

ONLY LOVING - KINDNESS - -

(A PAPER PRESENTED)

AND

QUESTIONS & ANSWERS

CONCERNING NIBBĀNA

by

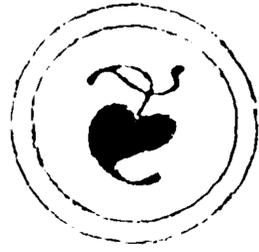
Dr. Aung Kyaw (Dental Surgeon)

B.D.S.(Ygn.)

Tha. Kha. 136.

Translated by Daw Khin Hla Hla

(Kambawza Myinzu)



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MANUSCRIPT PERMISSION NO. - 638/2003 (9)

COVER PERMISSION NO. - 578/2003 (10)



First Edition



5000 - copies



October - 2003



COVER PRINT - Nawaratt



PUBLISHED BY

U Kyaw Hinn (0910)

Yon-Kyi-Chet Sapai

**No.111, 2nd Floor, 33rd Street,
Kyauktada Township, Yangon.**



PRINTED BY

U Ohn Zaw (Temporary 1961)

Nawaratt Press

**No. 18, Thingaha Street,
Kyaukmyaung, Yangon.**



COMPUTER PROCESSOR

Ashin Vā Setṭha (B.Sc. Chem:)

(Tawsakhantha)

Mahāsi Sāsana Yeiktha

Taunggyi.

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Translator's Note

When Dr. Aung Kyaw requested me to translate his book "Metta-thi-tha-hlyin" into English, I did not have the courage to comply with his request. I did not feel competent to undertake such a serious task. Beside, I felt my English was not proficient enough to cope with the work. There was much hesitation as I weighed the pros and the cons.

However, when I read the preface, written by Agga Maha Pandita Bhadhanta Sumiṅgalā Laṅkāra (Ph.D), my *saddhā* was awakened. Furthermore, the foreword, written by our eminent writer and film director, winner of several film academy awards, Sayagyi U Thu Kha, I become delighted with his touch of subtle sense of humour, addressing Dr. Aung Kyaw as Taunggyi Shan. I too, happen to be a Taunggyi Shan. So said Dr. Aung Kyaw.

Eventually, I translated happily in the heat of April sun in 2001. As soon as I finished the manuscript, I sent it off to Dr. Aung Kyaw, who immediately responded with cash and kind, much to my amazement and embar-

rassment.

The poor manuscript flew back and forth between Taunggyi and Yangon for correcting, adding and deleting. Still it is far from being perfect. My special thanks are due to Sayagyi U Tin Oo Hlaing for the final proof-reading and correction done with genuine *cetanā* in spite of his weak eyes. As he remarked, Dr. Aung Kyaw's work is not only superb but also monumental.

††

- *The gift of Truth excels all other gifts.
- *The flavour of Truth excels all other flavours.
- *The pleasure in Truth excels all other pleasures.
- *He who has destroyed craving overcomes all sorrow.

(Dhammapada 354)

May all the readers comprehend the essence of Buddhism and practise vipassana meditation.

May Buddha Sāsana, the Buddha's Teaching, shine forth like the Radiant Sun.

Kanbawza Myinzu

10-5-03



Preface by

**Tipiṭakadhara Dhammabhaṇḍāgārika
Aggamahāpaṇḍita**

Abhidhamma pāḷipāragū (Professor)

Ashin Sumaṅgalā Laṅkāra (Ph.D)

Padhānanāyaka Sayādaw

(Monk-in-chief)

Tipiṭaka MahāGandhāyon Monastery



Since Doctor Aung Kyaw has sent me each and every book he has written, I have read much of his writings. The impression I have is that, he is one who is well-read in Buddhist scriptures and therefore, could write extremely well, including every detail.

When he read the paper on “ Let us extend loving - kindness so as to be reconciled ” there wasn't any loop - hole. It was extremely methodical and meticulous. When I read the questions and answers, I have the impression more profound than I had remarked before, that he (Dr.Aung Kyaw) not only reads, memorizes, thinks and reasons scriptures but is also someone who has practised to the full.

The way he has answered questions concerning *nibbāna* is very satisfactory. They are in accordance with *Piṭaka* and also has made the reader comprehend clearly. I have read seriously about writings on *nibbāna* but I have not found any as clear as the answers of *Dr. Aung Kyaw*. They may be clear but if they should differ from *Piṭakas*, one should not accept them.

Now that *Dr. Aung Kyaw*'s questions and answers do not differ from *Piṭakas* and having clear comprehension. I pray that everyone can read and be beneficial.



Ashin SuMaṅgalā Laṅkāra (Ph.D)
Tipiṭakadhara Dhammabhaṅḍāgārika
Aggamahāpaṇḍita
Abhidhamma pāḷipāragū
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Foreword by
Writer, Film Director
Sayagyi U Thu Kha



Dhamma friend-

Ko Aung Kyaw,

What I have heard and memorized is, “*Aung Kyaw Chan Aye, Mandalay.*” Now, I shall have to add, “*Aung Kyaw Aye Chan, Taunggyi Shan.*”

Now, now, you’re going to argue with me, aren’t you? What has that got to do with me? The collapsing of the river bank at *Nyaung Oo* and the breaking of the cow’s leg at *Sampa Nago* are two entirely different things. The Aung Kyaw that is cold/peaceful in Mandalay is separate from the Aung Kyaw who is living in Taunggyi.

‘Mandalay Aung Kyaw’ refers to astrological number or numerology 1221, the year Mandalay was founded by the king. Now, Saya, why do you want to compare me to Aung Kyaw who is living peacefully in Taunggyi?

You are right Ko Aung Kyaw. I am not creating a problem out of nothing. You’re right in asking me. But according to Lord *Buddha’s desanā* (teachings), there is an effect to a cause. ‘*ye dhammā hetuppa bhavo*’ ‘*hetu paccayo*’ ‘*avijjā paccayā saikhārā*’, you know that because of causes, there are effects, you know them as (*Buddha vasanas*).

That is why I even wish to compose. ‘Because of cause, effect arises, everywhere, whatever happens.’ You also know this, don’t you? Wherever it is, whatever

happens.

· *Gharāvāso bahukicco* ` concerning mundane affairs or · *vivata lokuttara* ` concerning supramundane affairs. we must be mindful that, because of cause. there is an effect. We must reason. pause and find the root cause.

Why is there *dukkha* (suffering)? Because of *samudaya* (attachment) we have to suffer. Then, we must try and eradicate *samudaya*.(To be high-sounding, we must try to attain *kicca ñāṇa* from *sacca ñāṇa*) Hence, why is Aung Kyaw from *Shan State, Taunggyi*, peaceful? I have to find the cause. It isn't difficult.

Because Taunggyi is on a small hill plateau, on top of a big mountain range, the weather is naturally cold. That is not the point. One who looks, sees. But if one is mindful in between look and see, one will see clearly. There is a saying: · **If one is not mindful, one does not see the cave.** · **If one is mindful, there will be no mist.** · Ha, ha ! You're a Friday-born. So am I. Poor you, having to be silent while I am being long-winded.

That is a retribution because some of your essays are long-winded. though they all are good.

Now I shall tell you how I find the cause. · *Dhammo Loke samuppanno sukhāya sabbapāṇinam* ` *Loke*, in the three worlds, *sabba pāṇinam*, for all sentient beings, *sukhāya*; to be happy / peaceful, *Dhammo*, the teachings of Lord *Buddha*, *samuppanno*, has arisen like the sun rises from the eastern sky. Shall we start from this *pāḷi* ?

Amarapūra Taung Myo, Mahā Gandhāyon Sayādaw had composed the following:

“ *Buddha Jino pwint tunn paw* - - - - -

Because Lord Buddha was enlightened and had discoursed, we know what is *kusala* (wholesome deed), *akusala* (unwholesome deed) and this and that realms of existence, there is so much benefit.

If you practise this *Dhamma* for a short while, you will be peaceful for a short while: if you practise it for a long time, you will be peaceful for a long time. If you can practise always, you will always be peaceful and happy.

The essays/articles you had written on *Dhamma desanā padesā* and “ *Lu O Pwe Hnwe Laik Ya Aung* ” “ **Let us take part in the celebration of oldies** ”, the book arrived on the 1st of October, through Yeku Maha Gandhayon Tipitakadhara Sayadaw.

It was, “ International Day of Older Persons ” and was just in time. In reality, I had to listen to somebody reading out to me.

What I have known is this :

You, Ko Aung Kyaw, are a dental surgeon, who, while carrying out your duties, is being mindful when you walk, when you eat, when you look and when you see. In your own environment among your friends, you are being mindful and peaceful.

In other words, you are almost always practising *satipaṭṭhāna*, mindfulness meditation. A person with peaceful *Dhamma* will certainly be peaceful “ *Dhammo have rakkhati Dhammacāriṃ.* ” *Dhamma* in turn truly guards one (*have rakkhati*) who practises *Dhamma*.

Furthermore, “ *sabba ratim Dhammarati Jināti* ” of all happiness, happiness with *Dhamma*, *jināti*, conquers all, the best happiness, excels all other happi-

ness and is peaceful.

Now I must repeat / say it again.

Why are you happy and peaceful ?

“ *sabbarasaṃ Dhamma raso jināti* ”, of all tastes *Dhamma* excels all. It is blissful.

The cause is now found why you are peaceful and happy. Because you are experiencing the taste of *Dhamma*, you are being peaceful. That is why you have written down what you have in mind.

“ *sabba dānaṃ Dhamma dānaṃ jināti* ”, of all gifts, the gift of *Dhamma* or offering *Dhamma* experience. *Jināti*, conquers all. It is the most peaceful.

You must know that this is from *Dhammapada*, *Taṇhāvagga* the story in which the celestial king asked Lord *Buddha*. It is the reverse.

I shall tell you in conclusion. In accordance with the Pāli “ *taṇhakkhayo sabbadukkhaṃ jināti* ”, having extinguished *taṇhā* (attachment) or having totally eradicated ‘ *āsavo Dhamma* ’, *sabbadukkhaṃ*- all suffering *Jināti* conquers /is conquered/peaceful, until reaching /attaining *santi-sukha*.

Consequently, though you have not eradicated *taṇhā* and have not conquered all *dukkha* (suffering), what you are thinking, writing and contributing the experience of *Dhamma*, you are offering everyone delicious dishes and you are being delighted /joyous. You are peaceful with *Pīti* (joy). Therefore, I have said:

“ *Aung Kyaw Aye Chan, Taunggyi Shan.* ”

What would you argue ? *Sukhī Attānaṃ Pariharantu*

(May all beings be happy)

U Thu Kha (10. 10. 1999)

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Seminar on Dialogue for Reconciliation

July (12-14-1999)

Taunggyi Baptist Church



Presented by Doctor Aung Kyaw

(Dental surgeon)

The honorable chairman of the seminar and distinguished guests, I am most grateful to the authorities concerned from the Myanmar Council of Churches, especially the secretary of the Dialogue program committee, to enable me to prepare and humbly submit this small treatise:

“ Only loving Kindness - - - - - ”

As I am a Theravāda Buddhist, I shall present my views towards Reconciliation from the Buddhist point of view. What I wish to appeal to the audience is to have a taste of the basic factor of a religion. If there should be any point which is inappropriate, please do not take it as a fault of Buddhism, it is due to my own fault and not being well-versed in the subject.

The beginning of disagreement/discord

In the same community or in different racial groups or in a family or with friends from outside, when looking for the main cause of disharmony-

1. **misunderstanding**
2. **unforgiveness** - these two factors are found.

Doubt - scepticism

Because of misunderstanding things are misinterpreted and have differences. Doubt is the cause of misunderstanding. Not seeing things clearly, there are different conceptions and attitudes.

“ When / If there is doubt about one another it is worthless. ”

“ When there is agreement between one and another, it is a priceless ruby / gem.”

There is a saying: “Only when doubt is eradicated and truth attained, can there be unity and harmony. ”

Doubt is extremely undesirable and loathsome, it causes disharmony, unfriendliness and unity deteriorates. Doubt leads to misunderstanding and is the beginning of enmity. Why should there be doubt ?

Three defilements

At the beginning there might be a single doubt. If that doubt can be eradicated due to circumstances, there will be auspiciousness. If a single doubt is nursed, one after another will be accumulated. So much as the accumulation gets larger, love and intimacy deteriorates and hatred will be increased.

The root cause of hatred is anger. When things do not come one's way, as one wishes them to be, there arises dissatisfaction and anger. Wishing something to happen, is *lobha* (greed). Unsatisfactoriness because it does not happen is *dosa* (anger). When *lobha* and *dosa* are intermingled without being able to discriminate between right and wrong, one plans wrongly, speaks wrongly and carries out things that should not have been done, *i.e.* *moha* (delusion) has influenced. Thus:

1. When one wishes for many things is *lobha* (greed).
2. Because things do not happen as one wishes, one is disappointed is *dosa* (anger).
3. Not being able to discriminate between right and wrong is *moha* (ignorance). These three defilements arise in stages.

Grudge

In this world, *lobha*, *dosa*, *moha*, the three defilements which always keep burning *puthujjana* (lay people) should be controlled by wisdom and mindfulness. If they cannot be controlled and let them go, it would be like fanning the flame which will rise, accelerate and burn with all its might.

