Pahankanuwa Sermon #146

English Translation

Translated from Sinhala

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(Pahankaṇuwa Sinhala Audio Dhamma Sermon No.69)

Namo tassa bhagavato arahato sammāsambuddhassa

(Homage to the Blessed One, the Worthy One, the Fully Self-Enlightened One)

Pali Stanza:

"Kodhaṃ jahe vippajaheyya mānaṃ,

Saṃyojanaṃ sabbamatikkameyya;

Taṃ nāmarūpasmiṃ asajjamānaṃ,

Akiñcanaṃ nānupatanti dukkhā."

From:

Dhammapada Verse 221 (Kodha Vagga)

Dear Listeners,

In society, we frequently hear and see instances arising due to anger and jealousy that spring up in the mind. The feeling present in most people is that they can appease the anger and jealousy that have arisen within themselves by bringing suffering (*dukkha*) upon another person. Because of this, they seek means and methods that support this (external action) rather than being inclined to think of Dhamma-inspired methods that help appease these defilements from within. However, our Teacher of the Three Worlds, the Supreme Buddha, points out the mass of suffering (*dukkha*) and hardships that one has to undergo in this long Saṃsāra as a result of an angry mind and a jealous mind. A similar event is mentioned in the background story (*nidāna*) related to the stanza (*gāthā*) we have selected as our theme today.

On one occasion, Ven. Anuruddha Thero journeyed to his birthplace, the city of Kapilavatthu, accompanied by a retinue of five hundred bhikkhus. When they heard that he was residing at the Nigrodhārāma in Kapilavatthu, his relatives came to see him. However, his sister named Rohiṇī did not come. Ven. Anuruddha asked the relatives, "Where is Rohiṇī?" "She is at home," they replied. When he asked, "Why didn't she come?", they said that she had contracted a skin disease like leprosy and

had not come out of shame. The Thero asked them to bring her. Due to the nature of her illness, she covered herself with a shawl and came to that place. Then Ven. Anuruddha said, "Sister, since you have such an illness, wouldn't it be good to perform a meritorious deed?" When she asked, "What should I do?", he told her to construct a two-story assembly hall where the Saṅgha could reside and partake of alms, and suggested that Rohiṇī use her personal jewelry to fund the expenses. He instructed her to sell those ornaments and build the hall with that money. Ven. Anuruddha also advised that once one floor of the hall was built, Rohiṇī herself should perform duties such as cleaning, sweeping, preparing seats for the Saṅgha, and setting up drinking water. Furthermore, Ven. Anuruddha informed the relatives about the matter and arranged the organizational work for it. Though she was a royal princess of a royal family, Rohiṇī performed all those duties exactly as instructed, built the hall, and upon its completion, arranged to offer an alms-giving to the Saṅgha headed by the Buddha.

At the conclusion of the alms-giving, the Supreme Buddha asked Ven. Anuruddha, "For whom is this alms-giving, and from whom is it?" When he replied, "This is from our sister, Rohiṇī," the Buddha asked, "Where is she?" He was told that she had not come because of this illness; even by then, she had not come even to see the Buddha. It is further mentioned that while performing the duties related to the hall, her illness had subsided to some extent due to those performances of duties. However, because she was not fully cured, she had not come at the time of the meritorious alms-giving. The Supreme Buddha sent for her. When asked for the reason, she said, "Because of this skin disease of mine, I did not come out of shame." "Do you know the cause for this?" the Buddha asked. She replied, "No." Then, the Buddha related the past story, saying, "This is the result (*vipāka*) of anger and jealousy that you harbored in the past."

In the past, when she was the chief queen of a king of Bārāṇasī, out of jealousy and anger toward a dancing girl who had won the king's heart, she powdered a type of stinging pod that existed at the time and sprinkled it on the dancing girl’s bed, around the bed, and on the bedsheets. When these touched the body, they caused intense itching. Furthermore, she sprinkled them on the dancing girl's face too. She sprinkled them on her body as well. Immediately, boils broke out, and that woman went and lay down on the bed. Due to the itching substance that was also on the bed, the dancing girl experienced severe pain and torment. This is what the Supreme Buddha pointed out as her past kamma. Therefore, conveying the idea that one should not harbor anger or jealousy even in the slightest degree, the Supreme Buddha delivered a sermon on that occasion, taking the stanza we have themed today as the starting point. Upon hearing it, not only was Rohiṇī’s skin disease cured—it is said her skin regained a golden complexion—but she also attained the fruit of Stream-entry (*Sotāpatti-phala*).

That stanza is:

“Kodhaṃ jahe vippajaheyya mānaṃ,

saṃyojanaṃ sabbamatikkameyya;

taṃ nāmarūpasmiṃ asajjamānaṃ,

akiñcanaṃ nānupatanti dukkhā.”

It is a very meaningful stanza. It contains a medicine of Dhamma sufficient not only for a skin disease but for the entire disease of Saṃsāra. *Kodhaṃ jahe*: one should abandon anger. *Vippajaheyya mānaṃ*: one should dispel pride. *Saṃyojanaṃ sabbamatikkameyya*: There are ten fetters (*saṃyojana*) that bind one to this Saṃsāra. They are pointed out as ten defilements (*kilesa*) which act like chains, bonds, or hooks. These ten fetters are: the dogma of self-illusion (*sakkāya-diṭṭhi*), skeptical doubt (*vicikicchā*), adherence to rules and rituals (*sīlabbata-parāmāsa*), sensual lust (*kāma-rāga*), ill-will (*vyāpāda*), lust for form (*rūpa-rāga*), lust for formlessness (*arūpa-rāga*), pride (*māna*), and ignorance (*avijjā*). *Saṃyojanaṃ sabbaṃ atikkameyya*: One should overcome all fetters—all the chains and bonds that bind one to existence (*bhava*). Next, *taṃ nāmarūpasmiṃ asajjamānaṃ*: By doing so, the one who does not cling to, or get entangled in, one’s own Name-and-Form (*nāmarūpa*) is designated by the term *akiñcanaṃ* (possessing nothing/unattached). If someone, by developing wisdom through insight (*vipassanā*), does not cling to Name-and-Form (*nāmarūpa*), there is nothing of lust, hatred, or delusion remaining in him. Therefore, he is called *akiñcana* (owning nothing). Nothing belongs to him; *akiñcanaṃ* means that he has released them from the mind. Upon such a person who owns nothing, *nānupatanti (dukkhā)*: sufferings do not fall. The idea expressed in the stanza is that the sufferings of Saṃsāra do not fall upon him. It is a deep stanza. Be that as it may, we can derive a significant amount of valuable Dhamma advice applicable to our daily lives from both this story and the stanza, mainly concerning this anger and jealousy which are our themes.

