences. Topics on speech are wide & profound. People are using it everyday in life. And if we can use it skillfully, then it's a better world to live. To understand more on speech it need to study the suttas. The Buddha is called - Teacher of gods & humans/ Suttha deva-manussānam. Therefore well spoken words is a real protection & blessing.

(11) Support for one's parents,
(12) Assistance to one's wife & children;
(13) Consistency in one's work,
This is the highest protection/blessing.

(11) Support for one's parents:

Everyone's life has duties. We have filial obligations to support & look after our parents. Nowadays human beings are very weak in this duty, & even neglect about it! This is not a good sign for society. The sign of selfishness, ingratitude, disrespect, no love, etc. Someone neglects this duty & obligation & it's sure that he will not good to others also. The Buddha & other anscient sages emphasized this duty strongly. In the whole Chinese history & culture there were highly developed philosopy & practices in this virtue as filial peity. A man doesn't has this virtue will never progress & no future. Why we must support for one's parents? There are many good reasons for it. Someone has this virtue can be called a humane person, & without it a beastly person. If anyone has common sense this is not difficult to understand. Our beginning of life is totally depending on parents. Our survivals in life ~~were~~ are starting from our mothers' wombs until grown up to take our own responsibility. The most fundamental importance is the basic education which our parents, especiall mothers teach & train us when we ~~are~~ were young. This basic education is on morality & virtues. Nowadays most people neglect & overlook its importance. Mothers are our first teachers & our progress in the right or unwholesome directions are in their hands. Good emperors, leaders, sanges & great people came from the care of good, intelligent & wise parents. Even we can say filial obligations is the foundation of all goodness to arise. It represents gratitude, respect, love, sympathy & concern for others.

There is a saying: the hand swings the cradle conquers the world. A woman has the most important role within the society. Even most people in today society may be not aware of it. In ancient time Chinese sages & wise people knew this point very clear & profoundly. Therefore they created & handed down a lot of written words in texts & books from generation to generation. She can teach & train her children become a noble person, a sage & a great man for the society. And also can produce a wicked, evil, dangerous & criminal for the society. A good, intelligent & wise daughter is born to good parents. And then later in life becomes a good wife & mother. Therefore a happy, peaceful, & harmonious society is a lot dependence on women. It's not suprising that filial obligations/piety is the fundamental quality or virtue in Chinese culture, philosophy, education & practice in the Chinese history.

Support for one's parents is a noble action & must has to be done. With its obligation & action brings a lot of merit, satisfaction & happiness. It's important to understand the gratitude of parents & always remembering it. To forget the duty is very bad indeed. We should not remorse or redember whatever bad things had done before. Make a determination of not to repeat it again is enough. These things can appear near the time of death, & bring more sufferings. But for good things & Dhamma, good to remember & reflect very often. For e.g., one's own dāna & sīla, reflection on death, etc. There was a remarkable Jātaka story on parents' love. This was the story of Bodhisatta in one of his past lives as a hermit Sumanasama. He & both of his parents were living in a forest as ascetics. His parents were both blind & had to look after them. One day the king of Benares went hunting & shot Sumanasama c̄ poison arrow, because he was mistaken him as a deer. To save his life both parents & the female deity who was also the mother of the Bodhisatta 7 lives back before in the past. Each of them made the assertion of truth. Both parents said that they loved him more than their lives. The deity said that her love on Sumanasama was more than on anyone she had before. With the power of their truthful assertions made the arrow poison disappeared.

Someone can ask this question; of the parent's love who love is stronger? In Dhammapada, in the chapter of mind (Cittavagga), the story of Soreyya gave a clear cut answer. The love of a mother is more than the father. This story was strange & interesting. It expressed the power of the mind & should not neglect its functioning. Soreyya, the son of a rich man & some attendants went for a bath. On the way he met the Ven. Mahā-kaccāyana, who was adjusting his robes outside the city for alms round. He saw the golden complexion of the Thera & thought; "How I wish the Thera was my wife, or else the complexion of my wife was like him." As the unwholesome thought arose in him, his sex changed & became a women. She ran away & arrived at Texila. And met a rich man & married him & 2 sons were born. There were also 2 sons from the previous marriage as a man. Later she had the chance to meet & offer foods to the Ven. Mahā-kaccāyana. And respectfully asked forgiveness to the Thera for her wrongful thought on him some yrs before. Then the Thera said to her; "I forgive you." As soon as these words were spoken she changed back to a man as before. With reflection, he was feeling very weary & repulsive of all these things & left the household life & became a monk. After that he has often asked, "Whom do you love more: the 2 sons you had as a father or the other 2 you had as a mother?" To them he would answer that his love for those born of the womb was greater. The important lesson we gain from here is we can't think about things foolishly out of control. Should not neglect the mind & become its slaves. Have to control & train it for one's own benefit & others. Any sexual fantasy & misconduct including homosexuality can bring problems, dangers & sufferings.

The Buddha compares of the parents to the Brahma deity. Because they treat their children ĩ love, sympathy & appreciative joy in success. We can appreciate the mother's love, if think about carefully her periods of pregnancy (9 months), delivery (very painful indeed, even sometimes risking their lives). After the delivery she had to look after you carefully in all possible ways. She had to feed you ĩ her breast milk until we could take foods by ourselves. Therefore, a mother's love is enriching ĩ courage, patience, unselfishness, care, noble, & has healing power. When I am writing down these things it makes me cry. It's very noble & touching to the heart. Where is breast milk coming from? Changing from her own blood.

Once a chinese movie director kept his wife breast milk in a small bottle & kept it very well for some yrs. One day he took out & checked it. It changed back into blood. There was a story, a cow feeding her calf & at that time a hunter came & hit her ī a spear. Instead of harming her the spear was damaged. Unselfish love is very powerful & has healing power.

Parents are our first teachers, especially mothers. Our progress in life is depending on their education & training. Good & moral people, great men & sages are the outcomes of proper education & training. It has to be started from family life. Therefore the proper duties of a mother is very important for the growth & progress in good qualities of the child. Without a good & skilful mother, the child's future is hopeless. We can't easily repay back for the kindness & gratitude of our parents. According to the Buddha the best way to pay it back is helping them growth in conviction (saddha), virtue (sīla), learning (suta), generosity (cāga) & discernment (paññā). It's important to treat our parents very well. Can't treat them like others. For e.g, the anger you have on your parents is more harmful. Insulting the parents is burning oneself ī fire.
The Buddha mentioned 7 kinds of fire in the Aggi Sutta – Fire Discourse Anguttara Nikāya. The fire of greed, hatred & delusion have to be removed. The fire of parents, husband & sages – samanas have to be worshipped (Showing respect & making supports). The last fire is has to be taken care; that is fuel fire. A husband gives security to the family. Therefore has to be respected. If someone very badly treating his/her parents & will get the same outcome from his/her children. And both can't get good children. This we can see in the life of King Ajātasattu. He killed his father King Bimbisara for power. Later in life he was also killed by his son. Again his son was killed by his grandson. Three generations committed patricides. Nowadays if we observe our present societies there are more & more cases of insulting, beating & killing parents than before. Can see more & more older homeless people on the streets. These & other things are the signs of decadence in human societies. Human beings are creating their own hells on earth.

(12) Assistance to one's wife & children:

In Sigālovāda Sutta - Advice to Sigāla, Digha Nikāya, The Buddha gave instructions to Sigāla, the house holder's son, on the duties & obligations as a husband to wife & children.

Assistance to one's wife in 5 ways:
1. By respecting her 2. By his courtesy 3. By being faithful to her
4. — handing over authority to her 5. — providing her c̄ adornments.

Assistance to one's children in 5 ways:
1. Restrain them from evils 2. Direct them towards the goods.
3. Train them to a profession 4. Arrange suitable marriages for them
5. In due time hand over the inheritance to them.

The 5 duties & obligations of a wife:
1. By doing her duties well 2. By hospitality to attendants, etc..
3. — her fidelity 4. By woking after his earnings
5. — skill & industry in all her business dealings

The 5 duties & obligations of a child:
1. Once I was supported by them, now I'll be their support
2. I'll perform those duties they have to perform.
3. — maintain the lineage & tradition of my family.
4. — look after my inheritance.
5. — give alms or generosity (caga) on behalf of them (when the parents are dead).

This 12th blessing/protection of assistance to one's wife & children is very interesting & important topic, have a lot to say for contemplation. It's also wide & profound, depending on how someone ~~seen~~ views it. People want to penetrate them should, study, research & contemplate all the teachings of anscient sanges & the Buddha. Most people using or spending a lot of time & money to study & research to norisha greed, hatred & delusion which are the mind pollutants. Instead they should work c̄ the mind which is the closet to them than anyone else. It can bring them to happiness or destruction.

It covers from family life to society. Each family life is the smallest part of a society. It's like each part of the whole body. If every part of them ~~have~~ has problems or becomes abnormal you will surely suffer or dies. If each family handling their matters very well & will solve many problems which nowadays people encounter in societies.

Therefore it's so very fundamental that good education within family life can has strong effects & influences in society. We should not take educations as only making a living. Our experiences i all the 6 senses are educations. Therefore no-one can free from it. Educations can be wholesome or unwholesome. Even science & technology, if we use it properly become right knowledge, & wrongly become wrong knowledge. All other human knowledges also has to be counted, including religions. All wrong & harmful actions come from wrong views & thinkings. The assistance to one's child is the duty & obligation of all parents. As the Buddha mentioned about it in 5 ways; the most important are three. These are: restrain them from evils; directing them towards good; & train them to a profession. One & two are fundamental education, which is morality & virtue. Without it never become a good person & going towards the right direction. Here I'll present 2 stories in the Buddha's time. The first is the story of the son of Mahadhana in Jarāvagga - Ageing; & the other, the story of Kāla, son of Anathapindika in Lokavagga - The world. Both from Dhammapada. The first one without morality & virtue had the negative results & the other opposite.

The story of the son of Mahadhana:

He did not had any education while as a ~~yoth~~ youth. When he came of age married the daughter of a rich man & also no education. Here both sides of parents did not ~~teach~~ do their duties & obligations. Among the 5 duties only the 5th one was fulfilled (In due time hand over the inheritance to them). Without the other factors it became useless & harmful. Therefore some wise parents, even they were rich not left wealth for their children. Only gave them good educations; morality, virtue, professional works, etc. So that they could stand on their own feet in life. When the parents on both sides died, they inherited a lot of money & very rich. Both of them were ignorant & only spending the money by wasting it (just only for sensual pleasure) Just ate & drank had a good time by squandering their money. When they had spent all, sold their fields & house. Later became very poor & helpless. Because they did not know how to make a living & became beggars. Wealth & power are like very poisonous snakes for the fools. It's only become a real treasure to the wise. The problems in society is there are more fools than the wise.

One day the Buddha saw him leaning against the wall of monastery eating the left-overs given by the novices; seeing him & the Buddha smiled. Ven. Ananda asked the Buddha the reason of his smiling. Then the Buddha answered to Ven. Ananda; "Ananda, look at this son of a rich man; he had lived a useless life, an aimless life of pleasure. If he had learnt to look after his richess in the first stage of his life would have been a top ranking richman. If he had become a monk, could have been an arahat & his wife an anagami. If he had learnt to look after his riches in the second stage of his life, would have been a second rank richman. If he had become a monk, could have — an anagami; & his wife a sakatagami, etc.... However, because he had done nothing all the 3 stages of his life that lost all the riches, & also all the chances of realization any of the Paths & Fruits."

The Story of Kāla, Son of Anathapindika:

Kāla, the son of Anathapindika always kept himself away whenever the Buddha & his company of monks came to their house. Anathapindika was worried that if his son kept on behaving in this way would not get any benefit. So he used money as bait to change his son. He promised to give him 100 coins, if the son consented to go to the monastery & keep the Sabbath for one day. So Kāla went there & returned home early the next day without listening to any Dhamma discourses. Next time, Anathapindika said to his son; "My son, if you learn a stanza of the Buddha's teaching, I'll give you 1000 coins on your return." Therefore Kāla went to the monastery again. This time he tried to learn something from the Buddha. The Buddha gave him a short stanza to learn by heart. At the same time made him forgot it. Thus he had to repeat it so many times that in the end came to understand the full meaning of the Dhamma. And then attained the Path & Fruit of a stream-winner (sotapanna). Early in the next morning, Kāla followed the Buddha & the sangha to his house. His father offered the rice gruel to the Buddha & sangha. After that the father brought 1000 coins & gave him, in front of the Buddha. But he refused to take it. Then the Buddha told Anathapindika; "Dayaka, your son had attained the Fruition State of a stream-winner; which is much better & greater than the riches of a Universal Monarch, the status of celestial beings & Brahma-gods.

These 2 stories in the time of the Buddha gave us food for thought, on the parents duties & obligations to children. If they neglect it the children will be liked the son of Mahādhana & going downhill in their lives. It was a nuisance for the family & society. The 2 outcomes were like heaven & earth. For the parents to behave liked Anathapindika, they themselves first should have the qualities of good & skillful parents. They must have the education & training from their parents, c experiences & learning (suta). Therefore fundamental education & training should begin in the family life. The ancient Chinese sages understood it very clear & not much different from the Buddha. The systems & skillful means in the Chinese Texts were more detailed & rich experiences. At least it might had over 3,000 yrs of ~~in exp~~ of a wife Chinese history. In the Sigālovāda Sutta, the first duty & obligation is by doing her duties well. The wise of the past had a lot to say on these duties & obligations. They had the clear cut right views on these matters. One of the very important duties of a wife is as a mother. A very important duty of a mother is to educate & train her children in the right & wholesome direction. Nowadays a lot of mothers neglect this duty & obligation. Instead their children are educating & training by many kinds of media; such as video games, T.V, movies, internets, musics, etc. There are a lot of unwholesome contents in them. Only someone has the knowledge of the Buddha's teachings clearly knows the harmfulness. Why nowadays more youth problems in families life, schools & societies than before? Mental pollutions are increasing like the other external pollutions. External pollutions are the reflections of human mind. A good & skillful mother came from a good wife. And a good wife came from a good daughter. Not selected by votes; by educating & training.

Most people not take ethics, morality, virtues as very important & fundamental for human beings. Therefore they think, speak & act foolishly out of delusion (moha). These are the foundation of all goodness to arise. These good & wholesome qualities of the mind are not invented by sages & the Buddha. They discovered & penetrated it c wisdom. These are parts of nature, mind laws & also effect the physical world. They have the universal characteristic, such as the law of kamma. They are also closely related. They also represent the human standards & status. Human beings are the masters of their own destiny.

Other types of living beings do not have this chance & opportunity. Therefore the right & fundamental education is very important for everyone. Parents are first teachers of children & more important than school teachers. So it has to begin early in family life. Chinese sages classified education into 4 types. ① Family education: The standard text book is a booklet called Di Gi Gui - Chinese standards, compiled by a Ching Dynasty scholar from Confucian Classics. On human relationship within family, schools, societies & states; on standard of ethics, morality, virtue, etc. ② Education on law of kamma: Actually this is the province of Buddhism. The subject on law of kamma is profound, deep, related to all living beings & unfathomable, except for a Buddha. One of the inconceivable phenomena & the province of a Buddha. Therefore except a Buddha no-one can fully penetrates it. Even we can say that it's the perfect knowledge of a Buddha. If he was only giving the teaching on the law of kamma & no other teachings still no-one equals or greater than him. This law of kamma governs all kinds of living beings. Why most living beings during their wandering in the round of existences encountered many different kinds of sufferings? The main answer is they don't know the law of kamma & never heard about it. Even the majority of Buddhists, they know about it superficially, not profound & clear enough. Therefore can't use it good enough in their daily life. Eventhough most Buddhists encounter the teaching & not receive much benefit which should be.

③ Worldly educations:- Many kinds, types of education of the world; schools, universities, professions for a living & ordinary knowledge, etc.

④ Religions educations:- All the major religions, not include cults. With my contemplation; whatever people religions or faiths & cultural background the education on law of kamma should be in the first place. Because it is the universal law & all living beings are under this law. All beings can't escape time & space; it's the same as law of kamma. All human actions; wholesome, unwholesome & mixed under this universal law. After studying & contemplating on laws of kamma & its working principles will have clear knowledge on it. And then study &, contemplating & practising ethics, morality & virtue become more effective. If human beings can study, contemplate & practising these 2 educations (law of kamma & ethics) in their daily life the human world will be liked a heaven on earth.

In the Sigālovāda Sutta, on the duties & obligations of a husband to wife; the 3rd one is by being faithful to her. In the same way a wife to husband is by her fidelity. Faithful & fidelity between husband & wife is very important for the family & also to the society. Some of the problems in family & society are connecting c̄ infidelity between husband & wife. It will create unhappy marriages & harmful to family members, especially children. Then this effects the society. A lot of youth problems are connecting to broken marriages. Because it effects the mind of children & they can't have proper education & training. Why nowadays more youth problems & crimes than before? According to some researches, if there are more & more broken marriages, create more & more youth problems & crimes. Most people only take adultery as sexual misconduct. But there are also other sexual misconducts harmful to oneself, & then to the society. Even these sexual misconducts are like entertainments in some medias.

(13) Consistency in one's work:

Doing one's own tasks not wasting & postponing of time. Active, persistence, energetic & perseverence in it. Doing only the kinds of task or job which should be done. That is not harming to oneself & others; benefit to oneself & others. There are some ignorant & deluded people doing silly & foolish things just for money & fame, even give up their lives for it. Doing things which only have values; not trivial, meaningless, frivolous, silly & inferior. Nowadays human beings doing all these meaningless things than before. Do human beings become more wiser than before? Do they progress or regression? If we observe the society & environment all kinds of internal & external pollutions going on. Why is that? Anthroplogists say: Human beings are developing from a type of ape. If it is true, then human beings should be become more wiser & intelligent. This is evolution. But if we observe & contemplate about human beings more closer to ape than human. Human mind is becoming more & more liked a monkey. Is it human becoming in devolution? Actually evolution & de-evolution are in our mind. If someone behaves like an animal, then he is in de-evolution. If someone has love, kindness, compassion, selfless, etc., then he is in evolution. You cannot measure progress & evolution c̄ power, money, fame & the amount of sensual pleasure. This is the way to downfall. ~~These~~ Nothing to do c̄ external matters & the internal ones. Therefore each human creates hell, animal, ghost, heaven, etc. for himself in earth. This also his future destiny after dies.

man on the highest evolution level can become a Buddha; & to the lowest level a hell being. All levels are in each one of us. One early morning in June, there was a pink lotus flower opened up its beautiful & fragrant petals in a small pond. It decorated the earth c̄ its beauty & purity. After sometimes the sun was rising up higher, & then the weather became very hot. The lotus closed its petals & protected itself from the strong heat. But nowadays human beings know all the dangers come out from pollutions, continue to do all the foolish things is quite stupid & foolish. Could human beings have future? Yes, they have. Only they behave like a human; not like an animal, ghost & hell being. They should only do things which have values & for the welfare of human race & nature. If we practise samatha & vipassana regularly c̄ consistency is a great blessing & protection. Consistency in one's work is very important whatever task we are doing. It's worldly or spiritual matters. We should not spoil it by laziness, not wasting & postponing of time & careless.

During the time of the Buddha, there was a good story on these points. Three friends became monks. Two of them learnt meditation & instruction from the Buddha. After that they went to a secluded place, practised diligently & realized the Dhamma. They came back & went to see the Buddha. The Buddha was praising them. The 3rd monk who was lazy & wasting time in the monastery heard about it. He also wanted to be praised by the Buddha infront of others. Therefore he was practising hard in the monastery. Because of his restless & careless in the practice fell down seriously & broke his hip. So his 2 friends had to take care of him & couldn't leave the place. The Buddha knew about this & told them about their past lives.

In one of their past lives; these monks were the students of the Bodhisatta - a teacher. One day the teacher asked the students to collect fire woods in the forest for the next morning meal. Because they had to go to a distant place in the early morning for an invitation. All the students went to the forest & did their duties properly. But the lazy student (the injured monk) not did his job properly. Instead he chose a big tree, lied down & slept. Thinking that near the time of leaving he could go up & break the branches for fire woods. At the time of going back; he quickly got up, & climbed the tree & broke some branches.

He had done it in a rush & carelessness, the tip of a branch hit his one eye. Suffered in pain he came down quickly, took the wet branches of fire woods & followed behind the others. His wet fire woods mixed c̄ the dry ones. The servant did not know it & picked up the wet ones for cooking gruel. At last the students missed the chance to the invitation. This story taught us a good lesson. We shouldn't do things c̄ disinterest, wasting time, in rush, improperly, disarray & confused. What about today human beings do things? Are they better than this monk or student? By studying, observing & contemplating today humans & society will know that it's not better. Some politicians, business men (including economists), scientists, technologists, artists, etc. are viewing & doing things c̄ greed, hatred, & delusion for power, wealth & fame. Not only harming themselves (they have to pay for their kammic consequences) but also to human race. The reasons are not difficult to see; severe climate changes & all sorts of pollutions, both internal & external ones. Leaving a dangerous earth for the future generation. Human beings however crazy & craving for power, wealth & fame, near death can't take anything c̄ them. Even the clothes they wear on. When a very severe drought comes their power, wealth & fame can't do anything.

As a Buddhist the best protection & blessing ~~for~~ is consistence in one's work ~~is~~ to end dukkha. This is the most important task for all: i.e the Noble Eight Fold Path – sila, samadhi & panna. Therefore we should not wasting time by doing many useless things If we miss this chance, near death will be in a miserable situation.

(14) + (15) Giving, living in rectitude,
(16) Assistance to one's relatives;
(17) Deeds that are blameless,
This is the highest protection.

(14) + (15) Giving; Living in rectitude:

(14) Giving:

This is on dana practice. In all world religions have dana practice mostly dana is a blessing for the giver, but not all of them. For e.g, if someone offer liquor & drugs to drunkards & drug addicts.

⑤ Athaka... Vāmadeva, Vessāmitta, Yamataggi, Angīrasa, Bhāradvāja, Vāsettha, Kassapa & Bhagu (Bhagu) - Ancient Brahmin rishis composers of the Vedic hymns.

Dāna practice is the way of progress in this life & for the future. There were many stories in the Buddha's time & mordern days stories. There are many ways of givings. The best way of giving is with understanding & knowledge. There was a sutta in the Anguttara N. on Giving. The discourse discusses the possible motivations for generosity, & rates in ascending order the results they can lead to. It is interesting to mention here. Once time Ven. Sariputta & a large number of lay followers went to see the Buddha for a Dhamma talk. Ven. Sariputta said to the Buddha: "Might there be the case where a person gives a gift of a certain sort & it doesn't bear great fruit or great benefit, whereas another person gives a gift of the same sort & it bears great fruit & great benefit." The Buddha answered it as "yes". Then Ven. Sariputta asked the Buddha the cause & reason for this. He answered him the 7 kinds of motivations & their results.

① Having given the gift seeking his own profit, & a mind attached to the reward, seeking to store up for himself, & the thought of enjoying it after death. After death, born in the company of the Four Great Kings (Catummahārajika), from here after death, return to this world.

② Someone gives a gift & the thought, "Giving is good", on the break-up of the body, after death born in the company of the devas of the 33 (Tavatimsa). From here after death, return to this world.

③ Someone gives a gift & the thought, "This was given in the past, done in the past, by my father & grand-father. It would not be right for me to let this old family custom be discontinued" After death born in the company of the devas of the Hours (Yāma).

⑤ ④ Someone gives a gift & the thought, "Just as there were the great sacrifices of the sages of the past – Athaka, Vāmaka, Vamadeva, ... etc: in the same way will this be my distribution of goodgifts", after death born in the company of the devas who delight in creation (Nimmanarati)

④ Gives a gift & the thought, "I am well-off. These are not well-off. It would not be right for me, being well-off, not give a gift to those who are not well-off.", after death born in the company of the Contented devas (Tusita).

⑥ Gives a gift & the thought, "When this gift of mine is given, it makes the mind serene. Gratification & joy arise" Born in the company of devas who have power over the creations of others (Paranimmitavasavatti).

⑦ Gives a gift & the thought, "This is an ornament for the mind, a support for the mind". Born in the company of Brahma's Retinue (the lowest of the first jhana plane). Then, having exhausted his kamma he is a non-returner. He doesn't come back to this world.

The commentary explained it as, giving & the enrichment of samatha-vipassanā practices.

There are also some givings not become dāna practice. Giving to someone for fear (e.g, mafia gang), giving by expecting something (e.g, bribery), giving & rāga (sexual desire), etc. Actually giving is not an easy thing to do. Have to make effort. Why is that? Because every living being more or less has lobha (greed) & self view. Greed of covetousness, confiscation, clinging & craving, etc all these make dāna difficult to perform. Therefore we have to make effort to do it. But if we know & understand the benefit & value of dāna or have the knowledge about them, will sure to perform it. Even can give up things too valuable for us, as example the dāna pārami of a Bodhisatta.

There was a very touching story to the heart in the Buddha's time represented unselfish nature & right motivation of a dāna. Also it gave the immediate results in the present life. It was about Ven. Mahākaccāna & a poor lady. He was the foremost disciple in the detailed exposition of brief sayings, & a native of Avanti, to the far south west of the Ganges basin. King of Avanti, Chandapajjota heard about the Buddha & sent mahākaccāna & others to invite the Buddha. After they listened his talk & became monks. Later they became arahats & went back to Avanti to see the king. On the way back they went for alms-round in a village & did not get anything. There was a young lady, now very poor knowing it. Before she was a rich man's daughter, & had strong saddha (faith). She had beatiful, long, shinning black hair. There also another rich man's daughter wanted to buy her hair, & paid 1000 coins for it. This was happening sometimes ago, but this poor lady did not sell it. This time she was urgently needing the money to prepare the meal for the monks. Therefore she cut her beatiful long hair & sent the maid to sell it to the rich lady. This time instead of giving the 1000 coins, only gave 8 coins for it. The maid became very sad & cried. The poor lady prepared the meal for the monks, each 1 coin of value. (The monks number were 8). When the monks were receiving the meal the poor lady did not dare to come out to meet the monks. In the past the beautify of woman was long, soft, shinning black hair. But Ven. Mahā knew all these things & invited the lady to come out. She came out & as soon as bowing to the monks, her hair were growing back to normal. Scientists will take it as supernatural. No, this is supernormal. It's in accordance of the mind or mental laws, cause & effect. Insects, birds, jets, aeroplanes, etc can fly, but scientists can't fly in the air. Already has mentioned an episode connecting & Ven. Mahākaccāna before.

A lay man, Soreyya had an evil thought & changed into a woman. There were 2 main causes including in these 2 episodes; internal & external ones. More important is the internal ones. The mind of the lady & Soreyya; & the purity of hearts of the arahats. If we can accept the atomic power, this is not difficult to understand. mind is more powerful than matter. Therefore all human beings, especially someone has power (political leaders, governments), wealth (tycoons, business people, business corporations), scientist, etc. know how to use their mind properly & wisely for the benefit of human race, not to harm them & destroy the earth.

Ven. Mahākaccāna went to see the king & he also knew the episode. And the king took the poor lady as his consort. With strong saddha (faith) & volition (cetanā), then the results are greater.

On one occasion the Buddha was staying near Vesali, in the Great Forest, at the Gabled Pavilion. General Siha went to the Buddha & asked him; it was possible to point out a fruit of giving visible in the here & now. The Buddha answered in positive & gave 5 results of it. These are:-

① One who gives, who is a master of giving, is dear & charming to people at large. We can see this kind of giver in the past & present.

② Furthermore, good people, people of integrity, admire one who gives, who is a master of giving: this too is the fruit of giving visible in here & now. The people mentioned here are: moral & virtuous people; sages & noble beings (ariyas). Therefore the giver has the chances to close & near them. On hearing their teachings gains knowledges. He will live wholesome & progressive life towards the noble direction. & even he can end dukkha. We can see this kind of giver in the Buddha's time & present Theravādin countries.

③ Furthermore, the fine reputation of one who gives, a master of giving is spread far & wide: this too is a fruit of giving visible in here & now.

④ Furthermore, when one who gives, a master of giving, approaching by assembly of people - noble warriors, brahmans, householders, or contemplatives - he/she does so confidently & without embarrassment: this too is a fruit of giving visible in here & now.

These results of ① to ④ are visible in here & now.

⑤ Furthermore, at the break-up of the body, after death, one who gives, the master of giving, reappears in a good destination, the heavenly world: this is a fruit of giving in the next life.

When these 5 results of giving were mentioned to General Siha: he replied the Buddha that the 4 fruits of giving (from ① to ④) visible in here & now were not by faith (saddha) in him. He himself knew it & experiences because he was a master of giving. But the last fruit, after death, reappeared in a good destination, the heavenly worlds, he did not know. That was he believed in the Buddha by conviction (saddha). Some people are not giving to others, but they spend it themselves. Even worse than these are people not only not give to others but also not spend by themselves. Even the worst of all are encouraging people not to give.

There was once a very wealthy man named Anamda in Sāvatthi. He was a miserly man & encouraged his son Mūlasiri not to give. This rich man had 5 pots of gold buried in his house & died & without revealing it location to anyone. He was reborn in a village of beggars not far from Sāvatthi. From the time his mother was pregnant in the village had difficulties in beggings. They thought there must be a wicked & misfortunate person among them. By dividing themselves up in groups & the process of elimination. They found out the pregnant woman & she was driven out of the village. A son was born to her & he was very ugly & repulsive. If she went out alone by begging & got something's. And & the boy got nothing. So, when the boy could go out by himself for begging & she left her son.

He wandered alone in Sāvatthi for begging & remembered his past life & old home. After arriving there, he went straight into the house. When the children of Mūlasiri saw him, they were frightened & crying. The servants beat him & threw him out of the house.

The Buddha was on his alms round & saw the incident. Then the Buddha told Mūlasiri that the young ugly beggar was his own father of previous life. He did not believe it. Therefore the Buddha asked the beggar to show them the buried gold. And Mūlasiri became a lay disciple.

Then the Buddha spoke in verse as follow:-

Verse 62: "I have sons & wealth; & this the fool is afflicted.
Indeed he himself is not his own, how can sons & wealth be his." From Dhammapada: The Fool

The above story warning us a very important lesson; wrong view, unwholesome metal states, thoughts & actions gave the miserable sufferings to beings. Even the negative energies, effect others. Why nowadays humans have a lot of problems & sufferings than before? We need to contemplate it & find out the causes to correct it.

There was also another interesting story on giving in the time of the Buddha.

The Story of a Childless Rich man:

On one occasion, King Pasenadi went to see the Buddha. He told the Buddha about a rich man who had died in Sāvatthi without leaving heirs. Therefore he had to confiscate all the man's properties. This man was very rich & stingy. While he ~~lived~~ was alive & did not give anything in charity. And even was reluctant to spend his money for himself. So ate very sparingly & wore cheap & coarse clothes. Then the Buddha told the king & audience about this rich man & one of his past lives. At that time also he was a rich man. One day, when a Solitary-buddha came & stood for alms at his house. He was in his way out that asked his wife to offer foods to the Solitary-buddha & left. It was very rare that her husband gave her permission to give things to someone. So she filled up the alms-bowl c̄ choice foods. The rich man again met the Solitary-buddha on his way back home, & looked into his alms-bowl. And found out that his wife had offered a lot of good foods. So, he was thinking that this monk would only have a good sleep after a good meal. It would have been better if the servants were given such good foods, because they would give him better service. He had regretted to ask his wife to offer foods to the Pacceka-buddha. There was also another incident connecting c̄ him. He had a brother & who was also rich. The brother had an only son. Coveting his brother's wealth & killed his young nephew & wrongfully inherited his brother's wealth.

Because the man had offered alms-foods to the Pacceka-buddha that he became a very rich man in his present life. He regretted having offered foods to the Solitary-buddha that no wishes to spend anything even on himself. Because he had killed his own nephew for the sake of wealth that he had suffered in hells for 7 existences. This evil kamma having come into an end & was born in this life as a rich man. But here also he had not gained any wholesome actions. After hearing the story the king made a remark; "Ven. Sir! Even though he had lived here in the lifetime of the Buddha himself, he had not made any offering of anything to the Buddha or to his sangha. Indeed, he had missed a very good opportunity & had been very foolish."

Then the Buddha spoke the following verse:

Verse 355: "Wealth destroys the foolish; but it can't destroy those who seek the other shore (Nibbāna). By his craving for wealth the fool destroys himself & would destroy others"

From Dhammapada: Craving

What do we learn from this story & teaching? It taught us important of the mind. Even we can't think about foolish & stupid things which most people thinking all the times.

Also it reminds us the first & 2nd verses of Dhammapada; The Pairs. Even we're doing good things should not let unwholesome mental states come in between. We have already discussed about the possible motivations for generosity (dāna). It should be liked the number sixth giver, giving c̄ joy & happiness before, during & after the charity.

The-pye-kan Sayadaw made a comment on these 2 stories. These rich men were like the alchemist's billows which breathing in & out, but c̄ont life. Therefore they were dead people. How many dead politicians & wealthy men in the world today? Most of them are fighting for power & wealth. Not for the welfare of human race & the mother earth. We can see them clearly in today situations of the world. Temperature are rising every yr & getting hotter & hotter. We're killing animals sometimes in a very cruel ways. One way of eating them is rosting meat. Now the sun is roasting human skin. If human beings are still continueing doing foolish, silly & stupid things, the sun will roast our flesh.

Talking about dāna will never end. Say here will do a general contemplation on its subject. The Buddha's Teachings are wisdom teachings or wisdom education. Wisdom is has the qualities of deep, profound & wide, & immeasurable. If you can only see it superficial, then it's superficial. Like the Buddha's wisdom, then it's immeasurable. We study, research & practise the Buddha's Teachings is inheriting his wisdom. As a human being this task is precious & priceless. And not like all the others worldly knowledges & educations, if we human beings can't use it wisely & properly, even create great sufferings & disasters.

Dāna subject is one of the very basic teachings of the Buddha. So, we can find them a lot in the Pali suttas. Most people will think, including many Buddhists, the Buddha's Teachings are not concerning c̄ worldly matters & human societies. If we research the Pali suttas & can find that this Great man (the greatest of all) was a human being, born on this earth by a woman, living on this earth, after his great enlightement, & teaching living beings (mostly humans) for 45 yrs without rest. Not living in heavens & talking to super-beings liked bodhisattas, deities, devines, etc. As a human being & living on this earth, if not talking to humans, & then talking to who? He was talking to all walks of life, from lower to higher caste, & from beggars to the kings. Therefore he had to talk about mans, societies & human problems & how to deal c̄ them. If he didn't has the deep, profound & immeasurable wisdom how could he help them.

In The 10 perfections (paramis), dāna parami is the first one to come. It has 3 levels in each parami. The lower, middle & higher levels respectively; in Pali- parami, upa-parami & paramatthā-paramis. Except one's own bodily parts, giving outside properties, such as wife, children, wealth, etc. are ordinary one. Giving up one's bodily parts, such as eye, kidney, etc. is upa-parami. It can be count only still alive. May be not after death; such as donate one's body. Even after death, donate one's body is not many people can do it. We can see how strong diṭṭhi-taṇha is - this is me/mine. After death, donate one's body is quite a noble thing to do. Because it can save some one's life or vision (i.e. for eye), etc. Therefore dāna-giving practice is actually not very easy to everyone, especially someone has strong diṭṭhi-taṇha. It need to put a lot of effort. So, we need to know the benefits of dāna very clear that & more easy to let go of our attachement to outside things.

For a true bodhisatta - follows the ways of becoming a future Buddha even to give up his own life is not difficult - paramatthā dāna parami. Can we recognise or know a true/real bodhisatta among humans. Nowaday we have a lot of self-declared bodhisattas. In the Majjhima Nikāya, we found about 2 bodhisattas in 2 suttas, Ghaṭīkāra & Dakkhiṇā-vibhaṅga suttas. In the Ghaṭikāra Sutta, it mentioned about Gautama bodhisatta as Jotipāla young brahman in the time of Kassapa Buddha. Jotipāla - the Gautama bodhisatta even didn't know himself as a true bodhisatta. In the beginning didn't want to meet the Kassapa Buddha. In the 2nd Sutta it mentioned about the Metteya bodhisatta of the future Buddha. Bhikkhu Ajita was the Metteya bodhisatta & had supernormal powers. He got the robes offered by the Buddha's foster mother Mahāpajāpatī bhikkhunī. Many monks there didn't know he was the Metteya bodhisatta. ~~Even a~~ real bodhisatta, even if he knows himself will not ~~make people to know about it, or~~ declare about it.

Because of very deep rooted - diṭṭhi/taṇha, even doing wholesome things always calculate loss & profit. Therefore the results of merits are mostly a mixed ones. Not always good in the beginning, in the middle & in the end. We had seen the extreme self-views of nationalism, fascism & racism done a lot of atrocities during the 2nd world war. They were not only harming others but also leading to their own suffering in the end. Even some were not want to say sorry or asking forgiveness. They would never healing their wounds.

In the Noble 8-Fold Path; the Buddha arranged Right view - Sammā diṭṭhi in the beginning. Why is that? Because it's wisdom factor & the most important one in human knowledges. Even, the intention is

good without right view, the results follow are usually not satisfactory. With right view & right Thinking will follow. With right thinking or Thought then right speech & right action — — respectively. These are causes & effects relationship. Right view has 2 kinds; worldly & spiritual. Without worldly right views can't develop spiritual right view. The most fundamental worldly right view is the believe in the Law of Kamma. Every human happiness, peace & prosperity based on this very important fundamental law. It's not make by humans. It's the law of nature; a truth. The sun is arising in the east & setting in the west. Can express the law of kamma in a simple slogan - Wholesome actions beget wholesome results; Unwholesome actions beget unwholesome results. The law of kamma is deep, profound & complex. One of the 4 inconceivable phenomena that are not to be conjectured about - the mechanism & precise working out of the results of kamma. To become a Buddhist at least has faith in the law of kamma. Therefore whatever kind of action we make, it will bear fruit & never wasted, & will give the result sooner or later.

Another one very important point need to contemplate is why are we coming to this human world? We're not sending here by God, or without reasons. One of your past good kammas sent you here - cause & effect relationship. After born as a human what do you want to do? Most people will think indulgence in sensual pleasures or seeking for sensual pleasures - including politicians, economists, scientists & highly educated people. Very few people thinking about the welfare of oneself & others. Just looking at nowadays the world situations - the internal & external ones. The Buddha taught us very clearly - we protect ourselves, then we protect others, & vice & versa. To achieve this inspiration, man has to do goods. For want to do goods human should has right view, right Thinking & has ethical standards & values for actions. The human world is the great field of merits which other realms of existence don't have. Therefore a Buddha always will arise in the human worlds. A true bodhisatta only has the chances to develop their 10 paramis in this world. So, every human should take these chances to do goods for developing the paramis. Not come here as a human to harming oneself & others. Doing stupid & foolish things by wasting their times as a precious human. And then go back to our frequent homes - the 4 woeful existences.

Developing the 10 perfections is a noble sacrifice. So, if we give up a little a little happier; & more - more happier. Therefore dāna practice is a very whoson wholesome action creates happiness here & after (see the answers the Buddha gave to General Siha - the fruits of giving). We can protect our wealth from fire, flood, kings (governments), thieves or hateful heirs by giving. If we die can't take any wealth & properties c̄ us - come naked, go naked. So, don't become a naked ascetic. Therefore use our wealth, intelligence, skills, etc doing all kinds of goodness & take all the wholesome kammas c̄ us. This is called wholesome kammic bank account. This kind of bank account following you like a shadow as mentioned by the Buddha in the 2nd verse of Dhammapada: "All mental phenomena have mind as their fore-runner; They have mind as their chief; They are mind made. If one speaks or acts c̄ a pure mind, happiness follows him like a shadow that never leave him." Human bank account can't be safe, it still has outside dangers & only last for this life. The wholesome kammic bank account has more increments & then you'll have it until your last life in Samsāra - Every deposit has seven mind moments increments. This kind of person only the richest man in the world & a true super-billionaire. Humans don't have these kammic bank deposits & accounts, then all are naked ascetics - came naked & will go naked. Then their most possible existences are apayabhumis. The most pitiful man will be the naked billionaire. In the Buddha's time or our time, there were ~~a lot of~~ some stories about people who were very rich & became richer & richer. Not because they were stingy & only making money. Because they had done a lot of merits in their past lives & continued to do more & more in this life. I have already mentioned some of them in the 5th blessing - Having made merits in the past.

So, wealth & fortunes come from the results of giving. Not by stingy, envy & averice. It's also one ways of practice conquer tanhā - craving, greed, or reduction of it. Wealth is like a burning charcoal, if you're clinging to it & become more suffering. And letting go of it have peace & happiness. The Buddha mentioned about the 5 wholesome dhammas in many suttas. These are: saddha, sīla, suta, cāga & paññā - conviction, virtue, learning, generosity & discerment. These are also called noble growth. These dhammas have the power of fulfilling one's wishes. Dāna or cāga is one of them. Dāna is; act of giving & gift. Cāga is; giving up & generosity. Carana is good conduct. These 3 Pali words have close relationship. Dāna - giving & gifts are many ways. Giving one's time & energy for any wholesome matters to others also including in it.

Sabbadānam dhammadānam jinati - The gift of Dhamma is greater than all other gifts. Because it related to intelligence, knowledge, discerment without merits & discerment/wisdom all beings wandering in round of existence is very painful. They are also supporting each other. The most important for giving is right & wise motivations. Give a gift c̄ the Thought "This is an ornament for the mind, a support for the mind."
This is giving c̄ the enrichment of Samatha-vipassana practice or wise contemplations. All the merits & wholesome dhammas as the support of ending saimsaric dukkha or Nibbāna Element. All living beings & non-living beings are the parts of the whole nature. We all are related to each others. One effects the others, especially human beings.

(15) Living in rectitude:

Rectitude is a quality or attitude that makes people behave honestly & virtuously. Here living accordingly to wholesome dhammas - the 10 wholesome courses of action. The 10 kusala dhamma has already mentioned in the 9th blessing - well mastered disciplines. In the world the best protection is one's own wholesome dhammas. In the world why all living beings are quite differently to each other. Please dont say about other types of living beings, even in humans themselves. Because their views, thinkings & actions are quite different. Not all of them are have the same qualities & attitudes. Therefore living beings are different, because the results of different kammas.
It's interesting to read & contemplate the Cūla ~~kamma-vibhanga~~ Kammavibhanga Sutta (No.135), in Majjima Nikāya. ~~Young Subha, son of the Brahmin Todeyya, was curious~~ to know why some were born in high class families, some in low class families; — — — — rich, others poor; why some were beautiful, other ugly; — — — of good health c̄ a long span of life, others of poor health c̄ a short span of life, etc. He approached the Buddha & asked 14 qs in all to satisfy his curiousity. The Buddha gave a long discourse on kamma & its resultant effects. Deeds, words & thoughts have endless consequences of joy & sorrow to be experienced in this very life & hereafter. There is another discourse on kamma, the Mahākamma-vibhanga Sutta (No. 136). Its result & effects which are most difficult to foresee. How the workings of kamma were most strange & suprising were explained c̄ reference to 4 types of individuals.
A young brahman Subha wanted to know why there were differences in society. Why there were some born in high class & low class families respectively. Some were rich & others poor; beautiful & ugly appearances; good health c̄ long life & poor health c̄ short life, etc. He asked the Buddha 14 questions on this subject. So, the Buddha gave a long discourse of kamma & its different results. Thoughts, verbal & physical actions have endless consequences of happiness & suffering.

add here

[*] There is another discourse on kamma, the Mahākamma-vibhanga Sutta (No. 136). Kamma & its results are difficult to foresee. The workings of kamma are strange & suprisings.

[In the Cūla-Kammavibhanga Sutta - The Shorter Analysis of Action, Subha, Todeyya's son went to see the Buddha. He said to the Blessed One: "Master Gotama, what is the reason, what is the cause, why baseness & excellence are seen among human beings, among the human race? For short-lived & long-lived people are to be seen, sickly & healthy, ugly & beautiful, uninfluential & influential, poor & rich, low-born & high-born, stupid & discerning people to be seen." The Buddha answered him: "Subha, beings are owners of their actions, born of their actions, related through their actions, & have their actions as their arbitrator. Action is what differentiate beings in terms of baseness & excellence." Subha did not understand the detailed meanings of them & requested the Buddha to explain in details.] (add on the top).

Therefore the law of action (kamma) is very important for living beings, especially for human. Law of cause & effect covers all types & kinds of living beings. Man understands it & living accordingly w/ the wholesome dhammas will become a good person w/ the wholesome life. This is the way of protecting oneself & others. Only then the human existence is beneficial & fruitful. Even, we can say education on law of action is the basic education for man. In the Dīga Nikāya - Long Discourses of the Buddha, there is a discourse called Lakkhana Sutta - Physical Marks of a Great man. There, the Buddha mentioned the 32 bodily marks of a great man. Only 2 persons could have it; a Buddha & a Universal Monarch. But these marks on a Buddha were more clear & distinct than the other. These marks on the Buddha came from the results of meritorious deeds previously cultivated by the bodhisatta for many lives. These acts were the 10 paramis - perfections. Here I'll mention the first & 2nd marks only, which were connecting the actions (causes) & the results (effects). The first mark - the lowest part of the feet were full, levelled & without any depression. Therefore the Buddha's foot print appearing was full & completed on the ground. This mark appeared on the body because the bodhisatta cultivated wholesome meritorious deeds w/ firmness & confidence. Kept his words (never broke the promises), never gave up & in low spirit. Completed of this mark no internal & external enemies & dangers could mak him trembled. It gave him the stable results. Respected by beings. Had the stable sīla, samadhi & paññā.

The 2nd mark: had the wheel symbols on both of the lowest part of the feet. In past lives, the bodhisatta was giving himself for the happiness of others. And helping to dispel others' fear & dangers. While performing dana, enriched c other things. As example, when offering a building together c other things such as, bed, chairs, table, etc. Doing every dana always in this way. Because of this meritorious deed acquired this mark. With this mark & the result was, the Buddha had human followers of 4 types - bhikkhus, bhikkhunis, lay mans & lay women & other beings - deities, divines (brahma gods), asuras, etc.
Here my emphasis is not for the physical characteristics. The emphasis is the importance of human's thinking, verbal & physical actions which effect the physical world internally & externally. These things were already mentioned by the Buddha over 2500yrs ago. Nowadays scientists also confirm it by experiments & research. For e.g. They played different kinds of music to the flower plants & observed its changes. The most well known researches for many years was by a Japanese scientist. He also used different kinds of music, sounds, visual images, letters & words (good meanings & bad meanings, etc.) c water. Later he obsered the changes of water crystals under the powerful microscope. The water crystals were changing accordingly c different sounds & visual images. Wholesome sounds & images created beautiful water crystals. The unwholesome ones created ugly & difficult to see.
There was a remarkable documentary film about a Chinese man in N.E of China. A middle aged man from a village in Liao Ning province, craving for snake meat. He killed them & ate them for some years, may be in a cruel way. One day his body started showing illness. His body skin was very itchy & painful. He had to scratch it unbearably all the times. And later become well known c a nick-name as a snake man. The news spread to the city & a group of Buddhists came to see him. They arranged a special ceremony for him to ask forgiveness to the snakes he had harmed & killed. ~~And then chanting sutras & mantras surrounding him~~ And then they were surrounding & chanting sutras & mantras for him, especially The Sutra of Earth Store Bodhisattava. They performed it for many hours. The Buddhist group did the same ceremony for 3 times seperately for a few months. Suprisingly his miserable illness was cured & the skin colour went back to normal, bright & yellow skin. Before it was dark grey, & dry & ugly.

There was also another amazing documentary film experiment ī insects. This was done in Yun-nan Province in Southern China. A farm grower of fruits & vegetables made an experiment liked this. He did not use pesticides & fertilizers in his orchards & vegetable plots. Because he knew the outcomes of these chemicals which harmed humans, animals, insects & the nature. He used organic farming, but how he protected from the insects. He was a Buddhist & had strong confidence in the wholesomeness of the mind, good-will, compassion, appreciative joy & a good-heart. So, he arranged a small piece of land for insects to eat fruits. Closing not far from it larger plot of land for the fruits to sell. For vegetable plots were also arranged in this way. He hung letters in each fruits & vegetable plots to invite the insects & requested them not to disturb the others. Suprisingly it worked; the insects could feel it & not — — — fruit trees & vegetable plots, for human consumptions. They left for the human consumptions untouched.

It seems to me nowadays, science & technology developed; & some scientists made researches & experiments on the mind & its power. They had some knowledge on it & wrote some books about it. Therefore human viers, thinkings, verbal & physical actions effect the physical world & nature internally & externally, which I had already mentioned above. As a human being physical out appearance is also important. Who will marry an elephant man & woman? (Referred to the Elephant Mam, the movie). Who will use them in the 5 stars hotel & restaurant? These are individual matters. For the larger scale effect, its more important. Connection ī societies, human race, & nature & the mother earth, it becomes very important. It becomes about human survival. The earth becoming more & more polluted, rising temperature (50C), north pole ice melting, hurricanes (Katrina, Harvy, etc.), many typhoons in Asia, heavy rains, floods, landslides, forest fires, etc.

Even animals & insects are sensitive to nature & aware the dangers. But human beings are not, even they don't know themselves. Scientists make a lot of researches & experiments the external, but they don't know their own minds. Their minds are closer to them than any other things, more than even their wives & children. They were born ī it, living ī it & die ī it. All human problems come from it, they don't know themselves. This is ignorance (avijja). The natural sufferings of birth, ageing & death we can't escape. The others are humans made & we can escape from it. Then, just follow the Buddha's wisdom - Discerment. By following the Buddha's wisdom we can prevent & solve a lot of human made problems & sufferings. You can't find anyone on earth knowing about

human beings than the Buddha. After enlightenment he talked about them for 45 yrs all the times. If we know & understand the Buddha's teachings, then we can live our life in accordance c̄ the wholesome dhamma. This way of life is living in retitude. This way of life is benefit oneself & others, protecting oneself & others. And after death not becoming a naked person (empty person). This is a real blessing. The Buddha declared it very clear that ~~who~~ anyone practised the Dhamma; & it would protect him/she. ~~Here~~ The Dhamma here was wholesome dhamma - the positive ones & not the unwholesome dhamma which is the negative one. Still it comes back to law of action - cause & effect. Therefore, someone is practising Dhamma at least has 3 results.
1. you look after & protect yourself from dangers. 2. Can bring you happiness, 3. After death not falls into painful existences.