If one can bully another, one will do so repeatedly. When one can vanquish the other, many a time, one will become conceited, proud and boastful, ‘ **This is I** ’ the victor. The other party having borne the bullying will become dissatisfied and hurt. When these are accumulated they become hardened like a huge rock. Without being able to tolerate they turn into grudge.

Grudge refers to intolerance; unforgiveness as one is so hurt that enmity versus enmity arise.

- * **Do not let the wet hand go dry.**
- * **Let love last long and hatred short.**
- * **When there is hatred let there be things to yearn for and be appeased.**

What ancient sages have said is to remind us not to have revenge. (Revenge is the only debt which we should not pay back.)

If one has enmity, there will be more. Only

when one does not wish for enmity, enmity will be terminated. By following the advice of parents, enmity terminated, his life saved and became prosperous. I shall illustrate this from *vinaya mahāvagga*, the story of *Dīgāvu* briefly.

The story of Dīgāvu-

Long ago, *Bārānasī*, *Kāsi* country was ruled by a *Brahmadatta* King who had a powerful military and *Kosala* country was ruled by *Dīghīti Kosala* who had a less powerful military.

King *Brahmadatta* came marching to *Kosala* country to wage war. King *Kosala* heard this and fled with his queen to a remote place. While taking refuge in a potter's house, the queen became pregnant and in due time Prince *Dīgāvu* was born. When he came of age he was made to acquire various arts.

King *Kosala*'s barber worked under the King of *Bārānasī*. The barber saw King *Kosala* and his queen at the potter's house and reported it to the King of *Bārānasī*. The latter ordered King *Kosala* and his queen to be executed. On the way to execution, they saw their son *Dīgāvu*. “**My loving son, do not look for long, do not also look for short, enmity will not cease enmity, without enmity, enmity will be extinguished.**” King *Kosala* uttered three times.

Prince *Dīgāvu* cremated his parents and as a singer with his harp, the art he was well versed in, tried to work at the court of King *Bārānasī*. The King became friendly with him. One day, the King made *Dīgāvu* drive his chariot when he went hunting for deer in the forest.

Going deep into the forest, diverting from the King's soldiers, the King became tired and slept with his head resting on *Dīgāvu*'s thigh. Being a good opportunity to kill the King, he drew his sword. Then, when he remembered his father's words, he put the sword back into the sheath. This was done three times.

When the King woke up from a fearful dream he told *Dīgāvu* that the son of King *Kosala* chased him with his sword. *Dīgāvu* declared that he was the son of *Kosala*. The King pleaded for his life. 'Please spare my life and I shall save your life.' Then there was peace.

Do not look for long means do not let enmity be long. Do not look for short means, do not let love be short. If enmity is extended there will be more enmity, terminate enmity and there will be peace. When *Dīgāvu* explained the four phrases the King was so pleased, that, not only did he give *Dīgāvu* his former status, he also gave his daughter in marriage. Thus, Prince *Dīgāvu* enjoyed the luxury of a King.

Being disunited / in disharmony

Though we are united, at times we can become disunited or divided unexpectedly. Why do we become disunited and divided? Apart from doubt, the root cause is, we are imbalanced in giving and taking. When business thrives in three or four joint ventures there arise disharmony and the story becomes ugly. Thinking that the other had more and that self got too little, these thoughts develop into doubt. Lobha being the root cause of doubt, there arises distrust and unity is shattered.

When the leader of an enterprise is unfair in divi-

ding the profits, there will be disharmony which is the beginning of disintegration. Some minor employees become insincere. Eventually, the enterprise faces loss. Indiscipline, insincerity or disloyalty cause misunderstanding and when friendliness and loving-kindness deteriorates, everything becomes unbeneficial.

Serivavāṇija Jataka from *Ekanipāta* the story of pedlars is apprehensible. The *Bodhisatta* and *Devadatta* the two friends, pedlars, went together and sold ornaments for girls in towns and villages. The virtuous and the unvirtuous /deceitful having different minds reaped different results. Being remorseful, because of his inferior mentality, *Devadatta*-to-be kept revenge on the *Bodhisatta* from that life onwards, accumulating the bad *pāramī* (perfections).

In his last existence, he was not only *Lord Buddha*'s first cousin but also the brother-in-law. Yet, because of *lobha* (greed), he wrongly competed against *Lord Buddha* with the result that he went down to *avīci* hell. With immense loving-kindness (*metta*) when this enemy rascal brother-in-law went to *avīci* hell, *Lord Buddha* said: in due course *Devadatta* will become a *Pacceka Buddha*. He foretold with (*metta*) loving-kindness. I shall continue with the story briefly.

The two pedlars

Long ago, there lived two pedlars who were friends in *Ceriva* country. The would be *Devadatta* was greedy. The *Bodhisatta* had less *lobha* (greed). At one time, the two pedlars crossed *Nilavāha* river and entered *Ariṅṅhapura* town to sell their goods. They agreed

to sell in the part where one had already sold. In one part of the town, there lived a grandmother and a granddaughter who had become poor though they had descended from rich families. There was a golden bowl which had become old and dirty and unrecognizable. When the greedy pedlar came, the young girl asked her grandmother to buy her some ornaments. Sellers in those days are like the sellers now who sell chains, bangles and the like, attractive things for girls. (ornaments)

Though the grandmother wished to buy things for the granddaughter, she had not even a coin and was down-hearted. The granddaughter said she would exchange things with the bowl, the grandmother pleaded to the pedlar to give any amount of goods in exchange. Knowing the heavy bowl to be gold after scratching it with a nail, he wanted it for nothing/without giving anything. So he threw down the bowl saying: it was not worth two pice. The little girl was left crying.

When the other pedlar came by, the grandmother pleaded again a little fearfully as the *Bodhisatta* had pleasant looks. “ Grandmother ! your bowl is worth a hundred thousand, I do not have things equal to that amount ” said the pedlar truthfully. “ My son , the other pedlar said it is not worth two pice. If it is worth a hundred thousand, please take it, you are worthy of it.” The pedlar gave all his goods together with five hundred pieces of coins. He asked for the scale and eight coins for his fare and left hurriedly to the bank of the river.

When the greedy pedlar came round for the second time and learning that the golden bowl had gone,

he ran to the bank of the river like a mad person. But he was too late, looking at his friend who was in the middle of the river, his heart burned with *lobha, dosa*. vomiting blood, he died with a broken heart.

Metta, Loving-kindness

There is no force greater than loving - kindness. There is nothing more peaceful than metta which is likened to clear and cool water. Whereas, *dosa* is hot like fire/flames. Discontentment (*āghāta*) in the heart is a hardened earth. When the hardened earth likened to revenge is burnt by the fire of *lobha, dosa, moha*, it becomes like a red brick, which gets harder and more rigid with time.

When one wishes to make it into particles, one must keep it in water. In like manner to eradicate revenge in the heart, one must practise *metta*. Only *metta* can extinguish any and every fire. The nature of *metta* is wishing other people to be happy, healthy, prosperous and beneficial. One does not wish the other to suffer and does wish only to be free from diseases and suffering. One wishes to see other people happy and smiling and does not wish to hear and see the other weeping and lamenting or being down-hearted; (grieving; grief-stricken).

To make enemies reconcile, there must be forgiveness and eliminate pride and conceit. There is revenge because of intolerance and unforgiveness. Why can't there be tolerance and forbearance? Because of pride and conceit, one will not reduce even a small amount. Only where there is a lot of *metta* can there be tolerance, forgiveness and reconciliation. Hence, let me continue with the story

of *Kapilavatthu-Sākīya* and *Koliya Sākīya* royalties who were on the v̄erge of war as they could not divide *Rohanī* river water, but peace reigned due to *Lord Buddha's metta*.

Because of Rohanī River Water

Rohanī river water in between the two countries of *Kpilavatthu* and *Koliya Sākīya*, royalties used it in turns by having a single dam, to grow crops.

The crops withered as the water became less in one *Nayon* month. At the meeting of the farmers, because the water was insufficient for both sides a quarrel issued. They fought not only verbally but also physically. A little spark would grow into a big fire. Hence, the two royalties came marching on either side of *Rohanī* River to wage war.

In order to quell the quarrel between the royalties, Lord *Buddha* came over all alone. Lord *Buddha* sat in the sky in the middle of the *Rohanī* River and told them, among the river water, farms and *Khattiya* Royalties, out of these three, human beings are the most precious and illustrated with three stories.

(1) *Phandana jataka*. Because the bear and the *Kyo* tree god were enemies the bear had to die and the tree felled by the *Brahmin* carpenter.

(2) A little rabbit while crouching under a bael tree in the shade of a palm leaf, the bael fruit fell. Thus, with fear he shouted that, the ground/earth had fallen and he ran while other animals followed. Hence, animals living in three thousand *yojana* of *Himavantā* (Himalaya) forest suffered trouble in *Duddubha Jataka*.

(3) Little oriental sky lark *hilone* bird had made a nest in the foot-print of an elephant. Though the bird pleaded with the bad-tempered elephant to spare the little chicks, the elephant just stamped and trampled on them. The bird asked its friends, the crow to pierce the eyes of the elephant, made the black fly lay eggs and made the frog croak from the top of the hill and finally destroyed the elephant in *Latukika Jataka*.

Discourse on being united

After the *Lord Buddha* had discoursed on the three *Jataka*, the two sides of royalties from the two countries became peaceful. Then, the Lord continued to deliver/expound two *Jatakas* to illustrate the value of unity.

(1) In ancient days, there was an *Ingyin* (sal) tree forest. There were also trees that grew in the open space such as the foot paths of people, in villages and near the gate of the country of the King. When there was a storm the *Ingyin* (sal) trees could withstand it as they were intertwined. But trees on the plain in open space fell from the roots. This was *Rukkha Dhamma Jataka*.

(2) The quails caught in a net flew away in unison putting each one's head in loop holes of the net, and were saved from being killed. At one time, one stamped on another's head accidentally and a quarrel issued. For being disunited all were caught in *Vuttaka Jataka*.

With the examples of these two *jataka* stories, we know that unity brings liberation and disunity causes chaos and destruction as the saying goes. "stray cattle are easy prey for the tigers." We also realize that if we

multiply hatred due to grudge and being disunited there will not only be any benefit but also destruction. Thus, it is needless to further emphasize on the importance of reconciliation which will bring a lot of special benefits.

Morality should be practised.

To be able to reconcile skirmishes, there must be tolerance, forgiveness and elimination of pride or conceit; must be broadminded and should eradicate revenge from its root. Summarizing, one must have great *metta* or loving-kindness. I have already discussed that previously. To have *metta* is easier said than done. It is very difficult in practice. Why is it easier said than done ? Because we need to practise morality to the full.

Hence, what is meant by morality ? There are three main factors to fulfill as a *Theravāda* Buddhist.

- (1) ***Dāna*** -Charity, (Generosity).
- (2) ***Sīla*** -Morality, (Physical and Verbal Restraint).
- (3) ***Bhāvanā*** -Meditation,(Practising *kamma-tthāna vipassanā* meditation).

Giving away property that you possess, freely without attachment is *dāna*. This is first stage practise. One who is extremely attached to animate and inanimate things cannot possibly give any kind of *dāna*. If one cannot reach this stage, one will not certainly fulfill morality and *bhāvanā* to a high level.

Basic Human Morality

The five Precepts is the basic human practice. It must be firm like wearing a garment. They are;

1. Not killing or harming.
2. Not stealing or cheating.
3. Not committing sexual misconduct such as adultery.
4. Not telling lies.
5. Not taking intoxicants/alcohol and drugs.

One might say they are too many but by controlling one's mind, everything can be controlled. If everyone has consideration for others, there need not even be laws, courts and police. Don't do unto others which you do not like. Speak and act unto others as you would like others do unto you. This is the golden rule of life. It is specially important to practise meditation. When one experiences the arising and passing away of all phenomena, one will not be attached to existence. There will be less *lobha*, *dosa*, *moha*, and conceit. There will be more *metta*, loving-kindness.

The essence of Dhamma

We human beings have to struggle for food, shelter and clothing. Because of *lobha*, *dosa*, *moha* pride and conceit, we are far from practising *dāna*, *sila*, and *bhāvanā*. Why are we immersed in these *kilesa*, defilements? Because we cannot practise human morality, we cannot give *dāna*, cannot observe *sila*, and cannot practise *bhāvanā*. We do not know the essence of *dhamma* properly though we keep hearing:

- (1) *Anicca* (impermanence)
- (2) *Dukkha* (suffering)
- (3) *Anatta* (selflessness or egolessness)

Since we do not know the meaning we are not

mindful of the value. Hence, the fire of defilements always keeps burning.

Where there is *dāna* there will be happiness and prosperity. When there is *sīla* one will be reborn in the *Sugati bhava*, good and noble existences. But to reach deathlessness *nibbāna*, one must practise *vipassanā*.

Lord Buddha had said, where there is the truth of suffering, there is the truth of happiness. Where there is the truth of death, there is the truth of deathlessness. True happiness is *santi sukha* and the truth of deathlessness is noble *nibbāna*. In reality, there is the truth of blissfulness, *santi sukha* in noble *nibbāna*.