It is clear from this event that just as the poisonous powder—or rather, the stinging powder—which Rohiṇī threw at another in the very distant past when she was the chief queen, came back to her, this affliction in her own body was produced. From this, we see the consequences (*vipāka*) of anger—severe consequences. Just like anger, and something that goes hand in hand with anger, is jealousy. Beneath that jealousy lies pride (*māna*). That is why this stanza spoke of both anger and pride. You, devout devotees, know that both of these are common weaknesses in society. When jealousy is added to anger, it becomes far more severe. Here, because she was the chief queen, when the king developed a special affection for a dancing girl, jealousy arose toward that woman. Combining that (jealousy with anger), she acted in that manner as if to take revenge. From this, we can see that the real cause (*nidāna*) of many illnesses that we suffer from is not visible to ordinary physicians. If it is a skin disease, physicians might say that it was caused by the impurity of blood.

But the Great Physician Buddha says that it is not the impurity of blood, but the defilement of the mind that lies underneath.

The saṃsāric cause (*nidāna*) of illnesses is not visible to ordinary physicians. It is only to the Supreme Buddha and to those who have attained higher spiritual powers (*abhiññā*) that the saṃsāric cause of this saṃsāric disease is visible. Beneath the things we often give up on as incurable "chronic diseases," there lie such grave kammas; these are called "illnesses of kamma" (*kamma-roga*). There is a saying among Buddhists that a disease of kamma cannot be cured. How can such diseases of kamma be cured? We can get some hint regarding that too from this story, if we contemplate the story well.

Now, this Ven. Anuruddha Thero of whom we speak was no ordinary person. He was the bhikkhu who held the foremost position among those possessing the divine eye (*dibba-cakkhu*) in this Dispensation (*Sāsana*). Therefore, it is possible that he came to the city of Kapilavatthu for a specific reason; he might have seen that some merit of his sister's had matured to a degree sufficient to cure both her skin disease and her saṃsāric disease. Indeed, one can escape from these diseases of kamma only through the power of merit (*puñña-sakti*). The medicine for it is merit (*puñña*). We know that when speaking of medicine for an illness, both medical treatment and nursing care are necessary. Here, Ven. Anuruddha did something akin to nursing care. What was it? He advised Rohiṇī on a certain duty and practice (*vatta-paṭipatti*), and on performing meritorious deeds. When considered deeply, there is something to be grasped there too. Being a member of the royal Khattiya family, how much wealth must she have had! It was only a matter of telling her relatives. But how was it assigned here? "Do this by selling your ornaments."

Everyone knows about ornaments; it is only when household difficulties and scarcities become extremely severe that jewelry is sold. Women have such a great attachment to ornaments. Here, Rohiṇī was assigned to sell her ornaments. To sell the ornaments and build this hall. It was not due to a lack of money. Within that, there was something that helped wear away that kamma. For it was because of the pride (*māna*) she had harbored due to (her royal lineage/wealth) that she had behaved in that manner. Moreover, regarding those ornaments, she must have realized: "When I cannot even go outside with this skin disease, what is the use of ornaments?" Thus, there are many aspects there. He told her to sell the ornaments and build this hall. Not only that. Though she might have had numerous male and female servants in those royal palaces, here she was assigned to clean and purify the ground floor while the upper floor was being built. During the construction of such a building, there is a lot of cleaning to be done. That, too, is a punishment. Or, even if it was not a punishment, it was a special duty and practice (*vatta-paṭipatti*). Through servicing the Saṅgha, such as preparing seats, cleaning, and so forth, the past kamma is worn away. It is mentioned that simply by performing those duties, her skin disease was greatly reduced.

Next, through the stanza preached by the Supreme Buddha, a remedy was obtained for that skin disease as well as for the saṃsāric cause of the mind—the cause of the disease—mentioned earlier. In short, it was the medicine of Dhamma that the Supreme Buddha administered. That medicine of Dhamma is mentioned in this stanza. What is the medicine of Dhamma? The cause of this disease is not the impurity of blood, but the defilement of the mind. This stanza was spoken in order to remove the causes that defile the mind. *Kodhaṃ jahe*: one should abandon anger. *Vippajaheyya mānaṃ*: one should dispel pride. Anger and pride work together. Then, likewise, at the end, if this saṃsāric suffering (*dukkha*) is like this, why remain bound to it any longer? Turn these bonds and hooks the other way. The dogma of self-illusion (*sakkāya-diṭṭhi*), skeptical doubt (*vicikicchā*), etc., are things to be abandoned through path-knowledge (*magga-ñāṇa*); when one provides what is necessary for that, at that moment, the bonds of the fetters (*saṃyojana*) break away. Attaining Stream-entry (*Sotāpatti*) means breaking three bonds that bind one to Saṃsāra: the dogma of self-illusion (*sakkāya-diṭṭhi*), skeptical doubt (*vicikicchā*), and adherence to rules and rituals (*sīlabbata-parāmāsa*). This stanza is designed to aid that. *Taṃ nāmarūpasmiṃ asajjamānaṃ*: here, not clinging to Name-and-Form (*nāmarūpa*) is spoken of.