There is a good Jataka story for contemplation on these points. This was Dhammapala Jataka. In ancient time, Kasi Country had a village named Dhammapala. The bodhisatta was also called Dhammapala & the son of the village headman. He went to Taxila for education. His teacher's son was suddenly died at very young age. Therefore the family members & the students there were suffered c̄ sorrow, pain & grief. Dhammapala saw these events & became very surprised about it. Because it was not the time for death at this very young age, in his own village. So, he & the other students were in argument about this matter. This case arrived to his teacher. The teacher questioned him. He said that in his own village nobody died at young age. All lived up to full life span. The teacher was very curious about it & decided to make an inquiry in this village. So, he took some animal bones c̄ him to the Dhammapala village. And met the bodhisatta's father, informed to him that his son died unexpectedly. By hearing it, the people were laughing. Then he took the animal bones out & showed them as evidence. They responded that it would be the bones of an animal & not belonged to Dhammapala. The teachers asked them why they did not believe it & the reason of ~~behind~~ long lives ~~lived~~. The reasons or causes were:—
1. Approach sages, holy men & teachers 2. Listening to their teachings. Any ascetic & teacher came to their village & taught them; they would take only what was good & followed it. If somethings were not good they did not take it & not critized them. From these 2 points, we know that these people were mature in nature. These 2 factors similar to the 1st & 2nd factors of practice leading to stream entry. These are:—

① Association ī people of integrity ② Listening to the True Dhamma.
Let us observe nowaday mens & societies. Do they have the standards & intelligence liked Dhammapala villagers or what the Buddha wanted them to be? Most people approach unwise, ignoble men & polluted matters. What did they learn from these men & stuffs? They learn wrong views, sex, violence, greed, selfishness, hate, ingratitude, exploitation, meanness, etc. So most human beings become more & more deluded; many problems & disasters arise internally & externally.

③ The Dhammapala villagers were observing the 5 precepts very well & practised accordingly.

④ They performed generosity as much as they could. They took joy & interest in these performances before, during & after. This was the proper way of doing merits & also taught by the Buddha.

⑤ The villagers were living together in harmony, friendliness & helping ~~to~~ each others. Therefore it was a peaceful & happy society. These qualities are now very rare in societies ~~now~~, even ~~very rare~~ in families. In the past in a small area people were know each others very well. Our neighbours were like family members, & helping each others. Nowaday these things are changing dramatically. Living next door ~~each other~~ & don't know each others. Regarding to others ī suspicions & no feelings of security.

If we observe & contemplate these 5 factors & will found that these were had connection. They are leading to peace, harmony, long life & happiness.

In the Sakka-pañhā Sutta - Sakka's Question (No. 21, Majjima Nikāya), Sakka the deva-king asked the Buddha: Living beings wanted to be free from hostility, violence, rivalry, ill-will, free from those who were hostile. These were also meaned, long life, healthy & happiness. But the beings were not fulfilling these wishes. Why is that? The Buddha answered to this was: Beings were fettered ī envy & stinginess-averice (selfishness), which was why they lived in hostility, violence, rivalry, ill-will & ~~to~~ those who were hostile. These 2 unwholesome mental states are interesting. It represents lobha & dosa - greed & hate. If we observe & contemplate today world situations, these unwhole things & matters are happening up to the international levels. In ~~country~~ some countries political parties are fighting each others for power & using many dirty tricks, even some super powers are in this group. They exploiting the citizens' just for power & greed. If they really for the country & people no need to fight for power. Whoever wins is the same, even have to support the winning party for the welfare of people. The Buddha also taught people the important role of political leaders (in ancient time - kings) & governments.

Bad leaders & governments (i.e, immoral people), Their behaviours & acts effect the citizens & nature, & leading to dangers, such as drought, famine, wars & diseases, etc. Regarding to these disasters, even the Buddha said that, people would not believe what he had said. This point was not difficult to understand. Even most human beings are not understanding themselves. To understand & see things which are not their knowledge. Human knowledge is very limited.

If we observe & contemplate the provinces of economics & sciences/ technologies, there are also problems created by some economists & scientists. The main problems are unsustainable economic policies & scientific inventions. The main culprit is craving, greed, over indulgence (tanhā). These are ~~your~~ our greatest enemies, the inner ones. More destructive than any external one, even than natural disasters which are also cause by these enemies. Greed, hatred & delusion (wrong views) are the weapons of mass destruction (WMD), not Sudam Hussein or Kadafi or Osumabin Ladin or other people. They are already inside us or each one of us. If written about current situations of nature, ~~politictans~~, politics, economics & science & technology. There are a lot of problems on these provinces. If we study, observe & contemplate & can see very clear. The Buddha said that the source of suffering ~~was~~ greed / craving. Combine ī wrong views & become WMD. But humans take them as their best friends. Norishing & developing them in their whole lives.

Many yrs ago there was a Hollywood movie called "The Man ī the X-ray Eyes." The actor was Ray Milland, who was a scientist. He was researching a chemical liquid which could use as ~~an~~ X-ray. After he had found it & used it on himself. And using it as an eye-drop. What he found out it made him happy & a lot of joy. He could see men & women naked bodies after using some drops. In the beginning ī desire & craving he was happy about it. In the long run it caused problem & destruction liked ~~an~~ a drug addict. After sometimes using the X-ray ~~liquid~~ eye medicine, his eyes starting degeneration. He could not see naked women & other things very clear. And then later seeing only bright light. This made him unbearable & ended up ī destroying his eyes. There are some important & valuable lessons can gain from it. ~~Motivation~~ The scientists motivation was not good. Some economic policies & scientific researches & inventions are not good. It bring more problems than solve problems because these are based on greed & selfishness. There are a lot of envy & avarice going on in politics, economics & knowledge on sciences & technologies. There also protectionism on economics & sharing of knowledges.

Greed never brings satisfation & happiness. If greed is ~~biger~~ greater & ~~biger~~ greater it brings more problems & sufferings. It's like a balloon, if put more air more biger. With over limit, then it ~~blown up~~ explodes. We can see the effects of human greed & craving on earth, in societies & nature. Climate changes & Temparature rising are now closer to the limits. Therefore we can saw a lot of natural disasters. Hurricane Harvy was a good example. And then, we heard & knew some human health problems connections ī food chain, pollution, chemical, etc. Now even we heard some news of young girls as young as 10 yrs old ~~gave births~~ had child births. Even these kinds of things mentioned by the Buddha a long time ago & difficult to believe it. Now it comes true.

It is important to know roughly about our inner enemies of greed, hatred & delusion (ignorance). If we like something then it becomes greed & don't like it's hatred (aversion). So hatred can be grouped into greed. We do things blindly because don't know the outcome. This is ignorance or delusion. Greed & hatred go ī delusion (ignorance). In the beginning ignorance is leading greed or hatred. If we used to it & become a habit we even knowing the outcome can't stop it. Then we are leading by greed or hatred, even we know the outcome. As example, someone addicted to drugs. The Buddha gave a simile (there are many) for greed or craving or clinging was a drop of honey on the edge of a very sharp razor blade. Sensual pleasures are liked this. If we are ī very strong desire to enjoy the pleasant feeling & liking the honey, then will encounter great suffering. Therefore restraint of the senses bring peace & happiness to human race. Over using it or indulgence ī it & burning us like fire. The story of the man ī the x-ray eyes reminded politicians, economists & scientists how to use their powers & knowledges for human race.

(16) Assistance to one's relatives:

In the Khuddaka Nikāya, the 15th Text is Cariyā Pitaka. This text included some of the jataka stories connecting to the practices of bodhisatta on the 10 perfections (paramis). How he developed his paramis for the welfare of the world, relatives & himself. Therefore, Assistance to one's relatives is one of the Cariyā. This blessing/protection is related to love & compassion (metta & karuna). Nowadays mans are quite weak in these noble qualities. It seems to be becoming more cruel & violent to human beings & animals. Even we seen & heard more & more stories of children's ingratitudes to their parents, even in Asian Culture. Therefore assistance to one's relatives can be a difficult thing to do, because of lacking of metta-karuna.

Support for one's parents, assistance to one's wife & children, & assistance to one's relatives & others (friends & strangers) are in the three cariyās.

So these practices are a true blessing for oneself & others. Here assistance to one's relatives is not only included ī blood relationship, but also one own people & country. There were many jātaka stories for these points. We only contemplate 2 of them.

1. The story of Bodhisatta crow:

One time the bodhisatta born as the leader of crows. One day a crow in the city shat on the head of the brahman who was the king's teacher. He was quite angry & had a grudge on the crow population. Unfortunately for the crows, the king's elephants got disease. So, the king discussed this matter ī the brahman teacher. He had strong ill-will to the crows & wanted to revenge them. And then he told the king that there was a medicine which could cure the disease of the elephants. This was the body fat oil of the crows. Therefore the king ordered to kill the crows for oil. So, many crows were killed & reduced the members of crow. At last the bodhisatta crow could not neglect this matter anymore. The bodhisatta met the king & explained to him that crows never had fat/oil in their bodies. The reason was crows were always in alert & living their lives ī fear & dangers.

When we were young as boys, had been eaten crow meat before. But never thinking about this point as crows don't have oil in the body. Even their bodies don't have much liquid inside, skinny & dry. At that period there were a lot of crows everywhere. In cities they were making a lot of noises. Chasing & fighting each others for foods, & quite noisy. Could see them in the backyard of houses, around kitchens, searching & stealing for foods. Nowadays we can't see them anymore. It seems extinct from the cities. One of the reason may be poisoned by ~~naems~~ men. Now we are in the same fate as men poison men by ~~petricides~~ pesticides, & other chemicals & pollutants. These are the results of greed & selfishness. In the Sutta Nipāta, there was a discourse called Kāma Sutta - Sensual Pleasure. The Buddha gave some similes for sensual pleasure/sensuality. One of them was a bird (crow, vulture, hawk etc.) had a piece of meat (here represented sensuality) & others birds following behind him & tried to get this meat. So they attacked him ī their beaks. If he did not drop it then it would never end. If he dropped it, then another bird got it. Therefore the other birds followed this bird again to attack him for the meat. But the first one was free from suffering after he let go of the meat.

2. A Noble Leader:

This was the story of a monkey king called Mahākappina from a Jataka story & a past life of bodhisatta. It was a very touching story. At that time the bodhisatta was born as a monkey leader called Mahākappina. There was a forest upwards stream of the Ganges River. A big mango tree was at near the bank of the river. It had very delicious mangoes. Therefore the bodhisatta asked all the monkeys not let any mango fell into the water which grew out on any branch stretched out to the river. Because if any mango which was ripe & dropped into the river & carried downstream could eat by men. Then, men would follow its trace upstream & found them. It would be a danger for them. Unlucky, once there was a ripe mango covered by red ants & all the monkeys not aware of it. After sometimes it dropped into the river & arrived to the human place. Someone found it & presented to the king. The taste was very delicious that the king craved for it. He himself & a group of people followed the river upstream to find the mango tree. At last they found it & ate as much as they could. And then slept under the tree for a rest. After they were in sleep the monkeys came & ate the fruits. But some monkeys made noises that they woke up. ~~And then~~ saw the monkeys & tried to catch them. There was only one way the monkeys could escape. That was crossing to the other bank of the river which side also had some big trees.

So the bodhisatta came in. He selected ~~the~~ a strongest & long enough creeper on the mago tree; & his strong force jumped over ~~to~~ the river to the other side. From the other side of a tree, he took nearly the same length of creeper jumped back to the mango tree. Here the bodhisatta made a mistake. He forgot to calculate for ~~a~~ the length to bind the mango tree. There was not enough time to do it again. So he bound the end of the creeper on his 2 legs & ~~the body &~~ the hands holding to a strong branch made a bridge. All the monkeys ~~trumped~~ trod on his body, & the help of the creeper & arrived to the other side. But there was an evil monkey who was the past life of Devadatta - the Buddha's cousin. He had a strong grude & hatred on the bodhisatta in a very long distant past which he carried a long & him until the bodhisatta's last life. With the evil intention, by force he jumped on the ——— back & crossed to the other shore. The bodhisatta heart was broken & bore the intense pain & patience. The king & the others saw this incident & suprised. They tenderly took the bodhisatta down from the tree. And then, the bodhisatta taught the king to has discernment, love, compassion & protection on ones own people & died. The king took the bodhisatta's head to his country & it was plated & gold, kept it as a sovenir to remind him of this memorable event.

Even we heard some animals stories (some ~~are~~ were facts) who saved human lives in mordern days. What about human beings? It is true that human qualities are chemgie a lot. Men are becomig more & more self-centered; greedy & selfish. Don't talk about common people. ~~Even~~ Some political leaders & goverments, They have the duties to govern Their countries people i love, sympathy concern & only for Their welfare. But we ~~see~~ saw quite a lot of Them (here means more than before) exploited the citizen for Their powers, misusing Their powers & corrupted. The worst Thing was even some power mongers created wars & unstablity within the countries & also to other countries. Some super powers They used many reasons & excuses to interfere other countries & behaving liked mafia boses. Therefore now we have seen many problems, refugees, wars & unstablity in many parts of the world.

In this remarkable story we see the bodhisatta gave up his life to save his ~~rates~~ species. And an evil monkey who destroyed him. Actually all the big problems are coming from the small ones. Because of man's ignorance or delusion & becomig a great fire. Hatred is the most harmful & dangerous unwholesome mental state which create hells on earth & after death. In the middle east there are a lot of wars going on & some are only a few years old. ~~& Plus Palestanian & Israel~~ The hatred between Israel & Palestinian is more them a half centuary old. That means hatred can't overcome by hatred, only by love, compasshn, forgiveness & understending. Tit-for-tat view & policy never bring happiness, peace & harmony, only more & more misery & suffering which will never end. It's human hell

(12) Deeds that are blameless:

There are quite a lot of blameless deeds, from smaller one to a great one. Therefore it is a very wide subject to talk about. In general any wholesome deed for the benefit & welfare of others can be counted here. Everyone can do it. It has to be started from the family life, & Then spreading to societies, country & international levels respectively. Every goodness has to be started from the family life when we are young. Therefore family education is the foundation for all other goodness to develop & arise. All goodness ~~has to be~~ are based on ethical & moral values & standards. Only wholesome causes have wholesome results. Human beings should never forget this natural law & always ~~kep~~ keep it in mind for our whole life. To have confidence/conviction in the law of cause & effect is the basic principle to all human beings. At least to become a Buddhist is to has this very important view. As a human being to know what should be done & what should not be done. It seems very simple, but even still many ~~mos~~ people don't believe in it or not take it very seriously.

Deeds that are blameless can be included in carana - good conduct.

One of the nine attributes of the Blessed One (Buddha) is -

vijjā - carana - sampanno - Consummate in knowledge & conduct.

This 3rd attribute of the Buddha includes 3 types of Dhamma: sila, samadhi & paññā. Sila & samadhi are including in carana-conduct & paññā in knowledge. ~~Therefore carana is including all the worldly conducts of goodness~~. To do things for the benefits & welfare of others include oneself. The Buddha as a bodhisatta for many lives was the best example for it. Someone believe in the law of kamma will keep the precepts - sila & not harming others & oneself. Without sila can't develop samadhi. Without sila beings are wandering or falling into painful existences. Conduct is 2 kinds; ordinary one & related to perfection (parami). Knowledge is also the same. Conducts include in parami are dāna, sila & samadhi bhavana. Knowledges — — — — listening, studying, spreading suññata Dhamma - such as, khandha, ayatana, dhatu, etc. Contemplating them c̄ insight & teaching to others. In the past people who met / encountered the Buddha's Teachings had fulfilled these 2 perfections. Therefore when later they encountered the Buddha's Teachings again & realized Path & Fruit. For examples; Ven. Sariputta, Ven. Mahā-moggallāna; Khema Theri, Uppalavana Theri; lay men Anathapindika & Citta; lay women Visākhā & Uttara, etc.

Someone only had the perfection of conduct & not knowledge, when later encountered the Buddha's Teachings, even listened his teachings very often did not realize the Path & Fruit. For examples; King Pasenadi of Kosala, & his Queen Mallika, etc.

Someone only had the perfection of knowledge & not conduct - such as caga, sila, bhavana, etc. For e.g. the well known scholar monk Kapila of Buddha Kassapa's time. After death fell into painful birth - hell. In the Buddha Gautama's time born as animal - big golden fish.

I have met this kind of lay Buddhists, they are not interesting in conducts & only meditation. In the beginning they are serious, but c̄ time going on their saddha are going down. Like a straw fire burning very quickly & die out very quick.

Nowaday very difficult to find someone has both qualities; conduct & knowledge. It seems to me more & more people lacking of both. People are more & more greedy & selfish, their 6 sense doors are occupying c̄ pollutant medias. Saddha is very important factor for developing good conducts/deeds. Which lead to fortunate rebirths & having good lives & fortunes. Carana parami & saddha give the results of high class people, such as - kings, leaders, rich people, etc.

Paññā is very important factor for developing knowledge - vijja. Which leads to understand & have profound knowledge. Giving the results of becoming teachers, & sages & noble beings. Therefore every Buddhist should develop both qualities

What about ordinary good conduct? These are also very important for a human being. For human race to have happiness, peace & harmony every man has to follow, & practise & develop good conduct. This is to be started from the family level, societies to international levels. To be fulfilled this inspiration & purpose, humans have to lay down the basic cause for it. This basic cause is moral value, standard & education. Only we understand & see this basic cause very important & unavoidable; if we observe & study present societies & international situations around the world. I had seen a documentary film on human problems in societies, & environmental pollutions & some natural disasters caused by human deeds. I'll mention about them in general only.

There was a scense a father & son were liked playing a funny game. (i.e, in the father's view). They ~~stept~~ slapped each other face in turn. The son might be 4 or 5 yrs old. This small boy was using force & sometimes seeing the father rubbing his face, but he was still laughing? Was this the way a father teaching his son becoming a good person? Now he was slapping you only c̄ hands. But in the future will ~~step~~ stab you c̄ knife. Nowadays instead of teaching children respect & gratitude to their parent, Teaching them in the opposites. Around the world shouting loudly democracy, equality & human right. Are human beings using it rightly & properly & wisely. All these good qualities have to be used in the right place in wholesome matters. If not societies & the world will be in chaos.

There was another scene in China. A father was filming c̄ a video camera to his 2 children; a 5 yrs old boy & 10 yrs old girl. What was he filming about? He was encouraging & urging them to fight each other. Both children were quite different in body size & strength. Everytime he was beaten & fallen on to the ground. And then she kicked & stamped on his body by force. After sometimes the man's aunt came out to the compound to see what happened. This elderly woman did not say anything, & went back inside the house. The father asked the boy to get up & fight. Everytime the boy was beaten & cried, the father was laughing. By looking into the girl's eyes & face & we can know she had cruel nature. Where this video came from? It was sure that the father put it in the internet. It was also broadcasting in T.V news. Did he trains his children to become criminals & terrorists? Why there are many violence, terrorist activities & wars around the world?

Even men are very cruel & violent to men; so it ~~There~~ is no need to mention ~~on about to animals, even worse. For money, men can do horrendous things to animals. They~~ how humans treat animals, can be even worse. There were some video clips showing how humans treated animals.

Some human cruelty on animals are shocking & unbelievable, similar to hell ~~scenes~~ scenes. Mans kill animals for meat, skins & furs to satify their sensual pleasure. Sometimes the killings are like torturing animals in hell scenes, as example - stripping off the skin furs alive, etc. Even it's unpleasant to talk about these things & never end. Some of the human atrocities to animals can see in shark fins, dolphin meat industries, etc. sea water is red c̄ blood.
These business people & their workers are creating hells on earth for their future births in hells. Some humans, ~~are~~ for money they can do any evil thing you can't imagine. For a momentary fleeting pleasure they harming others & themselves, really stupid & foolish.
Also men can't escape dangers from men, such as air, water, earth & foods poisonings & many kinds of pollution. All these things create health problems, life ~~treathreaten~~ threatening & surviving problems.

There are also sex problems in societies. We heard about ~~young girls~~ as young as 10yrs old pregnant girls in news. Homosexuality among young boys & girls, even no need to mention about youth & grown up people. Why these kinds of sexual abnormality becoming more & more in humans? Because we don't see it as abnormal & immoral. Therefore we encourage & protect these things to happen.
Sexual misconducts create these results of abnormality. That is people born in these ways because of their past sexual misconducts. There is also some causes of this present life. These are unwholesome or polluted medias. For money or ill-will make these things happen. The only solution is not by punishments, but c̄ educations - on virtue, morality & ethics; the results of their values, standards & benefits. All worldly & spiritual development always base on these qualities. ~~Even~~ Without these qualities even can't be called a human beings.

Another human problem is ignorance & delusion. Why human beings are becoming more & more ignorant & deluded? In short their views & knowledges are wrong. Because of misguided opinions & attitudes come from medias are wrong. Some of these medias are promoting & spreading polluted things - can be called unwholesome educations to public. Therefore we can see more & more smokers, alcoholics, drug addicts & their ages are younger & younger. Even some governments make illegal drugs become legal drugs. That is encouraging their own citizens becoming drug ~~addicts~~ addicts & ignorantuses, deluded citizens. What a pity? The ways of solving problems are totally wrong.

It was the same as solving sexual misconducts & unlawful sexes, not by encouraging & promoting, but ī wholesome education. Violence, terrorism & wars are also in the wrong ways. Solving violence & others ī love, compassion, appreciative joy & wholesome education. With tit-for-tat it will never end, & becoming more serious. Like the polluted earth, ī more & more pollutions (internal & external) more & more natural dangers & disasters.

Human beings should check & contemplate/reflect their thinkings/views & behaviours to find the solution for living beings & the earth. Within a half century (estimation only) human beings & the development of sciences & technologies & unsustainable economic views & policies & making the earth becomes today situations. We are nourishing the 3 unwholesome roots of sufferings - greed, hatred & delusion for over indulgence of sensual pleasure. And never thinking about the outcomes it brings to human race & the earth. We are nourishing & making friends ī our real enemies - so the outcomes are dangers, disasters & sufferings.. We can't become sages & noble beings instantly, at least become virtuous, moral & ethical persons. For this inspiration/to achieve we must reduce the forces of greed, hatred & delusion ~~or becoming~~ influence on us. This is wholesome education - starting from family life to societies & international level. At last our deeds will become blameless & will have the blessings of happiness, peace & harmony among us & to nature.

There was an interesting story about Magha - The past life of Sakka - the king of devas. This story represented deeds that were blameless. Magha was a young man of macala village. He had a good heart & was repairing damaged roads & planting trees. In the beginning he was doing alone & then later increasing to 33 men & their wives. Therefore their social works & welfare increased to many ways. The head-man of these groups of villages was becoming displeasure ī their ~~social welfare &~~ activities of social welfare. Because he was making great fortunes ī his promoting of wrong livelihoods - such as gambling, liquors, etc. More & more people become good & ethical persons & ~~his black income~~ he got less & less money. So, he planned to get rid of them. He informed the king that magha & his group were planning to revolt him. At last the king believed ~~his~~ in him & arrested magha & his men & condemned them to death. The executioners buried their bodies in the ground ī the heads above & stamped ī elephant.

They had prepared for this. Magha asked his men not to have ill-will & hatred to the king, executioners & the elephant. Instead spreading love & good-will to all. Because of the power of metta & many of their wholesome merits for the welfare of others, the elephant could not dared to stamp on their heads. The executioner tried c̄ the elephant for 3 times & all were failed. At last the king asked Magha did they have any mantra - sacred syllables to stop the elephant to harm them. Magha answered to the king that they had it. These were metta & social welfare services to others. The king got rid of the evil head-man of the villages & replaced c̄ Magha.

Magha was not an ordinary man. Because of his many past deeds after death born as the king of 33 devas of Tavatimsa Heaven. And then met the Gautama Buddha, listened to one of the Blessed One's talked & became a stream-winner (sotapanna). His life taught us humans a very valuable lesson what to do as a human being. The Buddha taught that a human birth was a difficult to attain. Not the direct meaning of difficult to born as a human. The birth of a brahma-god was more — than a human birth. Because has to practise jhanas. But as a human has many chances to do wholesome deeds & merits. Other higher births don't have these chances. They only enjoy their merits & jhanic pleasure only. Human world is liked a treasure island. There are 7 kinds of treasures hidden on the earth. These treasures are: 1. The treasure of conviction 2. The treasure of virtue 3. The treasure of conscience 4. The treasure of concern 5. The treasure of listening 6. The treasure of generosity 7. The treasure of discernment (1. saddhā 2. sila 3. hiri 4. ottappa 5. Dhammasavanam 6. cāga 7. paññā)

What happen to nowaday human beings? Do they know about the hidden trasures & find it? Even most human beings don't know these are existing. They don't have the treasure's map. Therefore most of them behave like rats, ~~croaches~~ cockroaches & flies. They don't behave like bees, which are selfless creatures & doing their duties for the welfare of others. If someone behaves like rat, cockroach & fly & becomes a ~~nuisance~~ nuisance to society. Their future births will be very painful. Now someone is power-monger (politicians, leaders), war-monger, money-monger, etc.. Because of their misdeeds & next time will be a servant cleaning toilets. And a rich person will be a beggar begging for foods. These 7 kinds of treasures are called noble treasures can be found only in the Buddha's Teachings. Everyone can attain it by noble deeds or deeds that are blameless. Therefore every Buddhist should cultivate these blameless deeds & attaining the highest blessing in life - i.e Nibbāna.

(18) Avoiding, abstaining from evil,
(19) Refraining from intoxicants;
(20) Being heedful of the qualities of the mind,
This is the highest protection/blessing.

(18) Avoiding, abstaining from evil:
Avoiding & abstaining are in Pali ārati & virati respectively. Avoiding is the matter of the mind & abstaining is the matter of speech & bodily action. Avoiding from evil means even not thinking about evil or unwholesome things i the mind. Speech & bodily action come from the thinking mind that mind is more important of the 3. In one sutta of the Buddha (discourse) a monk wanted to go back lay life. The reason was there were many rules for a monk to look after that difficulty for following it. The Buddha knew about it & asked him to look after one only. That was the mind. What is evil? Pāpā is Pali word for evil. What are the evil dhammas? The 10 unwholesome dhammas are evils. See the 10 unwholesome courses of action in the 9th blessing - well mastered disciplines. In the 10 unwholesome courses of action, 3 connect i the bodily actions, 4 i speech & 3 i the mind actions respectively. In this 18th blessing/protection avoiding means not thinking about all the 10 unwholesome dhammas. There was a Dhamma talk by Sayadaw U Nandabhivamsa - The kammic results of misconducts, based on Ducaritavipāka Sutta. Here I'll give the gist of this talk on the results of misconduct & the nature of kamma-actions. So that people will know how much importance the protection/blessing of avoiding, abstaining from evils. Actions after done can give the results for many world aeons. The resultant energy of the action & its quality will not disappear. The volition - cetana or mental factor has disappeared & the energy is leaving behind & following i the mind processes. It cannot be seen. The power of energy able to perform things. As example, some of the lessons we learnt at young age did not disappear. Good conduct - sucaritta or wholesome dhamma is like medicine. Misconduct - ducaritta or unwholesome dhamma is like disease. Wholesome dhamma removes unwholesome dhamma for e.g., see Ven. Angulimāla's story. It's good to know these things, so that people can avoid & abstain from evils. If not people will make mistakes again & again & becoming worser.

This discourse of the Buddha was from the Anguttara Nikāya. It was mentioned 8 factors - the 8 misconducts. (1) The taking of life - when indulged in, developed, & pursued leads to hell, leads to rebirth as a common animal, leads to the realm of hungry shades.

The slightest of all the results coming from the taking of life is, when one becomes a human being, it leads to a short life span.

② Stealing - leads to hell, rebirth as a common animal, to the realm of hungry shades (ghosts). When one becomes a human being, the slightest result of stealing is leading to the loss of one's wealth.

③ Illicit sexual behavior - leads to hell, rebirth as a common animal, to the realm of hungry ghosts. When one becomes a human being, the slightest result of illicit sexual behaviour is leading to rivalry & revenge.

④ Telling falsehoods - to hell, rebirth as animal & ghost. When becomes a human being, it leads to being falsely accused.

⑤ Divisive tale-bearing - to hell, rebirth as animal & ghost. When ...., it leads to the breaking of one's friendships.

⑥ Harsh speech - to hell, rebirth as animal & ghost. When.... ....., it leads to unappealing sounds.

⑦ Frivolous chattering - to hell, rebirth as animal & ghost. When.... ....., it leads to words that are not worth taking to heart

⑧ The drinking of fermented & distilled liquors - to hell, rebirth.... ....., it leads to mental derangement.

In the 10 unwholesome courses of action, not included the drinking of fermented & distilled liquors. Therefore some think that it is wholesome. But in this sutta the Buddha included in the misconduct-ducaritta & also in the 5 precepts. Although it does not include in the 10 unwholesome actions directly, but count it c̄ the misconduct of illicit sexual behaviour. Because in the 5 sensual pleasures, alcoholic drinks are connecting c̄ taste. Therefore count it c̄ illicit sexual behaviour. Ducaritta - misconduct means all the bad/not good behaviours. To fulfill a misconduct there are 5 factors included. As an eg for taking life:- 1. must be a living being 2. knowing that it is a living being 3. has the intention (volition) to kill 4. commit the action of killing 5. has been killed. Doing an action there are many stages; beginning many times, a lot or again & again. And then become a habit, & later a character. In the begining you take drugs. Sometimes later the drugs take you. And then put you in the jail, becomes a criminal. Sometimes we are doing things without intention. This intentional/volitional killing can fall into hell. After freeing from hell & born as animal. After death as an animal & born as a hungry ghost (peta). The slightest of its result is when becomes a human beings has a short life span. For stealing: the slightest result is the loss of one's wealth. For illicit sexual behaviours: the slightest result is hating by others & has many enemies. For telling falsehoods: the slightest result is being falsely accused & arrested.

For derisive tale-bearing: The slightest result is breaking of one's friendships & family break up. These things happen very often.
For harsh speech: the slightest result is not hearing about pleasant & happy things & matters. For frivolous chattering/useless & meaningless: the slightest result is no-one taking his words to heart or accepting what has said. For drinking of fermented & distilled liquors: the slightest result is leading to mental derangement or becomes dull & stupid person.
As a human being, it's very important to understand the analysis of action. Because human world is a place where a living being has more chances than any other existences to cultivate goodness.
~~Therefore~~ There was a sutta in the Majjima Nikāya on the analysis of action; Cūla-Kammavibhanga Sutta (sutta no. 135). It's worthwhile to study for the avoiding & abstaining from evils & performing goodness. Therefore human ~~birth~~ existence is a precious birth & should use it properly & skilfully. If not c this precious existence can do a lot of evil deeds will suffer here & after. Also the nature of mind is difficult to control & it takes interest in unwholesome matters & sensual pleasure.

There are 3 ways of abstaining from evils (virati). 1. Sampattavirati: abstaining from evils by controlling one's mind when encounter c a situation. 2. Sammadana-virati: undertaking the precepts & looking after it. 3. Samuccheda-virati: perfect or noble abstaining of noble beings (arivas) from stream enterer to arahat. Because they had already eradicated defilement-kilesa related to evil deeds, c path & fruit knowledges.

① Sampattavirati:
There was a story in Sri Lanka related to sampatti-virati. There were 2 brothers & one day their mother got sick. So they invited a doctor to treat her. He told them a prescription which could cure her illness. That was to eat fresh rabbit meat. The yonger brother went to the field to look for rabbits. After sometimes he saw a rabbit was eating young rice crops. The rabbit after seeing him & frightened & ran for its life. He was chasing the rabbit & at last its legs entangled in creepers. When he caught the poor ~~loving~~ lovely animal & it was trembling & fear. He had a strong sympathetic feeling to the rabbit & couldn't take its life. Therefore he released the poor creature & decided to go back home. His elder brother learnt what had happened & scolded him for not concerning their mother's illness. To please his brother, he decided to use the Dhamma of truth to cure his mother. He made the following assertion of truth: "In my whole life I have never been killed an animal intentionally." Here there were 2 factors; his sila was pure & the assertion he made also true. After repeating the assertion of

truth 3 times the mother was cured.

In the world nearly everyone encounters unavoidable difficulty & problem. For e.g, doing unwholesome matter for livelihood. When encounter problems it's very important to use the right way or method. If not it becomes more confused or worser. (e.g, 2011 yr Sirian Civil War). Therefore world leaders & governments should contemplate this point very carefully. In the beginning solving the problem in an unwholesome way, it seems solved the problem for awhile. Later it becomes worse & chaotic. Because the purpose was overcoming it instantly. But it also like collecting unwholesome kammic results. This point is very important to consider & contemplate. There was a very good Dhamma talk by Sayadaw U Nandamalarbhivamsa on unwholesome & wholesome dhammas. There were many valuable points to contemplate & follow accordingly for everyone. This section also about avoiding & abstaining from evil deeds. Therefore Sayadaw's talk will help us to achieve this very important protection/blessing. Here I'll give a gist of it only.

Whatever thing we are doing, this must be a wholesome matter. This was taught by the Buddha. By doing wholesome action, someone gains a valuable thing. Wholesome dhamma is not easy to arise. It need the causes for it to arise. With its arising one gets the good result of natural energy. (kammic wholesome energy). This is the view of Buddhas & noble beings (ariyas). But worldlings dont see in this way. They only want to gain wealth & fortunes. For them wealth & fortunes are greater than wholesome merits. But the Buddha was seeing it in the opposite way, because it gave the long time result. To attain wealth & fortunes also good but it have short life span. Only attain it for one life. Wholesome merits give the results for this life & next life until the end of samsara. The Buddha was always thinking about for this life & next life, i.e seeing both sides. For permenence & short term; we should choose the permenence results. If we get both, then it's better. If not, just choose the permenence. The Buddha always encouraged to have mindfulness & contemplation. With this will find out the answer & can solve the problem. If seeing things superficially can't see it or penetrate it. This is the case most leaders, economists & scientists. Therefore they creat a lot of human problems & enviromental pollutions in today world. Whatever matter must contemplate & reflect carefully & wisely. We-human beings should have the kind of education & discernment, wisdom can discern cause & effect, good or bad, wholesome or unwholesome, long term & short term. Most human beings nowaday are lacking in these qualities.

These are the results of wrong educations which clouded the mind. The shining nature of the mind buried underneath of greed, hatred & delusion, which make the mind darker & darker. The wholesome kinds of education are valuable, & priceless treasures. Buddhists should not wasting their precious lives & times. With wise contemplation & reflection to do what should be done to ~~endure~~ pass our lives is the best way ~~of life~~. In one sutta the Buddha reminded his followers-disciples as follow. "The days & nights are relentlessly passing, how well am I spending my time? This should be reflected upon again & again." Do we ever reflect how we spend our times everyday, every month & every year? Without contemplation no answer will come out. With it will find the answer & doing thing accordingly. It's like an ecomic matter, has to reflect very often on loss or profit. Very few reflect i life. Therefore most people don't know about loss & profit in life. Without any answer couldn't change the way of life. With contemplation in economics can change the way, system & method.

Everyone wants to be: 1. long life 2. healthy 3. happiness & 4 fulfilled one's wishes. A life i these 4 factors can be called successful enough. But the Buddha mentioned more than that. Is long life good for everyone? Someone in life has a lot of misconducts & demerits i longer life means more misconducts & demerits. Like a war going on longer & more deaths. (see, Sirian Civil War). It's more harmful to this person i his longer life. Someone (miner) digging a pit, i more diggig it becomes deeper & more dangerous. What the Buddha taught was always true. It's about natural law - cause & effect, without time limits. Only we don't know it. There was a verse in the Dhammapada worth contemplation. The Buddha was comparing of 2 long lived persons. One is no sila & going his life i unwholesome matters. The other is the opposite nature. A life without sila & the misconducts like a pit i the continuous diggig becomes deeper. With sila & merits like building a high wall i the continuous building becomes higher. For the 2nd person his long life is better. Therefore the verse said: A life i merits one day is better than a life i demerits for 100 yrs. Their values are quite different.

For a fool, his life also effects others (surroundings). According i law of action, everything what one has done is responsible for oneself. But it also effects the surroundings. A bad son creates suffering for the whole family. A good son brings happiness for the whole family. But his path of life is nothing to do i the family. Therefore ~~as long as~~ a ~~bad~~ fool life i demerits effect the whole family. If he dies will bring peace to the family. A ~~large~~ gigantic useful tree is a refuge for 10,000 birds. (A Burmese Saying)

It's amazing to know the wise social views of Chinese sages. There were many similarity among them. They knew a long time ago that moral & ethical education was the fundamentally importance for goodness & wholesome developments in societies. Even they emphasized it to start from the family. Because parents are the first teachers of a child & their mind is pure & innocent in the begining. Therefore the parents are easy to teach & train them whatever directions may be. Parents can teach & train a child becomes a sage or a criminal.

In life there are only 2 kinds of person; someone f moral, ethical standard & value & someone f out them. Their lives are far away to each other, as sky & earth. Attaining a human existence has 2 duties; performing the duty of one's welfare & others. In Pali language: These are called attahita & parahita. Based on these 2 duties, the Buddha divided human beings into 4 groups. These were: 1. Only for oneself & not for others 2. Only for others & not for oneself. 3. not for oneself & others 4. for oneself & others (both). The 3rd person is the worst of all. A person f attahita & parahita is the best. Without attahita, can't has parahita. (By protecting oneself, one protects others - Sedaka Sutta, Samyutta Nikaya). Benefiting oneself & harming others is not good. Nowaday in societies this kinds of businesses & making money are more than before. For e.g, using pesticides in crops, fruits, vegetables, etc. Tobacco & alcoholic businesses are making a lot of money & harming a lot of people f health problems, social problems, etc. There are no end to mention these things. But these people never think about their actions which they can't escape for a short term sensual pleasures. More consummers & make more money, but the kammic results they have to pay are greater & heavier. First, benefiting oneself & later helping others Buddhas & bodhisattas were noble beings who arose in the world for their welfare & others. Philanthropists are also in this group. Therefore they are becoming richer & richer. The Pali word - hita means good conditions for good results to arise. Sukha - means happiness, the result of hita. Therefore people should create good conditions (hita) for the happy results of oneself & others. The education systems of Chinese sages were for this purpose. The Chinese civilization & culture survive for over 3000 yrs of history is one of the main factors from these systems. Some government projects & planings are also a good example for hita. Parents are also must create good conditions (hita) for their children to develop in morality, ethics & virtues. To become a good & virtuous person is more important than a highly educated & rich person. Most worldly problems come from the fools not from the wise & virtuous people.

Some parents instead of teaching or training them become good & virtuous people left inheritances for their children. Without moral foundations some of these outcomes are not good. Some parents create good conditions such as good educations (here mean for livelihoods), money (fortune) & good jobs only but not for the mind. So these children also dont have good endings. Good conditions are like good weathers. Therefore in the old days some highly venerable monks at the end of their treatises & wishes & prayers for good weather & rain. So that having good weather & rain no drought & other dangers. Then human beings & other animals can be survived. Every politician (leaders, economists & scientists should take these points very seriously. Our physical worlds (physical body & nature-earth) are depending on the 4 hita-good conditions: action (deed & behaviour), mind (mental states), weather (climates) & foods. If human beings continue to act & behave foolishly & stupidly like nowadays there will be more disasters, dangers & sufferings to arise. Do human beings want to be suffered & distressed? I hope, not. Therefore all parents & governments must create good conditions for their children & citizens.

The Buddha arose ~~on earth~~ in this world for this reason & purpose. Not like the God & gods of other faiths. They worship him & fear & rely on his power. If they do something wrong & confession is forgivable. God has the ___ of protecting & blessing. There is nothing to do & one's own power & rely on the outside power. Therefore one's intellengence, knowledge & ability to do things become blunt & stagnant. In human the qualities of desire-wholesome desire (chanda), persistence (viriya) & intellignee/discrimination discernment (paññā) are very important. The Buddha gave us guidelines & showing the ways only. He taught people to increase & develop their goodness & knowledge & stop & prevented them not to do unwholesome matters. Everyone has the inner powers & has to rely on them. These powers are good conditions (hita). Should never forget these powers & always increasing & developing them. These ~~po~~ inner powers are: conviction (saddha), virtue (sila), learning (suta), generosity (caga) & discernment (paññā). These are the ~~best conditions for~~ inner powers ~~to a human being~~. as good conditions to every human. Someone has these best conditions or qualities he/she will has worldly good fortunes & welfare in this life & after life. These inner powers or good conditions are also called noble growth or spiritual growth. Even the Buddha mentioned that someone had these qualities & performing the duties, ~~whatever wishes & inspirations can be fulfilled.~~ And then whatever wish & inspiration he made could be fulfilled.

These inner powers are good conditions (hita). Everyone should develop These qualities. Only Then will get happiness & peace. By knowing these Things (especially the Teachings of the Buddha) the wholesome paths we walk becoming clear & straight. In human world whatever we are doing, the main points or right standards are: should be done & should not be done, suitable & not suitable, benefit & harmful, etc. All combine these opposites together, Then There are only 2 kinds of phenomena (dhamma) - wholesome & unwholesome (kusala & akusala). Others are only human's views. We should be afraid & fearful of unwholesome things & matters, & not others. For e.g. most people are afraid & fearful of hells, but not the unwholesome deeds & dhamma. Anger, hatred & ill-will are dangerous & very harmful to both. The results of evil deeds come from them are leading to hell existences. The contemplation & reflection of benefits & faults of wholesome & unwholesome dhammas & their actions are the cause of progress & development for human race. In Pali - adinava & anisamsa (faults & benefits). In the 4 satipatthana sutta: the first one is body contemplation. There is a section called mindfulness & clear knowing - sati & sampajañña. The commentary commented 4 aspects of clear knowledge or knowing. The 1st & 2nd are purpose & ~~suitabli~~ suitability. These are connecting c̄ what has mentioned above.

2. Gammadana-viratti: undertaking the precepts & looking after it

In human life sometimes can be encountered c̄ difficulties & don't know how to deal c̄ it. Most people in These kinds of situations & just follow what the majority have done. Knowing that it's not ~~good to follow it~~ suitable, but most people also doing it, therefore just doing the same mistake. Nowadays This kind of Thinking is quite common. Not ~~ability~~ able to use one's knowledge & decision & just follow common people. But They don't know That in the world there are more fools than wise. There was an incident told by a ~~biksuni~~ bhiksuni. Once time she was travelling by train & met a Christian on it. The Christian ~~also~~ said that he also believed in the law of kamma. But nowadays most people were doing things in unethical ways that we had to follow suit. And what can I do. What he said was very wrong, & 2 mistakes in his words. The law of kamma & the Creator are 2 different views. If one of them is right, then the other is wrong. If he really believed in the law of kamma would not follow the ways of harming oneself & others. We have to deal c̄ livelihoods & family matters, but also try to avoid & abstain from evils at the same time.

The following story was abstaine from unwholesome action. In Sri Lanka a man ~~was going~~ had undertaken the 5 precepts from a monk & went to the forest for firewoods & his ox. Later he lost the ox & was looking for it. Unexpectedly encountered a boa constrictor & it constricted his body. He was thinking ~~to chop~~ of to cut off its head c̄ the knife in his hand. And remembered had undertaken the 5 precept before & reflected about it for 3 times. After the last & made the resolution of not taking the life of the boa. And then threw his knife away. Because of his pure sila & mind power, the boa freed him & went away.
~~There are 2 main causes of or factors to fulfill this blessing.~~
Hiri - sense of shame & ottappa - fear of wrong doing are the 2 important factors for preventing someone to do evil actions. These dhammas are also called the guardians of the world. These are not ordinary kinds of shame & fear, & with knowledge in it. These are also including in the seven noble treasures. Someone has these 2 qualities will complete c̄ this blessing of avoiding & abstaining from evils.

(19) Refraining from intoxicants: need

It is a very important matter to contemplate & reflect by every human being. Alcoholism has the longest human history to harm human race. In some societies even it becomes a culture. Drug addiction is worser than alcoholism, but it is not become a human culture yet. But nowadays some countries legalized some drugs That it also will become a human culture in the future. Alcoholism is less harmful than drug addition, but ~~th~~ its effects in societies are much wider & complicated. Here refraining from intoxicants means all kinds of intoxicants which clouded the mind & can't think clearly & behave foolishly. It is one of the very ill problems in societies. But majority of people not taking it seriously like the smoking problems. Why is that? Because they are in ignorance of the 5 precepts & no discernment on the harmfulness of alcoholism. It is including in the 5 precepts & may be the most dangerous one. If someone breaks this precept, there are more chances to break the others too. Because the mind doesn't has the ability to think good or bad, right or wrong, proper or improper, etc. Alcoholics are the nuisances to their families & societies they lived in. They usually create a lot of problems & unhappiness in their families. Therefore a very ill & serious problem in societies, especially for families. Everyone in a family should tackle alcoholism successfully. And then will has a prosperous & happy family life. There are a lot to talk about the sufferings & unhappiness which come from alcoholism. There was a documentary film on alcoholism & the suffers & dangers it bring to societies.

This was the collections of photographs around the world of drunkards & alcoholics. From all these photos can see very clear the sufferings & dangers alcoholism brings to societies. These are very disgusting & shameless behaviour. When someone is drunk, the mind is becoming abnormal & out of control. And then can do any evil thing which bring harmfulness to oneself & others. Even their standards as a human being is lower than animals. Hiri - sense of shame & ottappa - fear of wrong doing are the 2 important factors for preventing someone to do evil actions. Therefore these are called the guardians of the world. A drunkard or an alcoholic can't has these 2 qualities. Then becomes shameless & not fear of wrong doing - ahiri & anottappa. These will destroy himself/herself & their family life. I had seen a lot of these people in my life. Some men & women because of their past lives' good kammas, in this life they had the good chances to meet good people as their spouses. But their present lives' kammas (misconducts) are not good that end up c̄ miseries. They become alcoholics, drug addicts, gamblers, etc. because of bad companions & don't have moral, ethical educations. Not only effected their own lives but also their family members. If both partners are immoral the family lives are even worser. Even the husband is very bad, c̄ a good wife or a mother the family can be protected. But c̄ a bad wife or mother the family life is totally ruined. I had met both types of families in societies. In 2008, there was a tragic case in England. A man had a son c̄ a woman. Not very long they were seperated. The man left c̄ his son to the mother. I did not know the reason behind their seperation. Anyhow she was a drug addict & lived c̄ another man who was also a drug addict. The little boy was known as Baby P. In news medias not mentioned the boy real name. The Baby P was tortured by the drug addict for sometimes that not very long died c̄ many injuries. The cruel mother & her body friend were arrested. This sad news was shocked the people.

There were many stories in the world about alcoholism (included drug addiction & drug addicts) problems & sad stories. Actually a lot of society problems are made by foolish, stupid & deluded people. Man made sufferings are unnecessary to happen, if people have good moral standards & education, started from family life. If everyone has the good knowledge/education on the law of kamma & follows his/her life accordingly to the natural law, life is quite enjoyable & better. But majority are ignorant about it & totally rely on outside power that done a lot of unwholesome things & matters. And then dishonestly

blame it on others & outside Power. They can't solve their problems & overcome them. Every story good or bad, suffering or happiness, pleasant or unpleasant, etc. has lessons to teach us. Even things in nature can teach us many valuable lessons, such as water, lotus flower, sun rise, sun set, etc. Here I want to present 2 true stories; a man & a woman both of them were alcoholics. It showed how alcoholism destroyed — lives & their good kamma results of past lives. With contemplation we can learn valuable lessons from the incidents.

The man was over 60 yrs of age when he passed away c̄ cancer. Born in the beginning of 20th century in a Buddhist country, but the family was not Buddhists. His education was only middle school level. But he was a well known carpenter as a profession & had good incomes. As a young man married a young woman c̄ the arranged marriage. Marriage is the most important matter between a man & a woman. He was very lucky in this matter, because encountered a dutiful wife. His wife was not only dutiful as a house wife, but also a good mother to the children. Where a good wife & mother come from? Without doubt that it cam was the outcome of a good daughter. Eventhough she was low educated like most women of her generation, had the high qualities as a good daughter, wife & mother ~~to her mother, husband & children~~. A perfect women in accordance c̄ the old Chinese standards. She was a considerate person & had extremely patience & endurance c̄ pains & difficulties in family life. We may think this couple had a happy family life. There was a real & cruel enemy between them; alcoholism. It destroyed the man life. In real he was a good person, intelligent & creative mind. If not drunk a very nice man. And after drunk liked a crazy person. Living among Buddhists but never became a Buddhists. His children were also very good because under the protection of a good mother. Some of them became Buddhist practicers. He was successful in his livelihood & making money but most of them were wasted by drinking & gamblings (in his early life). His drunken behaviour, especially in speech creating a lot of bad deeds day in day out. At over 60 got terminal cancer & died in an unconscious mind state in the hospital. The sign of not a good rebirth. His wife because of her moral qualities & good deeds still alive, healthy & nearly becomes a centenerian.

The 2nd story was about a middle aged woman. A tribal women of a small tribe in Taiwan. Most of them have the history of alcoholism. It seems to me came from their cultural background. Because I have seen many of them drunk regularly from old to young age, from grand-parents to grand children. From this kind of cultural background, she was a low educated woman in this developed island. She also doesn't has a moral standard & education from her young age. This can be clearly justify from her behaviour & deeds. But she has the good kamma from her past life. Because she married to a Chinese old man who was good & had a secure life. If she has moral standards & gave up her alcoholism it is no doubt that will has a happy family life. After born a child to this old man & ended up c̄ seperation. Now living a miserable life & doing a lot of evil deeds.

In these 2 true stories, the man's life was worth for contemplation. Actually he had a very good kamma from his past lives. And nothing was lacking for his progress as a human. But he had 2 weak points; did not had the moral education liked his wife. Another important cause for his down fall was bad companions. But he also had the skill to make many friends, some were educated & high class people. He met these good people very rare. His usual companions were the alcoholics & always gave them free drinks. In the Mangala Sutta: the first blessing & protection is: not consorting c̄ fools. What the Buddha taught was quite true. If someone is lacking this first blessing, then he/she will lack the others. He had never been consorting c̄ religious people, even though he had many chances. All human problems & sufferings cause by the fools & not by the wise. Therefore he had wasted his precious human birth & good chances. We ~~can~~ could see this type of people in the world; some were government leaders & rich men. Instead of using their political powers & riches for the benefits of others created evil deeds which will send them to the lower worlds & a lot of sufferings & miseries in the future to come. Drunkenness is like a culture in some tribal & hill tribe people. They never take it as harmful & unwholesome. Nowadays many people take alcohols as nothing wrong. Therefore alcohols & cigarettes are successful businesses & making a lot of money. Because of that there are more social problems & health problems. I have been met a lot of people c̄ drunkenness & alcoholism before, but never seen anyone made progress in their life. Even originally if they have good qualities only spoiled it. Therefore the Buddha mentioned that

There were 4 matters made a person never shine. These were money, women, wrong livelihoods & alcoholism (all sorts of intoxicants)

There are 6 faults connecting c̄ intoxicants; lost one's wealth & fortune, leading to quarrels & fights, get diseases & illnesses, has bad reputation, without shame & fear to evil deeds, weaken in perception memory & knowledge.