There is no such thing as a state or place in *nibbāna*, neither is there *nāma* and *rūpa*. It is extinction of *bhava*. There is no more existence. Since there is no birth there is no death, therefore, it is free from suffering. There is real peace. It is the essence or quality of something which is genuine peace, bliss, tranquility *santi sukha* as stated in Buddhist scriptures.

The journey to Nibbāna

How shall we travel, by which vehicle/conveyance to *Nibbāna* true bliss? It is by the noble Eight *maggāṅga* vehicle. Every religion teaches us to do good and to abstain from evil. They are all good. But to gauge whether any religion is complete or not in practice, one needs to emphasize if there are noble eightfold *maggāṅga*. They are:

1. *Sammā Diṭṭhi* -Right view-seeing the four Noble Truths
2. *Sammā Saṅkappa* -Right thought. Free from three

- micchā vitaka*
3. *Sammā Vāsā* - Right speech, free from four verbal unwholesomeness
4. *Sammā Kammanta* - Right action (deeds free from three physical unwholesome-deeds)
5. *Sammā Ājīva* - Right livelihood (deeds free from five *adhammikavāṇijja*.)
6. *Sammā Vāyama* - Right endeavour, doing *Kusala* merit.
7. *Sammā Sati* - Right mindfulness, free from *Nīvaraṇa Dhamma*.
6. *Sammā Samādhi* - Right concentration, keeping *Kusala* merits firmly in one's consciousness.

Peace

Reconciliation leads to the door of peace. After practising *dhamma* and extending great *metta*, the two enemies will have to avoid the two extremes.

To give or illustrate with an example is like the seller and the customer. The seller asks for (10) kyats, the buyer starts to offer (2) kyats. The seller reduces to (8) kyats and the buyer raises to (3) kyats. The shop keeper or seller asks to give (7) kyats. The buyer now gives ks - 4. The seller cannot let go, so he asks for (6) kyats. The customer raises (50) pyas and gives (ks 4/50 pyas) and then increases (50) pyas again. The shop keeper now pleads to give (ks 5/50). The customer says to make it (5) kyats. The seller, saying that it was the first time being sold for the day, agrees to take (ks -5).

Summarizing, agreement was made at the middle (i.e) that is (ks 5/-) being the middle of (ks 10/-).

That is why, for the two sides to reconcile there should be balance between the two. If one asks for more, make it less and vice versa. When one gives less, make it more. There is bound to be an agreement in the middle. The criteria to achieve this, is to eliminate pride or conceit, forgiveness, purity of *metta* and *cetanā* are essential. As soon as there is agreement or reconciliation there will be peace.

To achieve reconciliation and peace I shall highlight the most important factor, which is nothing but sincerity. Without simplicity and sincerity, discussion with craftiness, reconciliation cannot be achieved. There cannot be any success in any undertaking without sincerity. Not only in the mundane affairs, even in practising meditation, if one keeps lying to oneself one will not perceive any *Dhamma*.

Love and Metta or Amity

When one wishes to genuinely achieve reconciliation, *mettā* should be the forerunner. Without *metta* there cannot be immediate reconciliation.

We use the word love and *metta* synonymously thinking them to be of the same nature in meaning. Though they seem similar, they are just the antithesis like black and white. Wishing for the well-being of others is *mettā*, whereas thinking and getting for oneself is love or lust.

Metta is out going, distributing or extending whereas, love is attachment and clinging. *Metta* is cool

like water but love or lust burns, which is *tanhā, rāga*. In other words, *metta* is selfless and wishes for other's benefit. Whereas love or lust is for oneself, to get it by fair or foul means.

There are two kinds of *metta* or two categories: one is 528 the other is 1500. Love among parents and offsprings children, among brothers and sisters, between teacher and pupil, among friends, is known as 528 *metta*. Between husband and wife is 1500 *kilesa*, burning like fire. Even love between parents and children, teacher and pupil, though it is 528 kinds, it is not entirely pure. Because of attachment to each other, *kilesa* is intermingled. Due to human conventions, the fire of *kilesa* does not burn as much as that of husband and wife.

I shall illustrate the attitude of love by the world-renowned philosopher **Plato** "Love is not taking but giving. The loved one need not be close: let him/her be millions of miles away for countless number of years, loving without altering or changing is pure and noble." This kind of love which is pure is Plato's love known as platonic love.

True it is, unlike others, it is a different or a special kind of love. It is a pure attachment which is very rare. Nevertheless, it is love between a male and a female (there is also a one-sided love). Hence, how pure can it be? It is not entirely pure, which we must accept. In reality, because circumstances do not permit, they cannot own each other. Once circumstances are favourable, they will certainly try to be close to each other.

528 kinds of metta

Only the 528 kinds of *metta* which extends to the human, *devā* and *Brahmā* in the ten directions has purity in this world. Why? Because it does not aim at any particular person and therefore, expects no return or response. It extends to all beings, for their good health, happiness and prosperity. Because of the number 528, are they so numerous one would ask. How is 528 *metta* counted?

There are two ways; one which comes from *paṭisambhidā magga pāḷi* and the other method is from '*metta sutta paritta*'. The 528 *metta* as enumerated by *paṭisambhidā magga* is as followings:

- (1) *Averāhontu* - May all beings be free from harm and danger.
- (2) *Abyāpajjāhontu* - May all beings be free from mental suffering.
- (3) *Anīghāhontu* - May all beings be free from physical suffering.
- (4) *Sukhīattānaṃ Pariharantu* - May all beings be able to take care of themselves happily.

These four volitions are the basic foundation. Then (a) may all beings, (b) all animate beings, (c) all having physical bodies, (d) all beings, (e) all having physical bodies without particularizing. *Anodhisa puggala* (5): (a) all females, (b) all males, (c) all *Ariyas*, (d) all those who are not yet *Ariyas*, (e) all *Devā* and *Brahmās*, (f) all human beings, (g) all *Petas* and *Asurakāyas*, particularizing *Odhisā puggala* (7), *Anodhisa* added to *Odhisā* becomes (12) multiply by (4) volitions will be

ers of the two countries signed a peace treaty and the war ended. Since he could assume that the *metta* he had extended had good results he was filled with *piti*, joy.

Let us all extend *metta* in accordance with the method of the hill region missionary *Sayadaw*. May all the inhabitants of the world be happy and peaceful physically and mentally. May those who are disunited be reconciled and have peace.

May all the members of the audience be well and happy.

Dr. Aung Kyaw (Dental Surgeon)

**Hilly region missionary Sayadaw U Uttama Sāra's
method of extending metta**

- (1) May all *devā*, human and all sentient beings of countless universe be free from harm, anxiety, suffering and be peaceful physically and spiritually.
- (2) May their good wishes be fulfilled.

**How Sentient Beings are Reborn repeatedly
to memorize in brief
Dhamma SīTañ**

1. Reborn in human, *devā*, *Brahmā* world because of the mind consciousness or will.
2. Those who go down the four woeful states are also because of their consciousness or will.
3. Good, bad, inferior, high and noble, whatever one becomes, must remember it is due to the consciousness or will.
4. The most noble *Nibbāna*, free from all dangers, will be reached, if sustained by will power.

Remarks - -

My thanks are due to Ashin Sumaṅgalālaṅkāra (Ph.D) Tipiṭakadhara Dhamma Bhaṅḍāgārika Aggamahā paṇḍita Nāyaka Sayadaw of Tipiṭaka Mahāgandhāyon monastery, KabaAye, Yangon, who edited and corrected the draft.

Also to *U Nyunt Maung*, *U Nyo Tun*, and *U Aung Shein* (Religious Affairs Dept. Retd.) who read the draft and gave valuable suggestions.

Dr. Aung Kyaw (Dental Surgeon)
(24 - 6 - 99)

Samvega Poem/ A Dhamma Gift

The five Khandhās, rūpa and nāma,
Appearing and disappearing,
This nature of conditioning,
Is not confined to a separate
Abode, a village or town.
'Tis, her infinite vanity,
All the worlds' a vanity.
Now, a Brahmā now, a devā.
And now, a human being.
Becoming existing and vanishing.
Dissolution at every moment.
Nāma and rūpa, that arise,
Must wither into oblivion.

This body, these bones are impermanent, Anicca.
This body, these bones are unsatisfactory, Dukkha.
This body, these bones are uncontrollable, Anatta.

Mingun Tipitakadhara Sayada

QUESTIONS AND ANSWERS CONCERNING NIBBHĀNA

The third ceremony of discussion/seminar of the Dialogue Committee of the Myanmar Council of Churches for 1999, was held at the First Union Baptist Church on Wungyi Road, Ye Aye Kwin ward, Taunggyi, Southern Shan State, from 12th to 14th July.

The topic was ‘ **Reconciliation** ’. The speakers were Rev. *U Win Tin*, Rev. *U Aung Khin*, Bishop *Mahn San Si Htay* and Rev. *S.Htan Oak* who spoke on the 13th of July. Those who attended the seminar were fifty representatives of the council of *NamSan*, *LoiLem*, *MongShu*, *Laihka*, *PanLong*, *HoPong*, *MongNai*, *LawkSauk*, *Aungban*, *HseSeng*, *Aung Thabye*, *Kalaw*, and students from Shan State Baptist Theological Seminary on Ye Hwet Oo Road, Ye Aye Kwin ward. Taunggyi and interested *Dhamma* friends.

Having been invited previously, Writer, Doctor Aung Kyaw, a *Theravāda* Buddhist prepared and read a paper on ‘ **Let us extend *Metta* for Reconciliation** ’ based on the theme of Reconciliation. At the end of the speech, members of the congregation asked questions and discussion followed. He made a speech from the point of view of *Theravāda* Buddha Dhamma from 9:00 to 10:10 a.m. on July 14th and answered the questions up to 10:50 a.m.

Questioners were from among the audience. some while resting and having coffee, some after lunch who came to *UitaRāyon* scriptures monastery near the *KaYin Ma* Spring and some who came to the clinic. For the readers

to be able to comprehend, he had arranged the questions and answers in sequence as followings. Because of the questions asked by the *Dhamma* friends who are interested in *Theravāda* Buddhism, the record of these questions and answers are left with me and therefore, I am indebted to them. May Buddha Sāsana/Dispensation shine like the sun. May *Vipassanā* practice flourish the world over.



1. Question: What is Buddhism ? (which - ism does Buddhism believe in)

Answer: In one word, it is ‘ *Anatta* ’.



2. Question: What is *Anatta* ? Explain.

Answer: *Anatta* means, that cannot be controlled: impermanence.

That which arises must pass away or be wrecked one day. Though one does not wish it to be wrecked, it is impossible. After birth, there is growth, then decay or old age sets in, even though one does not wish to get old. Not only human beings, all beings, *devā* and *Brahmās* must also die one day. Trees, forests, hills, rivers and the earth, one day will all be demolished even though one does not wish them to be. All appearances must end in disappearance/ruin.

We do not wish to go grey, we cannot control it. In like manner, our eyes grow dim, our hearing is impaired, our backs bend, our teeth decay. We have wrinkles though we do not wish them. There is no 'I' or ego, it does not obey the ego, it happens as it likes. This very nature is *Anatta*.

Anatta is the antithesis of *Atta*.

Hundreds of thousands of years before Lord *Buddha* attained enlightenment, *Brahmana* (Hinduism) had flourished. Brahmanism is Attatism. It is firm, permanent, controllable, *nicca*=permanent, *sukha*=happiness, *atta*=controllable, *subha*=good appearance/beautiful. When the whole world was influenced by this-ism/belief, Lord *Buddha* declared, *anicca* = impermanent; *dukkha* = suffering; *anatta* = non-self: egolessness, unsubstantial. *asubha* = repulsive, the doctrine of *anatta* and people were all shaken.



3. Question : Can one know *anatta* vividly ?

Answer: By perception, one will only know this much.

To know it explicitly, practically, and precisely, it is possible only by practising *vipassanā* meditation. One will discern *nāma* and *rūpa*. Eradicating 'I' *pañatti*, one will come to know the 4-great elements, the 5-*khandhās*, the 18-elements, the 12-*āyatana* distinctly. In short when one discerns the arising and passing away of phenomena one will comprehend the nature of *anatta* very clearly.



4. Question: Is there such a thing as genuine/true happiness in this world ?

Answer: Yes, there is. The happiness of *nibbāna* is true happiness which has no interruption. Blissful without any interval, it is continuous and is known as *santi sukka*. In other words, *nibbāna* bliss.

5. Question: Please explain *Nibbāna* so as to comprehend easily.

Answer: *Nibbāna* has no plane or place. Extinguishing *bhava* and being emancipated / liberated, just as there is no birth there is no death. Because there is no *nāma* and *rūpa*, there is no old age and sickness. Having exterminated *lobha, dosa, moha, māna, ditthi*, all the ten defilements, there is no more suffering, no more connection. The quality/attribute of *nibbāna* is happiness and perfect peace. This happiness and peacefulness has no interruption whatsoever, but is continuous and permanent. Hence, it is known as *santi sukka*.



6. Question: What is meant by *Nirodha Sacca* in *Dhamma Cakka Sutta* ?

Answer: *Nirodha Sacca* means *nibbāna*.