In terms of the Dhamma, what are regarded as mental phenomena (*nāma-dhamma*) are those concerning the mind: feeling (*vedanā*), perception (*saññā*), intention/volition (*cetanā*), contact (*phassa*), and attention (*manasikāra*). Next, the concept/designation (*paññatti*) of form (*rūpa*) is grasped by us based on the four great elements: earth (*pathavī*), water (*āpo*), fire (*tejo*), and wind (*vāyo*). When deeply considering according to the Dhamma the concept/designation of "I" and "mine" that one constructs through this, it is just a collection of mental phenomena (*nāma-dhamma*) and physical phenomena (*rūpa-dhamma*) that one takes as "I". Based on the four elements of earth (*pathavī*), water (*āpo*), fire (*tejo*), and wind (*vāyo*), we construct this concept of form (*rūpa-paññatti*). When we constantly apply wise attention (*yoniso manasikāra*) to these four elements, the understanding arises that there is no core/substance in this form. Although we grandly call it "physical/material," these four elements, the four great primaries (*mahābhūta*), cannot be understood individually; they act together in a very wondrous state. It is based on such a state that we construct this concept of form (*rūpa-paññatti*). By then, Rohiṇī must have understood the nature of form. In this way, not clinging to this concept/designation of "I" and "mine" which is merely a heap of mental and physical phenomena (*nāmarūpa-dhamma*)—this is what is meant by *asajjamānaṃ* (not clinging). How does one bring oneself to such a state of non-clinging? One must abandon greed, hatred, and delusion (*lobha, dosa, moha*)—which are called clinging toward this, conflicts/clashes arising based on this, and delusions such as pride created in relation to this. When these are abandoned, there is nothing left for that person to take as "I" and "mine". Such a person is called *akiñcanaṃ*. *Akiñcanaṃ* means the person who owns nothing. As long as these clings exist, all these troubles remain. After everything is abandoned, once one reaches a state where the mind

cannot be caught, sufferings/stress (*dukkha*) do not fall upon him. *Nānupatanti*: sufferings do not fall upon him. This is the meaning of this stanza, if we state it briefly. Based on this, let us now try to extract further points relevant to our lives.

We know that anger (*kodha*) is a very common weakness in society. This anger arises in various ways, either under the name of "justified anger" or as other sudden fits of rage. For this, the Supreme Buddha has administered wonderful medicines in various places. A stanza containing a very valuable and deep idea about this is the first stanza mentioned in the Uraga Sutta—a sutta consisting entirely of verses—and in short, the valuable book of Dhamma called the Sutta Nipāta begins with that very stanza.

"Yo uppatitaṃ vineti kodhaṃ,

visaṭaṃ sappavisaṃva osadhehi,

so bhikkhu jahāti orapāraṃ,

urago jiṇṇamiva tacaṃ purāṇan'ti."

The Uraga Sutta is the sutta that has the serpent as its simile. The simile of the serpent runs all through it. In this very first stanza, the Supreme Buddha presents several highly valuable ideas by using the serpent as a simile in two ways. *Yo uppatitaṃ vineti kodhaṃ visaṭaṃ sappavisaṃva osadhehi*: whichever bhikkhu immediately subdues arisen anger just as one subdues the spreading venom of a serpent with medicine, *so jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ*: that bhikkhu leaves behind both this shore and the yonder shore, just as a serpent sheds its old, worn-out skin; this means he develops a liberated mind.

In this stanza, the serpent is used as a simile in two ways. The first simile is snake venom. When anger arises, one must think, "A cobra has bitten me; the cobra has bitten." When a cobra bites, one does not just stand and watch. Before the venom spreads, medicine is administered as quickly as possible. That is the idea the Supreme Buddha conveys through this stanza. The similes given by the Supreme Buddha indeed possess a wonderful practical value. When a sudden fit of anger arises, one cannot stand there counting lists of Abhidhamma. The easiest way is to conjure up a certain mind-born image (*cittaja-rūpa*) that we can instantly evoke, as given by the Supreme Buddha through a simile. Through that, one gains the strength to escape from anger. Now, if one thinks, at the very moment anger arises, "Here, a serpent has bitten, or a cobra has bitten," then through that, one has to realize: "Now the mind is about to be defiled." Once anger arises, it spreads. Everyone knows that if anger is not subdued at that moment, it turns into hatred (*dosa*). That hatred goes on to various stages designated by different names such as enmity (*vaira*), malice/hostility (*āghāta*), and aversion/repugnance (*paṭigha*). Aided by revenge, it then continues for an endless time as hostility and enmity. Thus, the snake venom has spread. Therefore, the moment one knows that it has arisen in the mind, before it

spreads, one must think, "The serpent has bitten," and try to treat it. Ordinary people of the world attempt to appease anger through revenge. But a person who reflects according to the Dhamma must strive to appease this anger from within. Appeasing anger from within is the true victory.

The Supreme Buddha has declared that if someone quickly appeases the anger that has arisen within him, he is like one who has won a battle that is difficult to win. Likewise, if one, upon seeing that another is angry, trains one's mind so that anger does not arise within oneself, then, through such an attitude, welfare is brought to both. What this indicates is that one should appease anger and rage as quickly as possible. Moreover, the second simile of this stanza expresses an even deeper idea. Let us contemplate how a serpent sheds its skin. To the serpent, all attachments and conflicts are felt through this skin. We all know, as seen in Rohiṇī's story, that the moment the skin is slightly affected, one cannot even go outside. To such an extent does there exist a great attachment to this skin among worldly beings. It is through this skin that the entire world is captivated. But what happens when that skin decays and becomes old? What does the serpent do when the skin becomes old? It wedges it against some branch or something, leaves it behind, and escapes from it; it gets freed from it. That simile of the worn-out skin is what is taken here in the second place. Just like shedding a worn-out skin, one must abandon anger. Otherwise, if we grasp tightly onto that which became the object of anger, it goes on clashing in Saṃsāra for a long time through revenge and so forth. But immediately letting go of the object of anger from the mind is compared to shedding that skin; therefore, the second simile is also extremely important. Once the serpent has shed its skin, it has neither attachment nor conflict regarding it. There is neither a yonder shore nor this shore. There is no "I", nor is there a division between internal and external. The sloughed skin remains right where it was dropped; it has no connection to it.