1. Lost one's wealth & fortune:

Because of intoxications, people become heedless (pamāda) or negligence. Therefore easy to commit unwholesome deeds/acts. If an immoral person c̄ intoxications more & more misconducts. Apamāda means non-negligence & represents mindfulness (sati). Apamāda is not an ordinary mindfulness, not forget in wholesome dhamma & actions. Always looking for doing good deeds. Therefore it is not easy to arise & has to be cultivated. So the Buddha taught the 4 foundations of mindfulness for it. Without sati knowledge can't arise. There was a jataka story reminding us the first fault of intoxicants - lost one's wealth & fortune. In one of his lives as human being, the bodhisatta had a son. After he died & born as the king of heaven, Sakka. He had strong attachement to his human son who became an alcoholics without him. So he came down to the human world & gave his human son a wish fulfilling magic pot. If he wished something just put his hand inside & took it out. [He had left some wealth for him but the son without doing any work & just spending the wealth left behind. After sometimes all the wealth was finished.] He warned his son to look after the magic pot carefully, & not let it broken. One day he was quite drunk & playing c̄ the magic pot by throwing it up in the air & catching it when it came down. At one point he could not catch it & fell to the ground & broken to pieces. Later he died in poor c̄ misery. In the world there were some, had powers, wealth & highly educated c̄ alcoholism or drug addiction, later their lives were destroyed like the foolish son of the bodhisatta.

move here

[He had ..... was finished]

2. Leading to quarrels & fights:

This fault is very common c̄ drunken people. Drunken behaviour is clumsy, noisy or foolish behaviour by someone who is drunk. When some are drunk they liked crazy people & talkative, c̄ont any sense. Talking & doing things blindly that it like insulting people. Therefore starting a quarrel & fight c̄ others. Some drunkards are very good when they are at normal times. After drunk insulting people & beating their wives. People can be patience c̄ crazy person but not to drunkards. So they can create enemies & dangers for themselves. Quarrels & fights sometimes lead to crimes. And then spoiled one's whole life.

3. Get disease & illness:

The common illness cause by intoxicant is cancer. There are also some of them I have no knowledge about it. It can also lead to mental derangement, or mental problems. I had known a family who had 2 children c̄ mental derangement. The father was an alcoholics & married 2 times. From the first wife he had 2 children, a daughter & a son. The son after graduated & had a proper job. And later had mental derangement & became a crazy man on the street. From the 2nd wife the man had some children. The eldest daughter ~~after became~~ in her teens ~~& youth~~ ~~youth &~~ had mental derangement & became crazy. Sometimes the working of kamma is very strange & inconceivable. I am allergic to alcohols & have aversion to alcoholics & drunkards. But in my life I can never run away or stay away from these people. Always encountered them & living near them. Did I have some kammas conneted c̄ intoxicants from my past lives? For e.g, selling intoxicants as a livelihood, etc.

4. Has bad reputation:

Someone has the reputation as alcoholic or history of alcoholism nobody trust him. Difficult to find job & don't want to hire him. Their bad reputation also effect their families. Not only they are look down by others also to their family members. I am sure a good family will not marry their children into the alcoholic family. They will shun them & stay away from them. Good reputation is very important in society to someone for progress & developing in the right direction. The Buddha himself encouraged to associat c̄ the wise & not the fools. Because human problems, sufferings & dangers come from the fools not the wise. Therefore someone c̄ bad reputation will never approach by good or wise people. And will not has the chances to correct himself / herself. So in his life can't progress & developing in the right direction. Only bad people will contact him/her for their evil deeds. So his life will become more & more darker. When I was young heard Buddhists doing morning & evening pujas (worshipping in a shrine room). One of the wishes they made in their prayers was ~~to~~ wandering in existences (i.e, samsara) never encountered & made companionship c̄ the fools. At those time I did not understand the meanings very well & clear. Later studied the Buddha's Teachings in the Suttanta Pitaka amazed & admired the wisdom of the Buddha. There were many stories in the pitaka mentioned some people lives' stories. Mostly good people encountered or made companionship c̄ bad people, then their lives never became good, always in dangers & problems, & even sometimes spoiled their lives. If we research human history golden ages were the periods when human beings had good moral standards.

5. Without shame & fear to evil deeds:

Even people are in normal mind state, sometimes can do evil deeds without shame & fear, that for a drunken person it becomes more easier to be in misconducts. Because in the drunken state can't think clear & become an ignorant person. So doing things foolishly & impulsively. Sometime people in the drunken state commit heavy or serious crimes that which spoiled their whole lives. Therefore no-one should take intoxicants as lightly liked cigarettes. Because many people take smoking lightly That it is the great killer to human as cancer. But still many worshipping their killers - intoxicants & cigarettes. How much stupid these people are? Money is not easy to come by. Everyone has to work hard for it. And they wasting ~~using~~ it or paid their killers to murder them. There are many foolish people in the world wasting their times & money for useless things & matters. Even these types of people are don't have common sense. As an eg there are 3 things; foods, intoxicants (including drugs) & cigarattes give to a young boy & a dog. Which one the boy & dog will choose? Another e.g during famine time, if you ask people to choose only one of the 3. All will choose foods for survivals. I don't think at that time alcoholics & drug addicts (including smokers) will choose the others for their survivals. There are many things & matters c̄ these kinds of stupidity going on around the world. Some foolish people give up their health & life for these kinds of useless & meaningless things & matters.

We should alway remember & remind us that shame & fear of wrong doing (hiri & ottappa) are the 2 guardians of the world. Without shame & fear to evil things (ahiri & anottappa) are the destroyers of the world. With ahiri & anottappa human beings don't have moral values & standards. Therefor all sorts of evil deeds arise. It changes the weather & natural enviroments. And many society problems & natural disasters appear & human life span decreases. It's sure that c̄ these kinds of unwholesome conditions there will be no happiness, peace, & harmony among human beings. ~~Therefore everyone wants to be happy peaceful, harmonic, in their life should develop their beauty & long life should develop their moral values & standards~~. Therefore any & anyone desire of happiness, peace, harmony, health & long life should develop the moral values & standards.

There was a well known story of a monk who had psychic power & after drunk behaved shamelessly in front of the Buddha. There was a powerful dragon (nāga) made trouble in a village. Ven. Nagata who had psychic power went there & c̄ his supernormal power defeated it.

Out of gratitude & respect villagers there wanted to offer him the best thing they could think about. Some foolish men suggested the best alcohol of their village. At that time the Buddha yet not laid down the training rule of forbiding intoxicants for monks. In his almsround villagers offered him alcohols. With a lot of consuming & he was flatten out on the ground at the entrance of the village. Some monks found him & took him to the Buddha. After arriving there they laid down him in front of the Buddha c̄ his head towards the Blessed One. But he changed his position by turning his feet towards the Buddha. (a sign of disrespectful) Then the Buddha mentioned to the monks presented that before Nāgasa had psychic power & respected him & now he had none & even could not conquer a water snake. The Buddha laid down the training rule monks can't consume alchohols. From this incident a sensible person became insensible & disrespectful & lost all his good qualities under the influence of intoxicants. Even a person c̄ dignity becomes without any of them.

6. Weaken in perception, memory & knowledge:

Knowledge is connection c̄ mindfulness & perception (sati & saññā). It's the power of perception. Therefore become without discerment & wisdom. Even intelligent people, their mind becoming slowly dull & blunt. And dont have the power to distinguish good or bad, proper & not proper etc. There was a tragic story happened in a very long distant past of Ven. Sariputta life. In one of his past lives he was a king, addicted to intoxicants & meat. Everyday he must take his meal including meat. One observant days (religious holiday) the meat in the kitchent was eaten by dog. It was the day no shop was killing & selling meat. The cook had to inform the king about the incident. The time he informed him, the king was very drunk c̄ the baby son on his laps & the queen also sat near him. Suddenly liked a crazy man, he killed the baby on his lap by twisting the neck. And then asked the cook to use the dead baby as meat. The cook was so frightened that just took the body away & cooked the human meat for him. After his meal, the king ~~felt~~ was fallen into sleep. After awaken from the sleep & his drunkeness was gone. At that time he remembered his baby son & asked the queen to bring the baby to him. Knowing what happening to the child he had great remorse, pain, & grief & sorrow. ~~And then had~~ with strong hatred to intoxicants, & made the following strong resolution (adhiṭṭhāna) on giving up this harmful stuff forever, from this life onwards until his last life in saṁsāra.

Intoxicants & drugs effect one's mind status is very great indeed. I have mentioned 2 stories above; baby P & baby prince, both of them killed by the drug addict & alcoholic. These seem a little better than killing one's parents. There were also stories alcoholics & drug addicts killed their parents. These — very worse cases. All these crimes cannot be corrected. After death, the destinations of rebirths will be hells. There are a lot to say about the problems, dangers & results of intoxicants & drugs. Some evil conducts are even become human culture. When unwholesome dhammas, things & matters become human culture, it represent the degeneration of human status & dignity. Evil things, matters & deeds becoming culture, then many people following & doing them, e.g alcohols, drug, smoking, gun culture in U.S, homosexuality, etc. From my own experiences of encountering alcoholics & the documentary on alcoholics & alcoholism the problems & dangers it bring to family & society are very great. By seeing all these miserable things & matters give you the sense of gloom & disgusting, like seeing rats & cockroaches & their surroundings. It's also very clear why the Buddha included the abstaining of intoxicants in the 5 precepts. Human should never take the 5 precepts as insignificant & laid down by the Buddha. It's the law of nature, not a philosophy, not come from thinking, invention & impose by someone. It will always true, anywhere, anyplace, anytime in the whole universe. Truth is universal. Heavenly beings are depending on their livelihoods & the results of their wholesome kammas. Therefore they understand the benefits of wholesome dhammas & actions more than human beings. Human beings have to rely on effort more than merits that not much appreciate it. When heavenly beings are near death they want to take rebirths in human world. Because in human world they have more chances for making merits. Not because they like human world. With merits after death & then return to heavenly existences. In a sutta, Sakka-deva king came down to the earth offered foods to Ven. Maha-kassapa, for this reason.
Let us refraining on intoxicants & protecting oneself & others. Bring peace & happiness to the family & society. This is the highest blessing.

(20) Being heedful of the qualities of the mind:

Here Appamāda is heedfulness. Here Being heedful in wholesome dhammas, mainly referred to worldly good deeds or merits. Appamāda is also mindfulness & can be covered the whole pitakas. This is not an ordinary heedfulness, being heedful in wholesomeness. Always doing, performing goodness. Steadfastness in doing good. This is not an ordinary mindfulness that difficult to arise. Therefore have to be developed. Without sati knowledge can't be arisen. Therefore no discerment or wisdom without sati.

This kind of discerment or wisdom is not an ordinary knowledge. It's thoroughly penetrating of natural phenomena. For goodness to arise & realization of Nibbāna element cannot be without Sati. In daily life must cultivate mindfulness & clear knowing (sati & sampajana). Near death also cannot be without it. Heedfulness (appamāda) has different levels; dana, sila, bhavana. In bhavana-mental development also has different levels; from Sotapanna to arahat. Only becoming an arahat heedfulness is perfected. (from Dr. Nandamalarbhiramsa's talk)

It's very important for everyone to ask the question of why & what are we doing here (i.e. in human existence)? People will give different answers. Even some don't know the answers. Common worldly people will have different views & opinions depending on their desires. Different faiths also the same. With the Buddha's Teachings, Buddhists can give 2 general answers for this very important question. For worldly people for enjoying sensual pleasures & doing things to enjoy them. Different religions people are also for sensual pleasures & doing things to union c̄ God in heaven after death. True Buddhists have different views & they have clear guidelines & clear paths for what to do.

According to the Buddha, human births ~~rare~~ are rare & the best place for doing good is also human world. Have more chances & opportunities than any others births. The most important thing to do now is studying & following the Buddha's Teachings to end dukkha. This is the highest things to do here. At least as a Buddhist doing good deeds & abstaining & refraining from misdeeds. To complete & fulfill the Buddhist task, we have to develop being mindful of the qualities of the mind. Living a life c̄ heedfulness (appamāda). Appamāda is so important in the Buddha's Teachings that everyday he reminded the monks to be mindful or being in heedfulness. Before he passed away the last words of the Buddha was also being in heedfulness: Vayadhamma sankhārā - appamādena sampādetha: All conditioned phenomena are subject to decay. Bring about completion by being heedful.

Knowledge ō sati is heedfulness (appamāda). Appamāda is a diamond. Sein-ta-lone mango is the best mango in all mangoes (The Burmese words sein-ta-lone means a diamond.) The Buddha's last words: Vayadhammā sankhārā - appamādena sampādetha = All conditioned phenomena are subject to decay. Bring about completion by being ~~mai~~ heedful. These 2 sentences representing contemplation & developing. Sein-khor (the Burmese words for challenging) means to invite someone to fight or compete c̄ you. (The Burmese ~~fo~~ word for diamond is Sein) Sitting meditation is challenging kilesa (defilement) & khandha dukkha (here physical pains & aches during the practice). Sati defeats kilesa.

Therefore the Buddha taught the 4 foundations of mindfulness. Sati is a valuable dhamma. So it is sein-tu-lone (a diamond). Sein-pu (a big diamond situated at the topmost structure of a pagoda/cetiya) is situated at the topmost structure. Sati is also staying at the top of the practice. Therefore being heedful of the qualities of the mind is very important in worldly progress & spiritual development. In the Dhammapada, on the section of heedfulness the Buddha compared a person c̄ heedfulness/non-negligence & a person c̄ heedlessness/negligence as a person awake & a person in sleep; a race horse & a common weak horse. Heedfulness is the way to Deathless & heedlessness is the way to Death. Those who are heedful do not die & who are heedless as if already dead. A person c̄ diligence, heedful pure in thoughts, words or deeds & done everything c̄ care & consideration, restraining the senses, earning livelihood in accordance ō wholesomeness, fame & fortune of this heedful person increase.
The foolish & the ignorant give themselves to over heedlessness, whereas the wise treasure heedfulness as a precious jewels.
Someone delights in heedfulness & seeing danger in heedlessness advances as like fire burning up all fetters (samyojana).
Someone delights in heedfulness & seeing danger in heedlessness cannot fall away from the Path.
In practice to transcend dukkha; it is important for the 5 spiritual faculties to develop & mature. These are: 1. The faculty of conviction - saddhindriya 2. The f... of persistence - viriyindriya 3. The f... mindfulness - satindriya 4. — — — concentration - samadhindriya 5. —— discernment - paññindriya
Of the 5 faculties, conviction (saddha) & discernment have to be in balance. Persisten (viriya) & concentration (samadhi) also — — — — —.
Only mindfulness (sati) no need to be in balance, stronger & better.
Sati is also like salt crystals in every food. Sati is necessary in everything we do. Therefore the Buddha was always reminding & encouraging to develop it.

On Dhamma level, the very important knowledge is not forget or not negligent the true nature of the khandha. It true nature is changing (viparinama), inconstant (anicca), suffering (dukkha), not-self (anatta) & loathsome (asubha). These are aging, sickness & death dhammas & not forgetting them. Everything will fall apart at sometime. With regular contemplation we do not waste times & live a meaningless life. Especially not forget about death or contemplation of death (marana-nusati). Without negligence on death also leads to not negligence on wholesome dhammas, merits etc. It protects us from doing evil deeds & matters. And then just doing only what is proper, useful, benefit to oneself & others. Regular mindfulness on death can lead to ending of dukkha - Nibbana.

Death can be compared to big river flows into the sea, but they also have differences. The water flows down slowly it closes to the sea. In the same way everyone with times go on closer to death.
The differences are: we can measure the journey of the river to the sea & time span it arrives there. But we can't measure in death. Now how much time still left for us to continue for this life.
Even everyone has different life span, & not everybody the same way. It depends on different factors & causes. Some of these related to past kammas & some to present factors & causes, such as action, mind state, climate & foods. It nothing to do c God or outside power. The most important factor is internal cause - the mind. Therefore every human being can change ~~the destiny of~~ his or her destiny. It can be better or worser. Therefore the Buddha's Teachings came in to give us the guidlines & show the way. Without the Buddha arose in human world even we don't know very clear about wholesome & unwholesome dhamma, not say about to transcend them. Therefore the Buddha was the Teacher of gods & human beings.
In the Buddhist text there are 4 factors not knowing on death. These are: the time of death, the illness of death, the destination of rebirth & the place of death. Among the 4 factors the most important one is after death the destination of rebirth or new existence. Combine the 31 realms of existence & we get 5 existences. These are: hells, animals, ghosts, humans & deities. Only 2 groups, human & deity existences are good rebirths. The other 3, hells, animals & ghosts existences are very painful & miserable. To has a good rebirth & existence everyone should being heedful of the qualities of the mind by doing good & developing the mind & practice of bhavana in this life.
In the Theravada Buddhist tradition monks & teachers always encourage us to practise the 4 protective dhamma regularly in our daily life. These are: Buddhanusati (Recollection of the Buddha), Metta Bhavana (meditation on good will / loving kindness / loving friendliness), Asubha ——— (——— the repulsiveness of the body) & maranamusati (mindfulness on death). These contemplations are called catura-rakkha dhamma the 4 protective dhammas. With regular practice can protect someone from fear, dangers, unwholesome mental states & living a heedful life.
In the Sutta Nipāta, there are 3 suttas for metta bhavana, contemplation on the repulsiveness of the body & mindfulness on death respectively.
In the Snake Chapter; Metta Sutta - Discourse on Good Will & Vijaya Sutta Discourse on Victory (victory over delusion or overcome attachment in the physical body).

In the Great Chapter, Salla Sutta - Discourse on the Arrow (mindfulness on death). All these are very good for contemplation. Already has mentioned, being heedful of the qualities of the mind has many different levels - from the worldly results to spiritual attainments. We have to cultivate & develop both & can't stop only at worldly level. Any worldly level & progress are unstable & can be changed. Only the spiritual level is safe & leading to the ending of dukkha.

Here I want to present a story in the Dhammapada about mindfulness on death - maranasati - the great result it brought to a waver girl. Not forgetting on death reminds someone not to follow one's life in a ordinary & useless ways. It sharpens one's knowledge & develops right thoughts or thinkings. Therefore maranasati is a very useful meditation object for mundane & supramundane achievements. It's also very close to the Noble Truth. With regular contemplation reduces greed, hatred & delusion. Also it helps someone to the sense of wise urgency (samvega) to the fleeting nature of the world, suffering & ~~unsatisfatiness~~ unsatisfactoriness of the world. With the samvega knowledge; & not wasting the human life span & encourage vipassana practice to end dukkha. All the Buddha's Teachings are not for intellectual knowledge but put into real practice, wether it's worldly or spiritual. The story of waver-girl supported this view. This bhavana-mind development develops the wholesome roots of non-greed, non-hatred & non-delusion. It supports these 3 wholesome roots. It also related to heedfulness (appamada). It develops the perception of anicca, duk. & anatta sanna (inconstant, suffering & not-self) on all living beings. And supports the discerment of anicca, duk. & anatta, universal 3 characteristics on mind & body realities or true nature.

The story of a waver-girl:

At that time, the Budha was residing in the country of Alavi. At the end of ~~an~~ alms-giving ceremony he delivered a discourse on the inconstancy of the khandhas. He taught the people to be always mindful & put effort to perceive the true nature of the khandhas. With the practice it was like armed & a weapon to meet a poisonous snake - i.e. Death. One who was ever mindful of death would face death mindfully. And after death would has a good rebirth. In the audience a 16 yrs old girl understood the message & took it seriously, & practised the teaching regularly. After 3 yrs had passed by. Once day the Budha was as usual surveyed the world to help living beings. He saw the young waver woman in his vision & knew that the time was ripe for her spiritual attainment. Three yrs ago she received the meditation on death from the Budha.

She had done the practice regularly for 3 yrs now. Her perfection for realization of the Dhamma was becoming mature. It was like a lotus bud waiting for the sun light to open up. Her mind was free from mental hindrances

Therefore the Buddha went back to the country of Ālavi for the 2nd time to help her. She heard the news of the Buddha arrived & went to listen his teaching. On the same day her father had also asked her to wind some thread spools which he needed urgently. So she also took them together c̄ her. She listened the Buddha's talk among the crowd. He also knew that the woman would die when she arrived to the weaving shed. So the Buddha invited her came closer to him. And then asking her the following 4 Qs.

1. Where have you come from? I don't know Ven.
2. — are — going? — — —
3. Don't you know? Yes. I do Ven.
4. Do you know? I don't know Ven.

These were not ordinary Qs & As as most people thought. Only the Buddha & the young woman knew them. So the Buddha asked her to explain for them. The direct Qs & As of them were as follow.

1. From what past existence you have come here? I don't know.
2. To — future — — would be going from here? I don't know.
3. Whether you don't know that you would die one day? Yes, I do.
4. — — know when you would die? I don't.

The Buddha was satisfied c̄ her explanations. And then spoke the following verse: Verse 174:

Blind are the people of the world & only a few see them clearly. Just like only a few birds escape from the net. So only a few get to the world of deities & realize Nibbāna.

At the end of the talk the young weaver entered the Stream (Sotapanna). Then she continued the way to her father weaving shed. When she got there her father was asleep & suddenly woke up by her arrival. And then accidentally pulled the shuttle & the point of it struck his daughter's chest. She died on the spot & he was broken-hearted. With great sorrow & pain he went to see the Buddha. The Buddha c̄ teaching lightened his sorrow & pain. He had strong samvega (sense of wise urgency) & entered the monastic order & practised diligently & became an arahat.

Once, King Pasenadi of Kosala asked the Buddha a question. Was there any one dhamma in the world could complete & fulfill one's goal in the present & future. The Buddha short answer was - Appamāda Dhemma - Being heedful of the qualities of the mind. This is the highest protection / blessing.

(21) + (22) Respect, humility
(23) + (24) Contentment, gratitude
(25) Hearing the Dhamma on timely occasions,
This is the highest protection/blessing.

(21) Respect:

Show respect to people who are respectable & it is a noble state of mind. It is a praiseworthy action in this life. And in next life will has the result of good & noble life. Therefore it has good results in this life & after. The objects of respect are; the Three Noble Treasures - Buddha, Dhamma & Sangha (Ti-ratana), one's parents, one's Teachers, people who are older than us (especially old aged people), people have noble qualities & someone has gratitude on you. The action of showing respect to people who are respectable supports the development of brahmarihara dhamma - love, compassion, appreciative joy & equanimity for both sides. So both sides have benefits. The action of showing respect has 4 benefits; ~~long life~~ longevity, ~~good look~~ beauty, happiness, & strength (mind & body strength). These results were mentioned by the Buddha in a discourse. This story was in the Dhammapada, The Thousand (Sahassavagga).

The Story of Āyuvaddhanakumāra:

A couple had a son & took him to see the Buddha. They paid obeisance to the Buddha, & he said to the parents only by "May you live long." Then the Buddha predicted the impending death of their son. To prevent his early death, he advised them to build a pavilion at the entrance of their home. Put the child on a couch in the pavilion. Invited the monks to recite the Parittas - Protective Charms for 7 days there. On the 7th the Buddha himself came & followed by deities from all over the universe. At that time an ogre named Avaruddhaka came there & waiting the chance for ~~took~~ taking the child away. C many deities arriving the ogre had to retreat backwards to give way & very far away from the child. For the whole night the recitation of parittas were going on, & then protected the child's life. The next day the parents took their son to see the Buddha. After the child paid respect to the Buddha, he said to him, "May you live long." The Buddha also said that he would live up to 120 yrs & named him Āyuvaddhana.

The child grew up & one day c his companions went to see the Buddha & sangha. The monks recognized him & asked the Buddha; "For beings is there any means of gaining longevity?" The Buddha's answer was by respecting & honouring the elders, & wise & virtuous people would gain longevity, beauty, happiness & strength.

Then the Buddha spoke the following verse:

Verse 109: Someone always respects & honours those who are older & virtuous, the 4 benefits of longevity, beauty, happiness & strength will increase.

At the end of the talk, Ayuvaddhana & his companions entered the Stream.

The actions of respect & honour are always practising by wise & noble people. We must know & understand what is valuable as valuable. And must respect to those who are respectable. Must have the right attitudes. If not will lost the protection & blessing. Ven. Sariputta was an ideal in this respect. The most lovely human being on earth. (see - The Biography of Ven. Sariputta by Nyanaponika Thera)

Every night Ven. Sariputta paid respect to the direction of his first true teacher Ven. Asajit (Ven. Asajit was the youngest of the pancavaggi who listened to the Discourse of the Turning the Wheel of Dhamma. Sanjaya was actually his first teacher but belonged to a outside sect) & laid down his head towards Ven. Asajit's direction. Some monks misunderstood his behaviour. First time, when he met Ven. Asajit on his almsround admired his noble demeanour & knew that something special about him. Ven. Sariputta requested him for his teaching. Ven. Asajit gave him a short verse on the teaching of cause & effect. After this short instruction & Sariputta entered the Stream. A Dhamma teaching is, long or short is not important. With short & effective is better. Mostly long teachings & not much effectiveness. In this respect we should contemplate about worldly matters & knowledges which wasting our times & life span. Everything has causes. By stopping the causes & the result will stop. Craving - tanha is the cause of suffering - dukkha. By destroying craving & dukkha will cease. By entering the Stream Sariputta had strong gratitude & respect on his first true teacher Ven. Asajit.

For wise & noble people, we have to focus on their noble qualities by respecting & honouring them. If we know & understand more & more Dhamma, our respect to the Three Noble Treasures - Buddha, Dhamma & Sangha are greater. Among monks, paying respect are according to seniority in rain yrs (vassas). Among common people, paying respect are according to older age or to old people (e.g. younger siblings to older siblings.) Sometimes we pay respect to people for their knowledge & moral integrity. There was a jataka story about 3 animals; a small bird, an elephant & a monkey, on the matter of respect. Three of them relied on a great banyan tree. One day they met together & discussed the matter of paying respect to others in accordance to their ages. The elephant mentioned that when he was young he passed through this small banyan tree underneath his stomach. The monkey said that when he was young he used to eat the buds of the banyan tree.

The small bird told them that when he was young there was no banyan tree at the same spot. Only after he ate the fruits of banyan from another place & excreted it at the same spot & this banyan tree grew out from the seeds of the excreta. Therefore the small bird was the eldest of them. So the day onwards the elephant & the monkey had to pay respect to the bird. (These 3 animals were the past lives of ven. Sariputta, Maha-moggallana & the bodhisatta).

The most important matter on the subject of respect is our attitudes to one's parents & teachers. More important of the 2 is showing respect & honouring to one's parent. If someone done harm to one's parents, the result of misdeed is heavier than to a teacher. For e.g, someone killed his parents & his teacher. For killing one's parents after death sure for falling into hell existence in next life. Don't doubt about it. Because it was mentioned by the Budha himself. From today medias we know some incidents very unpleasant to see, as how some treat their parents. There were more news about killing parents, beating & cursing them & treating them very badly. When I was young never heard or seen these evil & ingratitude actions & behaviours in families. These are the signs of decadence & bad omens for human societies. If these kinds of evil deeds & behaviours going on like this & become a bad culture & leading to the destruction of human beings. Respect, gratitude & honouring to one's parents & teachers are the foundation of goodness to arise. The Budha himself had high regards about it & praised it qualities. May be this was one of the foundation & important cause for Chinese culture & civilization survived up to this day over 3,000 yrs. Other great culture & civilization were disappeared. With the foundation of goodness of respect, gratitude, honouring & duties to one's parents & teachers develop love, kindness, appreciative joy, considerations for others truely bring happiness, peace & progress for human beings & societies. This was one of the reason why Chinese sages & noble beings paid attention & emphasis on it as a very important training & education. Another have to be showed respect & gratitude is our teachers. This point is also very weak in nowadays societies. The young & the youth treat their teachers as equal & friends. Sometimes even worse than to a friend & become very rude. They tease their teacher in class from physically or verbally. A student no respect & gratitude to his teacher will never progress in study & goodness. Nowadays many teachers complain about students are difficulty to teach & train, in the east or in the west. The main reason is we use some modern views, such as - equality, human right, democracy, etc

in wrong & unwholesome ways. Therefore creat problems & difficulties in family life & school. Difficult to teach & train the children & students in the right & wholesome directions. It's like catching a poisonous snake - cobra or viper in the wrong way. Instead of grasping its head we grasp the tail. If we use these sweet views improperly & improper ways increase self centeredness & greed. And it create the negative results. We can see all these problems in politics, economics, societies, etc. It also like a knife - can become a tool for work or to kill people. Therefore the matter of respect or the results of respect is not a small wholesome dhamma. This quality has to be developed when still young start from family life. Even we don't have respect & concern for our parents & teachers, there will be no hope to others. So the Buddha emphasized it as a protection / blessing.

(22) Humility:

The opposite nature of humility is conceit or pride (māna). Everyone has conceit (māna). It is one of the latent dispositions (ānusayā) & one of the defilements (kilesā). Only in the highest stage of arahatship māna is eradicated. It use to happen people who have fortune, beauty, highly educated, high status etc. Without any of them also can has pride. Some take pride in their youthful qualities, healthy & ~~no disease~~ free from illness, life faculties (jrita māna, i.e. live longer life), etc.

The qualities of respect & humility are connected. Someone has conceit (no humility) cant show respect. And without respect means has conceit. Therefore they are supporting to each other. Conceit has the nature of rigidity. A rigid person cannot or will not change their attitudes, opinions or behaviour. So they are difficult to teach or admonish. It is also a cause for downfall & dislike by others. A person has the quality of humility is ~~having friendly~~ loved by others. It also increase or develop the wholesome dhamma to a holy life (brahmacariya dhamma). The quality of humility is a nature of noble & wise people. In text books, it taught us to behave like a rag for wiping feet or a poisonous snake which fangs are broken or a bull ~~&~~ broken horns. Ven. Sariputta was a very good example as a humble person. In the Dhammapada there was a story described his great quality of humility. It was the end of a rain retreat (vassa), Ven. Sariputta was about to set out a journey. He was ~~greeting~~ saying good bye to some monks & ~~passed~~ passing a young bhikkhu (out saying anything to him, But his outer robe ~~touched~~ brushed against this monk body when he was passing through him. This young monk ~~was~~ had conceit & also wanted Ven. Sariputta to pay attention to him. Therefore bore some grudge against him & approached the Buddha. He complained to him that Ven. Sariputta had abused him.

The Buddha therefore sent for Sariputta & questioned him about the complain. He answered that how could a monk who steadfastly ~~had sati~~ kept his mind on the body, not apologized to someone a fellow monk after had done something wrong. He was like the earth ī no feeling of like or dislike when flowers & rubbish piled on it. He was also like the rag cloth, the beggar, a bull ī broken horns, etc. (There were 9 examples).

The-pye-kan Sayadaw gave a natural example. Rice plants when they are young & immature, the stalks are at up right positions. After they are grown up & laden ī rice grain, the stalks are bending down ā. These are the differences between a fool & a wise or someone has conceit & someone has humility. There was another story about Ven. Sariputta, showing his humility to a 7 yrs old young novice. Once time ~~he was wearing~~ his robe was not very neat & a 7 yrs old young novice saw it. And he informed Sariputta. And then Sariputta corrected his robe by readjusting it instantly. He humbly asked the novice humbly, was it good enough. Ven. Sariputta & Ven. Rahula (the only son of the Buddha) were high class persons ī great wisdom & very hamble nature. If a person has conceit & difficulty to has good qualities. A person becomes wiser & more humbler. By knowing more about the faults of the khandha (body) one's conceit will be decreased. And then will look for refuge. We can't find it outside. Most people are looking for outside that will never find it. Most Religions were came from the external search & speculations. At last most people die without true refuge. Still alive they encounter a lot of difficulty & problems which they cannot solve or overcome by outside powers. The perfect or true refuge is wisdom (paññā) which is the internal quality of the mind. Everyone has it. Only we need to develop it. Therefore the Buddha, the Dhamma & the Sangha (ariya sangha) are the perfect or true refuge. They represent only one thing - which is perfect wisdom. In general everyone true refuge is the wholesome dhammas such as dāna, sila, samadhi & paññā. Not the outside powers & sensual pleasures which most people rely on it. These things can deluded our mind & create a lot of problems & sufferings in the world & societies. These unfortunate things are happening around us which we can see in today world. Violence, terrorisms, wars in the name of religion & all kinds of pollutions (mind, body & nature) in the name of economics for sensual pleasures & over indulgence. All these miserable things are created by the fools & not the wise. The quality of humility or without conceit is one of the charasteristics of great wisdom. Therefore everyone should develop this noble quality. So the Buddha said; humility was the highest protection / blessing.

(23) Contenment:

This quality of contement is a very important one for today world. Both for lay man & ordained monk. It has profound meaning & message within it. We can only discover them by using the Buddha's Teachings & contemplation. It can also be a great and wide subject to think about in today human societies. In the English dictionary; contenment is a feeling of quiete happiness & satisfaction. So it has connection c̄ non-greed (alobha). The opposite of discontenment is connection c̄ greed (lobha). Therefore contenment leads to true happiness & peace. Discontenment leads to unhappiness & suffering. The quality of contenment is easily to understand & accept by noble beings, sages & wise. But not to common people or ~~& business men~~ mostly not by power & money mongers, business men & greedy people (i.e, some politicians & some economists). Even we can say today many world problems have connection c̄ discontenment or lacking of contenment. We are craving for more than we need. Therefore wasting the natural resources, in extravagance, & over indulgence in sensual pleasures. United States of America is a very good examples. They are in great debts to other countries. Not because They are very poor like some African countries, Latin Americans & Asians. But still many people want to imitate them.

Most worldly people overlook the importance of contenment & discontenment which effect the families, societies & international levels. Contenment leads to happiness, peace & harmony. Discontenment leads to unhappiness, disharmony & suffering. For examples, in a documentary film, a Chinese bank made a lawsuit to a young man who could not repaid his credit card debts & ended up in jail. This was happened for the 2nd time. The first time his father paid for his debts & this time not taking the responsibility. He blamed the bank for knowing his son situation & still loaned him money. In this case we can see the connection between discontenment & greed. Worse than this case was a University student in China used his credit cards to borrow money from many different banks. Now this is a very big problem in Banking System of China which came from B.B.C News. These were very similar to U.S Goverment & its citizens consumed things which more than they need & created a lot of debts. There was also a very sad story about 15 yrs or 16 yrs old youth wanted to possess a smart phone killed his grandma who had deposited some money. ~~And~~ Then took her deposited account book, & took the money out to buy the phone. Some young women, including university students are selling their bodies to some rich people for money to satisfy their discontenment. There are a lot to talk about

family & society problems & suffering which connection c̄ discontenment.

It connection c̄ international levels is more in grand scale, which its harmfulness brings to human race. Some contries political leaders were still clinging to their powers when the time for them to let go. If they let it go & ~~go~~ went back to normal life still ~~can~~ could enjoy their high living standards. But most of them didnt & just followed liked slaves ~~to~~ the master Discontenment. And then what happened? Some countries had civil wars & the whole country in chaotic situations, harming, torturing, killing, famine, diseases, war refugees crises around the world, etc. If these people had contenment all the small problems in their countries would be solved. Big problems always start from the small problems. A forest fire starts from a spark, e.g. a burning cigarette butt. Some super powers came in & interfered that even became more harms to the people. For clinging to lowly sensual pleasures & created evil deeds are not worthy of it. The kammic debts have to be repaid are very serious.

In economic levels discontenment creates mind & body pollutions, & natural pollutions. What are the mind & body pollutions? Human beings become more selfish, greedy, extravagant, indulgence in sensual pleasures, etc. the mind become defiled. To fulfill our greed & make more money ~~we use~~ c̄ the help of science & technology we polluted our foods c̄ all sorts of chemicals. What are the natural pollutions? These are the pollutions of earth, water & air - and all sorts of waste materials, such as industrial waste, consumers' rubbish, etc. With more worldly knowledges, the contemplation on the outcomes of discontenment will never end. But whatever it is; discontenment never bring true happiness & peace to anyone & society. For a human being to survive he only need the basic 4 requisites: clothes, foods, dwelling & medicine. So all the others things are extras. Even the Buddha taught the monks to have contenment in these 4 requisites. To have simple life style, unburdened to the mind & body, just as a bird, whenever it goes, flies its wings as its only burden; so too is contenment c̄ a set of robes (3 set of robes), an alms bowl & foods to provide for hunger (one meal a day). Wherever he goes, takes only his barest necessities along (the other barest necessities are - a water strainer, a razor for shaving, & a string girdle to fasten the lower robe at the waist as a belt). A great disciple of the Buddha, Ven. Mahākassapa was an exemplar for contenment, he had mastered left-over scrape for food, smelly urine for medicine, the foot of a tree for dwelling, cast-off rags for robes.

Why the Buddha always praised contenment ī little & encouraged monks to have this quality? Because it leads to happiness & peace, easy to develop the practice & realization. People have contenment more easier to have patience & endurance in difficult times & situations. Intelligent & wise people will appreciate the quality of contenment. Spiritual people, sages & noble beings know it very well by direct experience on contenment. It develops joy, happiness & peace. The forest monks live a simple life style in a forest (pristine forests) also experience it very well. (I have mentioned about this in the Introduction of Dtow Dum forest in the Border area between Thailand & Burma). Lay people also if they live a simple life ī contenment sure to have joy, happiness & peace compare to discontent people, who have more problems & suffering in life. Why is that? Strong desire or greed (lobha) is the opposite of contenment. The Buddha mentioned in the 4 Noble Truths, the main cause of suffering was strong desire (tanhā). One of the meanings of dukkha is unsatisfatriness which equals to discontenment. The Buddha also said that someone had contenment would be happy. It is a noble quality which all noble beings have it. You cant see it ī the eyes. Contenment is a kind of fulfillment, an inner one. It nothing to do ī outside things, such as wealth, money or sensual objects. The happiness comes from wealth & sensual pleasures are not true happiness. There are some very wealthy people without happiness. If cant use the wealth properly even harmful to oneself. Even the Buddha said that for a fool without any wealth was better than had wealth. It was liked an evil person lived shorter life was better than longer life.

It's also very important not to misinterpret contenment wrongly. It is nothing to do ī laziness or non-action. Only the fool, greedy & selfish people interpret in this way. Contenment relates to wholesome dhamma. Discontenment relates to unwholesome dhamma. For searching knowledge & wisdom should not has contenment. Have contenment in knowledge & wisdom is not contenment, only laziness & dullness, or a lazy guy & a dullard. So we should not misinterpret or misunderstand the Buddha Teaching wrongly. Interpret & contemplate according to its context. There was a very good jataka story for contemplation on discontenment which leads to negative nature & result. If we observe & study today world situations will see all these points.

The Hanza Jataka: Once time the bodhisatta was born as a human being & had a family ī 2 daughters. After he passed away & born as a hanza bird - a type of water bird which had beautiful colour feathers & could fly. It remembered its past life & had compassion on the family of his past. He had golden feathers & every one or

2 months went ~~to them~~ there & gave them a golden feather. So their lives was improved. After sometimes what happened was his former wife became discontent & very greedy to get more instantly. The last time when the bird came & arrested him & plucked all the feathers out. It was cruel & without any consent that all the golden _____ changed into ordinary ones. Therefore the evil wife kept the naked bird in a trap & waiting it for growing back. As soon as the feathers were growing back the golden hanza bird flew away & never came back again. Discontenment or greedy leads to the end-ing of everything good, & becomes zero. Someone becomes very greedy can do all sorts of evil deeds. Bodily action, speech & mind become unwhdesome. Can do heavy kamma's such as patricide, matricide, tried to kill the Buddha, split the monastic sangha, etc. We can see these things happened even in the Buddha's time. For egs. the Buddha's cousin Devadatta tried to kill him for power. King Ajatasattu killed his own father King Bimbisara, also for power. Nowadays these things are even worser, in family matters, societies, politics, economics, etc. For power & money can do all sorts of harmful things. Worshipping money is the most popular religion in the world. Measure human development & how much money we make, how much sensual pleasures we can enjoy, etc. Never emphasis or talk about moral issue, virtue & ethic. Therefore human thinking & actions are mostly connection & greed, hatred & delusion. The medias are also educate people in this direction. There is a contry mesures their progress & development & happiness — This is Bhutan. A country in the Himalayas in Southern Asia & beautiful nature of mountains & forest. Their life style is very simple & close to nature & follow the teachings of the Buddha. Only seeing the beautiful nature to make your mind becomes joyful & peaceful. Bhutanese are right, the real progress & development is happiness & peace — this comes from simple life styles close to nature & contenment & life. Spiritual people, anscient sages & noble beings - mostly forest monks knew the happiness & peace of contenment & deeds experiences. And discontenment - greed create human problems, suffering & natural disasters which all of it we can see in today world.

Therefore the Buddha & great compassion taught us ~~as~~ that: Contenment was the highest blessing / protection.

(24) Gratitude:

Katavinutā - gratitude is a very important noble quality which most people neglected or overlook it. Even the Buddha emphasized its noble quality in some suttas. The quality of gratitude connects ī the quality of integrity. In the English dictionary integrity has 2 meanings: the quality of being honest & firm in your moral principles; quality of being one united thing - harmony & peace. It also connects ī the qualities of Respect, Humility & Contenment, etc. These qualities are in this 7th group of Mangala Sutta ī gratitude. Here & other places the Buddha arranged his Dhamma teaching in a very systematic & profound way. It's no doubt that the Buddha penetrated the whole universe - mind & physical worlds very profoundly. Even the great genius of science - Albert Einstein penetrated the physical world in a profound way. But still he had family problems (see his biography). Because he was a worldling & only seen one side of the coin. The Buddha & noble beings had seen both sides. There will be many future dangers, small & great waiting for human beings, if we neglect the importance of the mind & its nature. Because wholesome dhammas are connecting & relating to each other. Unwholesome dhammas are also in this way. We can arrange all the Buddha's Teachings into 3 groups (made by the Buddha himself) - Sila - Precepts (morality, virtue, ethics), Samadhi - Concentration (calmness, tranquility, peacefulness) & Paññā (discerment, knowledge, wisdom). It is called 3 trainings or education. But in real practice - the Noble Eight Fold Path are arranged in Paññā, Sila & Samadhi - Right view, Right Thought; Right action, Right speech, Right livelihood; Right mindfulness, Right effort & Right concentration. These arrangement were made by the Buddha himself, very systematically, profound, in accordance ī the real progress & development. First we need intellectual knowledge or paññā to follow the teachings & practice, as like any worldly knowledge & learning. Therefore it more like education from religion. Buddhists not accept God idea & its Creation; only interest in human beings, nature & natural laws. It more like science. The great differences is scientists only know the physical world, even don't know about themselves. Their mind is more closer to them than the external world.

Only we have the intellectual knowledge on the Teachings can have right view. And follow ī right Thoughts & Thinkings. Human thinks accordingly ī their belive systems, ideas & doctorines. After Thinkings follow ī actions & speech. And then we do all these action (wholesome or unwholesome) in our daily life ī people & in livelihoods. We have to do or create all these actions ī mindfulness (attention), effort & focusing in it.

Therefore start ĩ right view & whatever follows will become right or wholesome. And start ĩ wrong view & wrong thinking whatever follow will be wrong or unwholesome. The results are positive & negative, happiness & suffering, harmony & disharmony, peace & problems, etc.

We have to acknowledge the gratitude & then repay it kindness ĩ action & speech. In a sutta of Anguttara Nikāya, the Buddha mentioned about 2 persons hard to find. He said: "Monks, these 2 people are hard to find in the world. The one who is first to do a kindness. And the one who is grateful for a kindness done & feels obligated to repay it." The first person is someone without any reason good on others & kind to others. The second person is someone who acknowledging & grateful for a kindness done to him. And then feels the obligation to repay it: At least kindly responded ĩ thank you. Even we cannot be like the first person & must have the quality of the 2nd one. If we are naturally not good on others, at least good on others who have benefited us. Even we should see gratitude as a debt.

Some ~~are not only responding ĩ kindness~~ not respond a gratitude ĩ kindness & good action, instead insult & injure their benefactors. These are evil, & nasty & ignoble people & it will harm themselves greatly. Mahākappina Jātaka story was a good lesson for these people. It also teach us what ~~is~~ are ~~nobility~~ noble & ignoble beings. Mahākappina was the name of the monkey, & it was the bodhisatta's past life. A brahman was lost in a deep forest & later fell into a deep valley, injured & could not climb up to the top. Mahākappina - the monkey saw him & had compassion to save his life. So he carried the man on his back & brought him to the top. The monkey was so tired that placed his head on the lap of the brahman & ~~had~~ took a short rest. During the rest, the man wanted to bring monkey meat to his wife at home. So he took a large stone & ~~to~~ smacked the monkey head ĩ one blow. The monkey's head was severely injured & blood sprang out & flowed on the whole face & body. The monkey jumped up instantly & ~~said~~ uttered these words suprisingly; "Oh! my God, in this world still has this kind of man exists." And then climbed up instantly to a tree near by & looked at the brahman amazingly. The man then remembered he was still in the deep forest & knew it dangers there ĩ wild beasts, & ~~cried~~ begun to cry pitifully. With sympathy he told the brahman; "Now, I can't close to you anymore. But I still keep my promise to let you out from the forest. Follow my blood drops." The bodhisatta bore his severed pain patiently & jumped from one tree to another & showed the way out. After they came out to the edge of the forest, the monkey watched him from behind until to a short distance, & left.

As soon as the brahman was out of the bodhisattva's sight, boils & sores appeared from his whole body. It was very painful & unbearable. He didn't dare to go back home & ended up at the city gate & became a street beggar. He lived a very painful & miserable life for a few yrs. One day the king of the country came out to observe the city, & saw him. He was looked like a stronge beast (may be similar to the elephant man) & the king asked him what happened to him. After he told his story to him & died. After died & reborn in a hell. This was a miserable outcome of ingratitude & severely injured one's benefector, who was a noble being. This story was interesting & touching. Ledi Sayadawgyi in his "Uttamapurisa Dipani", a short treatise on perfection, analyzed the 10 perfections in this remarkable story.

Another very important gratitude we have to repay as a debt is to our parents. In a sutta on Gratitude in the Angultara Nikāya, the Buddha Taught as follow. These are the levels of a person of no integrity & a person of integrity. A person of no integrity is ungrateful, doesn't acknowledge the help given to him. This ingratitude, this lack of acknowledgement is second nature among rude people. A person of integrity is grateful & acknowledges the help given to him. This gratitude, this acknowledgement is second nature among fine people. There are 2 people who are no easy to repay, your father & mother. Even if you were to carry your mother on one shoulder & your father on the other shoulder for 100 yrs. And were to look after them by anointing, massaging, bathing & rubbing their limbs, & they were to defecate & urinate on your shoulders, you would not in that way repay your parents. Even we were to establish them in absolute soverignty over this great earth, abounding in the seven treasures still would not in that way repay them (i.e. the status of a universal monarch). Why is that? Father & mother do much for their children. They care for them, norish them & introduce them to this world. But anyone who rouses his unbelieving parents establishes them in conviction (saddha); rouses his unvirtuous parents establishes them in virtue; rouses his stingy parents establishes in generosity & rouses his foolish parents establishes them in discernment (paññā). To this extent one repay one's parents.

Above, what the Buddha emphasized the important quality of gratitude was not a small matter. Because he was the greatest of all beings in wisdom & mind power, penetrated everything profoundly & clearly. Now, let's contemplate ancient sages & today people how they see the matter of gratitude. First, study, observe & contemplate ancient culture & sages of gratitude. Here I can do it of the eastern culture & sages which more or less I have the knowledge. In all the Buddhist countries of the Buddhist culture & teachings will follow what the Buddha taught. Nowadays the view & practice of gratitud will be

changed a lot, ~~i~~ the influence ~~by~~ of western culture & Thinkings. This also strongly influence ~~mordern~~ Chinese, old or young. Chinese people were from ancient time had teachings & education in moral & ethical standards, disciplines, duties & obligations from family level, society level & goverment level. It seemed to be these wholesome views & education systems were already existing even before Confucius's time. At family level it includes the ~~relashi~~ relationship between parent & children concern ~~i~~ displines, rules, duties, obligations, etc. One of the most important matters is children should have gratitude, respect, proper duties & obligations to the parents. This shao Dao (it seems translate into English as filial piety). is the foundation in family education. These moral or ethical codes are very important for human development. Without mental or mind development, material development is dangerous & harmful as seen in today world. Why is that? If someone doesn't has any gratitude, respect, duty & obligation to his/her parents will never good ~~in~~ to other people. These moral education & codes of conducts are not only concern ~~i~~ family life, it also ~~to~~ related to society & country levels. Family life is liked the source of a tree, its root. A healthy & strong root will grow a strong trunk, branches, leaves, folowers & fruits. Therefore in the ancient time wise emperors, teachers & sages trained & educated crowned princes, goverment officials & students ~~i~~ these moral & ethical enducations & codes of conduct. Some Chinese dynasties were last longer than others because of moral or ethical standards. These were not ~~sp~~ suprising if someone understands the laws of nature. From wholesome dhamma people will get wholesome results.

Nowadays some Chinese politicians & Chinese people influence by outside or foreign views, culture & educations & they look down on their culture, ~~an~~ moral & ethical values & standards as superstitions & nonsense. These misunderstandings & interpretations come from ignorance & delusion. They are totally deluded & quite ignorant ~~that~~ of these moral & ethical standards, values & codes are in accordance ~~i~~ the natural laws & ways. In Chinese can be said as tien Dao & tien fa or roughly in Chinese the heavenly way & codes of conducts. These are universal & in accordance ~~i~~ the law of cause & effect, law of dependent co-arising & law of ~~reta~~ conditional relation. Whatever your faiths, views, nationality & culture backgrounds it ~~may be~~ is always true. These are not inventions by ancient sages & noble beings liked the Buddha. They were only discovered the natural laws which govern nature & beings & not by gods or God.

So some people crazy for power & money is so strong that they don't have any moral standards, values & behaviours. Take unwhole-some things & matters as wholesome, & wholesome as rubbish & non-sense. They misconceive poison & medicine; medicine as poison. The sun will never arise from the west & only from the east. Especially influential people (leaders, politicians, economists, business men, etc) have to be very careful c their outlooks & conducts. If they are thinking foolishly & conduct stupidly, the harm they cause themselves & others is very serious. We can see all the harms cause by foolishness & stupidity in the world history. Dynasties & great cltures were wipe out on the earth. To become a decent human being need moral educations & conducts. We are born into human realm must think & behave like a man, & not like animal, ghost & hell being. If we have to change, have to change our mind & conduct. Not the natural law & will never be. If we were born & will die for sure, & not by God's wishes, but in accordance to the natural laws:

A very well known English historian Arnold Tonybee who had studied many world languages praised Chinese culture very highly & it philosophical & wisdom language. People who study Chinese letters will understand what he had said. Some people are asking question like: Is man has any future? Some scholars refer to Chinese civilization & culture as a good example. From the Buddha's teachings this point is true. The up & down of human civilization greatly depend on human moral principles. These are foundations not only as human but also for survival & progress. All these points were mentioned in 2 of the long discourses in the Dighe Nikāya; Cakkavatti Sutta & Aggaññā Sutta. It seems to be the Chinese knew these things even before the Buddha. This might be one of the main reason when Buddhism came to China & Chinese people were easily accepted as part of their lives & developed it. Now, these 3 teachings: Taoism, Confucianism & Buddhism are inseperable, & not like the other faiths & religions.