7. Question: Please explain the (4) *Sacca*.

Answer: The four Noble Truths from the First sermon *Dhamma Cakka* are:

- (1) *Dukkha sacca*
- (2) *Samudaya sacca*
- (3) *Nirodha sacca*
- (4) *Magga sacca*

Dukkha sacca, physical and mental suffering in this world do exist. Why do these *dukkha* arise ? Because of attachment, *samudaya*. Therefore, *samudaya* is the cause and *dukkha* is the effect. The two *sacca* which revolves round *samsāra*.

As there is the truth of suffering *dukkha sacca*, isn't there the end of suffering, happiness ? Yes, there is.

It is the noble *nirodha sacca*. If one wishes to attain that true happiness, one can certainly attain it. How can it be attained? By the practice of *magga*. If one practises the right Eightfold *maggaṅga*, one will certainly attain *nirodha sacca*, blissful *nibbāna*. Therefore, *magga* is the cause and *nirodha* is the effect. These two causes and effects *sacca* lead to the liberation from *samsāra*.

Where there is no cause, there can be no effect whatsoever. Cause and effect do exist in this world.



8. Question: How are the three *sikkhā* and the Eightfold *maggaṅga* connected?

Answer: The only path leading to *nibbāna*, extinction of suffering is the practice of Eightfold Noble paths *maggaṅga*.

(1) ***Sīla Sikkhā***, (2) ***Samādhi Sikkhā***, and (3) ***Paññā Sikkhā*** are also Eightfold Noble paths in brief. The meaning of Eightfold Noble Paths;

1. Knowing the four noble truths rightly is ***Sammā Ditṭhi***.

2. Eliminating 3-*Micchā Vitakka* and thinking rightly is ***Sammā Saṅkappa***.

These two *maggaṅga* are ***Paññā Sikkhā***.

3. Eliminating 4-*Vacī ducarita* and speaking rightly is ***Sammā Vācā***.

4. Eliminating 3-*Kāya ducarita* and right action is ***Sammā Kammanta***.

5. Eliminating 5-*Adhammikavāṇijja*, the right livelihood is ***Sammā Ājīva***.

These 3-*maggaṅga* are ***Sīla Sikkhā***.

6. Making an effort to do meritorious deeds is **Sammā Vāyama**.
7. Eliminating 5-*nivarana dhamma* and being mindful repeatedly is **Sammā Sati**.
8. Keeping *Kusala* merit firmly in one's consciousness is **Sammā Samādhi**.

These 3-*maggaṅga* are **Samādhi Sikkhā**.



9. Question: Fulfilling the Eightfold *maggaṅga* and attaining *nibbāna*, extermination of existence/*bhāva*, there is nothing in *nibbāna*. Should we take it as Nothingness ?

Answer: If you say there is nothingness, it is wrong. There is *santi sukka* in *nibbāna* bliss.



10. Question: It is said that there is no *bhava* or existence. Yet there is peace. It is difficult to comprehend *nibbāna*, please explain.

Answer: Let *bhava* be likened to a candle light. In our *bhava* / life, there is *nāma* and *rūpa*. Hence, we have the knowledge to discriminate, criticize, think and make decisions. A candle has wax, wick, light and flame. Therefore, there is heat. Those who have attained *nibbāna* and exterminated *rūpa* and *nāma*, there is no more consciousness. Extermination of *bhava* is like extinguishing the candle flame and so there is no more light. Hence, people generally think that there is nothing.

This is not true. When the candle light is burning there is heat. When the wax and wick are exhausted, the light also is extinguished. There is no more heat. When the heat is extinguished or disappears and its antithesis cold/

the element of cold arises. That is why there is coolness, calmness.

Though *bhava* is extinguished in *nibbāna* there is the element of peace and calmness.



11. Question: Will it be right to say that there is always *nibbāna* bliss ?

Answer: When there is no more wax, wick and the light which is extinguished, it will not light again. Because there is no light as it is extinguished, one cannot say that there is nothing. I have explained that where there is no heat, there must be cold. This element of cold will always exist.

In the same manner, because *nāma* and *rūpa* are exterminated on attaining *nibbāna*, one cannot say that there is nothing. All suffering likened to the candle light have extinguished, and the element of peace *santisukha* exists. This *santi-sukkhā* always exists in *nibbāna*.



12. Question: After saying that the world is impermanent there is always *santi-sukkhā* in *nibbāna* aren't they conflicting ?

Answer: It is true that the three worlds are impermanent. It is also true that there is *santi-sukkhā* in *nibbāna*. Though they seem to be opposing or conflicting it is not so. Why? Because *nibbāna* is beyond the three worlds. Why is it liberated? Because **satta loka**, **saṅkhāra loka** and **okāsa loka** are being conditioned and in the state of *saṅkhata*. Whereas, *nibbāna* is no more being conditioned, it is entirely free from being conditioned. It is *asaṅkhata paramattha sacca*. Therefore.

nibbāna is liberated from the three worlds.



13. Question: How do the element of peace and calmness arise in *nibbāna* ?

Answer: Just as when heat is extinguished/exterminated there arise *santi-sukkhā* have been explained previously. We do not always think of the opposite nature, we tend to forget it. Because of the **El Nino** heat phenomena, children and old people die. Because of the **La Nina** cold phenomena, children and old people also die. People die due to excess of heat as well as excess of cold.

As a doctor, may I give the example of a thermometer. The normal temperature for a human being is 98.4 degrees F, (Fahrenheit). This is the average temperature of over 90% of human beings (some have a little higher and some a little lower than that) Well, when it is over 98.4 and is 99 , 100,101 the person is running a temperature, the body and the head become heated and is sick. But if the temperature is below 98.4, 97.96, the body, hands and legs are cold, how do we say it ? That person is not sick. The temperature is sub-normal in medical terms. But according to indigenous (traditional) medical terms, it is sickness due to heat or cold. If it is sub-normal temperature, it is *Kyaphyā*. If it is over normal temperature, it is *Tetphyā* (that goes up).

In like manner, *tejo* element in the four great elements, when the water is at the boiling point, or when there are tongues of flames rising, or when it is burning with scorching heat, we know at once it is *tejodhātu*, we see it. Now the water has frozen, there is frost and snow,

because of intense cold, blood cannot flow to the tips of the hands and legs. They become swollen and we say it is frost-bite. We do not say that snow burns. In reality, just as heat burns, cold also burns. People might laugh at that. But cold is *Sīta Tejo* and heat is *Oṇha Tejo*.

As given in the two examples just as there is *Kyaphyā* and the cold burns, in *nibbāna*, when all sufferings are exterminated (the heat is extinguished) and *santi-sukkhā* (coolness and calm) arise. But people are not aware of this.



14. Question: According to the science of " The Law of Conservation of Energy ", energy can neither be created nor destroyed. Isn't it wrong to say that *bhava*/existence is exterminated ?

Answer: Let us take the example of the candle light again. I have said that when the light is extinguished and there is no more heat, there is the cold element. Heat energy has changed into cold energy. Although the appearance is changed/altered the energy does not disappear.

Now, because all sufferings like heat are extinguished, the arising of *santi-sukkhā* is not destroying energy, neither is there any creation. It is just heat energy changing into cold energy. Isn't it an alteration of one form of energy to the other ?



15. Question: As existence / *bhava* is exterminated doesn't soul remain in *nibbāna* ? We believe that there must be a soul.

Answer: As we all are *puthujjana* we are attached to existence/*bhava*. It is quite natural that we wish to have at least *nāma* element in *nibbāna*. Just as the questioner wishes to have *bhāva*, I, who am answering also wish to have *bhava* I confess simply. Why ? Because we, who have not attained 4-*magga* and 4-*phala*, are all *puthujjanas*.

The audience / the congregation in this hall are all attached to *bhava*. If I were to speak up without any shame, even those who have discarded their lay attire and have changed their clothes, until they have attained 4-*magga* and 4-*phala*, they still have attachment to *bhava*.

Among 62-*ditṭhi*, there is existence in *samsāra*, believing in and attached to *bhava*, *sassata-ditṭhi* (eternity belief) and there is no more *bhava*, those who dislike existence *uccheda-ditṭhi*. (annihilation belief) these are the two worst beliefs. A little more than 94 % of human beings are attached to *bhava* which is *sassata-ditṭhi*. A little less than 6% believe in *uccheda-ditṭhi*. It isn't strange that the majority of us are attached to *bhava* and long for the next existence. We are included in the 94% or over group.



16. Question: How can we alter annihilation belief, that there is no *bhava* and eternity belief, that there is *bhava* ?

Answer: Many understand *ditṭhi* to be wrong belief. In reality, there are two kinds of belief *micchā ditṭhi* and *samā ditṭhi*, the wrong and the right belief. The belief that there is no *bhava*, *uccheda-ditṭhi* and the eternity belief that there is *bhava*, *sassata-*

diṭṭhi. As soon as one knows that the wrong belief is wrong, one can right the wrong. But how ?

Comprehending through listening and reading are *saññā* knowledge. Having insight knowledge through practising *vipassanā* is *paññā* (wisdom) or knowledge. Knowing through wisdom is important. Knowing through reading has no practice. Therefore, it is not exact. Being only an assumption, it is not firm. Whereas, knowing through wisdom will not alter till death. Consequently, to practise *vipassanā* is of vital importance.

By practising *vipassanā* meditation and discerning appearing and vanishing or disappearing of phenomena in your *khandhā*, practically, knowing through wisdom, there will be no more *uccheda-diṭṭhi* and *sassatadiṭṭhi*. Why? Because one who believes that there is no more *bhava* or existence, discerns that after disappearance there is appearance. Ah! though I thought that after dying there is no more *bhava* it is wrong. Just after dissolution there is arising. Accepting the right view, he discards the wrong belief, that there is no more *bhava*. Thus he has the right belief.

In the same manner, after arising, there is always dissolution, thinking that there is continuation of *bhava*, existence also, discerning vividly, disappearing after arising, ah-, previously though I had thought only of arising, it is wrong. After arising, there must always be vanishing. Discerning it rightly, as it is, continuity of *bhava* or existences constitute only the mass of suffering. Only when *bhava* is exterminated, there will be real peace. Accepting this, he is able to discard the eternity belief, wishing for the continuity of *bhava*. The right belief has been attained

and is nearing *nibbhāna* a good deal.

A person cannot believe in *uccheda-dit̥ṭhi* and *sassata-dit̥ṭhi* at the same time. Whichever belief he has, as soon as reaching the level of discerning arising and disappearing through the practice of *vipassanā*, he will discard the wrong belief. Therefore, only by practising *vipassanā* meditation one can alter annihilation belief and eternity belief to the right belief.



17. Question: Who and how a person feels peace in the so called *nibbāna* ?

Answer: There is nobody who feels and how the bliss of *nibbāna* is felt. Why ? Because one has exterminated his *bhava* and there is no more *nāma* and *rūpa*. Before passing into *parinibbāna* Lord *Buddha*, *pacceka Buddha* and *arahants* who had attained *arahatta phala*, perceived the bliss of *nibbāna* while entering *phala sampatti*.



18. Question: Although *nibbāna* is explained in so many ways, it is not clear, why is that ?

Answer: Because there is no practical work . Only when one perceives *nibbāna* by oneself can one understand the attributes of *nibbāna* exactly.

For example, one who has not seen or tasted ice-cream will be very difficult to know about ice-cream, no matter how much one is explained.(The proof of the pudding is in the eating.)

The colour of ice-cream is pink and has an aroma of cherry. It tastes sweet and cold. It is so soft that it

melts immediately on the tip of the tongue. Once you have eaten or tasted it, you would feel as you might but for one who has not understood a word will only visualize it. So however much you may elaborate and praise ice-cream his mouth will not water, he will not feel like eating it.

Although I am trying to speak according to the scripture I have not yet tasted the essence of *nibbāna* myself. Hence, it is an assumption even for me too. Those who have asked questions and those who are listening are not by any means, near *nibbāna*. Therefore, unable to understand it. I can only suggest to those who really wish to know and enjoy the bliss of *nibbāna* to practise *vipassanā* meditation earnestly.



19. Question: Since you suggest to practise *vipassanā*, do you want to say that Buddhism is a practical religion ?

Answer: I am not just trying to say it. It is indeed a real practical religion. Buddhism does not promise or guarantee to give anything just by sitting down and praying. It is a belief in practising, *kammasakata sammā-dit̥ṭhi*. Volition *cetanā* is *kamma*; practice is *kamma*. *Cetanā* is the forerunner of every planning, speech and action. Hence, *kamma* means work/action. A good/ wholesome deed will have good results and (a bad) unwholesome deed gives a bad result. Just by confessing the sins, one cannot be liberated. Sitting down and praying without doing anything too, one will never attain *nibbāna*.

Lord *Buddha* himself had practised and paved

the way to *nibbāna*. He had pointed out the noble Eightfold paths. Although Lord *Buddha* had great compassion for all beings, he could only deliver discourses and show us the path. If you wish to attain *nibbāna*, you must follow exactly the path that the Lord Buddha had shown by practising *vipassanā*. After committing unwholesome deeds leading to *apāya*, just by praying and confessing Lord *Buddha* cannot save you.



20. Question: As I have seen *parinibbāna* in various names how many times did Lord *Buddha* enter *parinibbāna* ?

Answer: Exterminating *nāma & rūpa bhava*, Lord *Buddha* passed into *parinibbāna* only once. The followings are other names for *parinibbāna*.