One can gauge the depth of the similes given by the Supreme Buddha from this: on one hand, the serpent's venom; on the other hand, if we contemplate deeply according to the Dhamma, it is the abandoning of the saṃsāric bond that exists through those things like anger that we have tightly grasped. Right there lies liberation. In a similar manner, the Supreme Buddha states in another sutta on another occasion. A question asked in verse by Sakka, the lord of devas, to the Supreme Buddha is recorded: "Having slain what does one sleep soundly? The slaying of what, or the destruction of what, does Gotama praise?" The answer given by the Supreme Buddha is: "It is by slaying anger that one sleeps in peace." Not by taking revenge out of anger, but by appeasing anger from within. If one were to use a simile: anger has a poisoned root and a honeyed tip (*mula visa, aga rasa*). The nature of anger is poisoned at the beginning, but sweet at the end. Because of the sweet end, one takes it into the mouth; but because of the poisoned beginning, one meets with disaster through it. That is what the Supreme Buddha says there regarding anger. Its nature is poisoned at the beginning, sweet at the end. So, you devout devotees can bear this in mind: poisoned at the root, sweet at the tip. If you eat it because of the sweet tip, you will fall into difficulty due to the poisoned root. "It

is such anger that I tell you to destroy," not the enemy, not the object that caused the anger, but this anger that arises from within. Not that person. Appease the anger from within.

On another occasion, the Supreme Buddha gives an even more wondrous simile. It is one so difficult that one can hardly even imagine it. Nowadays, sometimes even hearing it makes one feel afraid. It is a very famous simile given to a bhikkhu who frequently became angry. The Supreme Buddha makes this statement: "Bhikkhus, even if bandits, murderers, should come and sever one's limbs, hands, and feet with a double-handled saw, cutting them piece by piece as if cutting the branches of a tree, and if at that moment of being cut, one should defile one's mind with anger, he is not one who acts according to my teaching; he goes against my advice." Thus, the Supreme Buddha has given a wonderful simile on the value of appeasing anger to the absolute highest degree. If one gets angry even when a mosquito bites, how is one to endure when being cut piece by piece with a double-handled saw? Leaving aside enduring, how is one to prevent anger from taking hold in the mind? He also points out how to control it. Yet we see that the bhikkhus of old used this maximum-level simile in a practical manner.

As shown in texts like the Theragāthā, in those days, when bhikkhus went to the forest, they did not carry books with them; instead, when going to meditate, they bore such similes given by the Supreme Buddha in their minds. In some stanzas of that era, it is said:

“Uppajjate sace kodho,

āvajja kakacūpamaṃ.”

So, if anger arises within you, remember the *Kakacūpama* (the Simile of the Saw). The *Kakacūpama* means the Simile of the Saw. Recall the Simile of the Saw given by the Supreme Buddha the moment anger comes. At least when you apply mindfulness to that, the anger is reduced to some extent, isn't it? When you bring this Dhamma advice to mind for a moment, the mind that was engaged in anger is subdued at least slightly by it. That is how we must conquer these.

If we consider these practically, these are things of importance to everyone in daily life, problems that everyone faces. The Supreme Buddha does not point toward carrying these further by adducing various reasons like "justified anger"; rather, he points to reflecting on the vast array of their saṃsāric consequences (*vipāka*). Since birth (*jāti*)—re-birth—is our heritage, if we have to be born again and again in Saṃsāra, we will have to be responsible for them. Understanding the fact that we will have to be born in various births/existences countless times in this Saṃsāra, and if we have to undergo their consequences through that, we must cultivate the resolution: "Let us appease this anger and enmity." Doing this is not as easy as saying it.

For that reason, the Supreme Buddha shows a gradual training. This is mentioned in the Karaṇīyametta Sutta, which all of us frequently hear and have the opportunity to hear. It is a wonderful sutta. Because we hear it so often, to some people it has no value, and they are not inclined to think about it. They think that by mere hearing, our illnesses will be cured. Because of this, one does not tend to think about the deep ideas contained in some suttas that we regard merely as *paritta* (protective chants). They satisfy themselves with its sound alone. Actually, if the Karaṇīyametta Sutta is chanted properly, even by that alone, the mind is stilled—even for someone who does not know the language. That sutta is to be valued to such an extent. If one contemplates the meaning of that sutta with wisdom, through that, one can build a compassionate attitude of loving-kindness (*mettā*). Now, for those who do not like the word "meditation" (*bhāvanā*) in this day and age, they must at least try to develop an attitude of loving-kindness if they are to conquer anger. Our pattern of action depends on our attitude. When a certain problem presents itself, we react to it according to our attitude. Therefore, if we prepare an attitude of loving-kindness beforehand, our response can be quite different from that of a person who harbors intense thoughts of anger. As an aid to building such an attitude, we thought on this occasion to highlight a few highly valuable points from the Karaṇīyametta Sutta—which can be considered its most substantial parts, like what we call "gems"—and to instill a few thoughts in the minds of you devout devotees regarding them.

In the middle part of the Karaṇīyametta Sutta, there is a passage of this kind:

"Sukhino vā khemino hontu,

sabbe sattā bhavantu sukhitattā."

May all beings—*sukhino* means may they be happy and well! *Khemino* means may they be free from danger, or may they have protection! There are several passages mentioned that clearly explain what is meant by "May all be possessed of happy minds! May all be happy!"