Talk about gratitude, Ven. Sariputta was also a good example of integrity. He was grateful & acknowledged the help given to him. It was a second nature to him, & among fine people. The Buddha also supported it. Therefore I have said many times before Ven. Sariputta was the most loveliest man on the earth. He had many fine qualities we need to learn from him. Sariputta entered the stream (became a sotapanna) was not c the direct teaching of the Buddha. He heard a short verse from Ven. Assajit (Assaji) which run thus:

"ye Dhammā hetuppa bhavā, tesaṁ hetuṁ tathāgato āha, tesañca yo nirodho, evaṁ vādi mahā samano." The Tathāgata (i.e. Buddha) has declared the cause & also the cessation of all phenomena which arise from the cause. This is the teaching held by the great monk. Therefore Ven. Sariputta always paid respect in the direction where Ven. Assaji was & went to sleep c̄ his head lying in the same direction. This was out of gratitude & respect for his teacher. The Buddha also encouraged the monks to follow his example.

Another story about him was related to Ven. Rādha. Rādha was an old poor brahman who stayed in the monastery & helping the sangha c̄ small matters. So the sangha provided him c̄ foods, clothing & dwelling. He wanted to become a monk & asked permission from them. Because of his old age noone wanted to help him. But the Buddha c̄ his supernormal power know that he was due ~~from~~ for arahatship. So he called all the monks & asked them, as was there anyone received Rādha's offering before. Ven. Sariputta told the Buddha that Rādha had offered him a spoonful of rice before. Therefore he asked Ven. Sariputta received him as his disciple & trained him. Ven. Sariputta ordained him & trained him. Old monk Rādha was easy to admonish & followed his instruction strictly that within a few days became an arahat. Here Ven. Sariputta even remembered very clear Rādha as a laymen offered him a spoonful of rice very long time ago. This noble quality ~~is~~ compared to the character of Devadatta was quite far apart. In the above story Mahākappina the brahman who smacked the monkey's head was Devadatta's past life. Ven. Rādha was not an ordinary monk. He was easy to admonish & train, also had desire to know & learn Dhamma. Because of him there were some Dhamma recorded in the Samyutta Nikāya as Rādhasamyutta. He put a lot of questions to the Buddha on Dhamma (over 40 of them) which the Buddha's answers & inspired others. Therefore he was foremost in this. He also had a darker side about him before ordained. He was a family man before & had some children of his own. But after getting old nobody wanted to look after & care him. Therefore ended up living at the monastery. Nowadays most societies are similar situation, more & more people neglect their parents. Some end up on the street life & others in nursing homes. This kinds of ingratitude & disrespect create without love, compassion & disconcern for others. Even we can't have gratitude, respect, love, compassion & concern for our parents & no need for thinking to others. ~~For the~~ Survival for the fittest is animal philosophy & not for human. Even by reading or hearing about noble beings such as ancient sages, great men,

bodhisatta, chief & great disciple of the Buddha & lay people are inspiring & gladness arise. If we put them into practice the results will be greater.

Another important matter to contemplate on gratitute & respect is the natural world surround us or the mother Earth. One of the most important thing always need to remind us is we are part of nature. We can never be seperated from it. If we are selfishly exploiting or misusing it & just for suicide. Therefore all our thinkings & behaviours ~~related to~~ effect our great mother Earth, just as to our own mothers. The Buddha & ancient sages already knew this a long time ago. Today science also confirm it i study, observation, experiment & research. (The same as laws of kamma & rebirth. These discoveries by science solve the problem of God). Our earth is quite a beautiful planet in our solar system. All these we can see in many colour photoes around the world, if any place was protected. Even it is quite beautiful from the outer space. Any place without destroyed or polluted by human-forest, mountain, streams, river, waterfall, flowers, trees, etc have amazing beauty. These things can be feelt by people who loves & closes to nature. The four great elements water, earth, fire & air are norishing our physical bodies day in day out, & all the year round. Our health & survival depend on them. Does anyone say thank you & I love you to our benefactors? For e.g water is the source of life. It has many interesting qualities i it. We are never thinking & concerning about them. Without all these natural resources our human civilization can't survive & develop or progress. Nowadays if we look at nature we do a lot of harm to them out of greed & delusion. All the pollutions we created ~~are~~ were poisoning the earth. Therefore there are many natural disasters appear by destroying the harmony of nature. Even human beings are in disharmony there will be violence & suffering arise in societies. In nature everything is interconnecting & relative, whether it's animate or inanimate things. Therefore i gratitud & respect we should protect the earth & treat it properly & wisely. With gratitude & respect come love, compassion, corncern, harmony, happiness & peace. So let us develop the noble quality of gratitude for the highest protection / blessing to oneself & others.

(2017 was the hottest yr in records. And also many disasters appeared such as heavy rains, hurricanes, forest fire, very high temparature (50°C), earth quakes, etc. And then in United State of America there were many shooting i guns & killed a lot of innocent people, e.g Arizona State. Most of these things were happening in the continent of America. Now, the most important problem to solve is temparature rising. Human mind & behaviours (i.e unwholesome mentals states & actions) are the main causes for all these unfortunate results.)

(25) Hearing the Dhamma on timely occasions:

Some Buddhists may be not taken this matter seriously & very important. There are many reasons for listening Dhamma as very important. Nowadays we can include also study & reading the Buddha's Teachings from Pali texts, translations or written by scholars (mostly importantly by Buddhist scholars, such as monks). One of the factors for realization is listening Dhamma talks. The Buddha also said to the monks, after he passed away the Buddha Dhamma was their teacher. Only by knowing the teachings we can have right views, what are wholesome & not wholesome, what is right or wrong, what is proper or not proper & walk on the right path. In the Buddha's time even some monks & lay people were having realizations while listening the Dhamma of the Buddha or one of his disciples ~~realized it~~. Among the Theravadin Buddhist countries Burmese Buddhists are very fortunate in this matter. Because Burmese monks had the strong tradition of study & practice of the Pali texts. It produced many fine scholar monks & meditation teachers. From the middle of the 20th century up to this day there were some monks who could recite the whole Tipitaka by hearts. Burmese monks usually give their talks base on the suttas. So lay listening these talks were ~~are~~ like it came from the Buddha directly. Even today there are more lay people studying the suttas & Abhidhamma directly c̄ teachers.

What time should people listen to Dhamma? It had been said differently in the texts. In the Mahāgovinda Sutta it was mentioned every 5 days, & in one sutta it also said that if someone had time & teacher for giving talk should listen to it. The best time may be someone has stress, unhappiness, sorrow, lamentation pain, grief & dispair. A very good e.g was the story of Therī (nun) Patācārā. Before she ordained, had lost her whole family, husband, 2 sons, parents & 3 brothers. With over sorrow, lamentation, pain, grief & dispair, she became nearly mad. And then encountered the Buddha & listened to his powerful Dhamma, overcame her sorrow & entered the stream.

Another interesting story was about the heavenly being (devatā) Subrahmā. One time he was enjoying the heavenly pleasures c̄ his 1,000 celestial nymphs out door under a flower tree. Even human beings are enjoying lowly & ignoble pleasures to get money & destroy the earth, without unaware the outcome of it. So heavenly beings are more under the power of delusion. 500 hundred nymps on the tree plucked the flowers & threw it down for the others 500 underneath. They picked it up & made wealths of flower for Subrahmā. ~~Suddenly~~ The 500 nymps on the tree died suddenly & disappeared on the spot. They took rebirths in hell. After sometimes no flowers came down & singing,

& They looked up. Not seeing anyone of them Subrahmā ī his divine eyes looked for them & saw them in hell. The working of the law of kamma is inconceivable. Everyone (all living beings) has good & bad kammas carrying ī them (kammic energy) in the round of existence. All these ~~were~~ are waiting for chances to give the results. Now, the time was ripe for these beings. So he checked his future ī his supernormal power. And also found out that ~~with~~ after 7 days they would die & fall into hell. Hence, in utter fear, he came to the Buddha seeking consolation. The Buddha gave them a talk & at the end all of them ~~entered~~ attained the stream entry. The door to hell waiting for them was closed forever. So Buddhists should listen Dhamma talks (including reading & studying) at anytime if they have chances & time. This will increase our knowledge, ~~& int~~ & become intelligent & wise people. Spiritual people knew this point very well. For e.g the Chinese sages invented a system of training their students which was called reading texts for 100 times or 1,000 times.. Some modern teachers experimented ī those systems & found out that children had bad habits & characters changed to good persons. They also had strong power of attention & intelligence.

Time limit is not a main point. The time someone needs it is more important. As shown above, the nun Patācārā & Subrahmā devata. But ī more listening is better, & it will decrease our mental pollutions. By watching some of the medias such as movies, T.V programmes, ~~computer~~ video games quite harmful to people. If they include a lot of violence, sex, etc. which are pollutants for our minds. It ~~was~~ is liked a bulb light in a kitchen at the cooking place everyday contacts ī the dirty air ī oil & smoke. After sometimes it becomes ~~dirter~~ dirtier, clouded & not bright anymore. Why is that? Because we use our six senses in a unwholesome ways. It ~~was~~ is also liked eating unhealthy foods, for everyday, such as junk foods, & foods connecting ī pesticides, foods ī chemicals inside, etc. Then our health degenerate & end up ī sickness, pains & deaths. Our mind is liked a clear water or bright mirror. With it ~~you~~ we can see things clearly & penetrate them. With the dirty one ~~you~~ we can't do it. There are some higher beings the arupa-brahma gods (beings ī the material jhanic power) seemed to be used only 3 senses eye, ear & mind doors. These are very useful & important for them. They can meet the Buddha & arahats to listen to their talk & easily get attainments. But human beings are not like this. They prefer to see & listen a lot of medias ī pollutants such as

sex, violence, useless chattering, etc. Even some children are not escaping from these pollutants. Because some commic books, cartoons, video games, books included these things in it. medias have the great power of educations. Therefore we should not use it foolishly & stupidly. And should not take the media education as lightly. Today a lot of social problems have a lot of connection c̄ them.

The benefits of listening Dhammer are: 1. Hearing things never heard before 2. Have clear knowledge 3. Overcoming doubts 4. Have right views 5. One's mind grows serene. These are the 5 rewards in listening to the Dhamma.

1. One hears what one has not heard before

most people knowledge are very limited. But Buddha were exception. ~~Even a Buddha taugh a handful of them only liked a few leaves in his hand c̄ compared c̄ many leaves in a forest~~ In a sutta he said that his knowledge was liked many leaves in a forest, but taught only liked a handful of leaves in his hand. Even these handful of teaching we know very little, not complete & superficial. many of them were never heard before. If make out the lists there are many. The most important one was the Four Noble Truths with its deails in many suttas.

Some knowledges we know very little about it & not completed & superficial For e.g rebirth, other faiths know it as reincarnation. Some even not accept this view. The Buddha described it as round of existences, & c̄ it 31 realms of existence.

2. One clarifies what one has heard before

These are also can give many examples for them. Most people think we are created by God & the Creation. The Buddha taught the round of existence of all living beings c̄ the law of Dependent Co-arising (Paticcasamuppada). Most people believe there is a permenent self, a soul or God exist. They also heard many faiths teach about them. When they read Buddhism or listen Dhamma on the doctorine of anatta-not-self which they never heard before, even not in this life, but for many lives of existence. Because only the Buddha & Pacekabuddhas could discover it & only could teach by the Buddha. Therefore it's not suprising that nobody can teach about it.

3. One gets rid of doubt

Overcoming of doubt is very important for whatever we are studying or doing. Because this is one of the hindrances. The meaning of doubt are: have feeling of uncertainty, Is't true or possible?, probably not true or possible, might not be true or might not be exist. So it has the power of obstructing on to our progress in doing something & knowledge.

If someone has doubt on wrong views & practices is a little better. But if someone has doubt on right views & practices & incline into wrong views & practices, than it is dangerous. In Buddhist spiritual practice overcoming doubt is very important. This is one of the foundation knowledge & insight of vipassana practice. The other is the foundation knowledge & insight of the mind & material phenomena, or right view. With the analytical knowledge of mind & body, the view of a being, a person, a soul/self is disappeared. Then, reduce the affection & hate (like or dislike) to someone. Overcoming doubt is the discerment of the conditions of mind & body. In the world the differences of faiths or religions appear is not knowing the causes of phenomena. For e.g, the doctorine of creator & creation. The causes of phenomena are so deep & profound that people are following the ways of easy thinking. The Buddha not accepted the first cause or root cause. The most easiest way of thinking is the doctorine of causless - ahetuka-vada. Both of them are extreme views.

Here I want to present a story of a person who had got rid of doubt. This man was born into a muslim family. At young his father forced him to study & learn Koran Text c̄ a teacher. He had the nature of curiosity & inquiry mind & intelligent. He never accepted things without clear understanding & direct experience. Later he fell in love c̄ a Christian & studied Old & New Bible. Later he became a teacher in Philosophy Department & studied all the eastern & western philosophy & doctorines. After sometimes he had the duty to write a book on Buddhist Ethics to teach the philosophy students. He did not has a good knowledge on Buddhism, except mentioned in the Philosophy books. So he made a thorough research & study on Buddhism for the Buddhist ethics text. Even later he wrote a book on Religions, included 11 faiths. From his knowledge about religions, he preferred Buddhism to others. The reason behind was it more logical & profound than others. The most important point was Buddhism cleared away ~~many~~ of his doubt on the Creator & the Creation as it was not a truth. But still at that time not became a Buddhist yet. He still had doubt on the doctorines on rebirth. ~~& the law of kamma~~. The reason was he could not prove it or had direct experience. Luckily, later he could prove it as a truth. ~~At~~ And then became a Buddhist at the age of 50. Later he went to a 10 days vipassana retreat & had direct understanding of the 4 Noble Truths & became a Buddhist monk. This was the ending of all of his search for the truth. Doubt on his father's faith led to search for the truth, & c̄ the Buddha's teaching led to the ending of ~~doubting~~ all doubts.

4. One's views are made straight:
If one has wrong views & by listening Dhamma, clearing doubt & wrong views. So one's views are made straight or right. There are 8 causes for wrong views to arise. The 2 main causes are: 1. Listening wrong teachings 2. Unwise attention (ayonisomanasikara). The opposites are also true, if someone has listening the right teachings will has right views & wise or right or proper attention. With wise attention & wrong views are overcome. There was an interesting discourse in the Anguttara Nikāya. It was Aramadhanta Sutta & the name of a brahman. He asked the Budha about the reasons for disputes & arguments. He —— in general & the Budha also answered in general.
Only the Budha & arahats overcome them. The causes are still exist that people have disputes & arguments. With different views that people are disputing & arguing. Therefore we must find out the causes for them to arise. The Budha's Teachings were searching for the main causes. There are 2 causes: the original & nearest causes. The 4 Noble Truths are also in this way. These are internal & external causes. Cannot find out the internal causes cannot solve the disputes. There are 2 groups of disputed people; the householders & religious group. Their fundamental internal causes are different.
In one of Mahākaccāyana's discourses, the internal cause for householders for dispute is kamaragabilesa - the defilement of sensual lust. These are the desirous objects of the 5 sense objects - form, sound, smell, taste & touch. Sensuality is the main cause & there are also other causes. Sensual lust sinks someone down. People are controlled & governed by lust & sensuality that in disputes & arguments. Out of craving or desire that many disputes are arising. If we study the present situations around the world, this is very clear.
Religions people are disputing & arguing for different views, doctorines, ideas & outlooks. Overcome or transcend sensual lust & views are the Budha & arahats only.

5. One's mind grows serene
Buddhists who listen Dhamma talks & mindfulness or Pali Chanting know this experience directly. Wholesome dhamma has wholesome result, & unwholesome dhamma has unwholesome result. Therefore we should not overlook the effect of sound on one's own mind. Even nature is sensitive about it. So we have to be very careful about medias. Seeing & watching all these rubbish pollute our mind. Now, scientists & many researches & experiments have found it.

Recently, a very funny thing happened. In America, at a music concert, surely it was nothing to do c̄ classical music. Violent music c̄ youths & they were singing & shouting violently. Suddenly 16 yrs old girl fell down & sent her to a hospital & saved her life. Her lung could not work properly because of the over shouting. Luckily she was saved.
The Mahayanista Buddhists even use sound & spiritual music to calm their mind. In the Pali suttas there were many stories & incidents, monks & lay people by listening to the Dhamma gave by the Buddha & had realization. Why these people could achieve the results? We know that the Buddhist training is sila, samadhi & paññā. (precepts, concentration & discerment or wisdom). During the talks their precepts were pure. Concentrating on the Dhamma & their mind became calm & peaceful. Their mind was not concentrating on the sensual objects like today man. With the calm & peaceful mind & contemplation led to realization.
The nun Patācārā was overcoming by sorrow, lamentation, pain, grief & dispair & nearly mad. After hearing the Buddha's teaching her mind became calm & serene. And then continued to give her a special teaching that she was established in the fruit of stream-entry.
Ālavaka was the most violenceet & fearsome ogre (yakkha). He was so angry c̄ the Buddha that even threatened to split the Buddha's heart & grabbed him by the feet & hurled him across the Ganges River. Even this very violent & fearsome being after listened to the Dhamma & his mind became calm & serene & also established in the fruit of stream-entry. So hearing & listening Dhamma is very important matter for Buddhists. Even an important practice in cultivation of the mind. Listening very often c̄ contemplation. It not only accumulate Dhamma knowledge c̄ contemplation but also increase our intelligence & discerment. With a lot of Dhamma knowledge & practice, we can solve many problems in daily life when it need.

In a sutta in Anguttara Nikāya, 2 brahmins were talking about the Dhamma of the Buddha. One brahmin explained to the other brahmin on the qualities of the Buddha Dhamma c̄ 5 similes.

1. After listening the Dhamma of the samana Gautama (i.e, Buddha) & could not listen to the other dhammas anymore (i.e the teachings of other teachers). As an example, after eating a very delicious food in full stomach & could not ~~eat~~ take any other foods ~~anymore~~.

(rewrite these passages of Kālāmāpāli braman Sutta, Pgs 180_Anguttara, Book of 5) *

2. ~~The Dhamma of the Gautama~~ Whichever part of the Dhamma one had listened, it would give the delicious flavour. (i.e, It was good in the beginning, in the middle & in the end). As an example, it was liked a honey ball whichever part had bitten & it gave the delicious flavour.

3. The Buddha Dhamma ~~had the fragrant smell &~~ was liked a sandalwood & any part of it would give the sweet smell.

4. Buddha Gautama was liked a medical doctor & ~~it~~ his Dhamma could cure the mental diseases (kilesa roga - defilements of the mind). The Mahayana medicine Buddha could be come from this idea.

5. Someone travelling under a very hot sun & with the burning heat, tiredness ~~& in~~ & hunger. ~~And then~~ After encountered a lotus pond, it ~~releasinged~~ released him from burning heat, tiredness & hunger. The Dhamma freed someone from the heat of defilements

So the power of Dhamma is unlimited & the best medicine for all ills of the world. Whether it is about the body or the mind, in family problems or social problems, political or economical problems. Most Buddhists may be never thought that they are the most fortunate & luckiest beings in the world. Because of their past great merits they encounter the Buddha Dhamma in this life. The Buddha had mentioned very clear that to get a human birth, encounter the Dhamma, had interest, understood & practised accordingly was the most difficult matter in the world. But most of us take it as easy & never take it as a priceless treasure. And foolishly & stupidly wasting our chances, time & energy in trivial matters & things. There was an interesting sutta about the 4 best things in the world. The devas or gods were looking for the answers of the 4 best things for 12 years. They were also looking for the answer of the highest blessing for 12 years as here. A monk who had supernormal power wanted to know the ending of the 4 great elements. So he went to the heaven to ask for ~~his~~ the answer. From the lower realms to higher realms of heaven of the Brahma god & noone could answer him. Therefore he had to come down & ask the Buddha for the answer. All these profound questions except the Buddha noone could answer them. The Four Great Kings of the heaven (Cātummahārajika deva) asked Sakka, the King of the 33 Gods & he could not answer them. So they all came to the Buddha for their answers.

All These 4 things are connecting & Dhamma.

1. What is the best gift in the world?

If we are talking about gifts there are many kinds & for many reasons. As Buddhists, we give or offer the 4 requisites to the monks. Dāna is giving & has 2 meanings; the gifts & the mental state of giving, volition, or things & action. There is a very special kind of gifts which most people overlook or neglected. This is paññā dāna - the gift of knowledge. Gift of things & gift of knowledge (especially here is the Buddha Dhamma) which one is the best? Dhamma gift is the best one. The Buddha's answer to the devas was: "Sabbadānaṁ dhammadānaṁ jināti - The gift of Dhamma is greater than all other gifts." The devas satisfied & the answer. The commentary explained it as followed. Why the Buddhists make dāna? There are many reasons for this wholesome action. For some this is the second nature for them carry & them from their past lives. For most Buddhists they develop this wholesome dhamma from the teaching of law of karma. The basic reason for Dhamma gift is greater than others is leading to: realization of Nibbāna. One of the factors for Realization of Nibbāna is listening Dhamma talks. (exception of the Buddha & Paccekabuddhas). Therefore the gift of Dhamma is the best gift. In this discourse we are talking about from the point of gift receiver & not the giver. The giver also has its benefit. material gifts are for this life only & most of them are short life span, e.g giving foods. Gift of Dhamma leads to the ending of dukkha. Therefore gift of Dhamma is incomparable & other gifts.

→ A long time ago in the first half of 20th centuary, an Italian American chemist received a gift of Dhamma from a friend for Christmas. This book was the English translation of "Dhammapada." After reading it & he became a Buddhist. Giving up his job & wealth & went to Burma & ordained there. His monk name was Ven. Lokanatha or known in Burma as Italian monk U Lokanatha. After some years in monkhood he walked on foot along the silk road from Asia to pass the middle east to U.S.A. He determined to follow the Bodhisatta Path (to become a future Buddha). One time he went to pay homage to the famous Ven. Webu Sayadaw & asked him directly; "Ven. Sayadaw, are you an arahat?" Webu Sayadaw's response was; "I have no courage to become a bodhisatta." Sayadaw U Lokanatha passed away in Burma in 1966. (40 yrs in Burma)

Salvatore Ciotti (1897-1966) - U Lokanatha

Instead of answered his Q directly Sayadaw's response was -

2. What is the best flavour?
There are 9 kinds of flavours. (a) Flavour comes from funny things or people are amusing & make you smile or laugh. (b) Flavour comes from affection (c) Flavour comes from sympathy (karuna rasa) (d) Flavour comes from violence; people like to watch violent movies, & people commit terrors can be came from this flavour, such as terrorism. (e) Flavour comes from courageous acts (f) Flavour comes from loathsomeness (g) ——— — — amazement (h) Flavour comes from fright (ghost story) (i) All other feelings.
"The flavour of Dhamma is greater than all other flavours - Sabbarasam dhammarasam jinati." Why is that? There are no real peace & happiness behind all the other flavours. In the end these are not good It cannot last long & become complicated.

3. What is the best ~~happiness~~ pleasure or enjoyment of the mind?
There are many things which people are looking for ~~happiness~~ pleasure. Some are c̄ family members, c̄ wealth, c̄ sense objects, etc. People are always looking for ~~happiness~~ pleasure & no contenment. This is human nature. After they get what they want & become happy & joy c̄ it for some periods. Later they become bored c̄ them. So they are changing object to object, matter to matter & never satisfy c̄ it. From discontenment & disatisfaction come human problems & suffering. Heavenly beings also have this kind of ~~things~~ situation. The Buddha's answer was; "Sabbarasam dhammarasam jinati" - The pleasure of Dhamma is better than all other pleasures" Worldly pleasures are not peaceful & calm, even lead to problems & suffering. Dhamma pleasure or enjoyment is peaceful & calm & true happiness. Therefore yogis & noble beings who have jhanas & fruits use to stay in these peacful states. Even the pleasure comes from study & contemplate the Buddha Dhamma leads to joy & happiness which excel the sensual pleasure.

4. What is the best destruction?
The destruction of craving / greed (tanhā) or dukkha is the best. Therefore the Buddha's answer was; "Tanhakkhayo sabbadukkham jinati - The destruction of craving or all dukkha is the best."
The destruction of craving or all dukkha is the highest stage of realization which is arahatta magga & phala - the path & fruit of arahantship. Therefore the arahatta magga & phala is the destruction of craving / tanhā - tanhakkhayo. With the destruction of craving & free from all kinds of dukkha. Because craving is the source of all dukkha. We cannot destroy dukkha directly.

So craving is the cause & dukkha is the result. Cut off the connection between them. With the destruction of tanhā & dukkha is ended. But human beings are afraid of the destruction of tanhā. So they are searching & fighting for wealth, power & pleasure c each others. With human conflicts all the society problems & sufferings arise. Nowaday these problems & sufferings are worser than before. With the power of science & technologies the destruction is greater. Now we are at the critical point. The Buddha taught & urged us for the destruction of craving. Human beings instead of listening to the Buddha, & become the followers of Mara - the Evil One / Tanhā & develop & increase its qualities. All these 4 questions were searching & discussing for the answers for 12 yrs. At last they found the answers from the Blessed One.

The power of Dhamma ~~is~~ was so great that even the Buddha took the Dhamma as his teacher. Without a teacher is dangerous & many problems & sufferings are waiting each one of us from now & to the future. Therefore hearing the Dhamma on timely occasions is the highest blessing / protection. Even listen quite often is the best way. We should use our leisure time in it. If we listening to Tanhā very often & ~~make~~ take it as our teacher & will sink to the bottom of the ocean floor & can never come ~~out from it~~ up to the surface again. This is the power of tanhā. If we take Dhamma as our teacher, we rise up higher & higher & transcend the world & free forever. Listening Dhamma is truely a highest protection & blessing. Here I want to make some suggestion to people, especially Buddhists. It is also very important to other faiths in accordance c their own teachings. Because terrorists & terrorism arise has some connection c the misunderstanding & misinterpretation problems. Some years ago the Ven. Nyanaponika Thera mentioned the following point in one of his essays. He said that in the past some Sri Lanka families were teaching their children after they came back from works & schools in the evening before the meal. Another thing is some mothers or fathers near bed time tell their young children c Buddhist stories, such as jatakas stories about the bodhisatta - the Great Being. There are nearly 550 stories which described the Buddha's past lives developed the 10 perfections as bodhisatta. Each perfection has 3 levels; normal, middle & higher or highest levels. At least every human being should has the normal level of perfection, & can be called as true human.

Some might think cultivate the paramis is for oneself. It is ~~for~~ both, for → oneself & others. Giving services & make sacrifices ~~to~~ for all living beings. Selfishness & self-centeredness bring problems & sufferings to oneself & others. Nearly All the Buddha's teachings were about human beings & societies. Therefore teaching the children i Buddhist stories is an important education for them. So listening Dhamma is not only for grown up Buddhists but to all groups.

(26) + (27) Patience, compliance,
(28) Seeing contemplatives;
(29) Discussing the Dhamma on timely occasions,
This is the highest protection / blessing.

(26) Patience:

Patience is in Pali called khanti. In English, if you ~~are~~ have patience, you are able to stay calm & not get annoyed. But this English meaning is not completed. The Buddha's teaching on patience was not only i unpleasant things & matters also i pleasant things & matters. So has connection i equanimity (upekkha). The Buddha praised this quality highly. With the following all explanations & we'll find it why? There are 10 perfections (paramis) for the candidate of a Buddha to be (i.e, bodhisatta). One of them is patience (khanti). Each of the perfections has 3 levels. These are basic, middle & highest levels. Sumedha hermit after he got the prediction from the Dipankara Buddha & went to a quiete place & contemplated on the 10 perfections one by one. Khanti parami was the number 6th one. It was like the earth whatever good or bad things discarded in it, did not has any reaction of love & hate. So it is the mental factor of non-hatred (adosa). Sila, samadhi & paññā can be possible only i patience. All the wholesome dhammas can progress i patience. In the Anguttara Nikāya, there was a sutta mentioned some of the power. The power of wise, sages & noble beings was patience.

Ledi Sayadaw mentioned about Khanti Parami in the following way, in his "Uttamapurisa Dipani". Patience has 2 kinds; patience i living beings; & patience i unpleasant phenomena, such as heat & cold, etc. So the Buddha taught on patience i many things. The main point is in the world, if we encounter internal & external phenomena not let these things soil our mind, without complaining & facial expression. And just doing our tasks of merits & welfare without affect them i a clear & determined mind.

Ledi Sayadaw continued to explain the perfection of equanimity (upekkha parami).
Upekkha means; not taking pleasure & affection to ~~people~~ someone who praise, respect & offer things to oneself. ~~or to people who blame, doing wrong & harm~~
Or not displeasure & hate to ~~people~~ someone who blame, doing wrong, harm & defame to oneself. Does not has these double minds on those two persons mean upekkha. With the stableness of khanti & upekkha paramis, the others paramis can progress smoothly. It was like children ~~b~~ born born from the mother's womb & looked-after or protected by the parents would grow up. If not looked after or protected by them & would die there. Therefore patience is like the mother & upekkha is like the father. Some Buddhists ~~They~~ formulated 6 perfections which not included upekkha. May be they were confused c̄ the equanimity of the 4 Divine Abidings (Brahmavihara Dhamma).
With the 2 qualities of patience & equanimity & develop wholesome actions smoothly. The wholesome actions which looked-after or protected by the perfection of renunciation (nekkhamma parami) can become perfected actions or perfected wholesome actions. Without the protection of nekkhamma parami & taking pleasure in the wholesome results & not become the perfected merits. These kinds of merit are bound c̄ becoming.
It was like the children who were looking after by parents but without protecting by doctor & medicines. They were getting sick by foods & drinks. Trees can be grown up & developed by soil & water.
So patience is like the soil & equanimity is water. The equanimity comes from the Brahmavihara Dhammas is a little different from the perfection of equanimity. Brahmavihara upekkha not concern for the welfare of beings. Upekkha parami concerns for the welfare of all without any distinction good or bad to oneself.
Ledi Sayadaw continued the 10 perfections c̄ the example of Mahākappina Jātaka story. Explained one by one of them in this story. For patience & equanimity as follow:
The monkey (i.e, bodhisatta) head ~~was~~ was smacked by the evil brahman c̄ a his stone. Blood streamed out c̄ severe pain. But the monkey bore the pain c̄out concerned for the pain & suffering. Without soiled his mind c̄ complaining & anger. His mind was in ~~no~~ normal & clear state. This was khanti parami. If the monkey did not has patience, & with the severe pain & everything was spoiled. Even the monkey helping to save his life c̄ a lot of difficulty & effort & did not has any disappointment & anger was upekkha parami. At that time if he had anger & disappointment in the brahman would spoil his goodness.

Tipitakadhara Yaw Sayadaw gave a talk on human strength & mentioned about patience (He was the ~~3rd or 4th~~ 5th/fifth one who could recite the 3 pitakas by heart.) Patience is the foundation dhamma of sila, samadhi & paññā. Only ī khanti & has progress. ~~Win or lost~~ Winning or not winning, good or bad has to be patient ī them. With patience is a noble quality. Even dāna-giving is connecting ī patience. It is giving up & sacrificing. Patience is strength & make someone noble & outstanding.
There are 5 benefits of patience; 1. Love by people 2. calm & without dangers 3 free from the faults of anger 4. die ī a clear mind 5. good rebirth (sugati). Patience & right exertion (samma-viriya) can destroy the mental heat (i.e, kilesa heat). It can burn out kilesa-~~that~~ defilements & called tapa-austerity. The source of metta (loving friendliness) is patience. Anger (dosa) has 3 stages; killing, disturbing, & happening in the mind. And the results are; short life span, has illnesses & look ugly. Non-anger (adosa) also has 3 kinds; doing merits alway ī non-anger, non-hatred comes from patience, & non-hatred comes from metta bhavana (meditation on loving kindness). With mindfulness is the way of living alone. And metta is the way of living ī others. Bodhisatta wanted to develop the perfection of patience had to take rebirths mostly in the human world. If he had the chances to take rebirths in heavenly & brahma god worlds ī merits & jhanas, & never stayed there very long. With resolution (adhithana) & came down to the human world for rebirth. Human world was the best place for fulfilling the 10 perfections.
— — — is — — — — doing all kinds of wholesomeness.
We must sacrifice the human body ī Dhamma. Calmness of mind relates to patience. It means complete ī sila & samadhi. With patience, & sila & samadhi develop.

In the Buddhavagga of Dhammapada, Ven. Ananda raised the question to the Buddha on the Fundamental Instructions to the monks by the past Buddhas. The Buddha answered ī 3 verses & one of them was including patience.

Verse 184: Khanti paramaṁ tapo titikkhā,
nibbānaṁ paramaṁ vadanti buddhā;
na hi pabbajito parūpaghāti,
na samano hoti paraṁ vihethayanto.

"The best training in austerity is patience,
"Nibbāna is the Supreme", said the Buddhas;
A monk does not harm others,
One who harms others is not a monk."

Therefore patience is the cause of progress & nobility in worldly & supramundance matters. Patience is not reacting to any bad thing someone has done to oneself. So it is a quality difficult to practice. This is a Dhamma leads to peace & happiness to oneself & others. Therefore the Buddha said that patience & forbearance was the noblest practice. In the Anguttara Nikāya the Buddha mentioned the 5 results of patience. I have already mentioned before. But also there are the 5 faults c̄ not has patience. These are; hate by others; has dangers; c̄ many faults arise in this present & future lives; a bad dying; & after death, not has a good destination, i.e the woeful planes of existence. In the world people encounter problems are the same. The differences are in the ways to deal c̄ problems, & to solve them. Because of ignorance & foolishness small problems become bigger & worser. We can see all these things in each country & international levels, as examples: Syria Civil War, Israel & Palestin Problem, terrorists & terrorism, etc.. We cannot achieve peace, harmony & happiness c̄ the ways of tit for tat, aggression, violence, hatred, ill-will, etc. The many ways to solve problems are wholesome Dhammas.. The most basic one is wholesome education, patience & forbearance, tolerance, love, sympathy, compassion, kindness, concern for others, etc. Interference by some super powers also made things worser & destroyed the involved countries & citizens. They exploited the situations for political or economical purposes.

In the Samyutta Nikāya, there is a sutta called "Vipacitti / or Patience?" There the Buddha mentioned the teaching of Sakka (king of the 33 gods) to Mātali (the charioteer). It was about the qualities of patience which all people should follow it. This discourse is especially important for politicians & political leaders to deal c̄ conflicts. Sakka was not an ordinary deva king. He was an intelligent, wise & ~~& a~~ noble being & asked some important questions to the Buddha. His teaching on patience was as follow. Once in the past the devas & asuras were in battle. In that battle, the devas won & the asuras were defeated. The Tāvatimsa devas bound Vepacitti by his 4 limbs & neck brought him to Sakka in the Sudhamma assembly hall. When Sakka was entering & leaving the hall, Vepacittā, abused & reviled him c̄ rude & harsh words. Mātali the charioteer saw this & said to Sakka.

Did Sakka from fear & weakness, endured Vepacitti patiently by listening to his harsh words? Sakka replied that he was neither through fear nor weakness & patient ĩ the asura. He was a wise person & should not engage in combat ĩ a fool.

Mātali continued that if no one would keep the fools in check & they would express their anger even more. So the wise should restrain the fool ĩ extreme punishment urgently. Then Sakka responded wisely. In his view the only way to check the fool was when one's enemy was angry & not responded him. Instead one maintained one's peace mindfully.

Mātali said to Sakka that this way of dealing ĩ enemy was faulty. Because by practising patient endurance at that time the enemy would think; "He endure me out of fear." Then the fool would press harm you more. At last Sakka taught Mātali the qualities of patience & the outcomes of anger.

Whether or not someone think; "He endures me out of fear." For one's own good nothing is better than patience. When someone has strength & should patiently endure a weakling. It is the supreme patience. The weak person also must be patient. The strength most people think ~~wa~~ is not the real strength. But the strength of the fools. Guarded by Dhamma that a person is strong. And noone can reproach him. Respond anger ĩ anger make things worse for oneself. Not respond anger ĩ anger & one wins a battle hard to win. Someone should practise for the welfare of both, for himself & others. If the enemy is in anger & one should maintain his peace ĩ mindfulness. In these ways someone solves the problem for both, his own & others. If people take him as a fool, then they are unskilled in Dhamma.

The quality of patience & forbearance are not only difficult to practise & develop but also difficult to appreciate them. Most people want to react instantly without tolerance. This is not suprising, because in the world there are more fools than wise. Not understanding the Dhamma we do not know how to deal ĩ problems properly & rightly. There are 2 kinds of enemy or foe; i.e internal & external. The internal enemies are more dangerous & harmful than the external ones. Even the external ones come from the internal ones. This is not difficult to see. External pollutions are the outcome of internal pollutions of the mind, i.e greed, hatred, delusion, etc. External enemies only can harm us this life. But the internal ones not only this life, but many lives to come. Therefore patience, forbearance, tolerance are stopping the inner enemies to create dangers & problems for us.

The Buddha also said in the Dhammapada verse 103: A man may conquer a million enemies in battles, but one who conquer himself is the greatest of all conquerors.

Even one defeats one's enemy c̄ reaction, the outcome is not benefit for both. The looser suffers in this life & the winner has enemies. (see the Palestinian & Israelis conflicts - the process is never end, because of impatience, tit for tat policies.). The looser suffers in this life & the winner has to bear his unwholesome kammic results in the future. There is also the looser has a strong grudge towards the winner which will follow to samsara for a long time to come. This ~~is~~ was evidence in the strong grudge which (hatred & ill-will) Devadatta had towards the Buddha started from a long distant past.

The strength of the fools are not real strength. The power of patience, forbearance & tolerance are the real ~~only~~ only with & Non-hatred ~~only~~ ~~can~~ & non-violence ~~only~~ can overcome hatred & violence, & solve the problems & make peace. There ~~is~~ was a saying that c̄ the quality of patience ~~can~~ could realize Nibbāna. This is on spiritual matter. This is true, because patience is the foundation of sila, samadhi & paññā. In the Anguttara Nikāya, the Buddha instructed the monks on the 10 Dhammas as protectors, & one of them was patience. The Buddha usually taught the monks to have patience c̄ the following things; heat, cold, weather, hunger & thirst, bitten by insects, critism by others, unpleasant feelings of the physical body, etc. Therefore patience is a protector & the power of strength to overcome mundane matters & to overcome ~~spiritual~~ difficulties in spiritual endavour. We can see this in the lives of political leaders such as, Mahatama Gandhiji, Matin Luther King & Nelson Mandela. The bodhisatta cultivate the perfection of patience to the highest level we can read in the jataka stories, such as - Khantivadi Hermit & Prince Temiya Jatakas. These stories make the Buddhist readers awe-inspiring & hair raising phenomena & will never forget them.

In the Khantivadi Hermit story, the bodhisatta was a hermit & taught the Doctorine of Patience. The evil king was the past life of Devadatta who had the strong grudge towards the bodhisatta from one of his past lives. Now, he had the chance to torture the bodhisatta to test his patience. He cut off his limbs one by one to test his patience, from nose, ears, arms & legs. The bodhisatta bore all these physical sufferings c̄ patience, forbearance, endurance & tolerance & still declared his Doctorine of Patience. At last because of the nobility & greatness of the bodhisatta & the evilness of the king, the earth opened up &

swallowed him to hell realm. Prince Temiya Story was very remarkable. In this bodhisatta story we can read the perfections of resolution (adhitthana), patience (khanti) & renunciation (nekkhamma). His patience & endurance to all the difficult tests were awe-inspiring. It seems to me except a highly developed bodhisatta could bear & succeed them.

Eventhough most Buddhists cannot imitate the bodhisatta to the higher levels, at least should cultivate the basic levels. If we imitate & learn from the popular worldlings such as tycoons, politicians, actors, actresses, pop singers, etc. & just increase our defilements or polluted our minds. Therefore let us cultivate patience for peace to oneself & others in daily life. Here we have to remember that we have to be patient c not only unpleasant things & matters, but also c pleasant things & matters. The best known Mahaghandhayone Sayadawgyi U Janakabhivamsa had this saying: Someone ~~can~~ has patience c good & bad worldly conditions is an outstanding one. The worldly conditions are the 8 loka dhammas; gain/loss, status/disgrace, censure/praise, pleasure/pain. Indeed, the quality of patience is the highest blessing/protection.

(27) Compliance/Obedience:

The Pali word sovacassatā is compliance or obedience. There was another — — in the Metta Sutta is suvaco cassa - easy to instruct. They are very close relationship. Only obedient people are easy to instruct & easy to talk c them. This quality is also very important for one's own progress in the right direction of mundane & supramundane welfare. Therefore obedience & easy to instruct are connecting c wholesome things & matters. With unwholesome things & matters are ignorant & stupid, & not these qualities. All these we can see in the cases of Devadatta (the Buddha's cousin) & Prince Ajātasattu. Devadatta were not compliant & heeding to the Buddha's ~~exhortations~~ admonitions that at last came to destruction & ruin. Prin Ajātasattu was following Devadatta's evil advice & killed his own father King Bimbisara & missed the chance of realization of Dhamma. A humble person is not proud or conceited & easy to teach. We can see these in the cases of novice Rahula (the Buddha's son) & the old monk Radha. Ven. Webu Sayadawgyi was the most venerable monk in Burma. In many of his Dhamma talks mentioned sovacassatā - compliance very often as a quality in practice. That is paying heed to teachers, sages, wise & noble ones to follow their advices & instructions. That is very true. We do not have this quality that most of us still roaming in the samsāra of sufferings.

Compliance or obedience is very important in societies. This quality has to be started from the family life & schools. Obedient & easy to teach children & students are loved by their parents & teachers. Therefore these children are progressing in life, because follow in the right directions. Nowadays the situations are different. We allow too much freedom to children & students. Now children are difficult to teach & admonish. Instead parents & teachers are in compliance to their desire & views. Now we heard a lot of complains from parents & teachers about these things. Why these things happen nowadays & not before? Because children & youths have a lot of freedom of rein as they can do what they think & like. Parents & teachers are not their parents & teachers. And they themselves become parents & teachers, & not as children & students. They are influenced by many kinds of media. Actually medias are their parents & teachers & their educational departments.

More them half a century ago, Mogok Sayadawgyi mentioned a very important point of Dhamma to U Tun Tin. (At that time a young man & one of the frequent listener of his talks). These words were also a prediction on science & technology to mankind. Sayadawgyi started teaching on meditation practice after the 2nd World War, i.e 1945. His talks were not recorded until 1954. Only in 1955 onwards had proper recordings & it was invaluable Dhammer treasures for Buddhists. Once he mentioned to U Tun Tin as follow; "Mg Tun Tin!, With the progress of science & can record the voices/sound. If we can use it properly/rightly lead to ~~until~~ Nibbāna. If we use it wrongly & go into the Woks (i.e hell woks)." Sayadawi's prediction becomes evident nowadays. The problems are not lie c science & techonology but c human mind or saying rightly the defiled mind. And fake progress are leading by greed & delusion which are the cause of sufferings. Now we see it all the society problems & natural problems as the outcomes. Most people do not see the whole picture of anything & matter. And also they see things & matters superficially & very short sighted views. They are carrying away by defilements. But the Buddha & noble beings were quite different. They saw/see the whole picture & deep into the core & extened to the future. If we study & research of the suttas, these were not teaching us the present life only, also for the future to come, even extended to the saṁsāra. Scientists, politicians & economists, can be intelligent & stupid but not wise. Therefore intelligence & wisdom are different things. Wise person is also intelligent.

Intelligent person is not necessarily wise. Even sometimes they are dangerous. This conclusion is not wrong. Internal & external pollutions of man & nature testified this point.

As already mentioned before wholesome dhamma has connection i other wholesome dhammas, unwholesome & unwholesome are also the same. A person disobedience, not easy to teach & admonish. It is likely that he also disrespect to others (parents, elders & teachers). Stubborn & follow his own ways. We can see some children & students retort to their parents & teachers, even sometimes insult them i actions. If they grown up in this way their lives will be in down fall for sure. So parents & teachers should instill these qualities in children. Then they will have blessings & protections in their lives, & also to the societies. The following story in the Samyutta Nikāya was good for reflection on this subject.

A Thief of Scent: A certain monk was dwelling in a certain woodland thicket. When he had returned from his alms round & after the meal he had a habit. He used to descent into a pond & sniff the scent of lotus flowers there. The female devatā ~~(a deity of the lotus pond) concerned for his welfare (practice)~~ inhabited the woodland thicket concerned his practice, desired his good & to stir up a sense of urgency (saṁvega) in him, & approached him. She reproached him as follow.

The monk sniffed the ~~flower~~ scent of lotus flowers which had not been given. So this was a factor of theft, & became a thief of scent. The monk responded that he did not take it or damaged it. And only sniffed the scent from a distance. So what was the reason to accuse him as a thief of ~~scent~~ scent. But there were also others who dug up the lotus stalks & damaged the flowers. They had rough behaviours & why did not ~~you~~ she reproach them.

The devatā replied that these people were already rough & fierce, & liked a soiled & dirty cloth. So she had nothing to concern for them. But the monk was different. Because he was a person without blemish, & always in quest of purity. Even a small bit of unwholesomeness appeared as big liked the cloud.

Then the monk accepted her admonition & thanked her for the advice. And requested her to admonish him again in the future whenever she saw such a deed. The deity reflected that this monk might become negligent & would think a deity was looking after his welfare. Therefore she rejected his request & proposal. & And told him that she was not his hired servant. He ~~had to~~ should know himself what was good for his welfare & the way to a good destination.

The monk in this story was seemed to be a good monk who loved nature & easy to be admonished & compliant. But still lacking of restraint & fragrant flowers. Even it seemed he was attached to it as a habit. For most people taking small matters & things as insignificance. But for the wise, sage's & noble beings even taken the minor things as important for mental development. If someone can take care of the small things & ~~for~~ serious things are not ~~a~~ becoming problems. Therefore the Buddha warned the monks even to see the slightest thing as a fault. Even small problems are more important than the bigger ones. Most of the bigger problems come from the smaller ones. From nothing becomes something. So most of the human problems or society problems are created by humans' craving & ignorance.

Even unseen beings ~~wat~~ want to help good people. This was not the only story in the Nikāyas. Ven. Channa who was proud & stubborn & not easy to admonish & teach, by others monks. He was born to the bodhisatta on the same day & very closed to him. So he was very conceited & ~~even~~ not changed his bad behaviours even after admonished by the Buddha. The Buddha, on the night of his parinibbāna, imposed the brahmapunishment on him: he was to be ~~left~~ left to his own ways without anyone to teach or correct him. This punishment made his life difficult. So he corrected his conceit & stubborness & went to see Ven. Ananda for help. Ven. Ananda then learnt by heart all the discourses of the Buddha that gave him ~~a~~ suitable discourse, & then became an arahat. So we can see how much important the quality of complicence. In the Dhammapada, we have to ~~grate be in gr~~ show gratitude to someone who ~~exposes~~ points out our faults. We should ~~take~~ it as someone shows us the buried treasures in the earth. That is true because most people cannot easily to recognize one's own mistakes. But easy to see others' faults. Only by knowing one's own mistakes that can has the chance to correct it. The best way is to check own mistakes & faults very often. So it needs mindfulness. To rely on oneself ~~better~~ is better than on others.

In helping or teaching others also need to be careful. Sometimes it can get into troubles. Importance to know the time, the place, the person involves & how to use words. The following jataka story described these points. Once the bodhisatta was a hermit. One day he crossed the river by boat & other passengers. The boatman was a bad tempered man. And he never mentioned the boat fee to passengers beforehand. Only after arrived to the other shore & charged ~~his fee~~ the boat fee. This behaviour often caused quarrels c the passengers.

This time also happened the same thing, first c̄ the passengers. At last he turned towards the hermit for the fee. The bodhisatta told him he did not has any money. So gave a teaching to him as a fee. The bodhisatta hermit advised the boatman to declare the fee beforehand. And continued to exhort him that should not get angry. The outcome of anger was not good to him, etc. His anger was already arising c̄ the passengers & after what he heard from the hermit made him more angry. So he beat the bodhisatta on the spot. At that time his wife sent fools for him arrived there. She pulled apart her husband from the hermit. This foolish man was so angry that turned to his wife & kicked her away. Unfortunately at that time she was pragnant & it terminated the pragnancy. He was also arrested & put in jail, because the hermit was the king's teacher. The hermit gave the same teaching to the king & rewarded c̄ a village of 100,000 income tax money. But the bodhisatta rejected the reward.

It is very clear that the qualities of compliance & easy to teach & instruct are very important for worldly & spiritual progress. People want to be peaceful & happy in life should develop it. Parents should take this point seriously. And have to train their children to be obediant & respectful. These qualities are ingrained in sages & noble beings. To become a good person ~~it is very~~ it needs this quality. Therefore the parents want their children to progress in life & not to be worried about them should put effort to train them. So the Buddha taught; compliance was the highest blessing/protection.

(28) Seeing contemplatives:

The Pali word for contemplatives is samana & include the ariyas noble beings & yogis practise for overcome defilements. Here include all monks, but also can count sages & wise people. The best samanas to see are arahats & sekhas (one already has realization of the lower stages, i.e still in training for full realization). Seeing contemplatives include asking Dhamma, listening & practicing Dhamma. Seeing noble beings has great effect on someone. Not only at the time of the Buddha, even today someone has strong inclination to Dhamma knows the effects. It makes one's mind peaceful & changes one's life. Most people not sensitive & aware the energies around us either living beings or nature, such as tree, etc. I have some of these experiences before. Once in New Zealand, some monks were invited to a house for parilta chanting. A man over 60 died in a hospital c̄ cancer. Before he died said to his wife that he would come back & stay c̄ her. It seemed he was attached to her & the properties left behind. Therefore became a ghost there. Three monks & the car driver went there. As soon as I entered the house & feeled a very strong unpleasant & gloomy feeling of the place.

And then a very strong putrid smell arose in the whole room. It smelled to the end of the chanting. After that it disappeared. After getting out from the house I asked the other ~~four~~ three did they had any smell in the house. Only the senior monk answered as yes. The others two did not aware of it. This was strange indeed. It was quite a strong repulsive smell & they did not smelled it. In New Zealand there are some preserved forest c̄ very big & old trees. By walking in there also feeled the energies of the big trees & forests.

There was an old practising monk in Taiwan & an dept in samadhi. He could be in samadhi state for many days. He passed away at the age of 95 in the samadhi state. After over 20 yrs of his passing & went to his place where he used to sit in samadhi. ~~which~~ This was a small room & now became a shrine room c̄ his cane chair which he used to sit samadhi. This room pervades c̄ peaceful energy & one can feel it as soon as there.