(1) *Kilesa Parinibbāna* ;

On the throne of *mahā Bodhi*, a thousand five hundred *kilesā* (defilements) were extinguished.

(2) *Khandha Parinibbāna* ;

The five *khandhās* exterminated at *Kusināyon*.

(3) *Dhātu Parinibbāna* ;

At the end of the five thousand years *sāsanā*, all the relics will assemble at the *mahā Bodhi* tree and will disappear.



21. Question: Does *Buddha/arahats* die as they perceive *nibbāna* ?

Answer: *Arahatta phala* is too high a level for a lay person. If he still/or has his life span he must become a monk, if not he will have to pass

into *parinibbāna*. When a monk perceives /attains *arahatta phala*, he becomes an *arahat*. There are two kinds of *nibbāna* for *arahats*.

(1) Saupādisesa Nibbāna ;

Though *kilesas* have been extinguished in the *santāna* of *arahats vipāka nāmakhandhā* and *kammaja* remains. With these remains *nibbāna dhātu* is known as *saupādisesa nibbāna dhātu*. Before the end of *vipāka nāmakhandhā* and *kammaja* or before passing into *parinibbāna* it is *nibbāna* through perception.

(2) Anupādisesa Nibbāna ;

After *kilesas* have been extinguished, the absence of the remains of *vipāka nāmakhandhā* and *kammaja*. *nibbāna dhātu* is *anupādisesa nibbāna dhātu*. After *vipāka nāmakhandhā* and *kammaja* are extinguished when passing into *Parinibbāna*, it is the *nibbāna* he attains.

22. Question: According to Buddhist concept, please explain the 31 planes. In which plane or *bhumi* is *nibbāna* ?

Answer: Keeping the abode of human beings as the basis, there are 4- *apāya* or woeful states, hell, animal world, *peta* world and *asurakāya* which are lower planes than that of human beings. The *deva* world or planes which are higher than that of human beings are 6- planes and higher than that are 20- *Brahmā* worlds or planes. Altogether there are 31- planes. People mistakenly think that *nibbāna* is the uppermost or highest plane.

When we were young, we played throwing dice. There is a path leading to *nibbāna*. In the picture of a

throne *nibbāna* is shown on the uppermost on the arch over the throne. Even I had once thought it was over the *Brahmā* world in the highest sky/heaven.

I realize how bad it was to think wrongly as I read books. Although it is a little wrong, it is the belief of *nibbāna*, for the least wrong/impediment doesn't it become *diṭṭhi* ? *Nibbāna* has no plane. As there is a saying 'looking for *Dhamma*, it is found in your *khandhā*' *nibbāna* is in the length of your *khandhā*. *Nibbāna* is a reality. Because *lobha, dosa, moha, kilesa* overwhelm, *nibbāna* cannot be seen.

For example, like the moon hidden by clouds: because we cannot see the moon hidden behind the clouds it would be wrong to say that there is no moon. When a strong wind blows away the clouds that had hidden the moon, we could see the full bright moon. When *vipassanā ñāna* do away with the *lobha, dosa, moha, kilesa* that binds/grips us, we will perceive *nibbāna*.

To be liberated from *samsāra* it is of utmost importance to practise *vipassanā*. *Vipassanā* is the only practice that leads to the extinction of *bhava*. Only by the Eightfold noble practice can we reach the shore of *nibbāna*. I dare say that the religion which has the Eightfold noble practice is complete.



23. Question: Are there really ghosts ? Which plane do they belong to ?

Answer: Yes, there really are ghosts who are not liberated in this world. It has come from the *Pāli* word '*Tajje*', it has become '*Tacche*' which means to scare.

How does it scare ? In what form ? With an ugly repulsive appearance it tries to scare. It lets out frightful voices. Also letting out obnoxious smell, also possessing other people and gives trouble. Through these means they make others know that they are not liberated. Because of their frightful appearance we say that we are being haunted. In reality, because they wish to be set free (liberated), they are asking for help to share the merits.

Ghosts are those who belong to the 4- woeful states, a kind of *peta* who are not free. Out of many kinds of *peta*, these ghosts which scare people are those close to human beings living in towns, villages, houses, trees, rivers creeks etc...



24. Question: Why are there ghosts ?

Answer: There are ghosts; in other words, those who get this kind of unliberated existence or *bhava*, because at the moment of dying they are attached to something. The so-called ghosts, a kind of *peta* get this bad *bhava* or existence after death. Because of some wrong belief, one becomes a demon? Just as the saying goes, because of some disturbance in the mind, or attachment, in the next existence the person becomes an evil spirit, an ogre, a goblin, a custodian of a treasure trove. Those who die of accidents also become unliberated spirits known as *Nat Seinn*/demon.

In the list of these spirits are those who died in fire, those who were drowned, in a car accident, motorcycle accident, killed by others, died in an air crash etc..... untimely deaths due to other people's instigation. In short, those who died sudden deaths. Those who die while giv-

ing birth /delivering are also included. But those who die after a long sickness are not included.

25. Question: Are draculas, who suck blood, included in the list of ghosts ?

Answer: If those who try to scare people are denoted as ghosts, dracula, also called Vampire, the blood-sucker, can be included in the list of ghosts. Many people misunderstand and fear them. In reality, if those who after death lingered on (unliberated existence) is a kind of *peta*, denoted as ghosts, then, dracula or Vampire cannot be included in the list of ghosts.

If the history of dracula is traced back over hundreds of years, one will find that it started from a well-known person who satisfied himself by sucking other peoples' blood. Then, the story of Dracula started. If the person is not dead it is not a *peta* or a ghost. But those who possess filthy characters are called Vampires metaphorically.

A vampire is a creature which sucks the blood of cattle and horses at nights, a species of bats. A villain in a thriller is called a Vampire in English. Hence, those frightful films have been created taking the name of Vampire. a creature which sucks blood like the bat.

In the dead of midnight, a corpse in a coffin in the cemetery became alive, possessed by a ghost, moves about in the human abode, breaks the necks and sucks blood which can only be in the movies. It cannot be in the real world.*

(1) Stories like dracula going about at nights to suck people's blood just try to attract the reader's attention or moviegoers. They have filmed these

stories to thrill the audience.

- (2) There cannot be ghosts without dying. Someone who wishes to get a house and premises at a cheap price tries to haunt like a ghost. Then that ghost is a make-belief invented story.
- (3) After investigating those who have really encountered ghosts are not those who try to frighten people as to make them go away or leave the place. mostly, they are those who wish to be liberated and are asking to share *kusala* merits with them.



26. Question: Can ghosts be liberated by sharing merit?

Answer: They can be liberated provided three factors from the unliberated *peta* and three factors from those who share merits are fulfilled. The factors which must be fulfilled by the *peta* are:

- (1) must have a strong desire to be liberated from his existence, one who hates his existence and wishes to be on a good plane.
- (2) his unwholesome deeds having exhausted it is time for him to be liberated from *duggati bhava*.
- (3) to communicate with his family or friends, letting them know that he is unliberated and to share their merits with him.

When these three factors are fulfilled by the *peta*, there needs to be people who will do meritorious deeds in his memory. Now there is someone who will share the merits. But that person who will offer alms food must fulfill the following three factors:-

- a- The recipient or donor must be a monk and who is endowed with *sīla*, *samādhi* and *paññā*, the three *sikkhā*.
- b- Alms food must be offered in the name of the person who has died and unliberated.
- c- Alms food, robes and other offertories must be things that have been acquired by good means *sammā ājīva*.

When all these factors are fulfilled and merits are shared while awaiting anxiously and is able to say *sādhu* happily. Then that person will surely be reborn in the *su-gati bhava*.



27. Question: People use the word changing *bhava*. Does that mean discarding this old *bhava* and *khandhā* for the new *bhava* or existence ?

Answer: Many people have taken this as gospel truth and I have been asked the same question off and on. The answer is **No**.

We are all immersed in *atta*, soul, life, *jīva* in many names we think *atta* exists eternally. Because of *atta jīva*, we have *bhava* repeatedly in *saṃsāra*. That is what we believe.

The belief of changing *bhava* has come down from *Brahmana vāda*. The life or *jīva* from the old *bhava* changes to the next or new *bhava*. This changing of *bhava* belief is utterly wrong. In invitations to funerals, so and so person has changed to the new *bhava* on so and so date at so and so time etc... This kind of writing has been elaborated and confirmed the belief. It should be, the

person, died of 96- kinds of diseases.

Wholesome deeds and unwholesome deeds done in the previous existence are the consequences of new existence. The meaning is, if the wholesome deeds done in the previous existence is strong, the person will go to a good *sugati bhava*. Hence, if the unwholesome deed done in the previous existence is bad enough, the person will go to a bad *dugati bhava*.

28. Question: How many kinds of new existence are there ?

Answer: We who are going up and down the 31-planes there are 5-kinds of existence. 2-kinds of *sugati*, good planes and 3-*duggati* bad planes.

- (1) *Niraya gati* = going to hell
- (2) *Peta gati* = *peta* or *asurakāya bhava*
- (3) *Tiricchāna gati* = animal *bhava*
- (4) *Manussa gati* = human abode
- (5) *Deva gati* = *deva* world (also *Brahmā*)

29. Question: Can you say exactly that you will go to a good plane if your *kamma* is good and if your *kamma* is bad you will go to a bad plane ?

Answer: If I may answer in general, yes. A *puthujjana*'s mind is a mixture of good and bad. The unwholesome mind must be eradicated with mindfulness. Also we must try and multiply/increase more and more, the wholesome mind. Mind is the fore-runner of all. *Manokamma*, thinking; *vacīkamma*, speaking verbal, action/doing things physically *kāyakamma*, all originated from the mind. If you can conquer your mind, you have conquered all. The end of *samsāra* as well as going

round the *samsāra* are due to the mind.

When the time comes for the good *kamma* and the bad *kamma* to give results, we must bear the consequences. That we have to bear in mind. Emperor *Āsoka* who was the great donor of innumerable things, a *sāsana dāyakā*, was said to become a python when he died. Yet there is a story of a hunter who had killed numerous animals all his life and was reborn in the celestial world due to the help of his son, a monk. Why ? How do they happen ?

A being has impulsive consciousness at his death bed or when he is about to die. As soon as he dies the mind that enters the womb (*paṭisandhī*) occurs immediately. There is no interruption. In the next life, the result of *paṭisandhi*, either *kusala* or *akusala* occurs, which is known as *kamma nimitta* signs of objects or while performing that *kamma*, the signs of objects that occurred arises as *kamma nimitta*. If that is not so, the place or plane where he will be reborn as a result of his *kamma* arises in his signs of objects as *gati nimitta*.

For example, as soon as the gate of the cow shed opens, the cattle pushes out. In the same manner the results of *kamma* come forward. The cow that has been at the gate previously will have the opportunity to get out first. If it is not so, when the leading bull comes out, other cows will have to make way either sideways or backwards. The cow that has been at the inner part before the gate opened might have come forward knowingly and happens to be at the gate when it opens or it coincides and will be the first to come out.

Emperor *Āsoka* was dissatisfied with his son who dethroned him. While staying under arrest though he

had done numerous wholesome deeds, the last *akusala* overwhelms all the *kusala* merits and the nearest *akusala* had sent him to *dugati bhava*. The hunter in his dying moments saw bad *nimitta* but the son, *Sona* monk made his father offer flowers at a *cetīya*. Because of this nearest *kusala kamma* the father saw good *nimitta* signs again and was reborn in a *sugati bhava*. Hence, the nearest *kamma* is evidently most powerful.



30. Question: Please explain what is *gati-nimitta*.

Answer: The signs of objects of the plane the dying person will be going to, is known as *gatinimitta*, the signs of objects concerning the planes are all *gatinimitta*. The person who will be reborn as a human being will see, the stomach, the wall of the womb like a red velvet. A person who will go to the *deva*, *brahmā* world will see celestial abodes, *deva* orchards/gardens, *deva* chariot, male and female *deva*.

A person going to hell/*apāya* will see tongues of flames of hell fire together with huge pots, ugly denizens of hell with horns, the king of hell etc.. A person who will become an animal will see the shape of the animal or the species. Those who will become *peta* or *asurakāya* will see ugly *peta*, huge hellish dogs with fangs jutting out, eating, killing beings. Some *asurakaya* enjoy themselves for 7-days and suffer for 7-days. Some enjoy the day and suffer at night, are eaten up by huge black dogs.



31. Question: Why do people beat the flat gong or make the dying person listen to *paritta* from cassettes ?

Answer: Out of the 4 - results of *kamma* the *kamma* done just before dying is known as *āsannakam*. Though there are *kammas* in the previous existences the *kamma* just before dying has strong results. It is immediate, it gives benefits in the second existence.

That is why for a person who is dying, while having *maraṇā sanna vīthijovana* impulsive consciousness just before *cuti*/death, to have the good objects of thought concerning *Buddha*, *dhamma kusala*, people beat the flat gong and play cassette so that he will hear the sound of the gong and *paritta*, he will have a *kusala* mind, say *sādhu*, there will be *dhamma* in his consciousness and have *kusala* merit. Since during the wink of an eye or a lightning, the arising and passing away of the mind is one million millions times, while revering *dhamma* and saying *sādhu* his *kusala* mind occurs one million millions times and has thus gained lots of *kusala* merits. At *cuti*/death, he is sure to be in a *sugati bhava*.