"Ye keci pāṇabhūtatthi,

tasā vā thāvarā vā anavasesā,

dīghā vā ye mahantā vā,

majjhimā rassakāṇukathūlā,

diṭṭhā vā ye va addiṭṭhā,

ye ca dūre vasanti avidūre,

bhūtā vā sambhavesī vā,

sabbe sattā bhavantu sukhitattā!"

There we see the wonderful way in which the Supreme Buddha has analyzed the term "all beings." In fact, the entire world is presented there in five totalities—that is, in five categories in such a way that everything is included. *Ye keci pāṇabhūtatthi*: here, what is the first totality? *Tasā vā thāvarā vā anavasesā*: *tasā* means those who are trembling and fearful. *Thāvarā* means those who are steadfast and unmoved, or firm. You know the word *thāvara*; it has the meaning opposite to "trembling." By the term *anavasesā* (without exception), its status as a totality is shown.

The entire world is divided into these two categories: the trembling and the steadfast. It appears that through the scholarly interpretations some people offer, the practical value of these terms is lost. Some of those who interpret it in that manner point out that *tasā* refers to those who are not Arahants. Everyone else is trembling. "An Arahant does not tremble"—they explain it in this way. But that does not become meaningful in daily life. We must be able to understand this in accordance with each particular situation.

To take an illustration: when a mouse is in the mouth of a rat-snake, sometimes we feel something like loving-kindness toward that mouse. We feel like hitting the rat-snake and saving the mouse. Now, according to this situation, the mouse is *tasā* (trembling), and the rat-snake is *thāvarā* (steadfast/unmoved). The rat-snake is holding onto that mouse very firmly. To such an extent that it will not let it go. However, because of the term *anavasesā* (without exception), and because we must apply loving-kindness to both groups—the trembling and the steadfast—we have no right to try to save that mouse through indirect violence. Therefore, either equanimity (*upekkhā*) is applied, or a mind of loving-kindness. Sometimes, things we cannot do physically can be achieved by directing a pure mind of loving-kindness, for a person who has developed loving-kindness. Sometimes, it is not impossible to resolve it through the mind of loving-kindness itself. In any case, we can understand here that, depending on the situation, the entire world can be divided into these two: *tasā* and *thāvarā*. When taken in that way, it is highly meaningful in daily life.

Next, it is mentioned: *dīghā vā ye mahantā vā majjhimā*. That is according to the size of the body. *Dīghā vā ye mahantā vā*: long or large. Then short, or extremely subtle, or stout, or middling, and so forth; in this way, according to physical dimension. That is the second totality.

Next, another totality is pointed out: *diṭṭhā vā ye va addiṭṭhā*, those seen and those unseen, including all of them without distinction. Next, *ye ca dūre vasanti avidūre*: not only those who are nearby. Not only those in the vicinity, but those who dwell far away too. Next, *bhūtā vā sambhavesī vā*. Some people explain these two terms in various ways academically. But if we explain it in a way that is meaningful for our daily lives, *bhūtā vā sambhavesī vā* means: *bhūtā* refers to those already born into this world, and *sambhavesī* refers to those seeking birth (*jāti*). Here, we can think of a child in a mother's womb, or a tiny creature inside an egg. In this day and age, we have to direct our attention to those as well. It is because of the lack of loving-

kindness toward them that we hear of such problems in society. *Sabbe sattā bhavantu sukhitattā!* Indeed, may all those *sabbe sattā bhavantu sukhitattā!*

Next, the Supreme Buddha points out further in a very wonderful way:

"Na paro paraṃ nikubbetha,

nātimaññetha katthaci naṃ kañci."

Na paro paraṃ nikubbetha: here, it does not speak only of oneself. One must also cultivate the wish: "Let not one deceive another, nor do harm or wrong to another." Next, *nātimaññetha katthaci naṃ kañci*. Let no one, in any place, despise or look down upon another!

That is the nature of a pure mind of loving-kindness. Even if ordinary worldly beings do not step forward to take revenge on their enemy themselves, when the enemy meets with disaster through some external trouble, they rejoice, saying: "Ah, kamma has given him his due; don't you see? It has happened to him!" They derive pleasure from that. Or else, they get someone else to do it to that person. Likewise, if it happens due to someone else, they rejoice over it. What is the pure loving-kindness here? One thinks, "May I not witness such conflicts in the world externally!" Not "May I not see my enemy!" Rather, from a pure mind of loving-kindness, it occurs to one: "May I not witness such events!" *Na paro paraṃ nikubbetha*: May no one oppress another, or do harm to another! May no one despise anyone in any place!

Next, in the same way, it continues:

"Byārosanā paṭighasaññā,

nāññamaññassa dukkhamiccheyya."

Byārosanā means resentment. Out of resentment, or with a perception of repugnance (*paṭigha-saññā*)—meaning an idea of conflict—*byārosanā paṭighasaññā*. *Nāññamaññassa dukkhamiccheyya*: still, the talk is about the other. May one not wish suffering (*dukkha*) upon another! That means one does not wish to see even two other people opposing each other. Such is the purity of that mind of loving-kindness.

Having said all this, next comes the most valuable simile. There is no need to explain this specially to mothers. Indeed, in this day and age, perhaps it has to be spoken of specifically.

"Mātā yathā niyaṃ puttaṃ,

āyusā ekaputtamanurakkhe."

Just as a mother would protect her only son, her only child, even at the risk of her own life. With her own life-span, giving her own life. Nowadays, though rarely, we hear of such incidents. Sometimes, during childbirth, when a dangerous situation

arises threatening both lives, some mothers say: "It does not matter if I die; save the child." It is such a wondrous thought of loving-kindness that is spoken of here. *“Evamapi sabba-bhūtesu.”*

Having given that simile, the Supreme Buddha does not stop there, limiting it only to that family. Taking this family as the unit, using it as an illustration: *"Evamapi sabbabhūtesu mānasaṃ bhāvaye aparimāṇaṃ."* In accordance with that simile, "even so, toward all living beings, let him develop a boundless heart, without limit, without boundaries," not saying: "These are only my family members, only my relatives, only our villagers, only our countrymen, only the people of our world." As many worlds as there may be, there is no need to speak of them separately; but within these words, everything is contained.