Seeing contemplatives, very often pervade wholesome energies to one's mind is a blessing. It is also relate to the blessing of asociate c̄ the wise. Seeing contemplatives (samana) is the more higher blessing than associate c̄ good & moral people. By associate c̄ good & moral people we can also become one of them. Without become a good & moral person we will never interest to see & associate c̄ contemplatives. By seeing samana we can learn the higher Dhamma from them & follow the path of transcending dukkha. There were many stories in the suttas on this point. Some lay people by seeing the Buddha or one of his disciples their lives were totally changed. Some of them, before had wrong views c̄ wrong teachers. After seeing the Buddha & his disciples had right views & even some had the realization of Dhamma.

In the Majjima Nikāya, there was a discourse called Upali Sutta. Upali was a very well known & wealthy lay disciple of Nigantha Nātaputta (The Jain Teather Mahāvira). He sent Upali to see the Buddha for the argument on certain aspects of the law of kamma. He thought Upali was so bright that & could defeat the Buddha. Nigantha stresed on the physical & verbal actions being more productive resultant effects. But the Buddha viewed the mental actions (volitions) as the most important factor. The Buddha explained to Upali c̄ examples & converted him. Nātaputta was overwhelmed by intense wrath over the ~~lost~~ loss of his most prominent lay supporter & then later passed away.

Also there are 2 suttas in the Majjima Nikāya, about the wandering ascetic Saccaka; Cūlasaccaka Sutta & Mahāsaccaka Sutta. In the first discourse, he was conceited c̄ his skill in debate & went to see the Buddha for debate. The debate was on the topic of atta (self).

Saccaka took the 5 khandhas (aggregates); body, feeling, perception, ~~volitional~~ mental formation & consciousness as atta (self). It was the self which enjoyed the fruits of good action & suffered the results of bad action. The Buddha refuted his wrong view as the 5 khandhas ~~were~~ not self (anatta). Because they were subjected to the laws of inconstant, suffering & not self (anicca, dukkha & anatta). Therefore these were not under the control of anyone. At last he was admitted his defeat. He did not become a follower but invited the Buddha & the monks for next day meals.

In the second discourse, after his debate, he met the Buddha again at sometimes. He asked the Buddha on the cultivation of mind & body. He knew only the wrong practices by other teachers. Then the Buddha explained to him the various practices he himself had followed before & mistakes. At last he found the middle way - the Noble Eight Fold Path without a teacher & led to realization & became a Buddha. Also in the end he did not become a disciple. But & these 2 meeting or seeing the Buddha & he carried the potential seed of enlightenment & him. According to the commentary, after the Buddha Dhamma floarished in Sri Lanka, he was born there. Later became a monk & practised & had realization as a arahat.

Another interesting discourse in the Majjima Nikaya is Dog Asetic Discourse (Kukkuravatika Sutta). Two naked asetics, Punna & Seniya - cow & dog practisers went to see the Buddha. They asked the Buddha about the results of their practices. They held the wrong views of & these practices transecended dukkha or after died had good rebirths. The Buddha told them if they practised like cow & dog, after death became cow & dog. If holding these wrong views would fall into hells. They regreted their behaviours which came from meeting & wrong teachers. Then the Buddha taught them the 4 types of actions; black, white, mixed (black & white) & neither of them (i.e, the Noble Eight Fold Path). At the end of the discourse Punna became a Buddhist. Seniya became a monk & & practice became an arahat.

This discourse warning us the consequences of wrong teachings & teachers.

Here I want to present a present day story of an Italian yogi. This came from a Dhamma talk by Ven. U ~~Nyanaransi~~ Aliss. Eduardo - an Italian who held a Ph.D degree & was practising mindfulness of breathing ~~for 2 years~~ everyday for 2 years. According to him, he never missed it & sat for 2 hours. Later he went to Burma & looking for a teacher. And then met & the venerable who was living in a forest & developed his own practice. The venerable was a lecturer in philosophy ~~before~~ & had a wide knowledge on Dhamma. After sometimes under his guidance Eduardo penetrated anatta doctorine & vipassana contemplation.

add things from the sutta to the b- (~~146~~) (136) ānuttariyam / from Pgs 892 Aṅguttara

worldlings see things & matters superficially c̄ wrong views that take wrong things as right. With different views and have different results. This sutta is interesting & we can learn many things from it. It is also connection c̄ seeing contemplatives. The Buddha mentioned 6 kinds of them. Each kind can divide into 2 kinds. The Buddha's views & the views of the worldlings.

The 6 noble things are: ① ~~With~~ on seeing ② ~~with~~ on listening ③ ~~With~~ on getting ④ ~~With~~ on learning ⑤ ~~With~~ on supporting ⑥ ~~with~~ on remembering or recollection.

① ~~With~~ On Seeing: ~~Dassanan-anuttariya~~ Dassanānuttariyam. The unsurpassed sight

With the eyes we can see many things. But there are also things cannot see b̄ the normal eyes. Now, c̄ the help of science & technology create gadgets, televisions, computers, cell phones, etc. can see more things at anytime. What are the things people use to see & watch? These are depending on interest & necessities. There are useful & proper things to see & watch. There are also harmful & improper things to see & watch & wasting precious times. But usually people want to see harmful & improper things for entertainments at leisured times. Even there are many accidents when people using the cell phones crossing the roads or during driving cars. People are too addicted to these things that become a habit & they will use it at anytime & any place. It is good to ask question to oneself. If we are seeing & watching these many things (here not only cell phones & all the other things) what do we get, from it? And what are the benefits? It becomes wholesome or unwholesome?

Seeing the Buddha, arahats, noble beings & monks is the best seeing. There people can get 7 benefits from it. These are for the purification of beings, for the surmounting of sorrow & lamentation, for the disappearance dukkha & discontent, for acquiring the true method & for the realization of Nibbāna. All these are true values. If we go & see a white elephant or a lovely panda bear in China, just seeing only. And no other benefits to us. There are many worldly phenomena & matters are like this. We waste a lot of money & time for them.

In the Buddha Kassapa's time our bodhisatta (i.e. the past life of Gautama Buddha) was a young brahman named Jotipala. Even though he was born at the time of a Buddha & developed his perfections to become a Buddha was quite mature (already more than 4 incalculable aeons - asankheyyakappa) still did not want to see the Buddha Kassapa & the monks. Because he was a brahman c̄ his own view of Brahmanism. Anyhow, his best friend Ghaṭikāra, the potter forced him to see the Buddha. After seeing the Buddha & listening his talk & became a monk.

Sariputta before he met the Buddha & had a wrong teacher Sanjaya. One day he met Ven. Asajita who was on his alms round. Ven. Asajita's serenity, graceful deportment attracted him. So he approached him & asked about his teacher & the teaching.

At night time interview he presented his experience to the teacher. At the end the teacher said; "I think you come to the end. But don't believe what I say this. You can try out yourself." And then he taught him how to enter into the fruition state. He was succeeded in the test & continued to develop it in Italy. Then he could does it for many hours. Later he wrote a letter to the venerable & said that now he was teaching vipassana in St. Petersberg, Russia.

There are many things to say about seeing contemplatives, not only in spiritual practice. Sometimes lay people come to see monks for their worldly problems. Monks who are wise & have a lot of knowledge in Dhamma can give a lot of help. There were many teachings by the Buddha on worldly matters. If we carefully study & research will admire & amaze the great wisdom of the Buddha. No human or any living being (i.e any heavenly being - deva or brahma god) can surpass him. Many worldly matters & problems which are on family, society or international levels can be solved c̄ the Buddha's teachings. This is not an exaggeration. Only most people do not know his teachings & not using it that all the human problems arise in the world. Most human sufferings are unnessary, except the natural ones - such as ageing, sickness & death. Most human problems & sufferings are mind made. Therefore understanding & penetrating our mind can stop all these unfortunate things happen. Seeing contemplatives, wise, sages & noble beings is not an ordinary or insignifant matter. It is a highest blessing & protection - to oneself & others.

Most human beings are worry & fear about ageing, sickness & death. These unpleasant things are part of nature & can teach us a lot how to live a meaningful life. With proper & wise attention & contemplation can develop our mind & life. From ageing, sickness & death can develop love, compassion, kindness, forgiveness & concern for others. Because we are in the same situations. When someone is in a situation of terminally ill or dying, & good to see the monks or invite them to see the patient or dying person. It can help to alleviate the mental suffering & a good death. In the suttas the Buddha & some of his great disciples were helping the sick & dying persons whether monks or lay disciples. There is a sutta in the Anguttara Nikāya called Anuttariya Sutta (Unsurpassed Things). The meaning of anuttariya is noble because nothing is better (or greater) than that. The Buddha taught 6 kinds of them. For e.g, people are looking & choosing for the best things. Sometime the Buddha's views & worldlings are opposite. The Buddha's views were always noble & seeing matters in complete & far reaching. Worldlings not seeing things in longer terms. Therefore they have short sighted views, & concern only the present. Wise, sages & noble beings are seeing things & matters in depth c̄ right views.

At last Ven. Asajita gave him a short instruction on Dhamma & became a stream-winner at the spot.

There was another story about Angulimāla, the notorious robber & murderer who killed people for their fingers. The day he met ~~her~~ his mother, he needed only a finger to complete his mission for one thousand fingers. The Buddha knew all these & came in between them. Without seeing the Buddha he was sure to kill his mother for the finger he needed. The Buddha saved him for killing his own mother. This was a very heavy unwholesome action & would fall into Hell after death. By seeing the Buddha & listening to his teaching, he gave up his evil deeds. Later ordained as a monk & practised became an arahat. Therefore seeing the sumana is the best seeing (Dassanam anuttariya) & the highest blessing (mangalam-uttamam)

For people who do not have the chances for seeing samanas they need to be very careful how to use the many medias. Because there are many unwholesome things & matters going on. Out of greed & hatred some foolish people using the medias exploit & harm others. Even politicians or some leaders using them to harm opposition. With the help of science to harm people are more easier & great consequences them before.

2. ~~With~~ On ~~Listening~~ : ~~Dhammasavanam anuttariya~~ Savanānuttariyam. Unsurpassed hearing

We have ears & hear many types of sound & voices. Most people not using the ears properly or wisely. Therefore there are a lot of noise pollution going on. Even pollution of the ear can be divided into 2; material sound & human voices or words or speech. In modern day noise pollutions are a big problems. Human life is not quite anymore. There are noises or sound from machines, animals (especially dogs barking) & music, etc. I have no doubt all these noisy & unpleasant sounds harm the physical body if subject too much to them. There were already research or experiment c̄ water to sound &, noises & voices. Noisy, ugly & unwholesome speech made the water crystals very ugly & disgusting. Gentle, sweet, polite & peaceful sound & speech made the water crystals beautiful & majestic. Worse than these pollutions is speech pollution from the medias; televisions, movies, musics, etc. If we use them in an unwholesome ways one creates unwholesome kammas & also polluted the listener's mind. It harmful to both; the entertainers & the viewers. (c̄ hearing & seeing). There are many ~~harmful ways~~ kinds of harm going on by medias which are using by evil people. It is more quicker & easier to harm people than before. Now you can kill hundred of people in a second.

Most people like to listen musics & singing. They only have temporary pleasure. They want to hear strange things & gossips. Therefore there are a lot of meaningless entertainments in medias. What benefits we get

from them. Do these things can free us from dukkha? Do these things & matters can reduce our defilements? There are a lot of things not helping our many problems & difficulties in life. If we get lost in them even become harmful. Wholesome things & matters are medicines of the mind & become education & unwholesome ones become poisons.
For living beings, especially humans, seeing & listening are very important parts of our lives. How to use them properly & wisely is very important? The rupabrahma gods they use only the eyes & ears. Nose, tongue & body sensations are no use for them. Why is that? Because their minds are pure & they only need the eyes to see the Buddha & noble beings & with ears listen to their Dhamma. These 2 factors of seeing contemplatives & listening Dhamma are prerequisites for practising Dhamma, & enlightenment. There ~~are~~ were a lot of stories in the suttas mentioned about monks & lay people who met contemplatives & listened Dhamma & their lives were changed enormously.
For the Buddha the best or noble listening was on Dhamma - ~~Dhammasava nam anuttariya~~ - Dhammasavanānuttariyam

3. ~~With~~ On ~~Getting or Attaining Things:~~ Lābhānuttariyam - Unsurpassed gain
This is a very wide subject to talk about. There are many kinds ~~human~~ human beings want to get or attain. These things are depending on their desire & interest. Some of them are necessary to have & some are not. Some of the things are for pleasure & some are for knowledge. People use money, time & effort to get them. Some of them after attaining it lead to stress, problems & suffering; e.g. money, power. Because people cannot use them properly or wisely. And then by loosing or lost them lead to sorrow, lamentation, pain, grief & despair. Nowadays human was crazy to get are money. What for? For indulging in sensual pleasure. People are become more & more discontent. So they do all sorts of things & matters to satisfy their desire & craving. This harm themselves & others, even to nature.
For the Buddha to have or get faith (saddha) ~~was~~ in the Buddha, Dhamma & Sangha was the best thing to have or get - labhanuttariya. Faith in the Buddha's teachings had levels. It can be blind faith, ordinary faith & confident or conviction (the highest level). The Buddha never encouraged the lowest level of blind faith which could be false or true, & could be dangerous & harmful, e.g. some modern cults. Buddhists should have ordinary faith & confident or conviction. Start the Buddha's teachings & ordinary faith, come from study, research & wise reflection. With this faith can have interest & follow the teachings & practice. By practice & have directs experiences & confirm the truth of the Buddha-Dhamma.

And then will come confident or unshakable true faith. If someone declare himself has true faith & still harming oneself & others only has blind faith or wrong faith, whatever their religious backgrounds. Only someone has intelligent faith & can has interest in the Dhamma. Although faith (saddha) is not included in the Noble Eight Fold Path, it has closed relationship c̄ wisdom or discerment or right view. As spiritual faculties they have to be in balance.

In one of Mogok Sayadaw's talks, he said about faith. [The Buddha answered to some questions put by the fierce spirit Ālavaka were: Through conviction (saddhā) one crossed over the flood (i.e, the flood of wrong view - diṭṭhogha). Through heedfulness (apamāda - mindful diligence in wholesomeness), crossed the rugged sea. Through persistence one overcomes dukkha. Through discernment, a person is purified.] So the Buddha taught to Ālavaka that c̄ conviction closed the doors to woeful planes. This is the faith of a stream-winner (sotapana), or unshakable faith. By faith cross over the flood of wrong view. You must believe that it leads to stream entry (sotapatti magga). Why you do the practice? You do it because believe in the Buddha's words & the teacher's words. If the Buddha & teacher said you must see impermanence & c̄ the practice will discern it. You discern it because practice c̄ faith. For doing the practice let faith leading you. Another point what the Buddha taught was c̄ heedfulness (mindfulness) could cross over the 4 floods. (i.e from sotapanna to arahat). In the round of existences (samsāra) the most miserable places are the 4 woeful planes. The sufferings there are unthinkable. If we get whatever wealth & power will never safe for falling into it. Therefore the Buddha said that faith (saddha) was the best gain ~~attaining~~ - labhānuttariyam

4. ~~With Learning/Training~~ Sikkhānuttariyam - unsurpassed training.

This is a very interesting & wide subject need to contemplate thoroughly. There are a lot to say on this matters. Human being quite different from other beings is in knowledge. It starts from birth to death. Humans are thirst for knowledge. But does everyone get the right knowledge? So learning, training & knowledge are education. Generally can seperate into 2 groups; unwholesome & wholesome knowledges or educations. Even some worldly wholesome knowledge can become unwholesome by misusing it, e.g. pesticide & other chemicals. Only the training c̄ Buddha-Dhamma is perfectly wholesome. At least a human being has a knowledge for livelihood. For this purpose we have to start school education from young. But most human beings neglect the important of basic education or training, i.e moral education. Without this fundamental training whatever worldly knowledges may be can lead to problems & sufferings. The world arms industries in many super powers; U.S, Russia, China, France, etc. based on sciences & technologies. Science, Technology &

economics should be used for the welfare of human race to bring, peace, happiness & harmony. Many developed countries use a lot of money, men power, times & earth resources produce weapons of mass destruction to create problems & conflicts around the world. If humans not using than what is the point to produce them. So they have to create problems & conflicts for using it. These leaders & goverments create evil kamma for themselves to harm others, but they take it as great fortunes. These money can help poor & underdeveloped countries to have a better life. If we cannot solve the poverty in many countries, & civil wars, refugees & economic migrants problems will never stop. These problems have already happened in across Europe. Competition in nuclear arsenals is also a very stupid & crazy thing a human can do. It cannot bring anything good to human race, but only dangers & destruction. Therefore fundamental knowledge or moral education is extremely important. Without this foundation & family life & society even wholesome knowledge is a problems. So human knowledges are solving poverty & problems & not using it for selfishness, exploitation & harming. Therefore human worldly knowledge has 2 kinds; wholesome & unwholesome. There is also a special knowledge or transcendental knowledge or super-knowledge only came from a Buddha. Even wholesome worldly knowledge using it wrongly, stupidly ~~give~~ brings a lot of harms. These knowledges are based on craving, greed, ill-will, hatred, delusion, ignorance.

Therefore the Buddha said that all worldly pleasure came from worldly knowledge are low & ignoble. These cannot free one from round of existence (saṁsāra), not free from dukkha, not make the mind calm & peaceful, cannot develop penetrative knowledge, not lead to right knowing, not leading to the goal of Nibbāna which known by the ariyas.

Sometimes people are too ignorant & stupid that they study, learn & imitate everything. There was an interesting ghost (peta) story on this point.

Miserable Strange Ghost:

One day Ven. Mahāmoggallāna came down from the Gijjhakūta hill in Rajagaha. On the way he met a very strange miserable ghost (peta). This peta head was pounding ī many iron hammers & fell on ~~into~~ the ground. And then it became normal again & the ghost got up again. As soon as he got up all the iron hammers fell on his head again. It went on like this for non-stop. So, the Venerable asked him; "Oh! man why are you like a crazy one. Like a deer the whole body is trembling ī fear & running to here & there. Indeed you had done evil deed in the past & because of that crying loudly ī miserable voice. Who are you?"

Before the hammers appeared again & struck his head he answered to the Ven. as follow; "I am a peta & because of my evil deed I had been fallen into hell before. The result of my evil deed is not finished yet. So I have to continue for ~~the fruit~~ it as a peta. Everyday my suffering is 60,000 iron hammers are falling on my head & ~~broken~~ breaking it into pieces." The Ven. asked him; "Of the 3 actions, physical, verbal & mental which action did you commit?" Then the peta described his evil deed. "Ven. Sir, in one of my past lives as a man, I saw a Paccekabuddha Sunitta. He was in meditation under a tree ~~which~~ near the bank of the Ganges River. At that time I have just learnt my skill of throwing pebbles. For testing my skill I threw pebble on his head & it broke his head & died on the spot. Because of this evil deed, now ~~I was pounding & hammers to my head~~ the iron hammers are pounding on my head."

This miserable story warning human beings to use their many worldly knowledges properly & wisely. Not all worldly knowledges are good to learn. Especially the knowledge of politic, science & economic are very important & should use them properly & wisely. It can bring peace, happiness & progress to human race. Also it can lead to the destruction of human race. We can see this in today world. Even temparature is rising up to the destructive level, a leader of a super power, out of selfishness & greedy neglect of the agreement his country had already ~~agreeded~~ signed before. Whatever someone's motives are if he done evil deeds himself or asks others to do it, all of them have to bear the results of actions. For e.g, a leader orders to drop a hydrogen bomb on a city. The results of the evil dead not only the pilot drops the bomb, the leader & the scientists who create this matter to happens have to bear the evil results.

For a Budha the best training - sikkhanuttariya was in morality, concentration & discernment - sila, samadhi & paññā. It is called supreme training - adisikkha. Why is that? Because it gives rise to vision, to knowledge, leads to peace, to direct knowledge (i.e insight), to enlightenment, to Nibbāna. But all worldly knowledges & trainings for craving in indelgence of sensual pleasures lead to sorrow, lamentation, pain, grief & the whole mass of sufferings. So the Budha said, the best & supreme knowledge & training was sila, samadhi & paññā.

5. ~~On Supporting~~: Pāricariyānuttariyam – Unsurpassed service

There are many ways of supporting i materials to people. Some are doing as a duty & some as profession. The types of people we need to support or helping are the Buddha & the sangha, parents, family members, relatives, elderly people, sick people (patients), etc. As profession can make money as a livelihood ~~also~~, ~~as~~ e.g, doctors, nurses. For the Buddha, the best supporting was to a Buddha & the sangha. Why is that? Buddha, Dhamma & Sangha are the best treasures, refuges & blessing & very rare indeed. Only a Buddha arises living beings can see the Buddha & Sangha & have the chance to know the Dhamma. How difficult to has the chance for a Buddha to arise can be imagined? Our bodhisatta (i.e, Gautama Buddha) started his perfections (paramis) during the Dipinkara Buddha's time. After the Dipinkara Buddha & Kondañña Buddha arose. The Time period between them was one incalculable aeons asankheyyakappa After Kondañña Buddha & Mangala Buddha arose. Between them was one incalculable aeons & no other Buddhas. From Anomadassi Buddha to Padumuttara Buddha was one incalculable aeon, & no other Buddhas. Buddha Gautama developed his perfections for 4 incalculable aeons & 100,000 aeons. During 3 incalculable aeon only 6 Buddhas arose. Supporting for others are wholesome actions & merits. But their qualities are different. So their results are also. By supporting the Buddha & Sangha we can close to them & learn the Dhamma & by following it we live a fruitful life & even can transcend dukkha. Not only good in the beginning (present life), also good for next life & samsāra. With the help of the Buddha & Sangha & the Dhamma we develop wisdom. All the worldly problems & mental suffering come from not supporting the Buddha & Sangha that we do not have the chances to meet them & learn the Dhamma. So we have wrong teachings & wrong views & based on them doing a lot of unwholesome actions i mind, speech & physically. In the world what is more important than quenching dukkha? This can be possible only i the help of Buddha, Dhamma & Sangha & your inner power & not by supernatural beings.

6. ~~On Recollection or Remembering~~: ~~Anusatianuttariya~~ Anussatānuttariyam (unsurpassed recollection).

There are many things & matters human beings recollect & remember them. Because there are many objects connecting i the 6 sense-doors, some living beings, material objects & mental objects. Most of them can be ignoble, lowly & not lead to peace & happiness. And not bring benefits to humans.

On Anything or a matters, recollect or remembering them & craving, greed, hate, ill-will, etc is unwholesome. There are many examples to give, as e.g. on sensual pleasures & objects; on someone whom one hates; someone has died whom one attached to, etc. We cannot use our memory & recollection blindly & without control. If very often, become a habit & character. Surely unwholesome dhammas never bring happiness & peace. Near death is very important in one life. Dying moment determines one's futur rebirth. With a bad memory leads to painful rebirth. With bad recollections defile our mind & increase our defilement. Untrained mind is out of control & running to the past & future things & matters. And then we do not know what the mind is thinking. So carry away by them. We need sati-mindfulness & proper attention. With sati & proper attention can develop wisdom. The things & matters themselves are neither badnor good. It depends on the mind reaction. But still we need to practise sense restraint. Because most human beings latent & thickness of defilements. Kilesa is like a tiger hidden in a bush & waiting for the preys. Without restraint will kill us at anytime.

The Budha taught us the best recollections ~~are~~ were the following 10 recollections - anudasanuttariya. These are:-

① Recollection of the Budha
This is one thing that - when developed & persued - leads solely to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge to self-awakening, to Nibbāna.

② Recollection of the Dhamma
This is . . . . . , to Nibbāna.

③ Recollection of the Sangha
This is . . . . . , to Nibbāna.

④ Recollection of virtue
This is . . . . . , to Nibbāna.

⑤ Recollection of generosity
This is . . . . . , to Nibbāna.

⑥ Recollection of the devas
This is . . . . . , to Nibbāna.

⑦ Mindfulness of in & out breathing
This is . . . . . , to Nibbāna.

⑧ Mindfulness of death
This is . . . . . , to Nibbāna.

⑨ Mindfulness inmersed in the body
This is . . . . . , to Nibbāna.

(10) Recollection of Stilling

This is . . . . . , to Nibbāna.

The 10 recollections a set of meditation themes that highlight the positive role, memory & thought play in training the mind. Only 7 of them are actually recollections (anusati). These are; no. (1), (2), (3), (4), (5), (6) & (10). The other 3 are mindfulness practices (sati). The Pali words for mindfulness & recollection are intimately related. (For detailed on these 10 recollections refer to Ajahn Thanissaro Bhikkhu - "A Meditators' Tools").

All these 10 recollections; when developed & persued, lead solely to disenchantment, to dispassion, to cessation, to stilling, to direct knowledge, to self-awakening & to Nibbāna that the best recollections or noble recollections.

Therefore Buddhists should know the best or noble things & matters & choose & follow them. These are lessons for our life. The Buddha laid down the standards to distinguish ignoble or noble, low or high, bad or good, not benefit or benefit, etc. These were mentioned in the First Discourse of the Buddha - Setting in Motion the Wheel of the Dhamma.

The negative things & matters; which are low, vulgar, the ways of worldlings, ignoble, unbeneficial & painful.

The positive things & matters; which give rise to vision, to knowledge, lead to peace, to direct knowledge, to enlightenment & to Nibbāna.

For us the most important standards are things & matters bring benefits, peace & happiness. Nowadays, because of material development or progress there are many things & matters; some are good & some are bad. With self & money centered - that there are more bad them good. Therefore we should know the Buddha-Dhamma & doing things rightly & wisely. So seeing contemplatives is important part of Buddhist life. Therefore the Buddha taught that this was the highest protection & blessing in life. At least the benefit of contact c̄ samanas are can distinguish unwholesome & wholesome dhammas. Nowadays even some leaders & politicians even do not have this quality. Therefore there are a lot of turmoil going on in some countries.

(29) Discussing the Dhamma on timely occasions

Practising meditation is can be started from the 25th blessing of Hearing the Dhamma on timely occasions. One of the factor for realization of Dhamma is listening of Dhamma. Here the blessing is discussing the Dhamma, which has some differences from hearing Dhamma. But they are closely related. Without hearing Dhamma we do not have the knowledge for practice & discuss Dhamma c̄ others. Here both sides discuss what they know & do not know yet. In this way we can part or share knowledge c̄ each other.

It can increase one's knowledge & progress in the practice. Why practising meditation can be said, start from listening Dhamma on timely occasions? According to the Buddha, Dhammasavana - listening of Dhamma had 5 factors. 1. Listening c̄ attention 2. Taking notes or remembering of it 3. Reflecting on them 4. Understanding of them 5. After understanding of them & put it into practice, i.e sila, samadhi & paññā.

Discussing of Dhamma has the same 5 benefits of hearing of Dhamma. These are: 1. Hearing things never heard before 2. Have clear knowledge 3. Overcoming doubts 4. Have right views 5. One's mind grows serene. There is no doubt that discussion or dialogue on Dhamma has great benefits. There were many evidences & stories in the suttas. Even non-Buddhists, i.e outsiders had great benefits & their lives were changed. Before they had wrong views & after dialogue had right views & knew how to live their lives. Some even became monks & realized Dhamma.

Dialogue between faiths are also very important. Especially nowadays more urgently need. The main goal of all faiths is peace, harmony & happiness. The basic foundation is nearly the same, i.e morality; to become a good human being. Because of misunderstanding & misinterpretation one's own & other faiths create problems & mistrust. There is also conceit - superior syndrome. Because of this defilement some people worship the same God, killing & harming other faiths.

Today human morality is going down very quickly like a thermometer. Faiths dialogue can help to solve the problem of moral degeneration. We can learn from each other & helping each other to solve the society problems. In this respect Buddha-Dhamma can offer a lot.

Dialogue between world leaders, politicians are also very important for their countries stablity & the world. Out of greed & selfishness some leaders & politicians only make their countries great & not concern for others. They have ill-will & capitalist syndrome of growth, profits & compitition. Greedy, ill-will, envy, ~~avarice~~ avarice, exploitation, etc. will never bring harmony, peace & happiness to one's own country & the world. Look at today world situations & we know the outcomes & conditions of unwholesome dhamma. Humem cannot solve the worldly problems c̄ confrontation & competition. ~~& will never bring harmony, peace & happiness to oneself & others.~~ Because greed, ill-will, delusion are the root of all suffering. Why should politicians & economists destroy themselves & the world just for sensual pleasures? The price for senshal pleasures is far more greater than a momentary pleasure. ~~You~~ We have to pay for our evil deeds in hell, as animals & ghosts. These are indescribable sufferings just only for sensual pleasures.

Dhamma discussion & dialogue are mostly practising by elderly Buddhists. It has a long tradition by Burmese Buddhists who have some Abhidhamma knowledge. They are arguing on some Abhidhamma Doctorines. Tha-pye-kan Sayadaw said that youth & young people also should practise it. He said, we should arrange Dhamma discussion for them. We can say it is a kind of Dhamma education. It is like the Chinese culture & moral standards. Some Chinese Dynasties followed them prosper & last longer. All the worldly problems & sufferings can be related to the not knowing the Buddha-Dhamma & not practising it. There is no-one understanding & penetrating the human mind & its nature better & more completely than them, the Buddha. The suttas testified this point. For 45 years he was wandering & staying on the earth to teach every kind & type of human beings. Sometimes heavenly beings came down to ask him questions to clear about their doubts. Arrange Dhamma discussing among the youth can have great benefits for them. With the knowledge of Dhamma which represent intelligence & wisdom, they will know what is right & wrong, beneficial & not beneficial, proper & not proper, etc. They can also have the power of how to deal & solve the problems & difficulties in their life. Dhamma discussing is one of the causes of progress in wisdom. We can see this important point in some suttas. In Dhamma dialogue & discussing should not make arguements & ~~critisim~~ criticisms. Instead it should be exchanged knowledge & learnt from each other. Regarding to listen Dhamma talks, there are some differences. In listening Dhamma, some of them are we already know. It is also we cannot know more than in the talks. If have doubts cannot solve the problems. Therefore it is very important to have questions & answers sections after the talks. This practice is quite common in the west, but in Burma does not has this kind of tradition. So Burmese teachers should give the opportunity to Dhamma listeners, to enrich their knowledge & solve their doubts. Here I want to present the benefit of Dhamma discussing or dialogue from a sutta.

Discourse on Khemaka: Khemaka Sutta.

A number of elder monks were dwelling at Kosambi in Ghosita's Park. Now on that occasion Ven. Khemaka was living at Jujube Tree Park, sick & gravely ill. He was at that time an anagami (has the 3rd stage of enlightement). In an evening these monks emerged from their practice & asked Ven. Dāsaka (may be the youngest monk) to visit Ven. Khemaka, & asked him about his illness. Ven. Khemaka told Ven. Dāsaka that his illness was not better & strong painful feeling (vedana) increased. And then Ven. Dāsaka returned & reported the news to the elder monks.

The elder monks for the 2nd time sent back Ven. Dāsaka to asked Ven. Khemaka again. There were the 5 aggregates (Khandhas), i.e. form, feeling, perception, volitional formation & consciousness. These were sujecting to clinging. They wanted to ask Ven. Khemaka was, did he regard anything as self or as belonging to self among these 5 aggregates subject to clinging. Ven. Khemaka's answer was, he did not regard anything as self or as belonging to self among these 5 aggregates. And then, Ven. Dāsaka returned back & reported the answer.

The elder monks for the 3rd time sent back Ven. Dāsaka to asked Ven. Khemaka again. If he was not clinging to any of the 5 aggregates as self or belonging to self, then he was an arahant, one who taints (āsavas) were destroyed. Ven. Khemaka answered that eventhough he did not take any of the 5 aggregates as self or belonging to self, he was not an arahant yet, one who taints were destroyed. But the notion of "I am" had not yet vanished in him in relation to the 5 aggregates. And he did not regard anything among them as "This I am." (According to mogok Sayadawgyi, Ven. Khemaka was only an anagami, he did not take each of the aggregate as self or belonging to self. But he had not yet eradicated ignorance-avijja which sustained a residual conceit & desire "I am" in relation to the 5 aggregates.) And then, Ven. Dāsaka returned back & reported the answer.

The elder monks after they heard the answer, still not clear what Ven. Khemaka had said before. So they sent back Ven. Dāsaka to asked for the 4th time; did he speak of form-rupakkhanha as "I am" or apart from form, as "I am". The other aggregates also in the same manner. Therefore Ven. Dāsaka returned & asked the question. Then, Ven. Khemaka was leaning on his staff & Ven. Dāsaka went to see the elders.

He explained to the elders that he did not take form as "I am" or apart from form as "I am." The other aggregates also in the same way. But he still held the whole 5 aggregates as "I am", instead of each of them as "I am". He gave a simile for this point. There were the scents of blue, red & white lotus. Did the scents belong to petals, or the stalks or to the pistils? The right answer was the scent belonged to the flower. In the same way he did not take any of the 5 khandhas as "I am", but to the whole 5 aggregates as "I am".

He continued to explain for them. Even though, a noble disciple had abandoned the 5 lower fetters (i.e, anagamin, fetters are called samyojana. There are 10 fetters: 1. identity view 2. doubt 3. the distorted grasp of rules & vows, 4. sensual desire, 5. ill-will, 6. lust for form, 7. lust for formless, 8. conceit, 9. restlessness, 10. ignorance. Anagami had eradicated the first 5 fetters.)

, still in relation to the 5 aggregates subjected to clinging, There lingered in him a residual conceit "I am", a desire "I am", an underlying tendency "I am" that had not yet been uprooted. So the yogi had dwelt to contemplate the rise & fall in the 5 aggregates subjected to clinging & the residual conceit & the underlying tendency "I am", came to be uprooted.
Ven. Khemaka explained it c̄ a simile. A cloth had become soiled & stained. And gave it to a laundryman. He would scour it evenly c̄ cleaning salt, lye, or cowdung. And then rinsed it in clean water. Even though the cloth became pure & clean, still had the residual smell of cleaning salt, lye or cowdung. So had to put it in a sweet scented casket & all the residual smell of salt, lye or cowdung had vanished. At the end Ven. Khemaka & all the 60 monks became arahants. Because, at the same time of Discussing Dhamma They contemplated their khandhas. There were some points interesting to contemplate. According to Mogok Sayadawgyi; the first time Ven. Dasaka went to see Ven. Khemaka, all of the elders were worldlings. After the 2nd time They were once-returners (sakadagamins), because each time They got the answers from Ven. Khemaka & practised accordingly. After the 3rd time They did not very clear about Ven. Khemaka's answer. Therefore ~~at~~ in the 4th time he himself went to them & explained Dhamma. At the end all of them finished the practice

In his commentary on the Mangala Sutta, The-pye-gam Sayadaw gave the Mahāgosinga Sutta – The Great Gosinga Wood Discourse for the Dhamma Discussing. (from Majjima Nikāya).

Mahāgosinga Sutta:

At one time, the Buddha & some of his chief & great disciples stayed in the Gosinga Sal Wood. Then in an evening, Ven. Mahāmaggallāna, Mahākassapa, Anuruddha, Revata & Ananda went together to Ven. Sāriputta for his talk. After they arrived there instead of giving his Dhamma talk, first he asked Ven. Ananda the following question. The Gosinga forest was beautiful & peaceful at night. The sal trees were in full blooms. The fragrant scent of the flowers diffused in the night. The question was what kind of monk could grace the Gosinga forest. Each of the monks followed gave or offered their own views accordingly to their outstandings or foremost qualities:

Ven. Ananda's Answer: In this matter, a monk who had heard a great deal, retained & accumulated the Dhamma. He remembered them, recited them fluently, reflected on them & penetratingly comprehended them c̄ wisdom. That monk taught people (monks, nuns, lay men & laywomen) for the uprooting of latent defilements (kilesa). Such a monk could grace the Gosinga sal wood.

Ven. Revata's Answer (Sariputta's youngest brother): In this matter, a monk who delighted in solitary seclusion, enjoyed seclusion, strived constantly for tranquility, endowed ī insight & devoted to practice in secluded places. Such a monk could grace the Gosinga sal forest.

Ven. Anuruddha's Answer: In this matter, a monk who could survey a thousand world systems celestial or divine eye which was extremely clear, far more surpassed the telescopes of the scientists. Such a monk could grace the Gosinga sal forest.

Ven. Mahākassapa's Answer: He was older than the Buddha in age. Because of his background before ordained & austere practices in the holy life, the Buddha took him very highly & praised him a lot. He was the only monk who the Buddha exchanged robes & him. After the Buddha passed away preserved his Dhamma for original & pure from the contamination. Today Buddhists owed him a lot for his effort.

In this matter, a monk who practised the austerity of forest-dwelling & praised the virtues of it. Taking only food received on the alms round & — — — — — . Wearing discarded pieces of cloth & — — — — — . Keeping only 3 robes for wear & — — — — — . Who was of few desire & praised the virtues of having only few desire. — — contented & praised the virtues — contentment. Who sought seclusion, stayed a-loof from people, strived energetically in practice, completely endowed ī morality, concentration & wisdom, attained liberation & endowed ī the reflective knowledge of that liberation. Such a monk could grace the Gosinga sal wood.

Ven. Mahāmoggallana's Answer: In this matter, there were 2 monks discussing the higher Dhamma. Each asked the other question & each answered questions put by the other without difficulty, as an e.g Dhamma Discussions between Ven. Sariputta & Ven. Mahākotthita. Such a monk could grace the Gosinga sal forest. After he had given his answer & Ven. Mahāmoggallana asked Ven. Sariputta of his own view on this matter.

Ven. Sariputta's Answer: In this case, a monk who had mastery over his mind that whatever attainment (there are 2 attainments, i.e, absortions-jhanas & fruition states-phalas) he wished to enter for at anytime & he could do it quite easily. Such a monk could grace the Gosinga sal wood.

All of them had different answers, but the Taste of Dhamma was only one. They answered them from their own characters & preferences. They wanted to know how the Buddha responded them. So they went to see the Blessed One. The Buddha said that all of them answered properly & praised them. All answers were well spoken & justified. And then, the Buddha gave his view on this matter.

The Buddha's Answer: In this case, the monk returned from the round of alms-food & had finished his alms-meal. And then, sat down ī crossed legs to practise mindfulness in meditation, satipatthāna bhavana ī the determination that he would not get up from sitting until his mind was freed from the clinging of defilements_kilesa. This monk could grace the Gosinga sal forest.

All these kinds of monks mentioned in this sutta still exist into this day. Thank to the monks who preserved the Dhamma & practices & supported by the laity in Buddhist countries such as Burma & Thailand. Burma continues to produce monks liked Ven. Ananda who can recite the Tipitaka by heart. Thai forest tradition still produce monks liked Ven. Mahākassapa. Burma continues to produce excellent scholars monks & meditation teachers. So monks & laity alike can learn the Dhamma & practices & many meditation centers continue to arise. These meditation centers give the chances for anyone who wants to practice to end dukkha in this life which the Buddha emphasized in his answer. Even we can say all the human problems & sufferings come from not knowing the Dhamma & not practising it. So for every human being nothing is more important than ~~sty~~ study & practise the Dhamma. Listening & discussing of Dhamma on timely occassions are pre-requisites for it.
So the Buddha said that, discussing the Dhamma on timely occassions was the highest blessing & protection.

(30) + (31) Austerity, celibacy,
(32) Seeing the Noble Truths;
(33) Realizing Nibbāna.
This is the highest blessing.

(30) Austerity + (31) Celibacy:
The Pali word tapo or tapa means to extinguish defilements by striving hard. Here translated as austerity. Brahmacariya is celibacy or life of celibacy or holy life. The meanings of tapa & brahmacariya are not much different. According to Tapye-kan Sayadaw, here austerity had to take sīla & celibacy as samatha-vipassana (concentration-insight) practices. In Pali text tapa was commenting in many ways; a name for restraint, the ascetic practices (dhutanga), energy, patience (khanti), brahmacariya, etc. So here to take both austerity & celibacy as sīla, samadhi & paññā practices or the noble eight fold path.
In this Mangala Sutta, patience (khanti) is tapa. The holy life-brahmacariya is the practices of a monk ī celibacy & other holy practices.

In life when encounter ī dangers & sufferings tapa & brahmacariya or sīla, samadhi & paññā are true refuges. Other things & matters are not true refuges, for examples during sickness & dying. In the Sagāthāvagga, Devaputtasamyutta, Subrahmā Discourse; the Buddha said to the young deva (deity) Subrahmā as follow. Not apart from enlightenment (bojjhangas) austerity (tapa), restraint of the sense faculties (indriya samvara) & relinquishing all (sabbanissagga), the Buddha could not see any safety for all living beings. Why the Buddha said these Dhamma to him? There were interesting dhammas we can learn from this discourse.

Stress of the young deity:

Once the young deity Subrahma & his thousand nymphs went to a flower garden for amusements. 500 nymphs went up to the trees; plucked the flowers & threw it down for the other nymphs under the trees. They made flower wreaths & others. Even they may be singing & dancing ī musics. After sometimes passed by the voices in the trees became quiete. Because the nymphs on the trees suddenly expired & were immediately reborn in the Avici hell. Subrahma realized it & checked ī his devine eyes & saw them suffered in hell. He examined his own life & saw that he & the other nymphs would die in 7 days. They would encounter the same fate. The young deva in utter fear & came to the Buddha for help. So the Buddha taught him the Dhamma. Perhaps he had acquired a compelling sense of urgency (samvega) ī practice & was established in the fruit of stream-entry.

The Buddha taught 5 natural laws or fixed orders (niyāma). These were; 1. utu niyāma - fixed order of temparature 2. bija niyāma - fixed order of genetics 3. kamma niyāma - fixed order of actions 4. citta niyāma - fixed order of the mind 5. dhamma niyāma - fixed order of phenomena. Scientists & psycologists are excepting of kamma niyāma, more or less they know the others. Kamma starts the beginning of a being life. It decides the inferior & superior, low & high status of a being. It leads or decides a being to degenerate & progress. It creates suffering & happiness of a being, etc. We can find all these important & valuable teachings only in the Buddha Dhamma.

The Buddha divided the kamma in 4 ways ī their functions.
1. Reproductive kamma 2. Supportive kamma 3. Habitual kamma
4. Destructive ——.

Here we have to understand destructive kamma (upaghatage kamma) in 2 ways; positive & negative. For example, a powerful wholesome kamma destroys the unwholesome kamma. The finger's garland bandit Angulimāla had killed a lot of people, when he become an arahant, this heavy wholesome kamma destroyed all the results of unwholesome kamma he had done before. For the destructive negative kamma we can give the example of Devadatta - the Buddha's cousin.

He had jhana & psychic power. But after he had ill-will & persuaded the young prince to kill his father King Bimbisara. And then tried to murder the Buddha & split the sangha. So he lost all his spiritual power & at last fell into Mahāavici hell.

Here the 500 nymphs fell into hell was had connection c̄ their past destructive kamma. The law & working of kamma was one of the 4 inconceivable phenomena. One of the great disadvantages of heavenly realms are the beings there do not have the chances to cultivate goodness or wholesome merits. They enjoy the wholesome results of their past kammas. Therefore the deities or heavenly beings understand the results or benefits of wholesome kamma more than human beings. Because human beings cannot see the results directly like deities. Another important factors is are human beings not only rely on their past kammas but also the present life of their abilities such as right effort & intelligence or wisdom. Right effort & intelligence are more evident than their past kammas for most human beings. Only people who understand the Buddha Dhamma very well no doubt about the important of the results of past kamma. I had heard a dhamma talk by a Burmese monk on the 3 creators or Gods. He referred them to kamma, effort & wisdom which represented the 3 creators. But most human beings rely or take refuge in outside powers who or which they never seen. Just believe in the prophets or by medium. In the Digha Nikāya, the first discourse mentioned there was: The Nets of Views Discourse. There the Buddha mentioned 62 kinds of wrong views of his time & most of the wrong views were connection c̄ samatha practices. On the 5 khandhas, the Buddha said that consciousness (viññā) was like a magician. Except the Buddha & arahants all living beings have all the perversions (there are 12) or some of them. The power is not come from outside, but within ourselves. Everyone has the potentiality to transcend things.

The 500 nymphs fell into hell used up all their good past kamma c̄ sensual pleasure in heaven all the time. They did not have the chances to cultivate goodness. So their destructive kamma had the chances to come in so easily. Here another important point to contemplate about is was the utter fear of the young deva went to the Buddha for help. Why he was so frightened & distress? Because he had seen the sufferings of hell & after 7 days ~~a~~ would be there. Some beings are seemed very good now, but in their past lives may be not. Therefore all living beings must pay their kammic debts in some ways when time are ripe. In saṁsāra living beings are the slaves of kilesa-defilements. They are doing everything c̄ body, speech & mind for the masters. So we all have these kammic debts to pay for.

There are 2 ways we can pay our kammic debts; ī the khandhas (i.e body & mind) & the noble eight fold path factors (i.e magga or Path Knowledge). With the khandhas it will never end. Because we'll continue to create kammas in the round of existence. The best & safety ways to pay kammic debts is the Path knowledge or the path factors, which now Subrahma deva was looking for it. Dukkha is our great teacher. Because of dukkha sacca the young deva had acquired a compelling sense of great urgency (strong samvega) that met the Buddha for help. It is quite natural that beings when they are suffered looking for refuge & help. But how many people have the right search, or know the right ways. Because of very deep ignorance beings in Samsara never find the true refuge. Only the Buddha appeared in the world beings had the chances for it. Eventhough not many beings had the opportunity for it. The Buddha told him was very clear. He could not help directly not to fell into hell. Buddha only showed the way to transcend distress... Everybeing has the inner power to transcend it, if he follows in accordance ī the Dhamma. Therefore the Buddha taugh him; not apart from enlightenment (bojjhangas), austerity (tapa), restraint of the sense faculties (indriya samvara) & relinquishing all (sabbanissagga). This teaching represented the 3 trainings; sila, samadhi & paññā. Except that the Buddha could not see any safety for all living beings. Therefore the Buddha said that austerity & celibacy were the highest blessing & protection.

(32) Seeing the noble truths:

Seeing & knowing or understanding the 4 Noble Truths is the highest blessing & protection as the Buddha taught. It can be said the most — — — of all others, because it transcends dukkha forever. The others are not transcending dukkha, but create good causes for wandering in the round of existence & supporting beings to have better lives. Before to understand about the 4 Noble Truths, have to understand the others truths. These are; samuti sacca (conventional truth) & paramattha sacca (ultimate truth). For this purpose I will quote from the talk given by Sayadaw Dr. Nandamalabhivamsa. There are 2 concepts; atthapaññatti-concepts-as-meanings, & nāmapaññatti-concepts-as-names. Concepts-as-meanings are related to body & form. Concepts-as-names are related to human voices/languages in symbols or letters. There are also concepts which are non-existence, e.g turtle hairs, rabbit horns, etc. Except the non-existence concepts, other concepts are conventional truth. Ultimate truth has four; matter (rūpa), mind or consciousness (citta), mental factors (cetasika) & Nibbāna.

The nature of concepts are when the body or form changes & its name also changes, for e.g, cotton to thread to clothes, etc. Analyze them ī knowledge & the names disappear, then these are concepts.
As an example, if we taken off each part of a car body, then it is not a car anymore. Objects of ultimate reality are not like this. Even their objects are changed their nature or qualities not change. For e.g, the earth element in the cotton & in the thread are the same, it does not change. The meaning of ultimate reality is unchanging essence.
Concepts are true ī general consensus. Ultimate things are true ī it own nature.
Ledi Sayadawgyi divided the Ultimate reality into 2 types;
1. sabhava paramattha - intrinsic reality or ultimate truth (paramattha sacca)
2. ariya paramattha - noble reality or noble truth (ariya sacca).
Even paramattha sacca - natural truth, from the point of noble truth is still wrong.
From the view point of ultimate reality; ~~if we view~~ analyze ī knowledge concepts are wrong. Why the Buddha urged people viewed things & matters ī ultimate reality. Because viewing ī concepts cannot abandon craving & clinging.
The 3 types of feeling (vedana); (pleasant, painful & neutral feelings (sukha, dukkha & upekkha vedana) are natural truth. But all of them are truth of unsatisfactriness (dukkha sacca). The most pleasant jhanic feelings are also dukkha sacca. Because all of them are within the nature of 3 universal characteristic of inconstant, suffering & not-self. These are noble truth. Therefore from the view point of noble truth, natural truth is still wrong for the ariyas.
In the Abhidhamma teaching consciousness has 89 types. Combine ī jhanic mind or consciousness & become 121 types of mind. Mental factors are 52 types & it rely on the mind. Matters or forms are 28 types.
All the cessation of causes, mind & matter is Nibbana element.
Only all beings arrive to the noble truth & become totally right or perfectly right. So all living beings within these 3 levels of knowledge; the lowest, middle & highest. These are common worldlings (puthujana), learned disciples of noble beings (sutava ariya savakos) & ariyan (noble beings).
This point is very important for Buddhists in names. If we cannot become a learned disciple of noble beings still at the level of common worldling & not a true Buddhist. With the practice & penetrate the 4 Noble Truths will become a noble person or a pure mind. This is the highest or best blessing. There are 2 levels of knowledge of the 4 Noble Truths;
1. Anubodha ñāna - contemplation knowledge & 2. Pativeda ñāna - penetrative knowledge. Anu - means contemplate for many times to understand the truth. Pativeda means penetrate thoroughly & no more for knowing.

The Four Noble Truths are ~~the real~~ true all the times ~~no~~ without time limits. These are true at anywhere & for every being. The Four Noble Truths are very profound & only a Buddha has arisen beings have the chances to know & practise them, except the paccekabuddhas - solitary Buddhas. The Buddha started his teaching c̄ the 4 Noble Truths in his first discourse The Dhammacakkappavattana Sutta or Turning the Wheel of Dhamma. The Blessed One was dwelling at Bārānasi in the Deer Park at Isipatana, he delivered this talk to his first 5 disciples - the pañca-vaggi. Dhamma-cakka - wheel of Dhamma has 2 knowledges in it. These are;
1. The direct penetrative knowledge of the 4 Noble Truths - pativeda ñāna.
2. The teaching knowledge of the 4 Noble Truths - Sacca desana ñāna.
Without knowing & direct penetrating the 4 Noble Truths that all living beings are wandering in the round of existence or becoming. The Buddha penetrated the Truths directly by himself (without a teacher) & taught to people. Some people have knowledge, but they can't teach people (e.g. Paccekabuddhas). The Buddha's pativeda ñāna arose at Buddhagaya under the Bodhi Tree. He delivered his desana ñāna at Isipathana. The Buddha gave talks for 4 reasons. These were; 1. With his own wishes. 2. In accordance c̄ the spiritual faculties of beings 3. Answering the questions 4. Something happened. Here he delivered the discourse for the 2nd reason. These teachings were never known & never heard before him. We can say it was a new teaching at his time. It was not an easy teaching to come by. To become a Buddha at least it needed 4 incalculable aeons & 10 aeons to fulfilled the perfections (10 paramis). Even in his last life was searching for the truths in a young age c̄ many difficulties (see his autobio in Mahā saccaka Sutta & Ariyapariyesana Sutta, both in Majjima Nikāya).