32. Question: When a person is dying, some family members do not wish to disturb and so leave him quietly, will he go to a good plane ?

Answer: If the person is a religious person, in a way it is good to leave him quietly with his impulsive consciousness. After doing a meritorious deed reflecting it again and again, always, is known as *ācinnaka-kamma*. He is always practising it. At the moment of dying this *ācinnaka-kamma* arises vividly. Because of the power of *kusala kamma*, he will be reborn in a good plane.

The *Myanmars* have lots of *kusala kamma* concerning the Triple Gems. One needs to be always recol-

lecting. Cooking and offering alms food, having, *niccaba-
tta* duty, reciting *parittas*, extending or practising *metta
bhāvanā* which are wholesome deeds. Also practising
kammaṭṭhāna vipassanā is included. Due to these
ācinnaka-kamma one can be reborn in good planes. If he
is free from other attachments he will surely go to *sugati
bhava*.

❦

33. Question: What kind of *nimitta* is *kamma-nimitta*?

Answer: Because action/doing something is called
kamma, whether doing wholesome deeds
or unwholesome deeds, recollecting those deeds/reflect-
ing the time of doing deeds is known as *kamma nimitta*.
For example, concerning *kusala* merits, offering gold foils,
offering and arranging flowers at the altar, offering alms
food and pouring libation water, sharing merit, beating the
gong etc... are good *kusala kamma nimitta* among
kamma nimittas. Shooting with a bow and arrow while
hunting, aiming at the animal with a gun, cutting the prey
causing it's blood oozing that has been caught, throwing
the net to catch fish or baiting the hook, all these visions
are *akusala kamma nimittas*.

❦

34. Question: Can the good *kamma* be forfeited by the
bad *kamma* ?

Answer: If *kusala* merits are done there will be
good consequences and if bad or *akusala*
deeds are done there will be bad consequences. They are
separate, therefore, cannot be forfeited. After doing one
viss of *akusala* unwholesome deeds, by doing one viss of
kusala merit, one must not believe that there will be no

more bad consequences. In like manner, after doing one viss of *akusala* unwholesome deeds and by trying to do three viss of *kusala* merits, subtract one from three and reap two viss of *kusala* consequences, one cannot calculate mathematically. When the time comes, one viss of *akusala* unwholesome deeds will give results for suffering and shall have to enjoy the consequences of the three viss of *kusala* merits.

Where there is more water, water will have more effect. Where there is more fire, fire will have more effect. After committing a crime and a lot of *kusala* merits are done, *kusala* merits being too powerful there can be consequences of *kusala* merits immediately.

As soon as the power of *kusala* merits are exhausted the doer will have to bear the consequences severely. If, however, one does not wish to have the turn of *akusala* unwholesome deeds, one must practise *vipassanā* till attaining *maggaphala*. After attaining *maggaphala* and become a *sotāpanna*, the door of *apāya* is closed. But one thing must be noticed, though *maggaphala* can defend *apāya*, it cannot defend *vatta* (retribution).



35. Question: After becoming a *deva*, one is 16- years old. Why is that ?

Answer: Because of the power of *kusala kamma* merits. There are 4 - kinds of becoming a being which we should know.

(1) *Aṇḍaja paṭisandhi* =

a being conceived in an egg.

(2) *Jalābuja paṭisandhi* =

a being conceived in a womb.

(3) *Sansedaja paṭisandhi* =

a being conceived in a tree trunk, in a fruit.
in a flower, in slush and mud.

(4) *Upapatti paṭisandhi* =

As though jumped out of the sky, becomes
suddenly of age prominently.

Just as there is only *upapatti paṭisandhi* in the *Brahmā* and *devā* world. those who go to hell have also *upapattipaṭisandhi*. Just as *petas* and *asurakayas* have 2- kinds: *jalābuja paṭisandhi* and *upapatti paṭisandhi*, *asurakayas* evil spirits, *gobilns*, *ghosts*, *ogres*, *guardian deity* of earth are also born of *jalābuja paṭisandhi* and *upapatti paṭisandhi*. Animals are born of 4- kinds of *paṭisandhi*



36. Question: On what condition does the next life take place after dying ?

Answer: After dying, the next life takes place due to *kusala-kamma* or *akusalakamma*.

Let me give the example of candle light again. Just before the wax and wick are exhausted there is still light but very faint. Take a new candle and light it. Is this the old one or new ? How will you answer ?

If you answer it is the old light. it is wrong. Because of the new candle stick and new wick, there is light. it is not the old light. Then, would it be right to say it is the new light ? It is not right. The new candle cannot have light on its own. The new candle stick has light because it has been lighted from the old candle before it died. Therefore. it will be wholly right to say that because of the power of the light of the old candle, the new candle has light.

Similarly, *kusala-kamma* and *akusala-kamma* from the old existence is likened to the old candle light. Just before *cuti* consciousness, the new consciousness of *paṭisandhe* continues to perceive the signs of objects, of *maranāsannavīthi* impulsive consciousness. This *paṭisandhi* consciousness does not arise of its own accord.

It is neither created by the power of the great *Brahmā*. It is the consequence of the *kusala-kamma* or *akusala-kamma* done in the old existence. It is the resultant *vipaka* from *saṅkhāra*.

The *paṭisandhi* consciousness has started (*uppāda*) in the old existence. The next existence does not start while it has still (*thīti*). But it occurs simultaneously as soon as *uppāda* happens and the new existence begins. This has been explained in *Buddha Abhidhamma* in detail.



37. Question: Who has created this world ?

Answer: The wheel of the world always keeps revolving due to the mind of all beings, including human beings.

Cittena niyati loko

Loka is brought about in the foremost by the mind. Beings are also brought about by the mind. It happens in accordance with their desires. To become a human being it is due to the mind. To be *deva*, *Brahmā* is also because of the mind. To go down to *apāya*, the four woeful states is because of the mind. To be repeatedly in *saṃsāra* is due to the mind. To be emancipated from *saṃsāra* is also because of the mind. Mind has a great power. The mind can lead to success. When discouraged he fails or is

defeated.

Just as mind causes one to go down to hell. perceiving *nibbāna* is also because of the mind.



38. Question: The eleven benefits of *metta* included in the the paper/ treatise, is it the same as အိပ်နိုး - ချမ်းသာ sleeping and waking peacefully verse ?

Answer: The eleven benefits of *metta* is the same. အိပ်သော်ချမ်းသာ verse is composed by the most venerable *Min Gun Tipiṭakadhara Sayadawgyi*. အိပ်နိုး ချမ်းသာ verse is from *Visuddhimagga Athakathā Nissaya*.

Yangon Tipiṭakadhara Sayadaw Ashin Suman-galā Lainkāra has also written အိပ်လည်းချမ်းသာ.



39. Question: Please enumerate the 1500-kinds of *metta*.

Answer: Just like 528 - kinds of *metta* although it is said 1500-kinds of *metta*, it is not genuine *metta*. It is merely *kilesā*. Hence, to enumerate 1500 - kinds of *metta* according to the method of *abhidhammā*. I shall state briefly with mottos.

Namte pannyan, rupa nikphan

Lakhanan rupa four

Santana two, multiplied, a hundred and fifty.

Ten Kilesas, multiplied, five hundred and one thousand.

Lobha to contemplate the objects, of *nāma tepa-ññāsa* (*citta* 1 + *cetasikas* 52), + *nippāna rūpaatthārāsa* (18), + *lakkaṇa rūpa* (4) = 75. *Ajjatta santāna* have 75 and *bahidda santāna* have 75, totality 150 *lobha*.

Similarly others *dosa, moha, māna, diṭṭhi, vicikicchā, thina, uddhacca, ahirīka* and *anottappa*, nine *kilesas* are such as have 150(*bheda*). Therefore, for the (10) *kilesas* altogether there are 1500 *kilesas*.



40. Question: Out of 31 planes is *Brahmā* the noblest ?

Answer: If the planes are enumerated, *brahmā* can be the point as the noblest. But if considered from the point of view where there is opportunity to do meritorious deeds, human beings are the noblest. To give *dāna* /charity, to observe *sīla* (morality), to practise *bhāvanā*, human world or existence is the most appropriate. In the *devā* and *brahmā* world, *dāna*, *sīla* and *bhāvanā* can't be practised as much as one wishes.

One who becomes a celestial king when there is no *sāsanā*, is not as powerful as the one who has become a male or female *devā* during the dispensation of the *Buddha sāsanā*. There is an example of a celestial king who assumed the form of a poor man and offered alms-food to *Ashin Mahā Kassapa* who had come round for alms-food after arising from *phala samāpatti*.

Bodhisatta Būridatta dragon king came to the human abode to observe the precepts. The human abode is in the middle at cross-roads. If one wishes to do meritorious deeds one can do so easily. If one wishes to pray to become a *Buddha*, it is possible. One can also become an *arahat* if one wishes to be. One only needs to strive. If one wishes to go to the four woeful states it is very easy. Human beings are the most important and the most noble.

Conclusion:-

Esteemed Dhamma friends,

With the knowledge that I have acquired for more than fifty years, I have tried to impart and discuss. Please forgive me if there should be faults. Since I have studied in St. Anne's Convent High School, Taunggyi. I am not well versed in *pāḷi*. Please be satisfied with this much.

May you all be well and happy.

Dr. Aung Kyaw

Words of thanks

My thanks are specially due to *Ashin Sumanāgalā Laṅkāra* (Ph.D) *Tipiṭakadhara Dhamma Bhaṅḍāgārika Aggamahāpaṇḍita* who had taken time while being busy with his work, to read and confirm the 40-questions and answers of the edited scriptures.

Dr. Aung Kyaw

28 . 7 . 99



ADDENDUM / SUPPLEMENT

I have sorted out the best questions asked in my clinic and have arranged accordingly for the benefit of the readers.



Question 1. Old people often say that: “it is a big sin”. meaning you will go to hell, please explain.

Answer; Using the word hell, it is a big sin means one will go to *niraya* which consists of eight great levels in Buddhist scriptures. They are as follows:

- (1) *Siñjīva niraya* =
suffering for a long time.
- (2) *Kālasutta niraya* =
hell fire with hot flames.
- (3) *Samghāta niraya* =
crushing with huge, hot iron.
- (4) *Roruva niraya* =
filled with red blood.
- (5) *Mahāroruva niraya* =
filled with immense blood.
- (6) *Tāpana niraya* =
without being able to move in heat.
- (7) *Mahātāpana niraya* =
suffering in great heat.
- (8) *Avīci niraya* =
the hell inhabitants and the suffering of these inhabitants in hell fire without any break.

At each great hell there are 5-lesser or smaller hells surrounding. Therefore, at the 8-great hells there are 40- smaller or lesser hells. The suffering is more intense in the great hell than in the smaller ones. Referring to these suffering, people say that there is a big hell, you will have to suffer there. It is a warning by older people to youngsters not to commit faults, with a word of *cetanā* (good will).



Question 2. What is the difference between *niraya/apāya* and *vatta* (retribution) ?

Answer: Both are suffering but they are vastly different. Suffering according to great and small hells as well as suffering according to serious or light *vatta* (retribution) need not be explained. It is evident by the saying ‘ *vatta* ’ is always / permanent, *niraya* can be diminished to cite the difference.

One who has committed a big or small fault and is heading for the hell, has done big meritorious deeds repeatedly, as the *kusala kamma* gives benefits, the *akusala-kamma* recedes temporarily. When the *kusala kamma* is exhausted, the *akusala kamma* will definitely give results. But if one can practise *vipassanā* till becoming *sotāpanna* before the *akusala kamma* gives results the door of *apāya* will be closed. That is why *niraya apāya* can be diminished.

Vatta (retribution) must be paid back. Even *Ashin Mahā Moggalāna*, an *etadagga* in power had to bear *vatta*. He was beaten by five hundred robbers before passing into *parinibbāna*. Even the Lord *Buddha* had to pay back the 12- *vatta*. Hence, *vatta* is permanent.

Question 3. Committing the same faults, why are *niraya* and *vatta* different ?

Answer: This is the question mostly asked. Let us say, taking life or killing, *pāṇātipāta kamma* committed with one stroke, is a big sin. Not killing with one stroke, piercing the eye, cutting off the ears, breaking the hands and legs, cutting the flesh and skin into slices/pieces, putting salt, roasting it on charcoal fire etc... torturing step by step slowly, will go to hell and when he escapes from hell, *vatta* will come. The same thing that he had done will come back to him.



Question 4. After catching a cockroach with the intention of letting it go out of the house, supposing it dies, is it killing ?

Answer: If there is no intention of making it die, it is not *pāṇātipātā*, a sin. It is not the case of murder but the case of death. It is not killing the cockroach but it died. There must be 5- factors ;

- { 1 } it is a being.
- { 2 } knowing that it is a being.
- { 3 } has the intention to make it die.
- { 4 } make an effort to make it die.
- { 5 } died because of the effort.

Out of these five factors one is not so, then it is not a sin, *pāṇātipātā*.