One could perhaps write pages of academic commentary on these. But once all of this is brought close to the heart, no extra commentaries are needed. Can one write a book about the attachment and love a mother has for her child? Something of that nature is present here. If that simile has penetrated the heart, what remains is to develop that attitude—the attitude of loving-kindness—to the highest degree, based on that simile. No other teacher in the entire world has expressed loving-kindness of this nature. *"Mātā yathā niyaṃ puttaṃ āyusā... evamapi sabbabhūtesu mānasaṃ bhāvaye aparimāṇaṃ." "Mettañca sabba-lōkasmiṃ mānasaṃ bhāvaye aparimāṇaṃ."* That is emphasized further. A mind of loving-kindness toward the entire world: *"Mettañca sabba-lōkasmiṃ mānasaṃ bhāvaye aparimāṇaṃ."* One should develop a mind of loving-kindness that is measureless, without any measure or boundary.

“Tiṭṭhaṃ caraṃ nisinno vā,

sayāno vā yāvatassa vigatamiddho.”

Next, the manner of developing it is shown. Whether standing, walking (*caraṃ*), sitting (*nisinno*), or lying down (*sayāno*)—in these four postures—as long as one is awake (*yāvatassa vigatamiddho*). Until one falls asleep, until sleep comes, when drowsiness approaches, or when one is highly exhausted and falls into sleep; throughout the entire day, this should be developed. How is such development spoken of? *"Etaṃ satiṃ adhiṭṭheyya, brahmametaṃ vihāraṃ idamāhu."* From the phrase "etaṃ satiṃ" (this mindfulness), we see the mindfulness of loving-kindness. Now, those devout devotees who practice meditation mostly know what *sati* is. *Sati* means mindfulness, maintaining mindfulness. One can maintain daily mindfulness regarding postures and various other matters, and perform them with mindfulness and wisdom. In a mind where loving-kindness has been developed limitlessly in that manner, it is called *mettā-cetovimutti*—the mind is liberated through loving-kindness. That means, for that mind of loving-kindness which has reached the state of liberation of mind (*cetovimutti*), there are no walls. There are no parapets, no hurdles, no barriers or foundations. Breaking through all of them, this mind of loving-kindness radiates. In that manner, then, is that boundless loving-kindness.

For one who has such a mind of loving-kindness, *"etaṃ satiṃ adhiṭṭheyya"*. Daily mindfulness is maintained along with loving-kindness, without any burden, with thoughts of loving-kindness. Travels, and all other activities, proceed hand in hand with the mind of loving-kindness. It becomes well-accustomed to the mind. Once it is thoroughly assimilated by the mind, mindfulness goes along with it without any trouble.

To use an analogy, to a person who is accustomed to wearing spectacles, he is not even conscious of their presence. Without any trouble, he looks at the world through them. In the same way, one can look at the world with an attitude of loving-kindness. There are devotees who say they have no time for meditation because of their daily occupations and jobs. Now, you devotees do various jobs for your daily livelihood. Is it impossible to develop loving-kindness along with those? It is true that you receive a salary at the end of the month for those things you do. It is true that the consumer pays a certain amount of money for the goods you sell. But if we have a mind of loving-kindness, we can offer something far greater than that. We invisibly give something far more valuable than the item we hand over. That is the mind of loving-kindness, the wish of loving-kindness. "May there be only good! May you be happy and well!"—offering it as if it were one's own. What is meant by "as if it were one's own"? Suppose we have to serve food to someone. Let us assume one works in a restaurant. The restaurant worker merely has to serve the food to the customer who comes in. But when that person arrives, the worker sees that he comes in highly exhausted, thirsty, and in distress. So, what the worker actually does is simply bring and serve the item. Those goods do not belong to him. But if he serves it with a mind of loving-kindness at that moment, something far greater than his wage is credited to his account through that mind of loving-kindness. In that manner, in daily life, if we consider teachers, in their teaching, they too should not look merely at the salary. Indeed, teachers of the past lived in that very manner. It was a true vocation, not just a job. In a spiritual sense, elevating it to the Dhamma, they sought the welfare of the world through it. What is said here is that if one performs one's daily duties with an attitude of loving-kindness, just as a mother thinks of her child, then occupations and jobs will not be a burden to him.

Generally, occupations are a burden to human beings. It becomes a light thing only on pay-day. But it is pay-day every day! One receives wages every day, if one performs those duties with an attitude of loving-kindness. Let us consider the work one does in an office; through the way one handles things there, this entire social mechanism, this social machine—if society is a machine, the moment a single screw is missing, it becomes inactive. There are times when this becomes evident to us through strikes. So, strikes aside, what we have to understand is that if we work with an attitude of loving-kindness, that social mechanism functions properly. One rejoices, "I supplied the screw for that machine to function." This is not about harboring pride (*māna*) about it. How is it done? By setting aside for a moment the feeling that "this is something I must do out of fear of someone, or something done merely considering the salary to get paid," and doing it conscientiously with a mind

of loving-kindness: "Not only to the person who comes near me, visible or invisible, to whom I give a small helping hand, but to the visible and invisible, infinite and boundless beings, through this small service of mine, a well-being of the kind mentioned will occur." One must generate such a feeling. Then, through that, a wonderful lightness arises in life. Those things are not a burden. It is not a mere official duty. It is not something done because the king commands it. It is something that belongs to oneself. There is no "official duty"; in fact, if one thinks of one's saṃsāric liberation, none of these are mere official duties. The task that belongs to oneself is to be freed from this disease of kamma.