In the beginning of the discourse, the Buddha said that there were 2 extremes should not be followed by monks. In Pali 2 anuyoga; should not be followed & done. In the 2nd time taught about the path should be followed & done. The Buddha always taught 2 things, things should not be done first & things should be done in the 2nd. Because when doing things wrong sometimes difficult to change & the consequences are great. Even not doing right things are better than doing wrong things & matters. In this Mangala Sutta we see this example; not associate c̄ the fools & associate c̄ the wise.
What are the 2 extremes should not be followed?
1. The pursuit of sensual happiness in sensual pleasures.
By pursuing them people have joy & pleasure in short terms & cannot get any knowledge. To enjoy them the price is also great. In the west people are saying - a slogan, "Life is too short, let enjoy yourself" May be consumerism comes to existence from this western philosophy. Extreme economic views & doctorines made the present day world unsustainable in many different ways, morally, socially & enviromentally. For money & sensual pleasures human beings can do everything. The price for all these

short or momentary joy & pleasure create a lot of human problems. Nowadays we are talking about quantity & not quality, even including humans. Therefore there are more rubbish, pollutions & immoral human beings. So hedonism is one of the extreme which relates to pleasant feeling & leads to craving (tanhā) & the source of dukkha. It is the hindrance for higher or spiritual knowledge. It has 5 faults: hino - which is low; gammo - vulgar or behaviour of common people; pothujjaniko - the way of worldlings or popularism, people are liked slaves for their mind; anariyo - ignoble or cannot becomes noble person; anattha - saṁhito - unbeneficial or nothing to do c̄ knowledge or Dhamma knowledge. Why the Buddha took sensual pleasures as lowly? Because animals also enjoy & looking for it. Even can see some human beings not better than animals & even can be worse. For e.g., some indigenous people get money support from government become lazy, just eating, drinking (alcohols), sleeping & only for sensual pleasures. Even animals have to search for foods.

2. The pursuit of self-mortification:
The Buddha gave 3 faults for it; dukkho - which is painful; ignoble; and unbeneficial. These self-mortification are still practising in India. Some Christians also have their own self-mortification practices. What about for most common people nowadays? Some people are not for spiritual purpose, but connection c̄ sensual pleasure, such as fame & game. For examples; sky diving, scaling very tall-high building, snowy mountain, etc. The results are death, severe injuries, amputations of the bodily parts, etc. If we make a record of human foolishness will never end. Therefore the Buddha said that worldlings were crazy.

3. The middle way - majjhimā paṭipadā:
What is the Buddha's middle way? If the way or path is true or right, if necessary need to be sacrified. It must be beneficial. Some Buddhists misinterpret it as should not practise very hard to tire oneself. The middle way is not a lazy path. How can we get rid of our super thick glue or ignorance & craving c̄ in an easy going way? Which is within us inconceivable round of existence as latent tendency (anusaya)

Before the Buddha, man had 2 doctorines (vada); supreme happiness in this life or direct seeing happiness (ditthadhamma - nibbana, indulgence in sensual pleasure c̄ all possible ways; & torturing the physical body. The Buddha's middle way is not sitting on the middle of the fence & doing nothing. If it's necessary happiness should be enjoyed. If necessary for difficulty & hardship also has to encounter it. There are some happiness necessary for enjoyment. These higher happiness develop knowledge, as example, all the jhanic happiness or jhana practices or samatha practice. If it's beneficial should go into hardship. If knowledge develop also has to go through it.

This is not one sided-view. The Buddha gave the results of the middle way. These ~~were~~ are; which gives rise to vision & knowledge (cakkhu karani & ñāna karani), which leads to peace, direct knowledge, enlightenment & Nibbāna. The Buddha continued to talk about the Noble Eight Fold Path which was the middle way. These are; combined ī the natural eight phenomena, & noble practice. ① Right view-sammā-ditthi: This is insight practice & process. Seeing the natural or nature of the mind & body or matter process & its universal characteristics. It is not seeing them as man, woman, living being, etc. ② Right intention or Thought-sammā-sankappo: it support right view. These 2 factors are leading phenomena of the 8 path factors. The extreme ways are leading by wrong views (miccha-ditthi). In doing things, the views should be right is very important. If not making mistakes & going wrong. The arrangement of the 8 path factors is very meaningful & systematic. The natural phenomena are doing their tasks ~~combining~~ collectively. After right thought comes right speech ③ Right speech-sammā-vācā: after right speech comes right action ④ Right action-sammā-kammanto: ī thoughts, speech & action we do our jobs in daily life or livelihoods. ⑤ Right livelihood-sammā-ājīvo: without the foundation of virtue (sīla) cannot attain knowledge. Two feet can stand on the ground the foundation should be stable & solid. In many discourses the Buddha emphasized the important of sīla & its results. Right speech, right action & right livelihood are training in virtue (sīla sikkha).

In a discourse the Buddha taught Mahānāma, his cousin, the benefits of keeping the precepts (sīla) pure. One recollects one's own virtues; untorn, unbroken, unspotted, unsplatter, liberating, praised by the wise, untarnished, conducive to concentration (samadhi). At anytime when a disciple of the noble ones is recollecting virtue, his mind is not overcoming ī passion, aversion & delusion. His mind heads straight & gains joy connected ī the Dhamma. In one who is joyful, rapture arises. In one who is rapturous & the body grows calm. One whose body is calm & senses pleasure (sukha). In one sensing pleasure & the mind becomes concentrated.

One's mind ī these sīla qualities can endevour on the meditation practice (both samatha & vipassanā). Doing the practice must has right effort ⑥ Right effort-sammā-vāyāmo: has 4 factors;

1. For the sake of the non-arising of evil, unskillful qualities, that have not arisen ....
2. For the sake of ...., that have arisen...
3. For the sake of the arising of skillful qualities that have arisen...
4. For the maintainance, non-confusion, increase, plentitude, development & culmination of skillful qualities that have arisen.

These 4 aspects of right effort are also termed ① guarding ② abandoning ③ developing & ④ maintaining.

with right effort, doing everything must has right mindfulness. (7) Right mindfulness - samma-sati: It is the most important factor in the practice. ~~The Buddha gave~~ There are 2 ~~completed~~ mindfulness discourses: Mahāsatipatthāna Sutta in the Dighā Nikāya & Satipatthāna Sutta in the Majjima Nikāya. It seems, these 2 are nearly the same except the first one explained the 4 Noble Truths in more detailed. With right effort & right mindfulness; the mind becomes calm & concentrated which is, (8) right concentration - sammā-samadhi. With the middle way or Noble Eight Fold Path which give rise to ~~wisdom~~ vision, knowledge, which lead to peace, to direct knowledge, to enlightenment, to Nibbāna.
In this discourse the Buddha taught the 5 monks on samatha & vipassana in gist. In other discourses the Buddha taught in details. Why the Buddha not taught the monks in details? Because they were spiritually very matured & no need for detailed explanations.

And then the Buddha continued the 4 Noble Truths one by one.
(1) This is the noble truth of dukkha: (suffering, unsatisfactriness, stress, etc.)
Birth, ageing, illness & death are dukkha.
Union c̄ what is displeasing & seperation from what is pleasing are dukkha.
Not to get what one wants is dukkha. The Buddha started c̄ the coarser one to refined ones.
In brief, the 5 khandhas (mind & body matter) subject to clinging are dukkha.
This last dukkha can be known only c̄ insight knowledges or practice.
The other dukkha can be appreciated by contemplation, & easy to understand.
(2) The noble truth of the origin of dukkha: is craving (tanhā).
It leads to renewed existence, accompanied by delight & lust, seeking delight here & there. These cravings are for sensual pleasure, for existence (bhava-tanhā) & for extermination (vibhava-tanhā). In this sutta mentioned only tanhā. Other suttas the whole process of Dependent Arising.
(3) The noble truth of the cessation of dukkha:
It is the remainderless fading away or cessation of craving (tanhā).
The giving up & relinquishing of tanhā, & freedom from tanhā.
Dukkha is the cause of tanhā. Therefore without tanhā is without dukkha.
Khandhas are dukkha. So without tanhā, dukkha & khandhas is Nibbāna.
(4) The noble truth of the way leading to the cessation of dukkha:
This is the Noble Eight Fold Path.

The Buddha continued to talk about the realization of the 4 Noble Truths c̄ the middle way, the noble 8 fold path. Here we need the objects of meditation. Mahāsatipatthāna Sutta comes in. Samathe & vipassanā practices are mentioned there. People interest should study this very important discourse. For vipassanā practice, the objects for contemplation are the 5 khandhas; body, feeling, perception, consciousness & mental formations, in gist mind & matter. Satipatthāna discourse mentioned 4 objects: 1. Contemplation of the body 2. Contemplation of the feeling 3. Contemplation of the mind & 4. Contemplation of the mind objects. What do we see & penetrate?
The Buddha taught about his own realization of the 4 Noble Truths.
1. Dukkhe ñānam - knowledge of dukkha 2. Dukkha-samudaye-ñānam - Knowledge about the cause of dukkha 3. Dukkha-nirodhe-ñānam - knowledge of the cessation of dukkha.

4. Dukkha-nirodhe-patipada-ñanam - knowledge to the way of cessation of dukkha.
All these are right views. The first knowledge is seeing the mind & matter natural process as dukkha. The meaning of dukkha is; duk - disgusting, dissatisfaction; kha - nothing exists as one thinks, useless, empty.
The 5 khandhas have these nature. The 2nd knowledge is knowing why dukkha arises? The 3rd knowledge is knowing the place of ending dukkha.
The 4th knowledge is knowing the way to the ending of dukkha.
These are the very high levels of right views. The 4 Noble Truths demonstrate the process of vipassanā practice. With the 8 factors ~~discern dukkha &~~ working ī dukkha & discerning it. The end result is abandoning the cause of dukkha & realizing of the ending of dukkha.
With the path consciousness arises & at the same time penetrate the 4 Noble Truths. Is it possible? For example, if we lit a candle light, ī the light appears & at the same time darkness disappears, the wick & the oil also burn out. The Buddha continued to talk ~~he knew it by himself~~ dukkha
He penetrated dukkha by himself, & not heard from others. ~~The 4 Noble Truths have 4 aspects; Dukkha has to be penetrated; the origin of dukkha is to be abandoned; the cessation of dukkha is to be realized; & the way leading to the cessation of dukkha is to be developed.~~ ~~The Awakened One~~
The Buddha proclaimed himself as an ~~Buddha only~~ or Awakened One only when thoroughly penetrated the 4 Noble Truths in it's 3 phases & 12 aspects functions.
The 3 phases are; 1. the knowledge of each truth - (saccañāna). For e.g, this is the noble truth of dukkha; 2. the knowledge of the task to be accomplished ī each truth - (kiccañāna). For e.g, the noble truth of dukkha is to be fully understood; 3. the knowledge of accomplishment ī each truth - (katañāna). For e.g, the noble truth of dukkha has been fully understood.
In simple words, the 3 phases are; study, practice & realization.
Three phases apply to the 4 truths become 12 aspects or modes.
The Buddha ended this discourse ī the following words;
"Unshakable is the liberation of my mind. This is my last birth. There is no more renewed existence (i.e, has to be taken rebirth again)"
Later Buddhists formulated new idea of liberated beings as could come back again & again for others. During the discourse, among the 5 monks, the oldest monk Kondañña became a sotapanna - stream entry.

Establishing of Mindfulness: Satipatthāna

Satipatthāna Sutta is the direct path to realization of the 4 Noble Truths. Therefore Buddhists should know this important sutta for the practice. Want to know more detailed on this sutta can read & study the book by Ven. ~~Analyo~~ Anālayo, Satipatthāna - The Direct Path to Realization, an excellent book on this sutta. Here I present a general outline from the Dhamma talks by Sayadaw Dr. Nandamalarbhivamsa.

Introduction:

What is satipatthāna? To know the exact meaning of this word is valuable. By seperating becomes 2 words; sati + patthāna or sati + upatthāna. Satipatthāna was used by commentary & satiupatthāna was in the suttas. Satiupatthāna is mindfulness stay ī the object or presence of mindfulness. Satipatthāna is mindfulness has to stay ī the 4 objects. Sayadaw translated satipatthāna as establishing of mindfulness. Sati has the meaning of mindful of the object or & remembering. So it has 2 meanings; sati stays ī the object & memory. The first one is concerning ī the present. In the suttas sati was defined as wholesome quality, & not used in unwholesome matters. Then, what about wrong mindfulness - miccha-sati? This is remembering of unwholesome matter. The Buddha emphasized strongly that sati was always needed. It did not like the other 4 faculties (indriya - spiritual faculty), i.e, conviction, persistence, concentration & discernment. These 4 need to be balanced. In the beginning the Buddha talked about the results of establishing of sati - satipatthāna. This point is very important. Only ī results & benefits people have interest to do it. There are also dangers & disadvantages by doing things blindly before consideration.

There are 7 results;

1. For the purification of beings - The practice purify the mental impurities, i.e, defilements. So it leads to happiness & peace. Different path knowledge purifies forever of different impurities accordingly, for e.g, the first path knowledge (maggañāna) purifies the identity view of the 5 khandhas, non-returner for hatred, anger, ill-will, etc.

2. For the surmounting of sorrow & lamentation - soka & paridava: Soka means lost something & become sorrow & paridava means crying ō sorrow. With the practice, surmount these negative mental states. (Here are 2 results)

3. For the disappearance of dukkha & discontent (dukkha & domanassa. Here dukkha means bodily dukkha & domanassa means mental dukkha, both mean bodily & mental sufferings. What are the differences between soka & domanassa? They are nearly the same meaning, but differences in aspects. Domanassa is something happening in the mind & become discontent. Both of them are the feelings of dosa nature. If dukkha arises & follows ī domanassa.

(Here are 2 results)

4. For acquiring the true method:

With the practice arrives on the main road to Nibbāna. It is not easy to arrive on the main road for realization. There are many reasons for it & only Buddhists know why?

5. For the realization of Nibbāna:
These results were the guarantee gave by the Buddha.

And then the Buddha continued the 4 satipatthāna in general.

1. Contemplate the body as the body & not other ways. This is differentiating the object. Sati needs to see thing as it really is. If it is the body, then it is the body. Nupassi is contemplating. With the contemplating, samadhi & paññā including. The factors include are; atapi - practising very hard or perserverence or diligent; sampajāna - clearly knowing, has the knowledge of knowing the situation of the mind & satima - must has sati. Natural phenomena are working together. In the contemplation must has these 3 factors. There are 5 functional factors - karaka maggaṅga; right view, right thought, right effort, right mindfulness & right concentration. They are working together. What are they ~~moving~~ pushing away? or overcoming? The hindrances - nivaranas are overcome. They defiled the mind & blocking the knowledge to arise. And wholesome mental states cannot arise. Here the Buddha was taken out 2 hindrances; desires (abhijjha) & discontent (domanassa). Abhijjha here is thinking on objects c̄ greed (lobha). This is not the mental action of abhijjha which mentioned in the 10 unwholesome kammas. The usages have different meanings. Here is thinking about desirable & pleasant objects. With undesirable & unpleasant objects domanassa arise. Contemplating c̄ atapi, sampajāna & sati these hindrances cannot arise, or like or dislike cannot arise. Contemplating feelings, minds & dhammas are also in the same way. In the introduction of the satipatthāna sutta the Buddha gave the general outline.

The reason behind the 4 objects of satipatthāna is relating to the abandoning of 12 perversions or distortions (vipallāsa). With the body contemplation to see the body nature of not beauty or unattrativeness (asubha). To see the feelings as dukkha. To see the mind as inconstant (anicca). And to see the dhammas as not-self (anatta). ~~With~~ And then distortions knowledge will not arise.

In Buddhist meditation, there are 2 ways to Nibbāna; start from samatha practice to insight & start c̄ insight (samatha yanika & vipassanā yanika). Among yogis there are 3 characters; wisdom, craving & view. These can be divided into weak & strong characters.

weak in wisdom - contemplation on the body
strong - — " " " feeling] This is for samatha yanika
weak in wisdom - contemplation on the mind
strong - — " " " dhammas] For vipassanā yanika

yogis c̄ weak craving (tanhā) contemplate the body.
— — strong — — — — feelings.
— — weak view — — mind.
— — strong — — — dhammas.

In one of the suttas in Anguttara Nikāya, mentioned the important points in the practice. First abandoning the hindrances, c̄ one of the satipatthāna practice & develop the enlightenment factors will realize Nibbāna. There are 2 ways of abandoning the hindrances; with samatha practice & direct satipatthā practice. The realizations of the yogis are only slow & quick results. Here Sayadaw made a remark on the commentaries. He said that the commentaries are expositions were the works of teachers who had experiences. And not only just purely scholarly works.

1. Contemplation of the body: Body Contemplations: Kayanupassanā:
Anupassanā means contemplate for many times until penetrate the Dhamma. In these body contemplations practice c̄ the 14 types of objects. And divided into 6 parts. 1. Mindfulness of Breathing 2. Postures & Activities (2 parts) 3. Anatomical parts & Elements (2 parts) 4. Nine Contemplations of the Corpse in Decay.
Contemplation or meditation is excercising the mind c̄ the objects of meditation. Let mindfulness stays c̄ the object. First, the Buddha taught mindfulness of Breathing. Here in & out breaths are objects. Sati only takes the object, & ñāna (knowledge) knows the object. Both of them are working together.
Next body contemplation is the Four Postures; sitting, walking, standing & lying down. The body cannot survive without changing. With the changing of postures that it can survive longer. But for most people not aware of the changes, because lack of mindfulness or awareness. They are doing things habitually & the mind is at other places. These are connections c̄ the big postures, & actions. There are also other small activities. These excercises are in the mindfulness c̄ clear knowing (sati-sampajāna) or mindfulness & clear knowledge (sati-sampajañña). The instructions for clear knowing are; going forward & returning; looking ahead & looking away; flexing & extenting the limbs; wearing clothes & carrying things; eating, drinking & tasting; defecating & urinating; walking, standing, sitting, falling asleep, waking up, talking & keeping silent.

The next 2 exercises are Anatomical Parts & Elements: Contemplating the anatomical constitution of the body; direct mindfulness to an analysis of the body's parts. It listed various anatomical parts, organs & fluids. Review this same body up from the soles of the feet down from the top of the hair, enclosed by skin, as full of many kinds of impurity. There are: head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowel, mesentery, contents of the stomach, faeces, biles, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints & urine (can include the brain) There is a sutta in the Sutta Nipāta called ~~Vaji~~ Vijaya Sutta - Victory on Delusion, where a thorough investigation of the body leads from its outer anatomical parts to its inner organs & liquids. The aim of the contemplation described is to reduce one's attachment to the body. The sutta itself was a good contemplation on this subject. With the development of medical science, nowadays it is easy to visualise the outer & inner organs. Some people donated their bodies for this purpose. There is a method called plasticnation of the bodily parts for study.

The next exercise is on Elements; where the body is analysed into its 4 elementary qualities. The instruction for this contemplation is; He reviews this/same body, however it is placed, however disposed as ~~constitu~~ consisting of elements. In this body there are the earth, the water, the fire & the air elements. Contemplation of the 4 elements has the potential leads to a penetrative realization of the insubstantial & selfless nature of the body or material reality.

Nine Contemplations of the Corpse in Decay:

These are the contemplations of the corpse in 9 stages of changing or decay. So it involve some degree of visualization & reflection. The yogi has to compare his own body c̄ whate he would see in a charnel ground. As though he were to see a corpse thrown aside in a charnel ground - (1) one, two or 3 days dead, bloated, livid & oozing matter - (2) being devoured by crows, hawks, vultures, dogs, jackals, various kinds of worms - (3) a skeleton c̄ flesh & blood, held together c̄ sinews - (4) a fleshless skeleton smeared c̄ blood, held together c̄ sinews - (5) disconnected bones scattered in all directions - (6) bones bleached white, the colour of shells - (7) bones heaped up, more than a year old - (8) bones rotten & crumbling to dust - (9) a skeleton without flesh & blood held together c̄ sinews - (move this (5) to the place above at (5))

This body too is of the same nature. It will be like that & it is not exempt from that fate.

These practices highlight 2 things; the repulsive nature of the body as revealed during the stages of decomposition & death is inescapable destiny for all human beings or living beings.

In all these body contemplations, Sayadaw talked about mindfulness of Breathing more than others. So here I will present only ānāpānasati.

Mindfulness of Breathing:

In practile we need diligent (atapi). Effort (viriya) has 2 kinds; bodily & mental efforts (kaika viriya & cetasika viriya). Mental effort is more important of the 2. Continous effort & seriousness, mind energy & perseverance. Clearly knowing (sampanjāno) - always reflecting what one's is doing & always has awareness of the mind states. This is the balancing in the practice. Protecting the practice is mindfulness (sati). Samadhi (concentration) & paññā (discernment) are also included. Atapi is right effort (samma-viriya); sampanjāno is right view (samma-ditthi) & sati is right mindfulness (samma-sati). Natural phenomena are doing its own jobs. They are not mixed-up. For e.g. the eye is doing the job of the eye, the ear also doing the job of the ear, when we watch a video. The 5 path factors (karaka maggaṅga) are working together. Sila - ethical conducts (precepts) has been under taken during the practice. After the first path knowledge it becomes 8 path factors. Ethical conducts become natural sila.

Sitagu Sayadaw U Ñānissara delivered many talks on the Ānāpānasati Sutta. People interest in details should listen to these talks.

For sitting meditation, using a quiete place to sit. The sutta mentioned under a tree or near a tree (rukkhamula), an empty room or place (suññagaram). Sitting crossed legs & straight back (in relaxed way) Sati is taking the meditation object. Mindful of the breaths at the touching point. This was from the commentary. In the sutta only mentioned - established mindfulness in front of him. The touching point of the breath can be at the tip of the nostril or upper lip, depend on each person.

① Mindful he breathes in, mindful he breathes out

② With the development of stage ①....
The yogi knows the long in-breath & out-breath, short in-breath & short out-breath. The progression from knowing longer breaths to shorter breaths reflects the fact that the breath naturally becomes ——— & finer & the continued practice.

③ He trains thus: I shall breathe in experiencing the whole body, — — — — — — out — — — — —.

In this stage must know the whole body. Here Sayadaw said that some had wrong interpretation & translation. By observing the whole physical body was not ānāpānasati - mindfulness of the breathing. Knowing the whole in-breath & out-breath, from the beginning, middle & the end at the touching point (i.e, at the nostril or upper lip). At stage ② the yogi did not know like this. The commentary interpretation was right. According to Sayadaw, traditional interpretations were starting even from the time of the Buddha. By observing the whole physical body & the object is changed (not the breathing anymore).

④ He trains thus: I shall breathe in calming the bodily formation, out

Here also calming the breath. When the practice is developing, the in & out breaths become refined. And then both of them disappear. In this sutta the Buddha taught the first tetrad (4 stages) only. It is for the beginner yogis. In the Ānāpānasati Sutta, the Buddha taught 16 stages - the 4 tetrads. The other 12 stages are for yogis who had developed jhanas (absorption states).

After the above 4 stages, the Buddha continued to teach; He abides contemplating the body internally; externally & both. According to the commentary; internal & external bodies were one's own & others. This is possible for yogis who has developed jhanas. These things were mentioned in Tha-Auk Sayadaw's teachings & his yogis' experiences. (Other ways of explanations see Ven. Analayo's book on Satipatthāna Sutta). Here Sayadaw proposed his idea on this point. External body was in & out breaths. Internal body was the mind knowing the breaths. With progress in the practice can know the contemplating mind & another mind. In this way wrong view falls away on the object & the mind. In the Visuddhimagga - mentioned contemplating the object & the knowing mind. When you are practising alone how can you contemplate others. In the sub-commentary; by contemplating on others even could not develop samadhi.

With the continued practice & progress, discerning of the nature of arising & passing away, culminates in a comprehensive vision of impermanence. To regard all phenomena as impermanent leads to knowledge & understanding. Insight into the impermanence of the 5 khandhas is right view & then leads directly to realization. Natural phenomena are of the arising & there is cessation. Therefore dhammas are not existing by themselves. They exist only by conditions.

Mere awareness & clinging to nothing: Mahasi Sayadaw wrote in his book. By knowing in this way there was only body existing & no thought of person or being. So tanha & ditthi could not enter the mind. Except knowing the body & not clinging i other thoughts. To observe objectively, without getting lost in associations & reactions. Freedom from identification enables one to regard any aspect of experience as a mere phenomenon. And then free from any type of self-image & attachment. Clingings are falling away. The practice of anapanasati comes to succeed. Other body contemplations also have to practise in this way. (Sayadaw explained very short & general for each of the contemplations)

2. Contemplation of Feelings: Vedanamupassana

Feelings arise in all minds. When the mind meets or contacts i an object & has an experience. Mind exists i feeling. It feels the taste of the object. This experience is feeling. Perception (sanna) is noting the object & feeling (vedana) feels it. Feelings are 3 types; good, bad, neither good nor bad or neutral feelings. Vedanamupassana is contemplating the feeling or experience of the mind. Happy & unhappy are talking about vedana. In some meditation centres, talking about ~~the~~ to contemplate ~~the expire~~ until the feelings are expired or to overcome vedana. Could it be expired? With the mind exists & vedana also exists. Even very short period of mind (i.e, tadanga) has feeling (vedana), for e.g - the Path mind (magga-citta). It experiences Nibbana as happiness. (Here to overcome vedana means to overcome dukkha vedana i the contemplation. It is possible by practice). mental factors (cetasika) are the movements of the mind. So as a function they are one. Therefore using them as mind (citta). There are 52 types of mental factors (cetasikas). From there the Buddha took out feelings (vedana) as a particular contemplation. In the Digha Nikaya, Sakka-panha Sutta, the Buddha also taught Sakka - the deva king on vedana contemplation. There are also suttas in the Vedanasamyutta connection i vedana. The Buddha could not talk all about vedana in one sitting. He taught them accordingly i each person & necessity. Why we are establishing mindfulness (sati)? Only sati takes the object that panna can know it. Sati cannot know & panna also cannot take the object. They are working together. In the contemplation of feelings; 1. continuous contemplation and 2. to know about feelings rightly or correctly. To know its intrisive nature & universal characteristics of anicca, dukkha & anatta.

About the 5 khandhas (mind & body), the Buddha taught 2 types; ordinary khandhas or natural khandhas & clinging khandhas (upadanakkhandha). They are not the same. Clinging khandhas mean, viewing the natural khandhas c̄ wrong view & craving (ditthi & tanhā). These upadanakkhandas are the objects of insight meditation. The Buddha taught them for vipassanā to cure wrong views & thinkings. In the Bahu-vedaniya Sutta, the Buddha taught about many feelings. Feelings can be analyzed into 3 kinds accordingly to their nature; pleasant (sukha), unpleasant (dukkha) & neutral (upekkha) feelings. Firstly, contemplating to see them in the khandha, observe c̄ sati. Can be divided into 5 types c̄ sense faculties; These are - ① pleasant bodily feeling (kayika-sukha), ② unpleasant bodily feeling (kayika-dukkha), ③ pleasant mental feeling (cetasika-sukha) ④ unpleasant mental feeling (cetasika-dukkha) & ⑤ neutral feeling. Pleasant & unpleasant mental feelings are also called - somanass vedana & domanassa vedana. Feelings arise in the body effect the mind, and vice & versa. What are their differences? Both of them are connecting c̄ the mind. Pleasant feeling (sukha vedana) arises in the body & pleasant mental feeling (somanassa vedana) arises in the mind. It appears in the body & the mind. It is body origin & effecting the mind. Mental feelings (cetasika vedana) only arise in the mind & not relate to the body directly. It can appear by itself, e.g., smiling. But it can also effect the body. Worldlings (puthujjana) & noble beings (ariyas) are quite different in reaction to feelings. When the body pains & the mind of the worldling also pains. But noble beings are different, if the body pains & the mind not pains. Without the awareness of feelings, the mind is affecting by greed (lobha) & anger (dosa). If these are happening a lot & it has acceleration. And becoming strong & stable as latent tendency (anusaya). It latent in the mind as defilements. If have these kinds of experience again desire & lust arise (kāmarāga). These things are happened because of latent defilements. Therefore anusaya can be said as future defilements. If the causes are there & it can arise. It means, someone has this kind of experience again, this mental state will arse again. If we see something become greedy or angry & if we see it again will arise again. Therefore we have to be mindful or aware of them. No awareness of feelings & not reflect or contemplate them; they are coming again & again. Greed & anger are becoming stronger. Then, we ~~are~~ can not liberate from the round of existence (samsāra).

It was like a ball rolling among 3 feelings (Kicking by ~~sukha~~ dukkha vedana & fall into hell, by sukha vedana become ghosts & by upekkha vedana become animals). In the teaching of Dependent Arising (paticcasamuppada) The Buddha taught that feeling (vedana) conditions craving (tanhā). Why the Buddha not said or mentioned it as anger? Because craving or desire is happening more than anger. For e.g, poor people want to be rich & rich people wanting more & more. Only tanhās are coming. Not knowing about neutral feelings (upekkha vedana) & ignorance (avijjā) or delusion (moha) comes in.

It is very important to understand about the 5 khandhas thoroughly by contemplation. The physical body & feelings (kaya & vedana) are very interesting subjects. For human beings the 5 khandhas are working together in daily life & cannot seperated. Human beings are looking after the body the whole time like a slave. These all are conditioned dukkha & without end. Even wasting our precious times 3 sleeps also for the body. We are busy every day for the survival of the body. Even we are treating him like a loyal slave; it has no sympathy & gratitude to us. It oppressing & tormenting us 3 old age, sickness & death. Conditioned dukkha connecting to the body are very great indeed. If we understand the conditioned dukkha binds to the physical body; ~~we~~ can be dispassionate ~~to~~ & it & easily let go of it.

Feelings are too important in human life that we can even say busy for feelings. It is very closely related to the body & the mind. It affect both. We try to get what we like ~~in any~~ at any cost. And then ~~dispel any thing that we do not like~~ get rid of any thing that we do not like. Feelings have a lot of influence on human beings, is cannot be denied ~~about it~~. Look what is happening in today world. There are many problems & sufferings going on in the world. For pleasant feeling or sensual pleasures human beings try 3 any mean to make money without any control. All sorts of pollutions problems going on in societies, natural environments & the earth. For unpleasant feeling or ill-will or hatred that killing & harming a lot of innocent human beings by wars & terrorism. Human life is ~~not~~ no safety any more. There are always dangers always waiting for us. If man can control feelings or the master of feelings the world is a better place to live.

In the contemplation of feeling; when feeling a pleasant feeling, he knows "I feel a pleasant feeling" with mindfulness (sati) that knowing about it. With unpleasant & neutral feelings also in the same way to know them when they are arising as; "I feel an unpleasant feeling & a neutral feeling, etc."

In the first part of the instruction, the Buddha taught the 3 basic kinds of feelings; pleasant, unpleasant & neutral. Because by themselves can lead to realization. In the satipatthāna sutta, after mentioned these 3 basic feelings was followed by an additional subdivision of feeling into worldly (sāmisa) & unworldly (nirāmisa). Therefore totally 9 kinds of feelings has to be contemplated, whenever & whatever type of feeling arising. If we ask the question; "Who is feeling the vedana?" The answer is vedana feels it. Except vedana no feeler is there. Just only natural phenomena or natural process. Sense object (ārammana) contacts (phassa) ī sense base (vatthu) that has feeling to feel or mind arises. There are only causes & effects phenomena exist. Only natural phemena are arising. This is right view. Vedana arises & vedana feels it. Vedana is very important for us. Because it leads to craving (tanhā). And then tanhā leads to suffering (dukkha). With tanhā arises & dukkha will arise. If we cannot deal ī feelings & cannot escape dukkha. Because of human beings have strong attachement to vedana that there are a lot of human problems & sufferings exist in the world. It was like a fish craving for the bait & swallowed it that & died painfully. Also it was like a drop of honey on the edge of razor blade whoever licking it would suffer painfully. Even we can say human beings are fighting each other for vedana.

After knowing about the intrinsic nature of feelings; come; "He abides contemplating feelings internally, externally, & both." Vedana in oneself & others are the same kinds of vedana. With continued practice & discerning the 3 universal characteristics of vedana; inconstant, dukkha & not-self. First, knowing the arising & passing away of feelings. Mindfulness (sati) is always keeping up ī feelings that knowledge (ñyem) develops. With the insight knowledges, wrong view & craving (ditthi/tanhā) not arise. After sometimes clinging to feelings fall away. And then the mind becomes free (vimokkha).

3. Contemplation of the mind: Cittanupassanā

In daily life the minds are arising continuosly by knowing the sense objects (arammanas). Starting from the rebirth consciousness, the mind depends on sense objects & mind base (arammanas & vatthu) & is arising continuously. To be aware of them it need practice. We are talking about the mind very often. For e.g. I am angry; but we cannot reflect its nature. The mind changed too fast that the Buddha himself mentioned about the difficulty of comparison for it. Therefore we cannot know it ī normal mindfulness (sati).

be known

we cannot know about this mind ī the same mind. Only can ~~know~~ it ī the later mind (another mind). Without knowing & mistakes can come in ī clinging & attachment. It is natural that without knowing rightly & problems follow ~~up~~ on. In a sutta in Samyutta Nikāya, the Buddha said that people no Dhamma knowledge ~~took~~ viewed the mind as stable & always existed. But if they took the body in this way wa better. Because it existed for the whole life. Viewing the mind in this way was not proper.
The Buddha gave the following simile. A monkey ~~in the forest was moving among the branches of a big tree by~~ roaming through a forest grabed hold of one branch, let that go & grabed another, & then let that go & grabed another, etc. In the same way mind or consciousness arises as one thing & ceases, ~~as~~ & then follows by another, etc. by day & by night.
Contemplation of the mind is to know the nature of the mind by observing ī mindfulness (sati). Let us study the nature of the mind.
In the texts, which described mind as sometimes included mental factors (cetasika). In the satipatthāna sutta was not talking about the mental factors. Here it referred to the knowing nature of the sense objects. Sometimes mind referred to samadhi (concentration). The mind was governing the world referred to mental factors. In this sutta, the mind is knowing the objects which are arising from the 6 sense doors. It is not including of feelings, perceptions & mental formations.
Natural phenomenon has it own individual characteristic. Here the mind is knowing the objects only. So here the individual characteristic of the mind is knowing. In nature there are 2 characteristics;
① individual characteristic (sabhāva lakkhana), not relate to others & belong to itself & ② universal characteristic (samaññā lakkhana).
In vipassanā practice, has to start at individual characteristic. Without starting from here & contemplate impermanence is not really knowing. It will be only know by thinking. Only seeing the real impermanence becomes vipassanā. This will only ~~seei~~ discern the ultimate reality. Thinkings may be right or may be not. Right thinking can be a support for the practice. But not knowing the ultimate reality directly. Mind or mental phenomena are bending or inclining towards the sense objects. This is its individual characteristic. The mind can take the objects from far away. Even a lot of ordinary Buddhists take this point wrongly as mind can travel very far away. This is similar to the soul or atta. Two kinds of mind cannot arise together & only one by one. The place of the mind is the heart base or mind base (Heart base was by the commentary & mind base was by the Buddha. In Pali, hadaya & vatthu)
This mind base is not really existing there. But it is arising there.

This point was known by experienced meditators. As an example, the sounds of a guitar are not in the music instrument. The sounds are arising only by plucking or strumming c̄ the fingers.

The nature of the mind is inclining towards the sense objects. Vedana is feeling the object c̄ the mind. The mind touchs c̄ the sense object is the nature of contact (phassa). Usually we are talking about knowing the mind is knowing the sense objects. For e.g. This flower is beautiful. It is too hot. This is talking about contact (phassa), & not about the mind. We are talking about the external objects. Forgetting the mind & talking about the objects. In the contemplation of the mind, the Buddha told us to aware or mindful of the mind. The mind also mixed c̄ the mental factors. All minds are knowing the objects that they are only one nature. Here the Buddha distinguished the minds related to its situations. It can be 16 types. Not necessary everyone has 16 types. The Buddha mentioned it in general. Here, the 16 types of mind & other places were not the same; for e.g in the Abhidhammatha Sangaha - Comprehensive manual of Abhidhamma. For contemplation purpose the Buddha divided it into 16 types. It is like seperated the cows c̄ their colours. But all of them are cows. In the same case all minds nature is only knowing. The instruction was; "He knows a lustful mind as a lustful mind, etc.." If we contemplate only greed or lust, then becomes contemplation of dhammas. But in real contemplation, c̄ the discrimination of "Is it the body or the feeling?", then miss the point. Not necessary to discriminate in this way. You will ~~catch~~ be caught in c̄ an object of contemplation. In the satipatthāna, the Buddha taught the possible 4 types of object in vipassanā practice (body, feeling, mind & dhamma) We cannot say, I will contemplate only mind, only feeling, etc. Whatever it is arising, only need to know the arising phenomenon there. Contemplation of the body is existing as form (rūpa) & not mixing c̄ others. But feeling (vedana), mind (consciousness) & dhammas are mixing up together. So unnecessary to discriminate them. In Visudhimagga Text & mahasi Sayadaw were instructed ~~instructing~~ to contemplate whatever was arising. In the beginning it is difficult to contemplate all of them. With practice & it becomes easier.

16 states of mind are mundance & not include supramundane. They are 8 catagories can be subdivided into 2 sets. These 2 sets are ordinary states of mind & higher states of mind. The first set includes unwholesome & wholecome ordinary states of mind. The 2nd set is concerned c̄ the presence or absence higher states of mind.

Eight categories of ordinary states of mind:
1. lustful (sarāga) 2. without lust (visarāga)
3. angry (sadosa) 4. — anger (visadosa)
5. deluded (samoha) 6. — delusion (visamoha)
7. contracted or sloth-&-torpor (sankhitta) 8. distracted (vikhitta)

Eight categories of higher states of mind:
9. great or jhanic mind (mahaggata) 10. mind without jhanas (amahaggata)
11. unsurpassable or immaterial jhanas (anuttara) 12. surpassable or material jhanas (sa-uttara). Here the unsurpassable not include supramundane. Anuttara & sa-uttara also higher & ordinary wholesome mental states.
13. concentrated or samadhi mind (samahitta) 14. without samadhi (asamahitta)
15. liberated (vimutta) 16. without liberated (avimutta)
Here Sayadaw referred to the liberated mind state is with insight knowledges. For e.g, by seeing anicca (inconstant) liberate from nicca (permenent).

And then as a 2nd stage; "He abides contemplating the mind internally, externally & them both." All are the same nature. With the practice, the contemplation sticks i the mind & knowing about it. With the development, discerning the arising & passing away in regard to the mind. Mindfulness that there is a mind is established in him to the extent necessary for bare knowledge. And then free from wrong view & craving (ditthi & tanhā), becomes independent not clinging anything in the world. The mind is free.

4. Contemplation of the Dhammas: Dhammanupassanā

Condensed the 4 satipatthāna objects only has mind & body. Contemplation of the body is called rūpapariggaha - discernments of the body. Contemplation of the feelings & mind are called nāmapariggaha - discernments of the mind. Combined the body & the mind contemplations become dhammanupassanā. In the contemplation of the body - the contemplation is on the real material phenomena. They are arising by causes & conditions. They are originating from kamma, consciousness, temparature & nuitriment (kamma, citta, utu, ahara) Some material phenomena are not by causes, the outcomes of the real material phenomena. They are called non-concrete matters (anipphanna rūpa), as an e.g, the space element. There are 28 matters; 18 are concrete & 10 non-concrete matters. In contemplation of matters, only contemplate the 18 concrete matters, e.g the 4 great elements. In contemplation of the mind, only contemplate the mundane mind i their mental states.
Because They create the suffering of round of existence.

Among the 5 path factors (contemplating mind), sati & nyan (paññā) are the main important factors. Because sati takes the object & nyan contemplates. The meaning of dhamma is quite extensive. Therefore define it meaning accordingly c̄ its function. If not can be confused. If taking dhamma as nature, then it includes everything, even Nibbāna. The main meaning of dhamma is not a being & not a soul (nisatta & nijiva). Combine c̄ others have to understand as has its own nature. So it includes all. Contemplation of dhammas is in 5 sections.
1. The hindrances (nivarana) 2. The aggregates (khandhas) 3. the sense-spheres (āyatana) 4. the awakening factors (bojjhanga) 5. the Four Noble Truths (the 4 ariyasacca). Why the Buddha only divided these 5 dhammas? Dhamma is extensive & these only are important. In the world it is very important to distinguish what is important & what is not or unimportant. Most human beings are wasting their precious times & energies in unimportant things & matters. This point is very important to take care, reflect & act in our daily lives accordingly.

1. The 5 Hindrances: the 5 Nivaranas

The 5 hindrances are; (1) sensual desire (kāmacchanda), (2) aversion (byāpāda), (3) sloth-&-torpor (thina-middha), (4) restlessness-&-worry (uddhacca-kukkucca) & (5) doubt (vicikicchā).
In the practice of samatha or vipassanā to remove them far away is very important. If not, the practice cannot progress. Even wholesome dhammas cannot arise. These hindrances are the causes for the defilement of the mind. It weaken knowledge. Even it can defile the purified mind (e.g. some yogis lost their samadhi which had been developed).

For each hindrance the yogi has to know them in 5 points.

(1) Sensual desire:
(a) There is sensual desire in me (b) There is no sensual desire in me. Contemplate & checking the hindrance. This is not only arising now, but also happen very often. Some ask, this is practice or not. Sayadaw said that this was contemplation. If we do not reflect & check, how do we know it exists or not. With the knowledge we can correct it. This point is very important. Usually people are thinking about what things they have or not have? (e.g. money, power, fame...etc.) So people are always thinking with defilements (kilesa).
(c) He knows how unarisen sensual desire can arise or why it happens? Have to find out the causes. Why it was happened, the Buddha not mentioned it here? But he taught in other suttas. For e.g, lust arises because of wrong attention (ayoniso) on the beauty of the object. Therefore defilement arises & increases where the problem has been arisen.

(d) How arisen sensual desire can be removed?
It happens & how to removed it? Can be removed lust by contemplating the unattrativeness of the object (asubha).
(e) How a future arising of the removed sensual desire can be prevented?
The others hindrances are also contemplate in these ways.
If we can find out the answers & try to remove them.
And then contemplating dhammas internally, externally & both.
Seeing the arising & passing away in dhammas, etc.

2. The aggregates: the Khandhas
The yogi contemplating dhammas in terms of the 5 aggregates of clinging, in the following ways. The Buddha taught 3 ways;
(1) Body aggregate (rupakkhandha)
(a) Such is material form - knowing its nature
(b) — — its arising
(c) — — — passing away
The other 4 khandhas of; (2) feeling, (3) cognition (4) volitions & (5) consciousness also in the same way for contemplations.

3. Sense-spheres: Ayatanas
The yogi contemplating dhammas in terms of the 6 internal & external sense-spheres, in the following ways. With the contacts of the 6 internal sense-spheres (eye, ear, nose, tongue, body & mind) & the 6 external — — (forms, sounds, odours, flavours, tangibles & mind objects) consciousness arise. It is not necessary every contact & fetter (samyojana) arises. If it is arising, then find out the causes.
There are 10 fetters; belief in a substantial & permenent self, doubt, dogmatic clinging to particular rules & observances, sensual desire, aversion, craving for fine material existence, craving for immaterial existence, conceit, restlessness & ignorance.
The Buddha's instruction:
"He knows the eye, he knows forms, & he knows the fetter that arises dependent on both, & he also knows how an arisen fetter can arise, how an arisen fetter can be removed, & how a future arising of the removed fetter can be prevented."
The other internal & external sense-spheres also know in this way.
The instruction can be put into simple terms. 1. With the contact of sense doors & sense objects, mind consciousness arise, etc.
2. fetters can be arisen 3. Why it happens? 4. How to remove it? 5. What ~~to do~~ has to be done for removing it?

And then contemplating dhammas internally, externally & both. Seeing the arising & passing away in dhammas, etc.

4. The awakening factors: Bojjhangas

The mental qualities that provide the conditions conducive to awakening. Just as rivers incline & flow towards the ocean, they incline towards Nibbāna. There are 7 bojjhangas; (1) Mindfulness (sati), (2) investigation of dhammas (dhamma-vicaya) (3) energy (viriya), (4) joy (piti), (5) tranquility (passaddhi), (6) concentration (samadhi) & (7) equanimity (upekkhā).

Why the Buddha taught the bojjhanga dhammas?

As a human being, it is very important to know about the unwholesome dhammas. So that we cannot fall into it. Also as a human, it is very important to know about the wholesome dhammas. So that we can develop it. If we observe the world today & know how important these points are (e.g., political conflicts, society problems, immorality, all sorts of pollutions, etc.) If we know our mind by checking & observing, it become clear that what should be done & what should not be done, what is proper & what is not proper, what is beneficial & what is not beneficial, etc.

The instruction for awakening factors are:

"If mindfulness (sati) is present in the yogi, he knows that mindfulness awakening factor in him. If mindfulness not present in him & knows that also. The yogi knows how the unarisen mindfulness factor can arise. And how the arisen mindfulness factor can be perfected by development."

The above instruction can be mentioned simple. Contemplate for, 1. I have sati 2. I don't have sati 3. How to make it arises? 4. How to develop it?

The other 6 awakening factors are also practice in these ways. After that contemplating dhammas internally, externally & both. Discerning the nature of arising & passing away in dhammas, etc.

5. The Four Noble Truths: The 4 Ariyasaccas

The final exercise among the satipatthāna contemplations is the 4 noble truths. The instruction is:

The yogi knows as it really is; "This is dukkha, This is the arising of dukkha, This is the cessation of dukkha & This is the way leading to the cessation of dukkha."

The 4 noble truths has been explained quite in details before. Therefore give only a rough idea. In his first sermon/discourse, the penetration of the truths had 3 levels each; study, practice & realization. Only we have the knowledge on the teaching that can be practised. With the practice only can has the realization. The Buddha was like a doctor. The 4 noble truths were like; disease (dukkha), virus (craving-tanhā), health (Nibbāna & medicine (the path factors).

1. The first truth of dukkha - Dukkha has to be understood.
2. The 2nd — — the cause of dukkha - Its origination has to be abandoned. Craving/tanhā has to be abandoned.
3. The 3rd truth of the cessation of dukkha - Its cessation has to be realized. This is the realization of Nibbāna or the ending of dukkha.
4. The 4th truth of the way to the cessation of dukkha - The practical path to this realization has to be developed. This is the noble 8 fold path.

Therefore the 4 noble truths is the outcome of the practice. For the penetration of dukkha thoroughly must do the vipassanā practice which is sila, samadhi & paññā. With the practice until ~~to the~~ its ending & then dukkha which is the 5 khandhas (mind & body) & the cause which is craving/tanhā are ceased, ~~which~~ this is the ending of dukkha or Nibbāna.

Prediction:

Near the end of the satipatthāna discourse, the Buddha gave the prediction or guarantee for the yogis who had practised diligently without wavering would have the following results. [change position] For 7 years could be expected non-returning (anagamin) or final knowledge (arahant). Let alone 7 yrs - 6 yrs - 5 yrs - 4 yrs - 3 yrs - 2 yrs - one year - 7 months - 6 months - 5 months - 4 months - 3 months - 2 months - one month - half a month & 7 days, one of 2 fruits could be expected for him. These were not exaggerations. Soon Loong Sayadaw the Burmese monk (1877-1952) had his final realization within 4 months (i.e. from the beginning of the practice to the final realization, 4 paths & fruits. The year was 1920)

This section on the 32nd highest blessing of seeing the noble truths is the most important of all the blessings. It ~~has~~ is connecting to the whole Buddhist practices to end dukkha. Therefore I want to present more on this section. Actually; 30th blessing-austerity, 31st blessing-celibacy, 32nd blessing-seeing noble truths & the 33rd ——— realizing Nibbāna are connecting to practices.

Satipatthāna practice for everyone:

The following Dhamma notes are from the Dhamma talk given by the Ven. Dr. Nandamalarbhivamsa.

Without practicing satipatthāna cannot realize paths & fruits (magga & phala). There were evidences about this in some suttas. Nalanda Sutta (from Satipatthānasamyutta) & maha-parinibbāna Sutta had mentioned this point. Ven. Sariputta answered to the Buddha was: Every Buddha before had abandoned the hindrances & samadhi practice, concentrated on the satipatthāna practices & developed the awakening factors (bojjhangas) became Buddha. The Buddha confirmed his answer. Ven. Ananda also mentioned the same thing: abandoing the hindrances, contemplating of satipatthāna & developing the awakening factors became noble beings. Some writers wrote that: ~~was~~ satipatthāna cutting off wrong view (ditthi) or craving (tanhā)?" All the Buddha Dhamma are cutting off all defilements (kilesas). The differences are only more or less ~~problem~~ the amount of the abandoning of defilement ~~abandoning~~.

For e.g. the stream winner (i.e sotapanna) has been cut off all wrong views & some amount of greed, anger & delusion. Some amount of greed, anger & delusion here means, these defilements which can send a being to the woeful planes of existence.

Ven. Sariputta asked Ven. Anuruddha that in what extent a yogi could be called a trainee (sekha) (someone realized anyone of the lower stages before arahantship) Ven. Anuruddha said that someone had developed some parts of satipatthāna was called a trainee (still in training). And after fully developed it called one beyond training (asekha - an arahant). In the Sala Sutta (from Satipatthānasamyutta), the Buddha asked the novices & young monks to practice satipatthāna. What was the reason? For understanding the nature of body, feelings, mind & dhammas. Practising to know about them as really it (yathabuta). For becoming someone ~~by~~ beyond training (asekha) has to practise to the point of fully understanding. After becoming an arahant also has to practise satipatthāna. For what reason? For peaceful abiding in fruition state (phala samāpatti)

In the Anguttara Nikāya, there ~~was~~ is a section called Satipatthāna Vagga. It has 10 suttas. There the Buddha mentioned the reasons for practising satipatthāna.

1. For not breaking the 5 precepts (pancasila).
2. To abandon the 5 hindrances. (panca-nivarana).
   Therefore to remove all unwholesome dhammas is satipatthāna practice.
3. Sensual objects are binding the mind. To remove them or stay away from them, has to practise satipatthāna.

4. To cut off the lower 5 fetters (samyojanas); i.e, identity view, doubt, clinging to particulars rules & observances, sensual desire & aversion. This refer to become an anagamin (non-returner). These 5 lower fetters send beings to take rebirth in sensual realms.
5. To be free from the 5 destinations (gati); i.e, hells, animals, hungry ghosts (peta), humans & deities. Also called the 31 realms of existence. This refers to become an arahant.
6. For abandoning of the 5 kinds of selfishness (macchariya) or avarice (These are: ī dwelling place, connections ī relatives & supporters, on fortune & wealth, on beauty & fame & ī Dhamma)
7. To cut off the 5 higher fetters (i.e, desire for becoming material jhanic gods, & immaterial jhanic gods, conceit, restlessness & ignorance). This refers to become an arahant.
8. To move away the barriers of the mind (cetokhila); such as doubts in the Buddha, Dhamma & Sangha & the practice, hate & aversion to one's companions in practice, etc. With all these barriers in the mind & the practice not going smoothly.
9. There are shackles of the mind (cettovinibandha); such as sensual objects, one's body, physical forms, material jhanic existences etc. People have sila or practising sila for desiring of them. Therefore these are shackles for the mind to be free. For removing them have to practise satipatthana.
10. For extinguishing of bodily dukkha, mental dukkha, sorrow & lamentation.