Feeling sorry or being remorseful for the dead cockroach is, according to *Abhidhamma*, increasing *akusala* mind. Though the death of the cockroach is not a sin or fault, feeling great sorrow becomes *akusala*. This, we should bear in mind. In this connection though

you have the intention to set it free, it died, that is its *kamma*, its life span is only that much. If you have this right attitude, you will feel light.



Question 5. Please explain the difference between *samatha* and *vipassanā* meditation.

Answer: To have one pointedness of noting in one object is *samatha*. There are 40-kinds of *samatha* practice. To keep the mind on a single object firmly is *samatha* practice.

† *What is vipassanā ?*

Vipassanā is a *Dhamma* term which is a combination of two words ‘*vi*’ is one word, ‘*passanā*’ is another. Hence, ‘*vi*’ refers to three characteristics of mentality and physicality i.e. impermanence (*anicca*) unsatisfactoriness or suffering (*dukkha*) and no-soul, no-self or non-ego (*anatta*).

‘*Passanā*’ means right understanding or realisation through deep concentration, or right understanding of the three characteristics of mentality (*nāma*) and physicality (*rūpa*). When we practise *Vipassanā* meditation or mindfulness meditation, the purpose is to realize *anicca*, *dukkha*, *anatta* the three characteristics of phenomena.

Mindfulness meditation must be applied to the four postures of the body i.e. walking, standing, sitting, and lying down. There are the four foundations of mindfulness.

(1) *Kāyānupassanā satipaṭṭhāna* =

contemplation of the body or physical phenomena.

(2) *Vedanānupassanā satipaṭṭhāna* =

contemplation of feeling or sensation.

(3) *Cittānupassanā satipaṭṭhāna* =

mindfulness of consciousness together with its concomitants or associates.

(4) *Dhammānupassanā satipaṭṭhāna* =

contemplation of *Dhamma* - mental or mind objects.

‡ (This passage is taken from *vipassanā* meditation by *Chanmyay Yeiktha* Meditation Centre *Sayadaw*) (page-13, 81.)

One important factor is that, there is *vipassanā* practice only during the dispensation of the *Buddha* though there is *samatha* practice when there is no enlightenment of *Buddha*. That is why, since you are so lucky as to be in the time of the *sāasnā* I urge you very strongly to practise *vipassanā* meditation and take the great opportunity.

Question 6. To be mindful of in-breath and out-breath at the tip of the nose, is it *samatha* or *vipassanā* ?

Answer: To be mindful of every in-breath and out-breath without a break is known as *ānāpāna nussati*. The ten *anussati* are all *kammaṭṭhāna bhāvanā*. Therefore, they are all *samatha*. Out of ten *anussati* it is the easiest because ever since birth, all beings are inhaling and exhaling till the time of death. We are not aware of the in-breath and out-breath. Thus to be mindful of this, is the easiest because we are always breathing.

Although *ānāpāna anussati* is *samatha*, if one can be mindful, it can become *vipassanā*. I shall explain.

When you are mindful of breathing in and out, the in-breath which touched the nostrils was cool but when it comes out as out breath, you will notice that it is warm. Ah, - - -the cool in-breath has changed into a warm out-breath. It is impermanent, *anicca*.

Breathing in and out is like duty-bound, like the bellows, rising and falling. It is uncomfortable, suffering, *dukkha*. You realize it in your mind's eye. Then, you decide not to breathe out but you cannot do so, it will not listen to you nor act according to your wishes. You cannot control it. It is *anatta*. Therefore, knowing these three characteristics rightly, is *vipassanā*. To be delivered from *samsāra*, in other words to perceive *nibbāna*, you have started on the right path. Thus, you have come close to *nibbāna*, which is within your reach.

Question 7. It is said that only *vipassanā* can liberate one from *samsāra*. It is also said that by *samatha kammatthāna* the level of *samādhi* becomes high and the mind can be calm/tranquil. Without *samatha* can it be beneficial only by practising *vipassanā*?

Answer: To be steady and stable in mind there must be only one object of noting so that *samādhi* can be deep. That is why out of 40-*kammatthāna* an appropriate one has to be chosen and start practising. When the level of *samādhi* becomes high and start practising *vipassanā*, it becomes easy. But the 5-*nivarana-dhamma* must be purified. The meditator must be able to eradicate *obhāsa* rapture, *pīti*, *passaddhi* etc. which are the 10 hindrances of *vipassanā*. If the meditator keeps enjoying them he will not progress in his *dhamma*. The most important thing is to have a well qualified instructor

kammaṭṭhānā cariya sayādaw. It is specially needed or essential to be in accordance with one's nature. Only a well qualified instructor can instruct the meditator so as to perceive noble *dhamma*.

From the very beginning of practising *dhamma* one can practise only *vipassanā* without practising *samatha*. To attain four *magga* and four *phala*(fruition) is the ultimate goal. Either practising only *vipassanā* or with *samatha* foundation changing to *vipassanā* when the level of *samādhi* becomes strong and deep and attain the four *magga* and four *phala*, he is totally liberated from *samsāra*.

The difference is by practising only *vipassanā* and reaching the ultimate goal *nibbāna* is an *arahat* who walks over the earth. He cannot get psychic powers the 6-*jhāna abhiññāṇa*. One who has practised one of the 10 - *kasina* as his basis and building up *samādhi* changes to *vipassanā* and had liberated totally from *samsāra*, attains psychic powers, the 6 *jhāna abhiññāṇa* together with *magga* and can go through space and earth.

At this juncture, one might argue during the time of the Lord *Buddha*, some elders became *arahats* after practising *vipassanā* for a short while, also attained *jhāna* and *abhiññāṇa* together, meaning to say that they did not evidently have the foundation of *samatha*, which has been found in scriptures.

It is true. In saying that some *Sāvakas* attained noble *dhamma* after listening to just a discourse or *desanā* of the Lord *Buddha*. They must have been practising mindfulness meditation while listening to the discourse. Without *vipassanā paññā*, insight knowledge on the

nāma and *rūpa*, noble *dhamma* can not be attained. This was how the most Venerable *Mahāsi Sayadaw* answered.

Out of the four kinds of individuals, meeting the Lord *Buddha* and attaining *magga phala* just by listening to a discourse briefly *ugghāṭaññū* person and attaining *magga phala* only after listening to a sermon elaborately, *vipañcitaññū* person are those who had perfection (*pāramī*) in their previous existences. While practising *vipassanā* they gain *samādhi* immediately and because of their constant practice in one of the *samatha kammatthāna* they attain *jhāna abhiññā*.

Lord *Buddha*'s right hand *agga sāvaka Ashin Sāriputta-to-be Upatissa*, by listening to “*ye dhammā hetuppabhavā*” from *Assajī* elder, one of the five *pañcavaggī* who had the opportunity to listen to the first sermon *Dhammacakka*, attained *sottapattimagga phala* after listening to only half of the discourse.

One who had not practised *samatha* ardently in his previous existences cannot attain *jhāna abhiññā*, psychic powers only by practising *vipassanā*.



Question 8. Contemplating God in a church, is it *samatha* or *vipassanā* ?

Answer: Kneeling down in a church quietly contemplating God or Jesus Christ or Virgin Mary is neither *samatha* nor *vipassanā*.

The term ‘meditation’ has been used in our *theravāda Buddhist* meditation centres and has been quite confusing. When translating a term or vocabulary from

one language to the other and using it, cannot be exactly the same, especially in religion and verses the meaning can go astray. If we can get the closest meaning it might be satisfactory. For example, when we translate ‘*anatta*’ *pāli* word into *Myanmar*, since we cannot get it concisely, we substitute “cannot be controlled-*asomaya*, there is no essence-*ahnit thara mashi*” which is rather long.

The word meditate as shown in English-Myanmar dictionary are (1) to think or reason (2) practising *bhāvanā* (3) sitting down and practising *kammaṭṭhāna*, has three meanings. As I have said contemplating God in a church is just thinking and reasoning. That is why it is not *samatha*. It also is not included in the 40- forty *kammaṭṭhāna* in Buddhist scriptures.

When one is contemplating one of the attributes of Lord *Buddha Araham* etc.. it is *Buddhā nussati*. It must be the Lord *Buddha*. Contemplating God is not contemplating Lord *Buddha*. Therefore, it cannot be included in *Buddhānussati*. It is not the same person, neither the same attribute. Discarding *akusala* or unwholesome thoughts and revering God has some benefits.

A church is a quiet and peaceful place. While kneeling down and contemplating quietly, because of the tranquility of the environment, one may enjoy peace of mind temporarily. But the essence and the aim differ. Hence, it is not *samatha*.

Contemplating God is not *vipassanā* which can be explained. *Vipassanā* is to be especially mindful, of what ? Arising and disappearing of phenomena in your physical body, *vedanā* (sensation; feeling) *citta*, in your mind and *Dhamma*-mind objects.

The four foundations of mindfulness -

- (1) contemplation of the body or physical phenomena.
- (2) contemplation of feeling or sensation.
- (3) contemplation of consciousness together with its concomitants or associates.
- (4) contemplation of *Dhamma* or mind objects.

One who does not know between *nāma* and *rūpa*; *pathavī*, *tejo*, *āpo*, *vāyo* the four great elements; neither the 5- *khandhā*, nor the 6-*Indriya*, the 7-*bojjhaṅga*, the eightfold *maggaṅga*, the 10-*kilesas*, the 12-*vippallāsa*, the six sense base, the six sense objects contact and sensation consciousness¹⁸, being far from comprehending *paṭicca samuppāda*, would be very difficult to escape/or be liberated from *samsāra*.

Only by practising *vipassanā* meditation the eightfold *maggaṅga-sīla sikkhā*, *samādhi sikkhā*, *paññā sikkhā* will be fulfilled and perceive *nibbāna*. Out of the 37- *Bodhipakkhiya Dhamma* 37- factors of enlightenment 4-*satipaṭṭhāna*, 4-*sammapadhanna*, 4-*iddhipāda*, 5-*indriya*, 5-*bala*, 7-*bojjhaṅga*, 8 *maggaṅga* are included.

However, elaborately *Dhamma* discourses are given, they are all combined in one, like all the foot prints of beings go into the foot print of an elephant. All discourses go into *appamāda Dhamma*. *Sati*- mindfulness leads to the end of *samsāra*. The end of *samsāra* is noble *nibbāna*. To have mindfulness is the foundation of *vipassanā*. Without having *Dhamma sati* or mindfulness, concentration on one object it cannot be *vipassanā*. There can be the benefits of tranquility/calmness. If it is not *akusala* it can be a small *kusala*.

At this juncture, I would like to point out two things (1) Devotion towards God or any other person very sincerely with his heart and soul / with his life and body (2) worshipping with *Saddhā*, reverence.

Theravāda Buddhists revere *Arahaṃ* etc., the attributes/qualities of the *Buddha* (9 *guṇa*) and practise accordingly. Believing that only when they reach the ultimate goal *nibbāna*, will they be liberated from *saṃsāra vatta* suffering, apart from giving *dāna* and observing *sīla*, they strive and practise *vipassanā*.

It is essential to discern the difference between devotion to a person and the essence of *dāna*, *sīla* and *bhāvanā*.



Question 9. It is said that *nibbāna* is unconditioned *asaṅkhata paramatthasaccā dhamma*. *Magga saccā* is the cause, *nirodhasaccā* is the resultant *Dhamma*, is there something wrong? Please explain.

Answer: *Nibbāna* is *santisukha*, peace which can not be conditioned or destroyed *asaṅkhata paramatthasaccā*. *citta*, *cetasika*, *rūpa*, *nibbāna* are the four *paramattha sacca*.

From the first sermon *Dhammacakka*, out of four noble truths, *samudaya sacca* is the cause, *dukkha sacca* is the effect, these two *saccā* lead to the *saṃsāra* cause and effect. *Magga* is the cause, *nirodha saccā* is the effect. These two *sacca* together cause and effect lead to the emancipation from *saṃsāra* as explained previously. This is only a general explanation for those who have started to study *Dhamma* to be able to comprehend easily. Teaching geography at a primary level as a foundation and the

facts for detailed study at a M.Sc class at the University will be vastly different. The points are not wrong but the approach is different. I, for one, wish to compare a priceless ruby under a rock. The priceless ruby is definitely in the rock, but do not know the exact place. If one wishes to possess it, one must dig the place and look for it. Striving to search it, is the cause, finding it and possessing it, is the effect.

In the same manner, without digging and searching likened to the eightfold noble *maggāṅga*, it is impossible to attain *nibbāna* likened to the priceless ruby. Digging and searching, *maggāṅga* is the cause, attaining the priceless ruby *nibbāna* is the effect. I have explained this so as to make any ignorant person understand easily. It cannot be said because of *magga saccā*, *nirodha saccā* arises. I have no doubt about those who have a high level of *Dhamma* knowledge, already know that *nibbāna* is free from conditioning cause.



Question 10. I have read that in *Theravāda Buddhism* there is no rosary beads. In Christianity, there is the use of rosary. Please explain whether it is beneficial, whether it is *samatha* or *vipassanā* ?

Answer: *Theravāda* Buddhists who have reached a high level of practice in *vipassanā* earnestly have discarded telling beads or rosary. Hence, it is said there is no use of rosary entirely. If we look at history, the rosary had not come into existence during the life time of the Lord *Buddha*. During the foremost 20-years or *vassa* of *Buddha*, there were all *ariyā saṅghā*.