Thus, the Supreme Buddha highlights for us not only these illnesses. Also sudden disasters—what are called accidents—or sudden mishaps. There is no such thing as a "sudden accident" in the world. For all of these, there is some cause, some origin (*nidāna*). Some say that kamma is not behind everything. That kamma is not the cause. But underneath these, kamma is connected in a subtle manner. Living for this long time in Saṃsāra, there is no unwholesome kamma (*pāpa-kamma*) that we have not done. Just as we have done good kammas, we have also done bad, sinful kammas. In various instances, the wheel of kamma (*kamma-cakka*) surfaces. Their exact cause is visible only to the Supreme Buddha and to those with higher spiritual powers (*abhiññā*).

Likewise, with each passing moment of our lives, what are we doing? We are wearing away the merit and wholesome kamma (*kusala*) that granted us this human life. If a person who does a job lives on the salary he received last month without thinking about the next month, he will have to regret it. Why do we, who have obtained a human state of existence and are proceeding along Saṃsāra, encounter not only those dangerous diseases of kamma but also various ailments and sudden accidents? That is when the wheel of kamma rotates and comes back around. One must be prepared for that. To be prepared, we must daily, with a Dhamma-aligned mind, perform wholesome deeds (*kusala-kamma*) that help, at least, to reduce the impact of those kammas, or to make those kammas completely ineffective (*ahosi-kamma*), or to wear away that kamma-energy. This is what we mentioned in the story of Ven. Anuruddha. Within the duty and practice (*vatta-paṭipatti*) that Ven. Anuruddha, who possessed the divine eye, gave to his sister, there lies a deep secret: even a duty and practice is necessary to appease these diseases of kamma. Indeed, during a time when a Buddha has arisen, a time when the Triple Gem has appeared, those duties and practices of the Dispensation (*Sāsana*) cannot be treated as minor things; within each and every one of them lies the power to appease the force of a person's kamma. That is why Rohiṇī's skin disease was appeased to some extent by that alone—by performing those duties and practices.

Therefore, because of that, we must understand that in our daily lives, we must wisely accumulate something without limiting ourselves to rupees and cents. The moment that is lacking, troubles can come upon us at the most dangerous and unexpected times in this Saṃsāra. One leads this life harboring great expectations.

But things like sudden accidents happen. Beneath them lie those very kammas we spoke of. Since we do not know the medicine for them, it is fine even if we do not take medicine for each individual one. The Supreme Buddha has shown here that as long as this disease of kamma exists, this is the underlying cause. What exists here is not the impurity of blood, but the defilement of the mind. Greed, hatred, jealousy, anger—the various defilements (*kilesa*)—are said to be one thousand five hundred by those who have calculated them. In any case, it is this mass of defilements, festering and generating forms in Saṃsāra, that creates the blind, creates the deaf, creates the lame in accordance with them. All of this is to demonstrate the capabilities of kamma.

Why is one person different from another? One is beautiful, and another is ugly. Even the beautiful person suddenly becomes ugly, just like Rohiṇī whom we spoke of. One must reflect on how these things happen. None of these are mere accidents. None of these are sudden mishaps. Beneath these lie the causes of kamma (*kamma-nidāna*). If we believe the word of the Supreme Buddha, having understood it, we must strive to immediately appease those grave defilements (*kilesa*) such as anger, pride, and jealousy, which are often seen in daily life, the moment they arise. Just as loving-kindness (*mettā*) helps to appease anger, the Supreme Buddha has highlighted the quality called sympathetic joy (*muditā*) to appease jealousy.

If you who live in households wish to evoke and develop sympathetic joy (*muditā*), reflect on your own child. When that child of yours studies, gets a job, and reaches a good position at some point, you feel a certain sympathetic joy (*muditā*) about it. You do not harbor jealousy. But although you think of your own child in that way, when the neighbor next door passes an exam and becomes a doctor or an engineer, you harbor jealousy. There lies the lack of sympathetic joy (*muditā*). One must apply the principle mentioned here to that situation as well. Just as it was said here, *"Mātā yathā niyaṃ puttaṃ āyusā ekaputtamanurakkhe, evamapi sabbabhūtesu,"* at that moment one has to think, "May that child, that so-and-so, be happy and well in this manner!"—regarding it as one's own happiness, and rejoice in it. That is the quality of sympathetic joy (*muditā*).

We must learn lessons from these events that we see so often in the world. It is a lesson that we learned from this event regarding Rohiṇī too. So many things happen to us. You, devout devotees, also frequently hear of certain unexpected events in daily life that shatter great hopes. The kammas underlying these are also occasionally revealed through indirect means or in various ways: how these things happened because of their bad lives, because of the unwholesome deeds (*akusala*) they performed. There is something called "kamma" spoken of in the Dhamma. The result (*vipāka*) corresponds to the kamma. The result corresponded exactly to Rohiṇī's kamma. There is a weapon called a boomerang. When thrown at someone, it rotates and comes back to one's own hand. In the same way, regarding some kammas, their results (*vipāka*) come back to oneself. We hear of such events in our daily lives as well. To those individuals who perform grave unwholesome deeds, their results

come. At that moment, it is not for us to rejoice; rather, we must learn a lesson. This is common to everyone. "Even if we do such things, the results will come." Reflecting in that way, we must bring the Dhamma close to our lives.

You, devout devotees, hear the Karaṇīyametta Sutta on various media daily. But without being satisfied merely with its sound, you must understand the meaning of the stanzas highlighted here. The Pali words of these are difficult to understand, and in this era, people do not direct much attention to the language either. On the other hand, those who know too much about these things merely highlight scholarly points and remain stuck within them, rather than presenting them in a way that can be used practically. That is the misfortune. Therefore, we have briefly highlighted a few points that can be practically implemented in daily life, as appropriate to the occasion.