Practising satipatthana for these 10 points are connecting ī the 7 results mentioned in the introduction & the end of the satipatthana sutta; i.e, for the purification of beings, for the surmounting of sorrow & lamentation, for the dissappearance of dukkha & discontent, for acquiring the true method & for the realization of Nibbana.

A yogi without a teacher's guidance for practice, it is very important, has some knowledge about the practice. Therefore, here includes a general idea of the process & progress of the stages of practice - path of purity or purification. There are 7 stages; purity in terms of virtue (sila), mind (citta), view (ditthi), the overcoming of doubt or perplexity (vicikicchā), knowledge & vision of what is & what is not the path, knowledge & vision of the way, & knowledge & vision. These 7 purities cover all 3 parts of the 3-fold training in virtue, concentration & discerment (sila, samadhi & paññā)

There was a discourse in the Majjima Nikāya called Ratha-vinita Sutta Relay Chariots. In there Ven. Sariputta & Ven. Punna spoke of this list of 7 purities. Here I give a general outline of this subject from the notes of talks by Sayadaw Dr. Nandamalarbhivamsa. People want to know more details should read the Visudhimagga - Path of Purity by Budhagosa.

1. Sila-visudhi: Purity in Virtue or Purification of verbal & body actions

Nibbāna element is free from all defilements or impurities. So it is called purity-visudhi. The practice to realize this purity is the path - i.e the noble 8 fold path (Magga). Nibbāna nature is intrinsic purity. Therefore to arrive there these 7 processes has to be in purity. So there are 7 stages for it. To purify the unwholesome dhammas which defile the virtues (sila). Bodily & verbal unwholesome actions become purified is purity in virtues (silavisudhi). Some defilements (kilesa) have to purify ī virtues. It is purifying ī sila or purification by sila (There are mistrasla as purification of sila). Sila itself is already purified. What are called virtues? There are quite a few kinds of them such as 5 precepts, 8 precepts, 10 precepts, etc. Mental volition ~~force~~ motivates oneself to abstain from related unwholesome dhammas, is sila. Not only volition, the function of abstaining itself is also sila. As an e.g. encounter a situation for tell lying lie, but not commit it. Controlling oneself from doing unwholesome things is also sila. Restraint is a virtue & called sanwara sila. Restraint of the senses is preventing the unwholesome dhammas coming in. This is practising ī sati (mindfulness). Always staying ī mindfulness. Most people think or known as abstaining from doing wrongs is sila. This is virati sila. All volitional motivations are sila. It need to understand the foundation of sila. So that can look after it. For e.g. in the 5 precepts, the first one is abstaine from taking life. Knowing that much is not enough. It must like a fence stops the cows to come in. undertaking the practice of virtues or other things, cannot do it in a relaxed ~~way~~. It must do ī great effort ~~(atapi)~~ or ardent (~~ardent~~ atapi). For ~~many~~ different reasons & causes people are stopping their undertaking of sila. This is limited sila. There are levels of sila; such as give up one's life for sila or protecting one's sila ī life, trainee's sila (sotapanna, once-returner & non-returner) & asekkha's sila (the arahant). Virtues (sila) is the root of wisdom (pañña).

There are dhammas enriching the stablity of sila.

These are; indriya samwara sila - restraining of the senses, this is the exercising ī sati. Connection ī the mind; right livelihood (samma-ajiva);

reflection on the 4 requisites, i.e., robes, food, dwelling & medicine (also may be other things); tolerating, such as cold, heat, hunger, thirst, touch of flies, mosquitoes, wind, sun, reptiles, ill-spoken, etc., avoiding things & matters which can effect sila, etc..
Therefore sila is like the root of a tree. Very important for mundane & supramundane matters. Sila can be easily spoiled. To make it strong & stable needs the power of samadhi to support it. This is the 2nd stage of purity.

2. Citta-visudhi : Purity in mind

This is referred to samatha or samadhi (concentration) practices. Sila only can purify the bodily & verbal unwholesome actions & not the mind. If the mind is not strong enough or in purity, easily to break the precepts. The most important point for samadhi is it supports for discerments (paññā or knowledge). The Buddha said; "Samahito yathabhutam pajanati – Someone has samadhi seeing things as really is" Therefore sila & samadhi are the 2 strong roots of a tree to grow. In many suttas the Buddha referred to right concentration ~~use~~ ~~were~~ as the 4 material jhanas (arūpa-jhana). This was a common process mentioned in the suttas. There was another way for right samadhi, This was paññā based samadhi. So c momentary ~~concentration~~ samadhi (khanika samadhi) also can develop knowledge. What are the differences between samatha based & vipassanā based samadhi? Samatha based samadhi is pleasant abiding, last longer & comfort in practice. The commentary gave an example of crossing a river. Samatha based samadhi is like crossing a river by boat & vipassanā based samadhi like swimming across the river. Both will arrive to the other shore. Some people doubt about the power of vipassanā based samadhi (i.e khanika samadhi) can lead to realization. There were evidences among yogis of the past & present day yogis experiences. Every path & fruit has the jhanic power of samadhi. Citta-visudhi has 3 kinds of samadhi; khanikasamādhi (momentary concentration), upacārasamādhi (access concentration) & appanāsamādhi (absorption concentration).

After the stage of purity in mind comes the 5 stages of purity in knowledges (paññāvisudhi); These are; purity in view (ditthi), the overcoming of doubt (vicikicchā), knowledge ~~of~~ & vision of what is & what is not the path, knowledge & vision of the way and knowledge & vision (Nānadassanavisudhi). We can develop these 5 stages of purities only in the Buddha Dhamma. So how much fortunate we are.

3. Ditthivisuddhi: Purity in view

Insight practice (vipassanā) is directly referring to wisdom or knowledge (paññā). There are 2 basic knowledges for vipassanā practice. These are: the discernment of mind & matter (nāmarūpa pariggaha nyan) & the discerment of the conditions of mind & matter (paccayapariggaha nyan). In purities, it referred to ditthivisuddhi & kankhāvitaranavisuddhi (No. 3 & 4 visuddhis). For these 2 basic insight knowledges or purities in view & overcoming doubt, the yogis need to do 2 things. 1. Study or soil of knowledge or field of knowledge (paññā-bhumi) 2. Developing or excercising (Ñāna-pariseyya) For doing the practice rightly has to do the study. The yogis need to study about the 5 khandhas (aggregates), ayatanas (sense bases), dhatu (elements), indriyas (faculties), the 4 noble truths & dependent co-arising (paticcasamuppada). To have this learning knowledge (suta-maya paññā) need to study many times. After learning & developing or excercising them by practice.

The Pali word ditthi meaning is view. In the suttas using by itself usually means wrong view. Right view is adding samma in front of ditthi, i.e, samma-ditthi. Wrong views are many; the main one is identity view (sakkāya-ditthi). Other wrong views extended from it. So here purity in view is purified this identity view. Where this identity view is sticking? It is sticking in the 5 khandhas. Take the 5 khandhas (body, feeling, perception, volitions & consciousness) as I/me & mine. Therefore also can take each one of the khandhas as me & mine. There are 20 types of identity view obtained by positing a self in the 4 given ways in relation to the 5 khandhas. Some examples as: 1. regards form as self 2. self as possessing form 3. form as in self 4. self as in form..... ..... 17. regards consciousness as self 18. self as possessing consciouness 19. consciousness as in self 20. self as in consciousness. There is a very common wrong view take the mind as self situated in form (the body), as a jewel is in a casket. When a person dies & its mind not dies. After death it leaves behind the body & takes a new body, as changing a new clothes. Even some Buddhists believe in this way (no need to say other faiths). It is a soul existed theory & view. People lifeing & obsessing by the notion: I am form, form is mine. As they are living & obsessing by these notions & when any one of the khandhas changes & alters, c̄ these there arise in them sorrow, lamentation, pain, grief & despair.

Identity view is one of the first 3 fetters (samyojanas) to be eradicated by the first path (sotapattimagga). This is the most important fetter has to be eradicated first. With this self view or selfishness beings easily commit unwholesomeness & heavy evil kammas. Wrong view is related to ignorance (avijja) or delusion (moha). Right view is related to knowledge (vijja) or non-delusion (amoha). Ignorance & craving (tanhā) are the 2 basic causes for dukkha or the round of existence (samsāra). Identity view is ingrained i the coarsest ignorance & craving. With this fetter latent in the heart (mind) the other higher paths of realization are impossible. The most terrible dangers & sufferings it can bring to living beings are the 4 woeful planes of existence (apayas).
Therefore the Buddha strongly urging people to eradicate the first 3 fetters (samyojanas) urgently in the 2 discourses: The Clothes & The hundred spears (from Saccasamyutta). If one's clothes or head were ablaze what should be done about it? It is sure that everyone will extinguish the fire instantly. But eradicate the identity view is more important than the fire burning your body. With this you will only die once for this life. If carrying the wrong view i you & will die again & again. Worser than is born in hells, as animals & hungry ghosts for uncountable times. Because these are our frequent homes. Now most of us are only a short visit to here.
Suppose someone i a life span of hundred yrs & could live up to it. And then someone comes to him & say; "Everyday in the morning I'll strike you i a hundred spears, also at noon & evening times. In this way I'll strike you for 100 yrs. After 100 yrs have passed you'll realize the Dhamma." The Buddha told the monks that it was fitting for someone intent on his/her good to accept the offer.
The reason behind is the round of existence (samsāra) is without discoverable beginning & the first point cannot be discerned of blows by spears & swords for each living being. (Later Buddhist philosophers postulated some theories on the beginning of samsāra & the first point of it & neglected the Buddha's words).

After study & learning for the field of knowledge on khandhas, ayatana dhatus, etc. & for developing knowledge to exercise or practise them. Here the satipatthana practice comes in. For purification of view to arise must contemplate repeatedly again & again, until the wrong thinking of me & mine disappear. Only in this way become purity in view. Self view (atta ditthi) & identity view (sakkāya ditthi) are the same. They are different only in words.

In the Path of Purification (Visudhimagga), it suggested the yogi who attained jhanas to contemplate the mind first & then matter (rūpa). It is more easier for him because ī samadhi power easy to discern the mind. For vipassanā yanika yogi must contemplate the matter first. There are many yogis do not have the clear distinction between concept (paññatti) & ultimate reality (paramattha). A venerable Sayadaw mentioned this ī his encountered ī Mahasi Sayadaw. At that time Mahasi Sayadawgyi was reading a book on meditation. He said to the Sayadaw that in that book a yogi ~~talked~~ was contemplating his body, his head disappeared & became particles. And then the yogi took it as insight practice. (vipassanā). Mahasi Sayadaw asked the Sayadaw as; it was a concept or an ultimate reality? The Sayadaw answered it as a concept. Mahasi Sayadaw agreed ī him. And then he said that many yogis had samadhi, but it did not become insight of reality (vipassanā paramattha). In the time of the Buddha & even now samatha practices were existed. These yogis could not overcome or transcend concepts. Only the Buddha arose that vipassana practice came into existence.

In these 7 purifications; purification of knowledge has 5 stages. It starts from purification of view (ditthi visudhi) to purification by knowledge & vision (Ñānadassana-visudhi); i.e stage 3 to 7. According to the suttas, Yathābhūta Ñāna - the knowledge of phenomena as it really is the discernment of mind & matter (Nāma-rūpa pariggaha ñyam). This was taught by the Buddha in the Discourse of the Characteristic of not-self or nonself (Anattalakkhana Sutta).

An internationally well known scholar monk said that some scholars took the Visudhimagga text book as not talked by the Buddha. He said that it was wrong (speculation), because it was based on the Buddha's teachings. People should not criticise blindly. If their speculations were true must point out the discrepancies between them. If we ask these people how many commentarial ~~commentaries~~ ~~how many~~ text books had been studied by them. Even some of them were self learning of the Pali & suttas by themselves without a teacher.

Ven. Buddhagosa had written details on the purification by knowledge or paññā-sarira (body of knowledge) in his Visudhimagga text book. These were not his own ideas. It was based on the old Pali text books handed down from the old generations & he studied & took notes of them & produced this very important commentary on practice. Understanding about mind & matter is not enough yet. Also have to know about the causes & conditions for them. If not ī all the wrong reasons & speculations will be ~~in~~ in the wrong directions.

For some examples: mind & matter are created by God or it happened without causes or by the past causes, etc.. All these wrong views will let one strays away from the right direction. There are many different causes & conditions. For e.g. the past & the present causes & conditions, supporting & producing causes & conditions from the surroundings, etc. must know or understand the different causes & conditions from different angles. Only one cause is not complete (Some Buddhists had this idea). Knowing the causes & conditions thoroughly is paccayapariggaha ñyan - discernment of the conditions of mind & matter. With this knowledge & do not have any doubts in: Did I exist in the past? or Will I become again in the future? Why I am here in the present? As an e.g. trees were existed in the past by the causes of soil, water & sun light, etc. In the present & future also in this way. Knowing the causes & conditions clearly, is kankhavitarana visuddhi - purification by overcoming doubt. The level of knowledge increase

Continuing c the insight contemplation & similar fake dhammas of knowledge arise, or encounter. Because of samadhi power some of the phenomena are look-like the path & fruit. So yogis can take it as attainments. Yogis cannot distinguish between the real & the fake. Then making the wrong conclusion & judgement. For e.g. the body light comes out. Because of samadhi the body disappears & only the mind exists. The whole body & mind become tranquil. It is similar to the path that the yogi thinks it as attainment. And then stray away from the path. If a train strays away from the line & will be overturned. And then cannot go forwards. If the yogi can distinguish between the fake & the real is purification of path & not-path (maggamagga ñanadassana visuddhi). This is the 5th purity.

If the yogi is on the right direction & c the practice knowledge develops step by step. This is the purification of the way (patipadā ñanadassana visuddhi). This is the 6th purity. From ditthi-visuddhi to patipadā-ñanadassana-visuddhi are the 4 purification processes by insight. When arriving to the climax there is an attainment which is not by producing. This is the purification by knowledge & vision (Ñanadassana-visuddhi). This is the 7th purity. This Pali words is different from the others 5th & 6th purifications & without prefixes, such as maggā-magga & patipadā. The yogi knows that he is on the right direction is the purification of the way. If he continues forwards will arrive to the ending & which is the goal. This is knowledge & vision or knowing & seeing (Ñana & dassana). What the yogi knows & sees?

 Here not included the prefix words what were the knowing & seeing?

Knowing is function. & seeing is power. Here not including the prefix-words what were the ing-ed know-ing & see-ing-ed? In the patipadā ñānadassana, knowing & seeing the process of the path. Ñānadassana here is knowing & seeing the 4 noble truths. It is also called Dhamma Eye - Dhamma Cakkhu.
In the Buddha's First Discourse (Turning the Wheel of Dhamma); the descriptions were, cakkhum udapādi - ñānam udapādi, etc (There arose in me vision, knowledge, etc.) was referred to the 7th purity or this level. This is knowing & seeing the 4 noble truths. With the developing of the truth of the path will know the truth of dukkha. With the knowledge of dukkha can abandon the truth of the cause (samudaya) & see the truth of cessation of the dukkha. It happen at the same time. With one functioning & finishing 4 tasks. Using of one description; knowing & seeing Nibbāna. Therefore ñānadassana is not vipassanā knowledge & referring to path & fruit (magga & phala). We can say these are the results.
How long it take the yogi to get the attainment? Nobody can say exactly. It depends on each person. As examples; Tipitaka master mahā Siva practised for 30 yrs. Ven. Anuruddha c̄ samatha practice attained divine eye. And then continued insight not attained this knowledge & vision. After c̄ the help of Ven. Sariputta & realized it. Attainments are not our concerns. It was like planting a fruit tree. Flowers & fruits appeared were the work of the tree. Doing the practice is only our concern. When the time is ripe it will appear.
For the spiritual faculties to be matured, & must always do the practice. It was like a wiping cloth. Only washed it for one time & never again then it became dirtier & dirtier. If we practise always, & it will be in the progress. It was also like always washing the clothes & bathing. If not even we cannot bear our own smells. The mind is also in the same way.
Only then the mind can be purified. From the purification of view (the 3rd) to knowledge & vision (the 7th purity) which have mentioned above are in general.

For the practice, firstly have to study & learn the Buddha-Dhamma c̄ text books or Dhamma talks. Practise under a learned experienced teacher is better. If have doubts & not clear about the Dhamma & practice should ask the teacher. In this way will get the knowledge by learning & listening (sutamaya ñyan). After this start c̄ the practice of purity in sila & mind (samadhi). With the purity in virtue & mind, & develop the insight practice (vipassanā). Some think these processes were Ven. Buddhagosa's ideas. In the Ratha-vinita Sutta, questions & answers between Ven. Sariputta & Ven. Punna were about these 7 purifications.

It was also sure that not all of the Buddha's teachings could be recorded. Only some of them or majority of them. Forty five years of teaching could be a lot more. If we can accept that the Buddha was the most busiest person in the world. From where have to start? The purification of view. The objects of insight practice are; the 5 aggregates, the 12 sense bases & the 18 elements. Here can be divided into 2 groups of yogi; samatha-yanika (samatha based yogi) & vipassanā-yanika (insight-based yogi). If the yogi is samatha-yanika starts? The contemplation of the mind & then later ? matter (rūpa). If vipassanā-yanika starts ? matter. These were the instructions in the Visuddhimagga. It was handed down by the old generation of teachers. A teaching is right or wrong cannot only confirm by records. Also have to take the accounts of experiences & results. It is necessary to pay more attention on the important points for contemplation. Starting from the matter is more easier, because it is prominent. In the Great Elephant Footprint Simile Discourse/mahāhatthipadopama Sutta (from Majjima Nikāya), Ven. Sariputta taught the monks on practice was including the 4 great elements; earth (pathavi), Liquid or water (āpo), fire (tejo), wind (vayo) properties & including the space (ākāsa) property or element. In the sutta, the venarable started ? the 4 noble truths which was liked the footprint of an elephant ~~ins~~ encompassed all the other animals' footprints. And all the skillful qualities were included in the 4 noble truths. Satarted ? the 4 great elements as contemplation (including space element). And then Dependent co-arising (Paticcasamuppada). In this sutta we can find about the 5 khandhas, ayatana & 18 dhātus. In other sutta we found the 6 elements, added ? consciousness (viññāna) (e.g. An Analysis of the Properties Discourse, Sutta No. 140, Majjima N.)

In the Great Elephant Footprint Simile, earth element was not referred to the intrinsive nature of hardness, softness, etc. But referred to the bodily parts as hard, solid & sustained by craving (tanhā); head hairs, body hairs, nails, teeth, etc. Both the internal & external earth elements are simply earth elements. That should be seen as it actually is ? right discerment. This is not mine, this is not me, this is not my self. When one sees it thus as it actually is ? right discernment. One becomes disenchanted ? the earth element & makes the mind dispassionate towards the earth element.

Nowadays in Burma most yogis talk about between concepts (paññatti) & ultimate reality (paramattha). The practice must on the paramattha. Here in this sutta the 4 great elements are using by concepts of the body parts. They think that these are not the basic. If the yogis arrive to the level of the arising & passing away of phenomena (udayabaya ñyam) will penetrate the ultimate reality (paramattha). In the beginning of the practice just talk about the paramattha not get to the point. Some of the 4 great elements meditations by the Buddha is becoming critical. Why the Buddha taught this way? Humans attache to things are not paramattha dhammas. For eg, my hairs, my face, etc. & not attache to the hardness, softness, etc of the earth elements. Therefore using concepts to dispel the basic concepts. It can be only fallen away by right seeing (yathabhuta).

Whatever internal, belonging to oneself as liquid or watery: bile, phleem, pus, blood, sweat, fat, etc. This is called the internal water elements. Both the internal & the external water elements are simply water element. That should be seen as it actually is i right discerment. This is not mine, not me & not my-self. When one sees it thus as it actually is i right discerment, & one becomes disenchanted i the water element & makes the mind dispassionate towards the water element.

The internal fire element in oneself are: by which the body is warmed, aged, & consumed i fever, what is eaten, drunk, chewed & savour gets properly digested or whatever else internal within oneself is fire, fiery. This is called the internal fire element. - - - - - - -

Whatever internal, belonging to oneself is wind, windy: up going winds, down going winds, winds in the stomach, in the intestines, winds that course through the body, in & out breathing or whatever as internal within oneself is wind, windy. This is called the internal wind element... In this way the yogi contemplate the 4 elements to discern them. And then the concepts of person or beings disappear. It was liked cutting a cow into pieces & i the piles of flesh the concept of the cow dissappeared.

With the great 4 elements, there are other 4 elements: colour, smell, taste & nutriment. These 8 matters are indivisable. They all are together. If talking about matter always remember these 8 qualities. Example for an external matter, a bread - we can analyse the 4 great elements in it. Can see the colour i the eye, its smell can be smelled i nose, can knew the taste or flavour, & after eating it the body receives the nutrient (such as protein, vitamins, etc.). Combined together all are 8 matters (rūpa). If they are seperated not exist anymore. Have to contemplate these nature.

must do the exercises & the view of a being disappears. The concept falls away, & then penetrate its essence. After the contemplation of matter, & have to know the mind. Using the sense bases (ayatana) c̄ contemplation it becomes more clear. ~~Eye base & object base~~ With the contact of eye & physical form, seeing consciousness arises. This is the arising of the mind (nāma dhamma). The other sense bases also contemplate in this way. Contemplation of the 18 elements are also in this way.

4. Kankhāvitaraṇavisuddhi: Purification by overcoming doubt

Kankha means doubting. Cannot make a decision whether it is right or wrong. The mind becomes tired c̄ uncertainty. As an example, like someone is arriving at the crossed-roads, ~~& does not know~~ cannot decide which direction has to follow & stopping there. In the same way c̄ one's practice cannot make the conclusion & stopping there. Only c̄ right knowing & seeing overcome the difficulty. Vitarana means overcoming. Overcoming doubt by knowledge (Not by faith).

To get this knowledge, it needs to know the right causes of the mind & matter. Why have doubts? Some are connection~~s~~ c̄ the present & others are not. The present can be known by oneself & not by oneself. There are 2 knowledge; c̄ direct knowledge & inferences. Direct knowledge is ~~knowing~~ can be known c̄ the body (i.e, c̄ senses). For e.g, someone never eat durian fruits before. Now if he has the chance to eat one of them, ~~He~~ and knows its taste. The others even he does not eat them, will know its taste c̄ inference. In the same way; This life it happens this way, & so in the past & will be in the future. If overcoming doubt c̄ direct knowing & inferences will get this knowledge. How to do it?

Must try to know the causes thoroughly. This is the discernment or knowledge of the conditions of mind & matter (nāmarūpa paccayapariggaha ñāṇa) What are mind & matter? With the eyes, ears, nose, tongue & body - the 5 internal senses & the 5 external sense objects - physical form, sound ..... tangible objects are matters. Matters cannot take & know the sense objects. They cannot incline towards the sense objects. Matters (rūpa) is so called because it undergoes & imposes alteration owing to adverse physical conditions such as cold & heat, etc. In the Samyutta N., the Buddha defined it as deformed or afflicted by cold, heat, hunger, thirst, flies, mosquitoes, wind, sunburn & ~~crip~~ creeping things.

It changes distinctly, c̄ forms & shapes. All these are matters (rūpa). With the contact of sense objects & sense doors, the knowing mind arise. This is roughly defining. This dhamma (mind or phenomenon) inclining towards the objects or facing towards the objects. Therefore it called name (nāma) or mind (mind always co-existing c̄ mental factors - cetasikas). As example, in a quiete night c̄ a bang sound & the mind instantly inclines towards the sound. The mind c̄ the other objects are also in the same way. Therefore knowing about the sense ——— is mind. With the Alteration, deformation & infliction are matters.

This is full understanding of the known (ñātapariññā), one understands the 5 khandhas (mind & matter) in terms of their individual characteristics, etc. Learning knowledge also includes here. We must try to know them directly c̄ knowledge (ñyam). Knowing that except mind & matter nothing exist, becomes ditthivisuddhi. And then continue to investigate why mind & matter arise & how they arise?

If something is happening, have to search for the causes why it arises. It was like after knowing the type of illness & searching for the causes. If find out the causes & knowing the causes becomes discerment of conditions (paccayapariggaha ñyam). By Knowing the conditions ~~why it~~ that the doubt of why it happens is overcome. All these are knowledge.

For Talking about roughly ~~for~~ on matter; the conditions are: kamma, mind, temparature & nutriment (kamma, citta, utu, ahara). From the Abhidhamma teaching we can know it in details. Here is 4 conditions. For an example; ~~why~~ the eye sensitivity (cakkhu-pasāda) arises by kamma. Therefore if the eye damaged, cannot restore its vision. But without of kamma & can be restored the vision c̄ the artificial eye, then we have to re consider for other conditions. Then It is not by kamma only. matters which can perform this kind of ability are made by kamma (from eye to physical sensitivities). mind is very strage indeed. Sound can be arisen by the mind. For e.g. the voice comes out by sadness & the voice comes out by joy are not the same. These voices are produced by the mind, leading by the mind. The natural sounds from external such as thunder & windy sounds arise by temparature (utu). Sound can be arisen by the mind or temparature (the main factors). The sounds of animals are mind made. What are the causes for the snoring sound during a sleep? With nutriment or vitamins the eyes become healthy. All are collectively supporting together for matters. It ~~was~~ is similar ~~to~~ for a tree to grow there are many conditions. Contemplation & reflection can be taken as meditation.

By doing it will increase knowledge. It is Not only closing the eyes & sitting. Thinking & reflecting about the world is meditation. Teaching & listening Dhamma talks are also meditation (see Khemaka Sutta of Samyutta-Nikāya). When coming out from the mother's womb a child was very small. With foods or nutriments the body grows up. Eating a lot & it becomes fat. The Buddha had said in a sutta that ī the causes of mind & temparature (citta & utu) foods were lacking of nutriments & human beings had short life span & diseases.

After the contemplation on matter & continue for the mind. How & why mind arises? For e.g, seeing consciousness. With the contact of eye & physical object & seeing _____ arises. The other sense bases also understand in this way. Even do not know many causes, at least to know that much. In suttas the Buddha also mentioned this way. The mind dependents on causes to arise. From where it comes out or existing before? None of them are true & it does not hide anywhere. Because of conditions & the effect or result comes to be. Take an e.g: Is there any fire in the gas lighter? No, there not. It only has the condition for it arising. The mind arises by adding a condition which makes ~~hi~~ it arising. It was like a guitar, its sound originally not existed. These 2 knowledges: the discernments of mind & matter & its conditions are very important. These are the foundations of insight knowledges (vipassanā ñyans). Even can be said up to the realization of Nibbāna. Only people have these 2 knowledges can be called true Buddhists. This fact was mentioned by Ledi Sayadaw in some of his writings. That is true because you can not find it in other faiths. These are also have connection ī the Dependent Co-arising Teaching (Paticcasamuppadā). Therefore Mogok Sayadawgyi after his practice stopped his own teaching for Abhidhamma to monks & lays. Instead he totally focused on the teachings of practice until his final day. Therefore his Dhamma talks are treasures for yogis. I had translated some of them as "Emptiness, Conditioned & Unconditioned."

Using the above 2 basic knowledges ī contemplations, knowledge of comprehension (samasanañāṇam) arises. Have to develop this knowledge. Insight knowledges are starting from this knowledge. The 3rd & 4th purifications, the yogi knows about the natural phenomena & its causes. It is called full understanding of the known (Ñāta pariññā). After that continue the contemplation of full understanding by scrutinization (Tīraṇapariññā). Just knowing is not enough, need to be made a final conclusion. For this success have to contemplate for many times.

There are 2 ways of contemplation; i.e in group or one by one. One by one method is difficult. So contemplate in group. Contemplate them under the 3 universal characteristics of impermanence, dukkha & not-self. It can be contemplated into the past & future time periods. But most people think insight (vipassana) is contemplating the present moment only. It can be possible only at the higher or developed levels. Before that we need to contemplate them in the 3 periods of time - past, present & future. If mindfulness & concentration develop ~~or~~ & ~~better~~ will discern the present moment. We cannot skip over it. (It is the same as the 4 levels of realization. Have to pass through the 4 levels one by one ĩ practice). Must have the ability to contemplate the past, present & future of the mind & matter in general. As an example, yesterday mind & matter were not existing anymore for today. And today mind & matter also will not exist for tomorrow, etc. We can contemplate a human life span into 10 yrs in groups (i.e, 10yrs, 20 yrs, 30 yrs, etc.). This is contemplating the changes in matter or body. We can contemplate the changing of the mind. It is very quick indeed, now this, now that, etc. Not only human beings are changing but also time span. Because of time span changing that man's life span & strength is changing & reducing continuously. Time is consuming living beings & making them disappearing. It takes out all the freshness, youth & strength from them. man cannot conquer time (generally speaking). Birds are dying while flying; mans are dying while planing. Who can consume time?. This is the fully awakened one - arahant. Now I am writing this is at the beginning of the 2018 new year. The old yr of 2017 had gone. Most people do not have the sense of urgency (samvega). During new yr they are out of control by getting lost in sensual pleasure of eating, drinking & shouting. What did they achieved during the last old yr. If we achieved something wholesome & good, then we should do it better during the new yr. Wasting precious time without any wholesome achievements is foolishness. Wholesome dhammas should be always cultivated at anytime in anyplace. A couple ~~of~~ from Hong Kong are welcoming the 2018 new yr at a meditation retreat in Burma. After that they will continue the spiritual journey ~~in~~ at the holy site of Buddhagaya. This is welcoming the new yr ĩ heedfulness. But majority are doing it ĩ heedlessness.

With the development of sati & paññā (mindfulness & discernment) arriving to the knowledge of rise & fall of phenomena (udayabaya ñyan). The contemplative mind is sharp enough for the present moment.

The yogi has strong resolution. And then the 10 insight corruptions come in & the yogi can be taken them as realization. Therefore he is stopping there. If he knows these are not representing the end of the way; then he is i the knowledge & vision of what is & what is not the path (maggāmaggañānadassana). With the continued contemplation & arriving to the end of the spiritual journey. This is the purification by knowledge & vision (ñānadassana-visuddhi).

5. & 6. Purification of Path & Not-Path: Purification of the Way.

There are not much to talk about the 5th purification of path & not-path. When the yogi arrives to the knowledge of rise & fall of mind & matter (udayabhaya ñyam) the 10 insight corruptions appear. These are; an aura (obhāso), ~~zest~~ rapture (piti), tranquility (passadhi), resolution (adhimokkha), exertion (paggaha), happiness (sukha), knowledge (ñānam), mindfulness (sati), equanimity (upekkhā) & attachment (nikanti). If a yogi gets lost in any one of them & become obstacles to progress. Because the yogi takes it as attainment & stops practicing. In Ven. Sayadaw Puññananda's talk on 7 purifications mentioned about them.

These phenomena every yogi must encounter it. Im portance is not get lost in these processes. In the insight processes, there are no appearing body form & ~~not including~~ particles. Paramatthe dhammas are arising & passing away. If can discern impermenence (rise & fall) there are no body form, image & sign there. Whatever khandha arises, by seeing it arising & passing away, & defilement (kilesa) is purified. The mind becomes clear & bright that

(1) aura or light come out from the body. If samadhi is strong, also has light. If encounter them do not think about them & not taking pleasure in them. If not practice will go down. By not taking interest in them & continue i the impermenent process & overcome the problem.

(2) sharp knowledge: In the beginning of vipassanā practice, it was leading by samadhi that whatever arise knowing them i concepts. This was satipatthāna task. Sometimes if the yogi discerned impermenence, the contemplative mind had 5 path factors (sati, viriya, samadhi, sammādiṭṭhi & sammāsankappa). This time span was very short. After that samadhi led the process again. In these ways sometimes led by samadhi & sometimes became knowledge (discern anicca). And then sati became strong. Sometimes the mind is clear & sometimes not. When it is clear discern impermenence. If not clear only know the arising phenomena i concepts. This level is still leading by samadhi. With samadhi develop step by step & only seeing anicca. This is leading by discernment (ñyan or knowledge). Ñyam becomes pure & sharper. With the better & sharper knowledge ~~can~~ not discern anicca separately ~~processes~~ one by one.

Instead seeing the passing away as a whole. When seeing anicca ī the strong power of mind or sharp knowledge & thinking it as attainment. At that time the yogi able to contemplate whatever coarse, middle, refined phenomena without failure. The yogi can take pleasure in it. With the pleasure nyam declines.

③ ~~Zest~~ Rapture (piti): The important point here is whatever encounter the yogi can solve the problem. Whatever type of contemplation we do or try when discerning anicca all phenomena (body, feeling, mind & dhamma) are dhamma arising & dhamma passing away. Only sankhara (all conditioned things or the 5 khandhas) arises & sankhara passing away. With the mind clear & pure, zest appears. And then the yogi can't discern anicca which is covered up by piti. With strong respect on the 3 treasures (tiratana - i.e, Budha, Dhamma & Sangha) piti can arises. With the pervading rapture (pharana piti, which is the piti in jhana attainment) can't see impermenence. Without seeing anicca & the yogi thinks it as the ending of anicca which is Nibbāna. At that time nyam goes down. Even some yogis have tears come out. Instantly when rapture arises can contemplate it & no problem arises. If not the yogi takes it as the path knowledge & stops the contemplation.

④ Tranquility (passadhi): mind & body become tranquil. Any one of the 10 corruptions can arise to the yogi. It is sure about it. If not encounter any of them the mind still not mature yet. After encounter ~~them~~ & can't solve them will far from Nibbāna. Normally people are burning ī the fire of defilements such as greed, ill-will, delusion, sorrow, etc. The mind is not peaceful. In the same way the body is oppressing by diseases & pains. But when the yogi discerning anicca ī the strong power mind he can bear all the pains ī equanimity. When the mind & body become tranquil, the mind falls into one-pointedness (ekaggatā). Then the yogi can't hear any external sounds. And no external object disturbs the mind. It is peaceful. At that time anicca disappears & the mind sinks in the tranquility & taken it as path knowledge. Each yogi experiences is not the same. If the yogi can contemplate the arising fake dhamma (i.e any of the 10 corruptions), then contemplate its anicca. If not neglecting it & continue ī one's own contemplation.

⑤ Happiness (sukha): From tranquility to progress to the level of happiness then the yogi can maintain the posture for a very long time. Without any pain & aching the mind feels happiness. At that time sukha replaces anicca & the yogi misses anicca. Also not contemplate the arising sukha that nyam falls down.

⑥ Resolution or faith (adhimokkha):
With the well discerning of anicca better & better, faith increases. (i.e, in the 3 treasures) The whole body becomes cool & happy. This cool & happiness come from faith covers up anicca. So anicca disappears & taken it as attainment. With faith, if happiness arises not loses sati & contemplates the arising happiness as anicca. Or without paying attention to it & continue c̄ one's own practice. (There are 2 ways to solve the problems; contemplate the coming in corruptions as anicca or neglect it by contemplating one's own meditation object) Therefore in all these situations sati is very important.

⑦ Exertion (paggaha or viriya):
With the progress in the practice, the yogi can contemplate without any difficulty c̄ happiness. So exertion increases & the mind c̄ high spirit. Every time put effort in not to miss the point. At that time sinking in exertion & forget anicca. This is taking pleasure in exertion.

⑧ mindfulness (sati):
At that time (i.e, insight corruptions period) whatever dhamma arises mindfulness always falls on the object & becomes very strong. It is the kind of heedful mindfulness that even in dream not lost sati. If taking pleasure in strong mindfulness e will miss anicca. Therefore whatever dhamma arises without let go of anicca & always alert c̄ sati (i.e, don't change the object, get lost in pleasure)

⑨ Equanimity (upekkha):
Whatever dhamma arises can be contemplated c̄ equanimity. Also can attache to this state & taken as attainment

⑩ Attachment (nikanti):
All the above 9 dhammas; light (obhāsa) to equanimity themselves are not defilements (kilesa). These are significant refined dhammas. These are the signs of progress in practice. Every yogi must encounter them (not all). The problem here is the yogi's attachement or pleasure in them. It is nikanti or tanhā. Therefore it can hinder the yogi's practice if they (he) trap by them. So becareful to the refined & subtle experiences c̄ strong & alert sati.

6. Purification of the Way:
To talk about the purification of the way, we need to know about the 10 insight knowledges. These are:
1. Knowledge of comprehension – Sammasanañāṇam
2. — — rise & fall of formations (khandhas) – Udayabbayañāṇam.

3. Knowledge of the dissolution of formations - bhangañānam.
4. — — dissolving things as fearful - bhayañānam.
5. — — fearful things as dangerous - ādinavañānam.
6. — — disenchantment c̄ all formations - nibbidāñānam.
7. — — desire for deliverance - muñcitukamyatā ñānam.
8. — — reflecting contemplation - patisankhāñānam.
9. — — equanimity towards formations - sankhārupekkhāñānam.
10. — — conformity - anulomañānam.

After the 1st & 2nd insight ks of comprehension & rise & fall (overcoming the insight corruptions), the yogi arrives on the right path. It now matures & develops c̄ increased strength & clarity. The mature knowledge of rise & fall to knowledge of equanimity (i.e, the 8 knowledges) are referred to as purification of the way. This is walking on the right way to Nibbāna. From here to the end will see Nibbāna which is purification of knowledge & vision. Between them is a bridge called knowledge of conformity (10th) Between 6th & 7th purification is a bridge. Why there is a bridge between them? This side & that side are not the same. All the insight knowledges are c̄ conditioned objects (sankhara). Therefore it can be said have the same object (i.e, sankhara). Crossing from 6th to 7th purification the object is changed. These are c̄ sankhara objects & without sankhara objects. Sankhara objects are arising by conditions. Therefore impermenence & changing all the times. These are arising & passing away c̄ disappearing. It is stressing dukkha. Can't do anything for it, therefore not-self (anatta). At 6th purification, the yogi has to be practised for maturity, but dealing c̄ unstable phenomena. After crossing over to the other side, no more arising & passing away phenomena. If impermenence exists & dukkha exists. If dukkha exists & anatta exists. The bridge which connecting the 2 is knowledge of conformity - anulomañānam or saccanulomikañānam (also rendered as adaptation). From knowledge of rise & fall to the k of conformity have 9 knowledges. Insight knowledges are at this side & the other side is Nibbāna. For arriving to the other side & have to practise from this side. So it is very reasonable & systematic ~~practice~~. Not an imagination & very practical indeed. But not easy to attain it. must persevere without giving up the practice. So the Buddha encouraging yogis to have the courage & exertion until the bones & skin dried up without giving up. Some people critisise this as mortification in practice. These are lazy people. If it is the right path, then not mortification. Wrong path without any beneficial result can be ~~counted~~ defined in this way. Also the Buddha mentioned this way. ~~Only doing things without possiblity. What is possible~~ Doing impossible things are wrong & possible things are right.

At the time of the Buddha some had attainments easily & some c̄ difficulty. It's Depent on the person. Not only for common people. In the Buddhavamsa (History of the Buddhas), even bodhisattas were not the same. Some of them went to the gardens & asked people to leave. Within a short period of practice & became a Buddha. It was very easy going. Not liked the Buddha Gautama, who had difficulties c̄ hard practice. Some Buddhas did not need to go alms round anywhere. Everyday received foods at the King's palace. What kinds of prayers, paramis & practices had been done by them before? Everyone will like it. There are 4 kinds of yogis, c̄ their nature of practice & attainment. These are: 1. difficult practice c̄ quick attainment 2. easy practice c̄ slow attainment 3. difficult practice — slow — 4. — — — quick ——. As examples; Maha-moggallana was in the 1st type & Sariputta was in the 4th type.

After the 5th purification of path & not-path, the yogi continues contemplate anicca. The present moment anicca is referred to this level. (i.e, udayabbaya nyam onwards). Not before, the knowledge of comprehension Why not seeing or discerning anicca? Because of cannot discern the moment of arising & passing away. For e.g; in-breath & out-breath, the whole in-breath & the whole out-breath, each of the process between them have spaces or gaps. The feelings (vedana) are also the same, c̄ sagments between them. Sounds are also the same nature. The first words of the sound or voice disappears & the 2nd word arises, c̄ its disappearance & the 3rd word arises, etc... It is happening non-stop continuously like a machine gun. If we listen carefully c̄ observation, & there are many dek-dek-dek-etc between them. When c̄ sati & samadhi powers developed will discern them. movie film is also another good example. With the slow motions can see the movements of the character part by part. The permanent view & thought come in because can't discern anicca & it is covering up by the quick processes. Therefore have to discern the arising & passing away. Should not follow it c̄ anicca, anicca, etc without direct seeing. Knowing the segments between them is discerning the nature of anicca. Why don't we know dukkha? Because of changing our postures frequently that don't know dukkha (i.e the coarser dukkha) Why don't we see not-self (anatta)? Because of seeing only the compactness, solidity, shape & form as a whole. For e.g we can analyze a body & a car, will not see them as an identity & the solidity of them. These are combined c̄ many parts of objects & become a body & a car. There are 4 kinds of compactness; continuity, combination, function & object of compactness. They have one functioning, one object & one combination that people think them as self (atta). must able to contemplate each differences c̄ analysis. With the combination that they can move & function.

without it & They cannot. Take example for a human being. It is only the mind & body process. If we sperate the mind & body by themselve only it cannot function & move. It will be a dead body. It was like a puppet, without the strings it can't move. With knowledge or analytical knowledge seperate each of them to discern them. The nature of not-self appears. And then can contemplate the 3 universal characteristics. Have to be contemplated in this way. Must able to see in details connecting c̄ the sense objects. What are the differences of anicca, dukkha & anatta? It is changing that or unstable that anicca. It is oppressing c̄ change that dukkha. There is no me & mine that emptiness (suññā) or not follow c̄ one's wishes that not-self (anatta).

The 3 words anicca, dukkha & anatta refer to the 5 khandhas. What are the characteristics (lakkhana) referring to? These are referring to their situations. For e.g. arising & passing away is its ~~characteristic~~ ~~or~~ aspect (character or nature). Lakkhana (characteristic) is the sign or mark of the phenomena (dhamma). Seeing lakkhana is seeing anicca. It cannot be seperated, but only explain in this way. They are connected. Therefore anicca, dukkha & anatta are the 5 khandhas. Lakkhanas ~~is~~ are their aspects (character or nature). Knowing these clearly & the yogi has the knowledge of rise & fall (udayabbaya ñāṇa).

If knowledge becomes sharp, even not aware of the arising. ~~With the~~ Only seeing them as quickly passing away ~~only seeing them~~. Only can aware of the disappearing (bhangañāṇam) or contemplate the dissolution (bhangānupassanā ñāṇa). It's Arriving to the climax of anicca. As example the yogi knows the arising & passing away of in-breath & out-breath, & also the later mind knows the contemplative mind. The meaning here is the contemplated object & the contemplative mind, both of them are passing away. If not the yogi will only take the contemplated object as anicca & the contemplative mind as nicca (permanent) (Wrong view can be developed from practice by misinterpratation. Some of the wrong views mentioned in the Brahmajāla Sutta & some of the new Buddhists ideas from this kind of misinterpratations) Therefore all the later arising minds are also passing away. A dead body & a living body are the same thing. After die or pass away both of them never come back again. It was like all of them jumping into the abyss, & gone forever. Later arising phenomena ~~is~~ are new ones. The older ones will be never seen again. Seeing in this way becomes fearful of them. Indeed it is fearful when the khandhas are dissolving. It is the knowledge of dissolving things as fearful (bhayañāṇam). Only seen their faults & cannot find any good in them. And seeing them as dangerous (ādīnavañāṇam). And then become disenchanted c̄ them (knowledge of disenchantment c̄ all formations).

This is in the process of letting go of craving & attachment in life, or purifying them. And then wanting to cast off the burden of dukkha. This is the knowledge of desire for deliverance (muncitukamyatā ñyan) Then the yogi reflect on how to let go of them. This is the knowledge of reflecting contemplation (patisankhā ñyan). And then the mind becomes calm & can observe c̄ equanimity, without like or dislike. The yogi arrives to the knowledge of equanimity towards formations. (sankhārupekkha ñyan). Up to this level are different levels of insight knowledges (These are the 6th purification).

Change of lineage (gotrabhū) is nothing to do c̄ this side & the other side. This is the point between the bridge. But it sees Nibbāna because it has let go of conditioned objects (sankhara arammanas). Therefore it sees Nibbāna. The change-of-lineage consciousness (gotrabhū citta), having Nibbāna as its object occurs, overcoming the lineage of worldling & evolving the lineage of the noble one. Immediately after this the path of stream-entry arises. It cut off the fetters of wrong views, doubt, & adherence of rites & ceremonies as realization. The yogi becomes a stream-winner (sotapanna). He has no more than seven lives of existence to come. He is already on the path (8 factors path) & never return backwards. It means never becomes back a worldling (puthujjana) With the path knowledge arises, the yogi is fully understanding the truth of dukkha, abandoning the truth of its origin, realizing the truth of its cessation, & developing the truth of the path to its cessation. This is the yogi seeing the noble truths (4 noble truths) directly.

In this Mangala Sutta the Buddha not referred only to the first stage of enlightenment - the path of stream-entry. All the 4 stages of attainment, i.e, the stream-enterer (sotapanno), the once-returner (sakatāgāmi), the non-returner (anāgāmi) & arahant. But for a stream-enterer the above attainments are not difficult for him anymore like before. He will continue his practice c̄ the 8 path factors & will stage by stage realize the final Nibbāna - arahantship. Even the first stage of attainment is the great blessing for the yogi because his dukkha is only 7 drops of water if compare to volume of water in the ocean which is dukkha for or worldling. Therefore the Buddha said seeing the noble truths is the highest blessing.

Nowadays Buddhists are encountering the teachings & practices that should endavour on the noble 8 fold path to see the noble truths by ending dukkha. To embark on the practice it need strong samvega (sense of urgency) for transcending dukkha. For this purpose we must

study & contemplate some of the discourses in the Saccasamyutta - Connected Discourses on the Truths. If we know the faults of not seeing the truths (saccas) which bring dangers & sufferings, etc. & the benefits by seeing the truths which bring peace & happiness, etc. This can be only possible by studying Dhamma & contemplation or reflection. In contemplation we can use the current situations around the world. According to the Buddha now we are in the interim aeon (antarakappa). It is the period of time required for the life span of human beings to rise from 10 yrs to the maximum of many thousand of yrs. And then it falls back to 10 yrs. Nowadays we human beings are in the period of declining which is falling back to 10 yrs life span. Why this happen? It is relating to human moral behaviours or cause & effect phenomena. With immoral behavions it effecting the nature & human societies. Now we can observe & see all the human problems & suffering around the world. All sorts of pollution, such as air, water, earth & mind pollutions going on & on. The world politics are also not a good sign. A lot of unstablity & internal wars going on in many parts of the world. All these wars are becoming longer, dangerous & killing a lot of innocent civilian, creating refugee crisis in Europe & Africa. Even we have the United Nations to solve all these problems, but it does not has the power to do it. Because it was exploited & misued powers by some of the super powers which controlled the security Concil.. These people made all the crisises more serious & harming a lot of innocent people. If talking about all the worldly problems will never end. And most people are already knowing it. Human destructive power is more & more greater because of science & technology developments. material progress is not a problem. The problem is misusing it. Some → Natural problems are human beings can't escape, such as birth, ageing, sickness & death. But human made problems we can be avoided. To solve human problems have to base on moral virtues as a foundation & not by immoral behaviours. With moral foundation have to develop the mind. Even interim aeon is like a cycle rising & falling in accordance c̄ human behaviours. We can have the chances to change it. It does not mean to change the whole process backwards again. We can make it not degenerates very quickly. Because human destiny is in human mind. Our mind is our own creator & not in external. Every-thing happen in accordance c̄ the law of cause & effect. If human beings have moral behaviour & virtues, it will change towards good direction.

Living beings are wandering in the round of existence c̄ uncertainty. Because most of them can't control their minds. usually following the desire of the unwholesome dhammas. Also the untrained mind is taking pleasure in unwholesomeness. Therefore the Buddha said that most of living beings frequent homes were the 4 woeful plane (apāyabhūmi); i.e, 1. hell (niraya) the place of the most intense suffering, 2. the animal kingdom, 3. the sphere of petas (hungry ghosts) & 4. the host of asuras (a group of tormented spirits.

There is an important Dhamma for contemplation to develop saṁvega is the 4 meanings of the truth of suffering (dukkha sacca). These are: 1. Pilanato (oppressive) 2. Saṁkhātato (conditioning) 3. Santapato (burning) & 4. Viparinamāto (change). The 4 meanings are connected. The main meaning is pilanato - oppressive. The 5 khandhas are really oppressive to one who gets it. The 4 meanings of dukkha effect on people can be differently. One of the very extensive dukkha is conditioning dukkha (saṁkhātato). This conditioning dukkha oppressing beings without any rest. If we observe the animals around us also can discern this terrible dukkha. Most human beings take this dukkha as happiness that even looking & changing for it. How much stupid indeed? It is very important to contemplate on dukkha very often as a practice in our daily life, from the experiences on this c-us & others. There is no other dukkha greater than clinging the 5 khandhas. Therefore the Buddha said or emphasized that he taught only dukkha & the end of dukkha. The past Buddhas were also taught these. In the future to come, all the Buddha will also teach the same. To penetrate dukka is more important than anything. Therefore the Buddha said; seeing the noble truths was the greatest blessing

(33) Realizing Nibbāna:

The 32nd blessing is seeing the noble truths, & 33rd is realizing Nibbāna. So what are the differences between them. Seeing the noble truths is the 4 Path Knowledges. These are; the Path Knowledge of a stream winner, the path knowledge of a once-returner, the path knowledge of a non-returner & the path knowledge of an arahant. At the time of thoroughly penetrates the 4 noble truths & path knowledge arises. Realizing Nibbāna is the 4 fruitions (phalas). These are; from the stream-winner to arahant. After the path knowledge (magga ñāna) & follows by fruition. It is without delay - akaliko. According to the conditional relations - paṭṭhāna, it is anantarapaccayo - proximity condition. This become evident by direct yogi's experience. But some scholars take it as has to wait for sometimes in the future. To acquire proficiency has to develop it for sometimes ~~as~~ like jhanas. For other dhammas has to wait for sometimes in the future, e.g, the result of dāna.