“Ye keci pāṇabhūtatthi,

tasā vā thāvarā vā anavasesā,

dīghā vā ye mahantā vā,

majjhimā rassakāṇukathūlā,

diṭṭhā vā ye va addiṭṭhā,

ye ca dūre vasanti avidūre,

bhūtā vā sambhavesī vā,

sabbe sattā bhavantu sukhitattā!”

And next, likewise:

“Na paro paraṃ nikubbetha,

nātimaññetha katthaci naṃ kañci,

byārosanā paṭighasaññā,

nāññamaññassa dukkhamiccheyya.

Mātā yathā niyaṃ puttaṃ,

āyusā ekaputtamanurakkhe,

evamapi sabbabhūtesu,

mānasaṃ bhāvaye aparimāṇaṃ.

Mettañca sabba-lōkasmiṃ,

mānasaṃ bhāvaye aparimāṇan’ti.”

Next, it says: *"Uddhaṃ adho ca tiriyañca, asambādhaṃ averaṃ asapattaṃ."* Here, the boundlessness is shown. That part was left out by us: above, below, and across. *Asambādhaṃ* means free from obstacles. It is from there that we say it goes breaking through hurdles, fences, walls, and barriers. Next comes: *"Tiṭṭhaṃ caraṃ nisinno vā, sayāno vā yāvatassa vigatamiddho."* In this manner, the Supreme Buddha, in a very wonderful way, demonstrates how to build that attitude of loving-kindness, or how to liberate the mind through loving-kindness (*cetovimutti*). What is meant by liberating the mind through loving-kindness? When hatred or anger arises, it means one's mind goes and strikes against someone else's mind. The mind clashes regarding another person. What happens after it strikes? It remains there, clashing and colliding. That is what is called repugnance (*paṭigha*). When anger arises, next, one wants to vent one's anger. That is *paṭigha*—taking revenge. There is never a limit to revenge. For when you take revenge, that other person does not remain quiet either. The best illustration for this is the Serivāṇija Jātaka. Through his own experience, Ven. Devadatta Thero realized: "We must appease this anger, these minds, from within." But it is to find means of appeasing them externally that worldly beings search for various types of weapons. Reflect that: "If we are to appease this from within, it is indeed those Dhamma instructions spoken by the Supreme Buddha that we must safeguard."

On this valuable day, you devout devotees have also observed a certain virtue (*sīla*). Virtue (*sīla*) means training one's body and speech. Within that training itself, there is a certain sense regarding concentration (*samādhi*) as well, so that not only is there one's own restraint, but also no harm is brought to society. There is no need to explain separately; when analyzing a precept (*sikkhāpada*), we see that we should not be satisfied merely with the training of body and speech, but from the mind too, what we must do is wish for the welfare of the world. Sectarians like the Nigaṇṭhas said that the physical rod (*kāya-daṇḍa*)—physical action—is the greatest thing. Verbal action is second, and mental action is third. The Supreme Buddha shows the exact opposite. Saying *"manopubbaṅgamā dhammā"* (mind precedes all phenomena), he gave the foremost place to the mind. Mind first, speech second, body third. That is how the Supreme Buddha points it out.

In accordance with that, we must reflect that the meditation on loving-kindness (*mettā-bhāvanā*) is not just sitting idly in one place. Through it, great peace and blessings are brought to the world. In that way, without limiting this meditation on loving-kindness only to that meditation seat, it can be practiced in all four postures as mentioned. It must be maintained boundlessly. Taking loving-kindness toward one's own family members as the unit of loving-kindness, one then radiates it toward the entire world without any barriers or boundaries. If one lives with an attitude of loving-kindness in that manner, if some anger or rage arises in daily life, at the very least, one has the strength to appease it quickly. Just as when a serpent has bitten, if one generates at least the awareness "the serpent has bitten," that person next strives to get medicine for it. Not to kill the serpent, but to get medicine for one's snake-bite. That is how one has to think. Then, it is not a matter of clashing with that object;

what needs to be done is to remove the defilement that has arisen in one's mind through that object.

Today, through this sermon, the opportunity is provided to develop the spiritual faculties (*indriya*) and powers (*bala*) namely faith/devotion (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*), in the manner we usually remind you in a daily Dhamma sermon. In addition, the opportunity was also obtained to extract several valuable points relevant to living with a true Buddhist attitude, based on the Karaṇīyametta Sutta. Bringing these close to one's life, one must understand that the solace we expect in various ways from external forces can be brought forth from within ourselves. If each individual leads his life in that manner, through that alone, the peace, harmony, and tranquility needed by the world will emerge.

Reflecting in that way, make the aspiration: "May this mass of merit (*kusala*) we have accumulated today through the preaching of the Dhamma and the listening to the Dhamma, serve as a decisive cause and supportive condition to end one's own visible mass of saṃsāric suffering (*dukkha*), to develop and cultivate virtue, concentration, and wisdom (*sīla, samādhi, paññā*) as quickly as possible, to fulfill the prerequisites according to the Noble Eightfold Path shown by the Supreme Buddha, and to escape all saṃsāric suffering through the penetration of the paths and fruits of Stream-entry (*Sotāpatti*), Once-returning (*Sakadāgāmitā*), Non-returning (*Anāgāmitā*), and Arahantship, thereby attaining peace in the supreme, deathless, great Nibbāna!" Likewise, may all those in this universe, from the Avīci hell up to the Akaniṭṭha heaven, including our relatives, whoever have the capacity to rejoice in the merit accumulated through this preaching and listening to the Dhamma, by rejoicing in this merit, escape as quickly as possible from all saṃsāric suffering (*dukkha*) such as birth (*jāti*), decay and death (*jarāmaraṇa*), sickness, and death, and attain peace in the supreme, deathless, great Nibbāna! With this aspiration, recite these stanzas:

"*Ettāvatā ca amhehi.....*"