The attainment of fruition (phala samāpatti) is a meditative attainment
A noble disciple can enters into supramundane absorption (lokuttara jhana)
ī Nibbāna as object. To experience the bliss of Nibbāna here & now.
The attainment is reached by making the resolution (adhithana) to attain
fruition. And then developing in sequence beginning ī the knowledge of rise &
fall-impermenence. In a Dhamma talk by a teacher mentioned about
seeing Nibbāna. "It's the real cessation of the khandha ~~or not~~ & also can be
checked. Sitting infront of a Buddha statue & make a resolution.
Because after the Path knowledge & come fruitions. Therefore the
yogi can enter into fruition state (phala samāpatti). Lord! Let me
discerns again the cessation of khandha. And makes an hour of resolution
& sits there. It starts again from rise & fall (impermenence). But the
rise & fall process are not becoming increase or decrease as before
(i.e, before the Path knowledge arose in the practice). Discerning (seeing)
rise & fall for sometimes & it stops happening. But don't satisfy ī it.
Testing for another one & half hours, and then 2 hrs, 3 hrs, etc. by
increasing the time span ī resolutions. If, it's real & you'll attain it.
If, it's fake, then can't attain it. Even becoming worse. With more
testing & become more significant. The yogi's in & out breaths are cool ī the
body. People are bitten by mosquitos but not the yogi in fruition.
Because of kilesa smell & bite by mosquitos.

Actually life is a very heavy burden, physically or mentally. When
people are becoming older & older, sick or near death even become more
clearer. Mental burden comes from our daily life welfare & for others. These
kinds of mental burden are quite a lot & will never end. Life also has
a lot of disturbances & never peacful. Ven. Sariputta after his enlighten-
ment, even wanted to put down this body as soon as possible. In Samsāra
he ~~had~~ never had real peace & happiness because of the khandha. He said
That even better to carry around the Mount Meru on his back than the
khandha. Because when the time comes for the destruction of the world
everything is disappeared. But not the khandha burden & dukkha for living
beings, who still have kilesas. Therefore for all noble beings (from the Buddha
to sotapanna) when they had free time preferred to stay in the frutions.
They can put down their khandha burdens for sometimes accordingly to
Their levels. In one of Mogok Sayadaws talks on the truth of cessation-
nirodha sacca, one is vivekato - the peaceful nature of Nibbāna. Sayadaw
said as follow:

"If observing the mind & body ī nyan aye, They are in chaos ī impermenence.
But if observing Nibbāna, it's totally clear without anything. Showing it
ī the practice it becomes more clearer. For e.g, if we do the contemplation
on feeling (vedanānupassana), mind (citta) & dhammas also included.
The life span of feeling is only ① & ②. At ① it arises & at ② it dissappears.

Asking to contemplate feeling is giving a designation only. Actually has to contemplate is impermenence. Feeling arises on the body & the contemplative mind in the heart. At the time of contemplation, it's not there. Vipassan has to be put effort, ~~need~~ has to think & has to be mindful. (To discern anicca) Therefore the matter of seeing anicca is ~~need~~ necessary to be worked hard & tiresome. At Nibbāna, must answer as it's not tiresome. At the time of seeing anicca is seeing the chaos. A place without chaos is Nibbāna. With more maturity of insight & become more anicca & chaotic. No need to say about seeing Nibbāna, if we can't see the chaos of anicca, & even can't speculate about it. After discerning more & more anicca, becoming more wearisome. Only that developing into the knowledge of not wanting it. At the time can make a determination for it as really dukkha, then suddenly it ceases in a blip. (With the disappearing of kilesa that anicca disappears. And then the path knowledge sees the clearing (or emptiness). It's not the mind cutting off kilesas, but the path factors (i.e noble 8 fold path). The mind ~~is including~~ included as conascence condition (sahajātapaccayo). Don't take Nibbāna as seeing ~~nothing~~ nothingness. The dying out of kilesas has the nature of good looking. The nature of well being only ~~has~~ attain after parinibbāna (the passing away of an arahant. Here Sayadaw referred to Kilesa Nibbāna & Khandha Nibbāna). If we look at the 31 realms of existence, will only find out the chaos of anicca made by kilesa. Nibbāna is free from the chaos of kilesa that it has the nature of clearance of things.

Nibbāna doesn't has the kind of mind & body we have. If we ask; is it body or mind? Answer it as mind dhamma (nāma-dhamma). It's not the mind of arising & passing away. It was the place for a practising yogi to arrive there. This is the place where the dhamma leading to it. They have to incline towards it. Our mind incline towards the sense-objects. For the mind dhamma of Nibbāna, others have to incline towards it. For the attainment of cessation (Nirodha-samāpatti), the yogi's mind can inclines towards it for 7 days. (Sayadaw gave a simili for this). In Mandalay Zay-cho Bazaar, at the center of it is a clock tower. It was like this clock tower, from whichever direction ~~from~~ the car ~~comes~~ came, had to look at it. In the same way any ~~yogi having~~ one had arrived there before could ~~cannot~~ shun away from it. This is the best of the best. At every free time, noble beings incline towards it. Why is that? To have peace & comfort. It can give peace & comfort that the place of all the happiness. Therefore called it as happiness. Every worldly matter gives dukkha (because of the 3 universal characteristics). But Nibbāna has the characteristic of happiness, peace & joy. Nibbāna has the body or not? If, it has the body must has to be changed.

without the body & how could it be? without any form & sign, but experience it c̄ happiness. This is still having the khandha (i.e, the yogi still alives) A very significant place. Nibbāna is the holiest. If without dukkha the worldlings must also like it. This was the best for the Buddha. Therefore there is nothing better than that.

One of the important things to understand the Buddha-Dhamma is we cannot take the indirect meanings as direct meanings & vice versa. Especially the teaching on Nibbāna is very difficult to understand. Because it is the supramundane Dhammā, which cannot be expressed in language directly. Therefore the Buddha & enlightened beings only could describe it c̄ metaphors or metaphorical terms. So we have to bear in mind this important point. If not c̄ our own ideas & views can create wrong views about Nibbāna. We can see them in the history of Buddhism developed from this point (Even from the Buddha's time to present day). There were 62 kinds of wrong views in the Discourse of Nets of view. Most of them came from practice, & misinterpreted their experiences. Practising c̄ wrong views cannot develop the path.

In Search of Nibbāna: The following extraction is from a talk by Mogok Sayadaw on Nibbāna. It is interesting for contemplation.

"In the khandha there are 3 noble truths. The physical body or matter (rūpa) is like fuel dukkha sacca (the noble truth of suffering) & perishable. Greed (lobha) is like fire samudaya sacca (the noble truth of the origin of suffering) & also perishable. The noble truth of the way (magga sacca) is also perishable. Therefore we can't rely on them. The Buddha was asking the Rohitassa devata to look for Nibbāna in this ~~one~~ two armed-lenght body (or fathom-long body). But only found the perishable dhamma matter (rūpa) is body aggregate. Greed (lobha) & path factors (maggaṅga) are aggregate of mental formation (saṅkhārakkhandha). These are not free from the khandha. In this khandha, only found the 3 noble truths. Not included Nibbāna. Can't find Nibbāna. Why? Because Nibbāna is not conneting c̄ the khandha. If included in the khandha, then it will be perished. But the Buddha taught that the 4 noble truths existed in the khandha. Therefore, it is sure that Nibbāna not mixed-up c̄ the perishable khandha. Then it will exist outside the khandha. Even the khandha perishes, it doesn't. So it is stable Nibbāna (dhuva nibbāna) & happy Nibbāna (sukha nibbāna). Not everyone can see it. Only for someone learns the method from a teacher & practise will see it. By not wanting the khandha & it ceases, & then will see it. After that it becomes one own property. If knowing dukkha sacca thoroughly will realize Nibbāna. It doesn't mixed up c̄ dukkha sacca that it must be sukha sacca. Then it will be peaceful only by attaining it. For a practicer, c̄ not wanting khandha dukkha sacca & in a blip khandha disappears & Nibbāna arises.

There is something leaving behind not connecting to the khandha. It will arise only without this khandha. For the practicer stays in the ~~un~~imperishable. The reason We do not find Nibbāna is can not moving away the thing covered on it. It exists as an external nature. Not as an internal nature (i.e, in the khandha). Nibbāna is very strange Dhamma. By searching outside the khandha also can't find it (i.e, not searching at the right place). For e.g, the story of Rohitassa devatā, & the Buddha taught him to find in the khandha. It existed in the fathom-long body. But it does not exist ~~inside~~ internal & ~~outside~~ external of the khandha (ajjhattā & bahiddhā)

Why we don't attain Nibbāna? Because taking affection in the perishable nature of things. For e.g, to one own's khandha, family members, belongings etc. Only you'll attain it by not wanting the perishable things.

Asking you to contemplate impermenence is let you to know about the perishable dhamma (phenomena). First, has to discern impermenence (anicca). Second, has to disenchant to it. Third, to discern the ending of it.

If you're wanting the perishable things, will only get them. By not wanting will get the imperishable Dhamma. If you find out the perishabe & get the trace to Nibbāna. By following to the ending of perishable & will find the imperishabe Nibbāna.

At last I want to present the teaching on Nibbāna from Dhamma talks given by Sayadaw Dr. Nandamalarbhivamsa. Not a complete translations, only extractions. These are very interesting & most of them are from the suttas. There were 2 kings of dhamma we could find in some of the suttas. These are; conditioned phenomena (sankhata dhamma) & unconditioned phenomenon (asankhata dhamma).

The meaning of sankhata is; san = by causes, khata = the products made by the combination of, combines together = the products made by the combination of causes. Therefore asankhata means - Dhamma (i.e, Nibbāna) not made by causes. The Buddha using both of them in the suttas. Using them together was in the Abhidhamma. This was in the Dhamma-sangani, the first book of " " "

Sankhata is conditioned phenomena & asankhata is unconditioned phenomenon. Sankheta dhamma is the 5 aggregates (khandhas). The whole cosmos is the 5 khandhas. So human being is the same. These were explained in general by the Buddha. The wholesome & unwholesome dhammas are in the sankhata. These are the 4 realms; sensuous plane (kāmabhūmi), fine-material plane (rūpabhūmi), immaterial plane (arūpabhūmi) & supramundane (~~lokuttra~~ lokuttara) i.e, path knowledge consciousness & fruition consciousness. Free from causes is Nibbāna (asankhata).

In the Asankhatasamyutta (Samyutta Nikāya), the Buddha called asankhata as the cessation of rāga (lust), dosa (hatred) & delusion (moha). Here, confusion can be come in. Because, the cessation of lust, hatred & delusion is also called the Path Knowledge. The " " " them is showing the causes. The abandonment is defilement (kilesa) & taking the object is Nibbāna. All the path knowledges & fruitions (sotāpattimagga to arahatta magga) are taking Nibbāna as object. By taking Nibbāna as object & kilesa also ceases. Therefore there are levels of Nibbāna & cessation levels of kilesa.
In the Kosambi Sutta, from sotāpanna (stream enterer) to anagamin (non-returner) are only seeing Nibbāna. It was like seeing the water inside the well by going downwards & not touching the water yet. Only the arahant is touching the water & abandoning all kilesa. Can see Nibbāna only i the path knowledge & fruition knowledge. Therefore it is very difficult to see it. Because everyone is inside the province of sankhata. It can also be guessed by inferring (anumana). In the Jabukhādaka Sutta, Ven. Sariputta also said that the cessation of lust, hatred & delusion was Nibbāna.
There are no causes to produce Nibbāna. It doesn't arise by kamma, mind, temperature & foods or sense door & sense object (These are the causes for body & mind). It is not produced by them. Path & fruition consciousness are also in the 5 khandhas. But they are not in the clinging khandha (i.e, upādānakkhandha). Clinging khandha is dukkha. Nibbāna is the cessation of clinging khandha (or) dukkha nirodho - the cessation of dukkha.
The cessation of the causes is Nibbāna. Nibbāna is the cessation of both dukkha & samudaya (dukkha & its origin - i.e tanhā). Therefore it can divide in to two kinds as the cessation of cause & result, i.e. kilesa & khandha.
As examples; two elements of Nibbāna: 1. the Nibbāna element i residue (sa-upādisesa nibbānadhātu) 2. & the Nibbāna element without " (anupādisesa " "). For these 2 Nibbānas took the example of the Buddha. When the Buddha gained enlightenment at the time of under the Bodhi tree was the first kind of Nibbāna element, i.e the destruction of kilesas, but the physical body was still there.
At the old age of 80, ~~when~~ after he ~~was~~ passed away & there were no more khandhas in the future was the 2nd kind of Nibbāna element.
We can also explain it i 3 rounds of existence (3 vattas). These are: kilesa vatta, kamma vatta & vipaka vatta. They are cause & result connections. Without kilesa & kamma can't function. And without both of them & no khandhas arise. The cessation of them is Nibbāna. Living being is the 5 khandhas. If without khandhas & there is nothing to call about it. But we can't say Nibbāna has nothing.

Khandhas are really exist. But their existence & Nibbāna is not the same type. If there is becoming, then also there is no becoming. Without becoming that there are no beginning & ending. Therefore Nibbāna has no beginning & ending. With only becoming & will has them. For an example, if you have a wound & it's painful. After taking treatment ī medicine & it's cure & no wound & pain anymore. Therefore the wound & pain disappear is really exist. So Nibbāna is this kind of existence. Therefore dukkha exists & dukkha disappears is also exist. If we are thinking about it ī craving (tanhā), no-one will want it. Because there is no becoming. People are craving for becoming. Therefore they can't desire for the peaceful element of not

Also in the Kosambi sutta, the Buddha said; "Bhavanirodho nibbānam - The cessation of becoming is Nibbāna." Bhava - existence or becoming is the combination of 3 rounds of existence (3 vattas). These are; wanting (tanhā or kilesa), action (kamma) & getting (khandha) = existence or dukkha. So it's the same as - dukkhanirodho nibbānam = The cessation of dukkha is Nibbāna. Therefore ī the stopping of the causes & the cessation of the effect (result) comes into being. If we contemplate them & become very profound. These are in gists. If we understand dukkha & will understand Nibbāna. If we know existence (bhava) & we know Nibbāna. The Buddha also taught it in details. Because people could think about it from the points of sankhata. Therefore he gave examples of it had no 4 great elements (mahabhuta rūpa), without mind (nāma), etc. In ancient India some took the immaterial jhanas (arūpa jhanas) as Nibbāna. There is neither coming, nor going, nor staying (some Buddhists had these ideas). There are also some in the Udana Pali - The Buddha's Exclamations. In one of the suttas, the Buddha said; "There is monks, an unborn (ajātam) - unbecome - unmade - unfabricated....." If there is born, then also there is unborn. If there is becoming, also there is unbecoming, etc...

Other teachings on Nibbāna were; viññānam anidassanam & sabbato pabbham. Viññānam anidassanam is translated by Ajahn Thānissaro as consciousness without feature. The usage of this consciousness is significant. Because except in 2 places in the texts can't find anywhere. These were in the Kevutta Sutta (Digha Nikāya) & Brahmanimantika Sutta (in Majjima Nikāya). People were interpreting it differently that became mistaken about it. Can know it rightly only by consulting ī other suttas.

Viññānam is the knowing mind. The consciousness here was, Nibbān could be known only ī This significant consciousness, & not by others. Anidassanam here was, not like seeing ī the eye. It doesn't has the beginning & ending - anantam.

These words - sabbato pabbham was used in many books on Nibbāna differently. In the commentary pabba means port. To Nibbāna there are ways. (as like many ports). These are refferring to the 38 ways of meditation (sometimes as 40 types). It can be entered from the many sides. In the sub-commentary, pubbham referred to the light. It means Nibbāna has light. The problem is, light is matter (rūpa). If Nibbāna has light, & then it becomes matter. These are metaphorical terms & can't take it directly. Nibbāna doesn't has ~~delusion~~ the defilement of delusion (moha - it referred to darkness). So it has the nature of no darkness.

In the Simile of the Vipers discourse (i.e, Asivisopama Sutta - Salāyatana-samyutta), Nibbāna was referred as the Other Shore. This was also a metaphorical term. Nibbāna has to be taken as the cessation of dukkha & its origin (i.e, khandhas & kilesas). So Nibbāna is the ending of sankhata. It is not changing from sankhata to asankhata, not a changed element. It was like a wound grows ~~&~~ out & cured. If, it is changing & ~~arising~~ becoming of arising. It is without anicca that there is no beginning & nor ending. This was the reason Ven. Sariputta described Nibbāna as the real happiness, because it had no mind & body. The cessation is a presence phenomenon (atthi). We cannot know Nibbāna ī the feeling of sankhata by thinking. Human ī the thoughts of tanhā (craving) will be always far from Nibbāna. Worldlings don't want Nibbāna, because it has nothing. So they afraid of it. But the Buddha taught Nibbāna in many ways. He asked people ~~for~~ to sit for meditation. Asked them to see the arising & passing away phenomena. Only by seeing dukkha ~~&~~ that not wanting ~~comes to be~~ it. Nibbāna is asankhata - unconditioned. ~~Therefore we can't the things which are conditioned - sankhata.~~ In Nibbāna we cannot find the things which are belonging to the conditioned (sankhata).

In the Jewels discourse (Ratana Sutta), the following verses were very good examples on Nibbāna. These were;

Ended the old, there is no new taking birth.
Dispassioned their minds towards further becoming.
They ī no seed, no desire for growth

The enlightened, go out like this flame.
This too: an exquisite treasure in the Sangha.
By this truth may there be well being.

The above verses represented Nibbāna as the cessation of kilesa & khandha or dukkha. Whatever cessation to be, all are not becoming (unbecome). Now, we are encountering the perfect & completed teachings (sāsāna) of the Buddha should make effort in the practice. It needs a lot of sustained effort to realize Nibbāna. The following story was good for contemplation.

~~One~~ A monk went to the forest for practice without success. He gave up & came back to the monastery ~~without success~~. The Buddha knew about it & told him. ~~With his teachings or~~ In his dispensation (sāsāna) there were monks c̄ good reputation in their practices. So why he himself wated the bad reputation of a lazy monk & coming back as giving up his endeavour. He was a diligent person in one of his past lives. In one of their past lives the bodhisatta was the leader of a merchant group. They were travelling in a desert area. It was so hot in day time that, they only travelled at night, by following the northern star. One time the guide fall into sleep & the group returned back to their last camping site. Now they were facing the problem of shortage of water. The bodhisatta found a plot of earth c̄ grasses grown on it. They dug the ground there. & At the depth of 60 armed length (180'), they found a ~~stone slap~~ ~~slab of rock~~ ~~stone slab~~ slab of rock. They heard the sound of flowing water underneath. Therefore the bodhisatta asked a very strong young men to break up the rock. And then they got the water. ~~for~~ This strong young ~~monk~~ man was this present monk. Dhamma & water which one was more valuable? With the attainment of " he would never die again & peaceful forever.

The 30th blessing to 33rd blessings are about sila, samadhi, paññā & Nibbāna. They are connecting to each other, and also about the 4 noble truths & the noble 8fold path. For fulfilling these blessings practise the 4 satipaṭṭhāna. This is practising to know about oneself. Whatever happenning in the world, whether it is good or bad or neutral, at last ending up c̄ perishing. We are ignorant about ourselves & the natural law c̄ heedlessness. We practise to know & understand the nature of the khandha. People have delusion that take becoming as pleasurable ~~for~~ Whatever situation they are in always happy c̄ it. This is craving for becoming (bhava tanhā) & view of eternalism (sassata diṭṭhi). Some are craving for non-becoming (vibhava tanhā) & view of annihilationism. They crave for it without any knowledge about it.

Nibbāna means; Ni - clinging & grasping, bhāna - freedom, liberation. Therefore it means free-dom or liberation from clinging & grasping.
Beings have the strongest attachment clinging to themselves - atta tanhā pemam natthi. Some beings still attache to the dhamma - Dhamma raga or Dhamma nandi. (e.g. non-returner - anagami).
Therefore the qualities of Nibbāna are:
1. Freedom from attachement is Nibbāna.
2. The best real happiness " "
3. Nibbāna is not in the loka (world), but it transcends it.
Loka - the world - is khandhas, ayatana, dhatus, ...all.
4. Nibbāna can be seen c̄ the mind, i.e c̄ the path & fruition mind. Because mind can't function c̄out objects. Therefore Nibbāna can be known by realization of it. So no need to debate & argue about it. It is wasting time & never reaching to the point.
5. It can be realized c̄ the 4 path knowledges (from sotapatti to arahatta maggas).

There are 2 ways to Nibbāna; i.e samathayanika & vipassana yanika (based on samatha & insight respectively). There is nothing more important than ending of dukkha.
Therefore the Buddha taught that the realization of Nibbāna is the highest protection & blessing.

A mind that, when touched by the ways of the world,
(34) Is unshaken;
(35) + (36) + (37) Sorrowless, dust-less, secure,
This is the highest protection & blessing

(34) A mind that, when touched by the ways of the world is unshaken:
The beginning verse - a mind that, when touched by the ways of the world (i.e, the 8 worldly dhammas - loka dhamma) is also related to (35), (36) & (37). ~~also~~ First, we have to know what are the ways of the world.
These are 8 numbers; as pairs c̄ positive & negative nature become 4 pairs.
Gain / loss, status / disgrace, praise / censure & pleasure / pain.
They are called the failings of the world or 8 worldly conditions (loka dhammas). These worldly failings are more common in human beings than other beings, & also a very interesting subject for contemplation.

No-one can escape from these 8 worldly conditions. So, everyone will encounter them. Not effect the mind by them are only the arahant. But ī practice, wise reflection & contemplation can overcome them without shaken. most people think only encounter ī negative things, loss, disgrace, censure & pain are as failings. The positive things are also the same, because they have the nature of imperfection & change. Positive things can lead to negative things. For e.g. ī wealth & power can do evil things.

The Buddha taught the ways to dealing ī them. These were:

1. Acceptance as these failings of the world are cannot be escaped.
2. " " " " " " " the results of one's own actions (kamma)
3. To understand these worldly conditions & their nature ī contemplation to overcome them. This 3rd point is more profound & important.

1. Acceptance of the loka dhamma as part of human society & inescapable

There are a lot of these " in human life & their differences are only in many forms & magnitude (great or small). These are always exist in the world. As part of human nature like birth, old age, sickness & death, & inescapable. In the second discourse of the Loka-dhamma Sutta (Anguttara Nikāya), the Buddha said; "These are the 8 worldly conditions that spin after the world (i.e human beings), & the world spins after these 8 worldly conditions." It was like the law of kamma; the past or present life kamma (actions have done) follow ī living beings & they also always doing actions. They are doing these things for the future to come. So they are cause & effect relationship. So, living beings cannot seperate from kamma that cannot free from the worldly dhamma. Even the Buddha & some of his chief & great disciples could not shun away from them. Once time the Buddha & monks could not get any food that had to eat some coarse foods which were fed for horses. Ciñcamānavikā who was a devoted pupil of other faith accused the Buddha of having affair ī her. Even the Buddha sometimes had sickness ~~sicked~~ ī pains. ~~The story of~~ Ven. Maha-moggallāna, the chief disciple of the Buddha, had ~~was~~ been killed by the assassins was also connecting ī these worldly dhamma. Once, the Nigantha ascetics planned to kill him. Because they thought ~~diminisin~~ the diminishing of their fame & fortune was related to him. So they hired some assassins to kill him. At last Ven. Maha-moggallāna was caught by the assassins & was beaten up until all his bones were broken.

Nobody frees or escapes from censure. How to deal ĩ censure is also very important? We do not need to pay much attention for the fools who censure us. But we need to listen & pay attention to wise & noble people fore their censure. After that to correct & improve ourselves. Live a life of blamelessness & praise by them. This exhortation came from the Buddha regarding to a lay man Atula upasaka. One time he & some followers went to see Ven. Revata who was usually enjoyed ĩ his meditation attainments. So did not give any talk to them. They went to see Ven. Sariputta & told about Ven. Revata. Therefore Ven. Sariputta gave a long talk to them. They also displeased ĩ it. And then They went to see Ven. Ananda & reported him the account ĩ Ven. Sariputta. Therefore Ven. Ananda gave them a short talk. Still They displeased ĩ the short talk. At last went to see the Buddha. After hearing their report the Buddha said as follow. Censure & praise were not existing only now. Whether keeping silence or talking a lot or talking ĩ consideration still could not free or escape from censure. At last the Buddha said that even he was not immuned from it. Another story was, because of the Buddha's excellent teachings & well practice of the sangha & had a lot of supports from people. This made other faiths censured them out of jealousy. So the Buddha taught the monks that whether living alone or ĩ others in the world would encounter pain & pleasure. This was the way of the world. The important cause was not by others nor oneself, but the outcome of receiving the burdened khandhas (This point is important for contemplation).

2. Acceptance the loka-dhamma as the results of one's own kamma (actions).

Usually people blame on others for their sufferings, pain & displeasure. Here, we have 2 points to contemplate the outcomes of kamma. These are: the results of the kamma & the existence of the khandhas. The results of kamma is quite an extensive subject. Beings are always creating many different kinds of kamma by bodily, speech & mind. Therefore the results of them are also many varieties. These are related to the worldly dhammas. If we experience ĩ misfortunes better not to blame on others or find faults ĩ others. So one has responsiblity for them. If we react ĩ anger or ill-will our situations become worser. With unwise attention (ayoniso) cannot solve or overcome the problem or situation. Have to contemplate wisely or dealing ĩ them skillfully. And then correct oneself. With the unskillful or unwholesome causes will encounter the negative things. And then, if we respond unskillfully & never become better.

3. To understand the worldly dhammas & its nature ĩ contemplation:

This point is more important than the others. This contemplation came from the 2nd sutta on worldly dhamma in Anguttara Nikāya. The gist of it as follow: The Failings of the World

These 8 worldly conditions; i.e gain/loss; status/disgrace; censure/praise; & pleasure/pain spin after the world, & the world spins after these 8 worldly conditions. For an ordinary uninstructed person, there arise these 8 worldly dhammas. (i.e asutava puthujano). For a well instructed disciple of the noble ones (i.e sutava ariya savako) there also arise these 8 dhammas. So what are the differences between them?

The differences are:

Gain arises for an ordinary uninstructed person. And he doesnt reflect; "Gain has arisen for me. It's inconsant (anicca), stressful (dukkha) & subject to change (viparinama)." He doesnt discern it as it actually is. (The other dhammas - loss, status..... pain also in this way)

His mind remain consumed ĩ the gain, loss ..... etc.

He welcomes the arisen gain & rebels against the arisen loss. (The other pairs, status/disgrace, etc.... in this way)

As he is thus engaged in welcoming & rebelling, he is not released from birth, ageing or death; from sorrows, lamentations, pains, distresses, or despairs.

Now, gain arises for a well-instructed disciple of the noble ones. He reflects; "Gain has arisen for me. It's anicca, dukkha & viparinama". " discerns it as it actually is. His mind doesnt remain consumed ĩ the gain. (The other dhammas - loss, status, etc... are also in this way.).

He doesnt welcome the arisen gain, or rebel against the arisen loss. (The other pairs, status/disgrace, etc.. also in this way.)

As he thus abandons welcoming & rebelling, he is released from birth, ageing & death; from sorrows, lamentations, pains, distresses & despairs. He is released from suffering (dukkha).

So following ĩ the Buddha's instruction, when we encounter the 8 worldly dhamma: gain/loss, status/disgrace, censure/praise & pleasure/pain. We should contemplate them as: these conditions among human beings are impermenent, suffering & subject to change.

People do not know the Buddha's teachings & without practice, the worldly dhamma overwhelm them. With the positive ones (such as gain), lust (raga), craving (tanhā), attachment (upadana) overrun their minds. With the negative ones (such as loss), anger (dosa), ill-will, etc overrun their minds. They cannot free or escape from problems & sufferings.

For someone who knows the Buddha's teachings & practise it, seeing things & reacting in different ways. He understands the differences between positive & negative worldly dhammes (e.g, gain & loss). He also sees their common nature (i.e, anicca, dukkha & viparinama). It is the same in vipassanā. Mind & body have their own particular nature (visesa lakkhana) & common nature (samaña lakkhana).
The 34th blessing is unshaken, 35th is sorrowless, 36th is dustless & 37th is secure. These qualities & blessings are referred to one beyond training (asekha - i.e an arahant). But ~~the~~ others also can overcome them temporary by practice & contemplation.

(35) Sorrowless:
Sorrow in Pali word is called soka. Encounter sorrow things & the mind has ~~unpleasant~~ displeasure feeling of mental factor is called soka. Everytime soka arises including dosa (hatred). Deep sadness of sorrow is quite common in people of today. Sorrow comes from the lost of one's loved family member, from lost one's fortunes & the fortunes of friends, etc. All these are called soka. Here sorrow (soka) has connection c̄ loss & pain. Sorrow is totally overcome by the non-returner & arahant. For other only by practice & wise contemplation. First has to know about the sufferings come from soka so that we can let go off it. I want to tell a true story of a man encountered c̄ death which created sorrow for him & the family. This story had ~~a lot~~ some good lessons for us to contemplate. I was living in the eastern coast of Taiwan. Every new year I paid a visit to see my very old mother only for once. For this purpose I had to stay for a few days in this ~~layman home~~ layman's home. He was a smoker. Last year he had found out that contracted c̄ lung cancer of the second stage. Two or 3 years before I urged him to has a medical check-up for lung cancer. That was not only for once but quite for a few times. He did not take my suggestions & responded lightly as no problem for him. This was one of his first great mistakes. He was a successful business man & dealing c̄ many businesses. Everyyear during my few days at his home, I always invited him to discuss about Buddhism & practice. But he never came to me, even both had free times. During these few years of our friendship I forced him to discuss on Dhamma. He came for 2 or 3 times only & never stayed very long. But when he came to the eastern coast in his free times to meet us, only came

& paid respect to me. He always discussed & argued about Buddhism c̄ other friends but not c̄ me. So he had very limited knowledge on Buddhism, c̄ wrong views which came out from his thinkings. Thinking on buisness & money & Buddhism are 2 quite different things. Someone had success in business c̄ his brain did not mean he was wise & intelligent. No-one can know about Buddhism very well without a good teacher & study. So when death came & knocked on his door, he was fear & frightened. He had to take treatment c̄ chemotherapy for a year without success. Even he lost his faith on the triple gems for his survival. He took refuge in the Buddha, Dhamma & Sangha recently to come out from dangers, as Liked other faiths. Instead of rely on his inner qualities, he turned towards outside power. Instead of using right view for contemplation, he used wrong view. At last had doubt & lost his faith in the Buddha, Dhamma & Sangha. Buddha was not a Saviour & also did not has such thing in nature. Two days before he passed away & wanted to see me. I was just came out from the hospital for an operation. And rushed to see him. He passed away next day.

What did he learn from his illness & death we did not know? For me this book came out from the result of his illness. He misused his time, energy & chances for wealth only. Most people may think someone can make a lot of money & success in business is bright, & intelligent & smart. A mind influenced by lust, craving & greed cannot be wise. When illness & death come; money, power & status are becoming useless. After death cannot take anything c̄ them.

A few years ago a monk committed suicide. His old mother out of grief followed him c̄ suicide. Most people are do not want to hear or see old age, sickness & death. They try to stay away from these things as much as possible. We do not benefit anything by running away from these things. These are natural processes & everyone will encounter it. Public big hospitals are very good for studying & observing these things. In the Anguttara Nikāya, there was a discourse by the Buddha for the Five Subjects for Contemplations. These were very important ~~from~~ for everyone. There are 5 facts that one should reflect on often. These are:

1. I am subject to ageing, have not gone beyond ageing.
2. " " " " illness, " " " " illness.
3. " " " " death, " " " " death.
4. I will grow different, seperate from all that is dear & appealing to me.
5. I am the owner of my action (kamma), heir to my actions, born of my actions, related through my actions, & have my actions as my

arbitrator. Whatever I do, for good or for evil, to that, will I fall heir.
The Buddha continued to talk about the reasoning of these reflections.

1. There are beings who ~~have~~ are intoxicated c̄ youth. Because of that they conduct themselves in a bad way, in body, speech & mind. But when they often reflect on that fact, intoxication c̄ yoth will either be entirely abandoned or grow weaker.
2. There are beings who ~~have~~ are intoxicated c̄ health. Because of that they conduct unwholesome way, in body, speech & mind. With the often contemplation, intoxication c̄ health will either be entirely abandoned or grow weaker.
3. There are beings who are intoxicated c̄ life. Because . . . . . weaker.
4. There " " " feel desire & passion for the things they find dear & appealing. Because . . . . . weaker.
5. There are beings who conduct themselves in a bad way, in body, speech & mind. With the often reflection, their unwholesome actions will either be entirely abandoned or grow weaker.

There was another discourse connection c̄ death in Anguttara Nikāya. It was called the Fearless Discourse. If we understand why we are fear of death & can deal c̄ it properly & successfully. Without it sorrow, lamentation, pain, grief & disapair will arise.
Jānussonin brahman went to see the Buddha, & said to him as follow. "I am of the view & opinion that there is no one who, subject to death, is not afraid or in terror of death." The Buddha responded as it was not totally true. Some of them were afraid or in terror of death, & some were not. In truth majority of living beings are afraid or fear of death. The Buddha gave 4 reasons for each of them.
The person who is afraid or fear of death:

1. Someone who has not abandoned passion, desire, fondness, thirst, fever & craving for sensuality. Then he comes down c̄ a serious disease. As he is sick, the thought occurs to him as those beloved sensual pleasure will be taken from him, & he will be taken from them. He grieves & is tormented, weeps, beats his breast & grows delirious.
2. Someone who has not abandoned passion, ... craving for the body. ~~As he is sick~~ Then he comes down . . . . disease. As he is sick . . . . ~~my~~ his beloved body will be taken from him, & he will be taken from his body. He grieves . . . . . grows delirious.
3. Someone who has not done what is good, has not done what is skillful, has not given protection to those in fear, & instead has done what is evil, savage & cruel. There is a bad destination for him after death. For that he grieves . . . . . grows delirious.

4. A person in doubt & perplexity, who has not arrived at certainty ī regard to the True Dhamma. (This is a worldling who dies ī doubt & wrong view.).

From above the 4 reasons, someone who is ~~fear~~ afraid or of fear of death is, attach to sensuality, to one's body, done evil things & a worldling dies ī doubt & wrong view. So someone who is not afraid or fear of death is the opposite. We ~~have~~ had been seen some yogis who died ī smile on their faces. Therefore everyone instead of running away from dukkha or unpleasant things, such as old age, sickness & death, should have intimate knowledge about them. Accept them as reality, natural process & learn how to deal ī it skillfully. Only by learning & practising we can deal ī them successfully to overcome sorrow, lamentation, pain, grief & despair. There was a very interesting jataka story related to death. The Buddha in one of his lives as a bodhisatta was a farmer. His family members were; his wife, his son, his daughter, his daughter-in-law & their maid servant. Once he & his son were working in the feild & suddenly the son was bitten by a poisonous snake & died. Therefore the bodhisatta sent a message to his family & asked them to come to the field by bringing meal only for one person ~~only~~. The mother knew what happened to her son. After taking his meal they prepared for the funeral. All five of them did not show any sorrow or grief. This made the King of the 33 gods (Sakka) curious about it & came down to the earth disguised as a human being for inquiry. Each of their answer to Sakka were as followed.

1. The bodhisatta (the father): It was liked a snake changing its skin. With deep sorrow & crying for the dead one, it brought no benefit to anyone. The dead one also did not know anything for their sorrow & crying. Even the dead body was burnt ī fire it did not feel anything about it.

2. The bodhisatta's wife (the mother):
Her son was not invited by them (parents) to come & leave (i.e, by his own kamma to be born & to die). Therefore he came to them by himself & left them by himself.

3. The sister (the bodhisatta's daughter):
Crying ī sorrow brought disadvantages. It made others had worry & concern.

4. The daughter-in-law (the son's wife):
Crying ī sorrow for the dead was liked a child crying for the moon. Expecting or desiring for something which could not be attained was a kind of foolishness & stupidity.

5. The maid servant:

Crying ī sorrow for the dead one was liked a pot, after broken apart could never ~~be~~come back to normal. So it was useless & unprofitable.

If we observe & contemplate; what they had said, these people were not ordinary ones. Their minds were quite mature ī the practice of contemplation on death. So worldlings also can overcome sorrow ī practice & contemplation. Sorrow arises by wrong view & wrong thinking. The Buddha gave many ways of Dhamma to deal ī kilesa. With regular practice & contemplation the mind will become mature & easily to overcome ther worldly dhamma. With satipatthana practice also can overcome sorrow & lamentation. In the beginning of the Satipatthana Sutta, the Buddha said; "Monks this is the direct path for the purification of beings, for the surmounting of sorrow & lamentation, for the disappearance of dukkha & discontent, for acquring the true method & realization of Nibbana."

Tha-bye-kan Sayadaw gave the example of Mallika who was the wife of Bandula. At the time when she was serving the monks ī foods & receiving the news of her husband & their 30 sons were killed. She continued to serve the monks without emotion. And suddenly a butter pot fell off & broken. Ven. Sariputta saw it & comforted her. Then she showed the letter to the venerable & said that even she was overcome sorrow on the death of the family members. The reason of her sorrowless was come from practice. She was already a stream-winner (sotapanna).

Here to include 2 stories of the Buddha's 2 females great disciples. They were Theri Patacari & Theri Kisagotami. Both of them were suffered deep sorrow when their beloved one died. After meeting ī the Buddha overcame their sorrow ī Dhamma & practice. And them became unshaken & sorrowless.

Patacārā: She had lost her husband & her 2 sons, as well as her parents & 3 brothers. So she was driven to near insanity. When she met the Buddha, he comforted her ī Dhamma. She should not has fear, because he could protect & guide her. Throughout Saṁsāra (the round of existence), the amount of tears she had shed on account of the deaths of the family members was voluminous. Even it was more than the water of the 4 great oceans. The Buddha taught her should not think too much about those who were gone. Then the Buddha spoke the 2 following verses.

Verse 288: Not sons, nor parents & close relatives can protect one assailed by death; indeed nobody can give protection.

Verse 289: Knowing this, the wise restrained by morality should quickly clear the hindrances to the path leading to Nibbāna.

After the discourse Patācārā attained the Path & Fruit as stream winner. Later she became a bhikkhuni. One day she was cleaning her feet c̄ water. As she poured the water for the first time, it flowed only a short distance & disappeared. And then she pouried for the 2nd & third time successively & it had the same nature. She came to perceive clearly the 3 stages in the life of beings. The Budha knew these all. So using his supernormal power from the Jetavana monastery sent forth his radiance & appeared to her. And then said the following verse.

Verse 113: Better than living a hundred yrs without seeing the arising & passing away of the 5 khandhas is the one who lives a day & discerning of it.

At the end of the discourse Theri Patācārā attained arahantship.

Kisāgotami: She was from Sāvatthi & a rich man daughter. After she was married & a son was born to her. Unfortunately her son died just as a toddler. She was striken c̄ sorrow & grief. She carried her dead son's body & went about asking ~~about~~ for medicine to restore her son life. At last she met c̄ the Budha for help. He asked her to get some mustard seeds from houses where there had been no death. She could not find a single house where death had not been occured. As soon as she realized this point, her attachement towards her dead son had changed. She discarded the dead body & went back to see the Budha. The Budha said to her: "Gotami, you thought that you were the only one who lost the son. Death come to all beings. Before their desire are fullfilled death take them away." With this talk she penetrated the inconstant, suffering & not-self nature of the 5 khandhas & entered the stream (Sotapanna).

Later she became a bhikkhuni. One day as she was lighting the lamps & ~~observe~~ observing the flames flaring up & dying out. The Budha, through supernormal power, saw her from the monastery, & sent forth his radiance & appeared to her. And ~~continued to ask~~ asked her to continued the contemplation on the impermenent nature of phenomena. The Budha spoke the following verse.

Verse 114: Better than living a hundred yrs without seeing the Deathless (i.e, Nibbāna) is the one who lives a day & seeing it.

At the end of the discourse Theri Kisagotami attained arahantship.

Therefore, contemplation on death is a very important meditation subject for everyone to transcend dukkha. If we talk about it from the suttas & stories, there are a lot to say. The weaver girl became a sotapanna before she died ĩ accident was the outcome of this practice. Her father out of grief for her death, later ordained & practised became an arahant. Ven. Yasa in one of his past lives, he was helping to bury & cremated corpses. Because of contemplation on death, in his last life easily to give up all his wealth & pleasures by seeing the women as corpses. And then met the Buddha by listening his talk attained arahantship. Frequent contemplation can lead to love, compassion & concern for others as we share the same nature. And then will not waste our precious lives & time for many useless things & matters. Instead we become heedful & diligent in wholesome dhammas. The Buddha's teachings were always based on right views & right thoughts or thinking. Without it any experience becomes fruitless & even harmful. We can see many doctors & workers were working ĩ corpses. Did death & loathsomeness of the body have any effect for them? mostly no! In the beginning even might be frightened ~~for~~ to them dealing ĩ corpses. In the long-run became a habit & used to them. People doing evil things ĩ wrong views & thoughts even worser. Battles between drug gangs & terrorists, deaths become their pleasures. Medias on violence become pleasure for a lot of people.

(36) Dustless:

A person mind is dustless. What does it means? Here dust is a metaphorical term & represents greed (lobha), dosa (hatred) & delusion (moha). A ~~mind is~~ dustless mind is free from greed, hatred & " which is a arahant's mind. A mind frees from defilements is a dustless mind. There are 10 defilements; greed, hatred, delusion, conceit, wrong views, doubt, sloth, restlessness, shamelessness & fearlessness of wrong doing. The defilements (kilesa) are so called because they afflict & torment the mind. They defile beings by dragging them down to a mentally soiled & depraved condition. There was an interesting story connected ĩ dust. This was the story of Cūlapanthaka.

Ven. Cūlapanthaka:

He was a grandson of a banker of Rājagaha. The banker had 2 grandsons, Mahāpanthaka & Cūlapanthaka. Mahāpanthaka joined the Buddhist order & in course of time became an arahant.

Cūlapanthaka also followed him & became a monk. He was born as a dullard because of his past kamma. ~~In the past~~ At the time of Kassapa Buddha, he had made fun of a monk who was very dull. This kamma took fruit in this life. Even he could not memorize a verse in 4 months. His brother Mahāpanthaka was very disappointed c̄ him & asked him to leave the order. About that time doctor Jivaka came to the monastery & invited the Buddha & sangha to his house for a meal. Mahāpanthaka was in charge of assigning the monks to meal invitations. So he left out Cūlapanthaka from the list. When Cūlapanthaka knew this & decided to leave the order. The Buddha knew all about it & asked him not to leave. He then gave him a white clean piece of cloth for the practice. Instructed him by sitting infront of the Perfumed Chamber (the Buddha's dwelling place) & rubbing the piece of cloth all the time & repeated the words "rajoharanam" which meaned taking on impurity. And then c̄ the monks the Buddha went to Jivaka's place.

Meanwhile, Cūlapanthaka went on rubbing the piece of cloth all the times & repeating the word "rajoharanam" like chanting all the time. This led to samadhi & after sometime the piece of cloth became soiled. Cūlapanthaka came to realize the impermenent nature of all conditioned phenomena. From the house of doctor Jivaka the Buddha knew about the progress of Cūlapanthaka's practice. He sent forth his radiance & appeared infront of him. The Buddha gave him the following instruction. "It was not only the piece of cloth was made dirty by the dust, but within oneself also there existed the dusts of passion, ill-will & ignorance (rāgu), (dosu) & (moha). Only by removing these dusts of the mind could achieve the goal & attained arahantship."

Cūlapanthaka got the message & kept on contemplation & in a short time attained arahantship c̄ analytical knowledge. He had ceased to be a dullard & became a dustless person.

There was a more important sutta on taintless or dustless. This was in the Majjima Nikāya called Discourse on Taintlessness - Anangana Sutta. It was gave by Ven. Sariputta to the monks. This sutta was very important for all to know it & look after the mind not to be tainted or soiled. Ven. Sariputta explained 4 types individual. These are:

~~① & ② persons They have mental taints in their minds but they do not know about it.~~

~~③ & ④ persons are the opposite, They have mental taints & know about it.~~

~~Then, what are the differences betw among them & what happen to them?~~

① A person has mental taints in his mind & does not know about it
② " " " " " " " " know about it.
③ " " " no mental taint in his mind & does not know about it.
④ " " " " " " " " " know about it.

So, what are the differences & what happen to them?

Ven. Sariputta gave the following answers. The first & 3rd persons are inferior because they do not know their situations (i.e ignorant) The 2nd & 4th persons are superior because they know their situations (i.e, wise).

① The first person who has mental taints & does not know it. So he will not generate desire, nor make effort & not develop energy to get rid of that taint. He will pass away c̄ a mind c̄ attachment, anger, bewilderment, taints & impurities. Ven. Sariputta gave the example of a bronze bowl. A bronz bowl was brought from a shop & covered c̄ dust & dirt. The owner did not clean it, & unused & discarded in the dust. And then, sometimes later it became more stained & tarnished c̄ dirt.

② The 2nd person who has mental taints & know it. So, he will generate desire, make effort & develop energy to get rid of that taint. He will pass away c̄ a mind without attachment, ... impurities.
It was liked a bowl covered c̄ dirt & dust. The owner cleaned it, used it & not discared in the dust. It became cleaner & stainless.

③ The 3rd person who has no mental taints & does not know it. So, he will become attentive to what is pleasant & his mind will be corrupted by attachment. He will pass away c̄ a mind of taints & impurities.
It was liked a bowl quite clean & unstained. But it might be left unused & uncleaned by the owner & discarded in the dust. And then, sometimes later it became more stained & tarnished c̄ dirt.

④ The 4th person who has no mental taints & know it. So, he will not be attentive to what is pleasant & his mind will not be corrupted by attachment. He will pass away c̄ a mind without taints & impurities.
It was liked a bowl quite cleaned & unstained. It might be put into used & cleaned by the owner & not discared in the dust. It became cleaner & stainless.

Therefore the first & 3rd persons are living their lives c̄ taints & dying c̄ taints. So they are inferior persons. The 2nd & 4th persons are living their lives without taints & dying c̄ out taints. So, both of them are superior persons.

What about today human beings? We can contemplate today world situation i. the above standards. Majority of human beings are liked the first person, they have taints & impurities but they do not know about it. With today world of many different types of media the minds are more & more tainted & soiled. Most people are using the cell phones or smart phones all the time wherever they are or whatever they are doing. More & more liked drug addicts. Very few medias are wholesome, because it do not make money. Business people are also know this point.
Some Buddhist monks & lay people may be liked the 2nd person. They know the Buddha's Teachings & follow it.
The innocent children are liked the 3rd person. If we observe today world education systems from family life, school life & social life, even government level we do not know & see much about moral education or ethics. Therefore family, school & society what is wholesome or unwholesome. They learn everything from medias. With tainted education, will have the tainted life. ~~With~~ In today world i many social & environmental problems we know this point very clear.
~~The 4th~~ Buddhist noble beings are liked the 4th person (i.e. from the stream winner to arahant. For the anagamin & arahant they dont have any interest in worldly matters. They are immuned to it.)
Nobody is born as a dustless person. It will come out by studying & practising the Buddha's Dhamma. To achieve the highest blessing & protection we should not miss this chance. If not saṁsāra will never end for us.

(37) Secure:
To understand secure or security before; we need to understand what is insecure or insecurity? The Pali word khemaṁ is for secure. Something that is secure is safety or protected from dangers & harms. So insecure is not safe or not protected from dangers & harms. Man has body & mind. For ordinary people the body effects the mind, & vice versa. If we will have the physical body it will never be secure. At least it will never be escaped from ageing, sickness & death. Even the Buddha & other noble beings could not escape from the dangers & harms done by others. Mara - the evil one, Devadatta, Ciñcamānavikā, etc. harmed the Buddha by physically & verbally. Mahāmoggallana was killed by the bandits. Mahakala upasaka - a stream-winner (sōtapanna) was beaten to death by people who accused him as the thief.

Why is that? There are many reasons behind it. The most important reason is loka dhammas are following behind everyone. Every being wants happiness & security. But everyone in the round of existence had done all sorts of kammas. Most beings are cannot control their minds because they do not have the chances to meet the Buddha, Dhamma & Sangha. They do not have the knowledge of the Dhamma & not practice. Majority of people are chasing the worldly dhamma (loka dhamma) & at the same time these dhammas are following or chasing them. It was liked they & the loka dhammas were playing hide & seek game. Noble beings are not playing hide & seek game c̄ the worldly dhamma. Only they still have the physical bodies that cannot escape from them.

So here the 37th blessing or protection ~~of~~ security is not the physical body, but the mind. Especially it is the arahants mind. It is like the other blessings; 34th is unshaken, 35th is sorrowless & 36th is dustless are representing the arahants mind. Even though, the physical body of the arahant is still not secure, his mind is totally secure. Only by passing away into Nibbāna element that Buddha & arahants were totally ~~be~~ secure. Therefore the khandhas are the source of insecurity. So every being c̄ the khandhas will never be in security. There are 4 bonds (yoga) which bind the beings that making them unsafe. These are the causes of suffering for the khandhas. These are: the bond of sensual desire (kāmayoga), the bond of attachment to existence (bhavayoga), the bond of wrong views (ditthiyoga) & the bond of ignorance (avijjāyoga). If combine together become, greed (lobha), wrong views (ditthi) & delusion (moha), the 3 unwholesome mental states. The same defilements (i.e bonds) are also called taints (āsavā) & floods (oghā). The 4 taints; the taint of sensual desire (kāmāsava), the taint of atthachment to existence (bhavāsava), the taint of wrong views (ditthāsava) & the taint of ignorance (avijjāsava).
The 4 floods; the flood of sensual desire, attachment to existence, wrong views & ignorance (kāmogho, bhavogho, ditthogho & avijjhogo) These are called floods (ogha) because they sweep beings away into the ocean of existence. They are also called bonds (yoga) because they yoke beings to suffering & do not allow them to escape.

Therefore, a mind that, when touched by the ways of the world (loka dhamma), is unshaken; sorrowless, dustless & secure is the arahant's mind. All these mind qualities only come by practice. Even ordinary Buddhists who know the Dhamma & practice can develop it into certain levels. So that we can overcome the loka dhamma or reduce their powers which effect our minds.

The Buddha ended his discourse on Blessing or Protection c̄ the following verse:

Everywhere undefeated
when acting in this way,
people go everywhere in well being:
This is their highest blessing & protection.

The Buddha delivered the discourse on Blessings & gave the right answers from the mundane levels to supramundane level to the deities was quite amazing. Except a Buddha nobody could give this kind of teaching. So, truely he was the teacher of gods & human beings.

I am sure everyone wants blessing & protection. Everyone has to start from oneself first. The Buddha's teaching was on man or mind centred, not on God or gods centred. Therefore all the teachings are practical & applicable. Only we study it & follow it c̄ unwavering. Without develop within oneself & cannot protect ourselves & others. Each person to do his duty rightly & problems will be solved. With right & wise educations only we can solve the human problems from the family ~~life~~ to, society & goverment levels to international level. We can help & save human beings only c̄ wholesome education. Not by inventing new things based on greed, hatred & delusion. This is the outcome of today world situations.