In the latter periods *putthujjana - saṅghā* /

samuti-saṃghā were mixed and committed faults. Hence, Lord *Buddha* had to proclaim laws or *vinayas*. There are 227- laws or *vinayas*, when elaborated, there are more than ninety thousand millions.

As the world had deteriorated in every aspect after Lord *Buddha* had passed into *parinibbāna*, *vipassanā* practice became weak and *samādhi* had deteriorated. Ancient sayadaws had invented beads, so that there might be a certain amount of *kusala citta*. There are also records of *sādhus* using beads to count the number of mantras they have recited before the enlightenment of Lord *Buddha*, when Hinduism flourished immensely.

The Christians who tell rosary or beads, contemplate the attributes of God, Jesus Christ, Virgin Mary, extending *metta* to all beings, especially, Europe, Asia, Africa, South America, North America, Australia, to each of the six continents, will be beneficial to a certain extent but it is essential to know that the benefits are not so great and noble as practising *vipassanā*.

To answer the question whether telling beads is *samatha* or *vipassanā*, it depends on how it is done. If it is done so as to be *samatha*, it is *samatha*, if it is done so as to be *vipassanā*, it is *vipassanā*. When contemplating *araham*, etc, revering Lord *Buddha*'s glory, it is *Buddha nussati* and it is *samatha*. Can it be done as *vipassanā*? One might think it to be wrong. Let me explain.

Those who have a foundation in religion already know that the five *khandhās* are a combination of one *rūpakhandhā* and four *nāmakhandhās*. *Rūpakkhandā* this repulsive body consists of 32 *koṭṭhāsa*. From *kesā* head hair up to *matthaluṅgaṃ*-brain enumerated 20 are

pathavī dhātu extreme *koṭṭhāsa*. From *pittaṃ*-bile to *muttaṃ*-urine, enumerating 12 are *āpo dhātu* extreme. How would you practise *vipassanā*? To be mindful of the three characteristics, *anicca*, *dukkha*, and *anatta* becomes *vipassanā*.

Consequently, *kesā*- head hair is impermanent, count one bead. *kesā*-head hair is suffering, count one bead. *kesā*-head hair is egoless, *anatta* count one bead. Hence, there can be three characteristics, in *kesā koṭṭhāsa*. Since there are 32-*koṭṭhāsa*, there will be (96) beads. The four *nāmakkhndhā*: *vedanakkhndhā*, *saññakkhandhā*, *saṅkhārakkhandhā*, *viññānakkhandhā*, multiply by the three characteristics there will be 12 beads. Since there are 108 beads one can complete one round of beads.

By counting beads whether it be *samatha* or *vipassanā* one must bear in mind that one cannot attain first class *samādhi*. The nature of the mind is to be aware of one object of thought. In counting or telling beads there is not only one/single object, reciting is one, holding the beads is another, counting one at a time is another object. Will it be wrong ? Will the beads tally ? There are at least four objects to note. Therefore, one can only get second class or third class *samādhi*. Comparatively, since it is better than doing nothing, there is some sort of *kusala* and less and less *akusala*. Thus, there will be some benefits.

At this advanced scientific age, instead of holding the beads, people hold the small hand tally counter and by pressing it, one can contemplate the Lord *Buddha*'s attribute six thousand times a day. You do gain merit but not the best. By practising mindfulness meditation and being mindful of the arising and vanishing of the bodily and

mental phenomena is the best and the most beneficial. Lord *Buddha* had said that by practising *vipassanā* and being mindful of the arising and disappearing of phenomena, living just one day is more noble and beneficial than to forget and be heedless for a hundred years.

Question 11. Christians abstain from eating meat two-legged, four-legged, animals living on land, on Fridays and eat fish and vegetables. Is merit gained by this abstention?

Answer: Not only Christians, but also Buddhists or Hindus or any religion or race, having compassion for lives and not to be destroyed, abstaining from eating meat with metta, there is merit due to *metta*, *karunā*. For the purpose of health, because it is in vogue or fashion, to be praised by other people, to be able to boast, without eating meat one becomes a vegetarian will not get any merit or *kusala*.

Some sectarians, to be loved by their gods, for their work to be successful, making *aditṭhāna* and abstaining from eating meat, will not get a lot of merit. Having *metta* for beings and due to good *cetanā*, volition, one gets merit.

Abstaining from eating meat due to tradition also will not get any merit. To gain merit there must be good and noble *cetanā* as focal point. *Cetanā* is *kamma*. Having pity for those animals that will be killed for their meat, you stay without eating meat and substitute vegetables peas and beans. That is a good intention, having noble and good *cetanā*, *mettā*, *karunā*, you get a lot of merit. Being thrifty in one's living, one has also eliminated pride

and conceit. One has admonished oneself and therefore nearer to attain *Dhamma*.

Some people unable to be vegetarian always, try to be vegetarians on their birthdays e.g. a Friday born, on Fridays. Some people on sabbath days, keeping sabbath eight precepts and extending *metta* to all beings, not ill treating them and keeping nine precepts stay as vegetarians. To be able to fulfill their *adiṭṭhāna* they try to keep it up. Extending *mettā* and having *cetanā* will definitely attain good and noble *kusala* benefits.

MongSauk, KyaukNi Tawya Sayādaw from *Nyaung Shwe*, Southern Shan State, the missionary *Sayadaw* of the hill region, western *GanGaw MonLeTawYa Sayadaw* etc... virtuous *Sayadaws* were vegetarians their whole lives. As for *MongSauk Tawya Sayadaw*, he had so much *metta* and compassion for beings that he did not even drink milk and eat honey even for medicinal purposes as they were taken by force (from little cubs and bees).

Eating without being cooked on the fire, just fruits, roots and green leaves is also in vogue or fashion. Their reason being, to make less work and have more time for *kammaṭṭhāna* practice. In reality, it is to eat with mindfulness so as to extinguish the fire of *lobha, dosa, moha, jāti, jarā* etc, the eleven fires.

The *Mahāyana* Chinese monks and nuns also are vegetarians all their lives. They imitate pork intestine, liver, brain, steamed chicken, roasted duck in form as well as in taste out of flour and peas. It is first to satisfy the mind. How can there be *saṃvega* apprehension when the action is not free from *taṇhā*? -saying that there's no

blood, they drink milk and eat eggs.

Monks have to eat the alms food offered by the laity and have no choice. They cannot always be vegetarians like some of the monks who are endowed with glory. It is important to eat with reasoning and *saṃvega* without *taṇhā*. *Devadatta* who wished to be a *Buddha* and divide the monks, asked the Lord *Buddha* to make five laws, one of which was to abstain from eating meat. Lord *Buddha* being far-sighted did not give permission.

However, the meat of elephant, tiger, snake, horse, human beings etc... the ten kinds of meat must be abstained. Besides, for monks, seeing, hearing and doubtful meat must also be abstained.

Whatever food we eat it is important to be mindful. We eat for our health, not for good looks and to increase *taṇhā*. All that arise must vanish, impermanent, *anicca*; unsatisfactoriness or suffering *dukkha* and egolessness, *anatta*. Eating with these three characteristics will be very beneficial. Monks, by eating, mindful of *paccavekkhana* will be eating cold food peacefully and not hot food. Then both monk and laity who offer food will undoubtedly be beneficial.

Prayer at the end of my treatise

For this meritorious deed I have done, may I reach the ultimate goal peacefully without any harm. May I never encounter any suffering should there be any existences. May all my good wishes be fulfilled as I have aspired for. May I share the merit that I have gained today, with my parents, teachers, relatives, my guardian *devā* and all the sentient beings of the thirty-one planes. May they all utter

Sādhu, Sādhu, Sādhu.

Dr. Aung Kyaw (Dental Surgeon)

30-12-99

The writer's concluding message

Dear *Dhamma* friends,

After reading my treatise if you should go on/continue reading Buddhism and not only taste it and this serves as an encouragement I would be satisfied or it would be worth my effort. Please don't think of me highly because I have discussed what I believe. I am just an ordinary man among men and I admit sincerely that I need to strive and practise.

My literary benefactor Daw Tuzar Myint (Dhamma Byuha) Sayama Dhamma Byuha Daw Khin Hla Tin and Saya Dr.Min Tin Mon have urged me to appear for Abhidhamma Examination. But ever since I obtained a B.D.S. degree in 1972, I did not have the wish to study and appear for exams any more. Thus my Kamma has terminated my education. However, still having the wish to read is a good *kamma*. I must plead if the questioners are not satisfied with my answer, to forgive and understand me for answering the questions with the knowledge I had acquired from reading and memorizing.

Questions have been asked endlessly, I must say. Out of the questions I have been asked, time and again. I have added eleven questions which I think will be beneficial for many. While I was hesitating, my dhamma friend U Htun Win from Loikaw who came to see me during the last week of December 1999 urged me to write without

fail. Thus, I must record my thanks to him.

I am specially grateful to my elder brother Tipitakadhara Dhamma Bhandāgārika Ashin Sumiṅgalā Laṅkāra(Ph.D) who had taken time from his busy hours to edit and confirmed my treatise, 40 questions and answers the supplement, and had also honoured me with the preface. My heartfelt thanks are also due to Ba Ba U Thu Kha (eminent writer and film director) who composed the foreword although his eye-sight has been failing.

Last but not least, to *Ashin Narinda* from *Aung Myay Thazi Shwe Kyin Kyaung Taik, Taunggyi*, who helped me collecting facts for my paper/treatise. *Ashin Te Ja Vanta* from *Tipitaka Mahā Gandhāyon* monastery *Kaba Aye*, who had helped me for the publication of this book and processing words from the manuscript on the computer by *Ashin Paññā Sāmi* who had taken the most important task.



I am specially grateful to all.
Realizing Dhamma
May all beings be happy.

Dr. Aung Kyaw
(30 . 12 . 99)

Eleven Advantages of Metta Bhāvanā ;

1. sleeps well
(*Sukhaṃ Supati*)
2. wakes in comfort
(*Sukhaṃ patibujjhati*)
3. dreams no evil dreams
(*na pāpakaṃ supinaṃ passati*)
4. dear to and beloved by human beings
(*manussānaṃ piyo hoti*)
5. dear to and beloved by non-human beings
(*amanussānaṃ piyo hoti*)
6. deities guard him
(*devatā rakkhati*)
7. not affected by fire, poison and weapons
(*nassa aggivā visaṃ vā satthaṃ vā kamati*)
8. mind easily concentrated
(*tuvataṃ cittaṃ samādhiyati*)
9. serene facial expression
(*mukhavanno vipasīdati*)
10. dies unconfused
(*assammulho kālaṃ karoti*)
11. reappears in Brahmā world
(*uttarim appativijjhanto Brahmā lokupago hoti*)

Taken from "On the Path to Freedom "

(page- 458)

by

Sayadaw U Paṇḍita

ERRATA (1)

<u>S.N.</u>	<u>PAGE</u>	<u>LINE</u>	<u>ERRORS</u>	<u>CORRIGENDA</u>
1.	Cover(inside)	last line	Kanbawza	Kambawza
2.	Contents	1	Translatior's	Translator's
3.	Translator's Note P.1	3	courge	courage
4.	Note P.1	4	Beside	Besides
5.	Note P.1	10	futhermore	furthermore
6.	Note P.1	13	become	became
7.	Note P.2	16	vippssana	vipassana
8.	Note P.2	19	Kanbawza	Kambawza
9.	PAGE 5	29	futhermore	furthermore
10.	PAGE 13	1	pert	part
11.	PAGE 19	26	emphersize	emphasize
12.	PAGE 23	last line	muttiply	multiply
13.	PAGE 27	14	disppearing	disappearing
14.	PAGE 27	16	esparate	separate
15.	PAGE 27	18	venity	variety
16.	PAGE 27	22	exxisting	existing
17.	PAGE 27	26	impermenent	impermanent
18.	PAGE 27	last line	Sayada	Sayadaw
19.	PAGE 29	2	followings	follows
20.	PAGE 29	14	impermance	please omit "impermance"

ERRATA (2)

<u>S.N.</u>	<u>PAGE</u>	<u>LINE</u>	<u>ERRORS</u>	<u>CORRIGENDA</u>
21.	PAGE 31	8	dtthi	ditthi
22.	PAGE 33	1	mertorious	meritorious
23.	PAGE 39	1	andis	and is
24.	PAGE 39	14	Beforepassing	Before passing
25.	PAGE 41	13	prinibbana	parinibbana
26.	PAGE 41	15	prinibbana	parinibbana
27.	PAGE 45	23	in the	at the
28.	PAGE 55	4	patisandhe	patisandhi
29.	PAGE 71	4	tnan	than
30.	PAGE 71	6	pssaed	passed
31.	PAGE 76	13	Tuza	Thuza
32.	PAGE 76	20	qsuestioners	questioners
33.	PAGE 76	21	satisfied	satisfied
34.	PAGE 76	21	unsderstand	understand
35.	PAGE 77	2	greatfull	greatful
36.	PAGE 77	5	edi	edit
37.	PAGE 77	5	trestise	treatise
38.	PAGE 77	7	hearfelt	heartfelt
39.	PAGE 77	12	whohelped	who helped
40.	PAGE 77	16	manucsript	manuscript

- * There is no force greater than loving-kindness.
- * There is nothing more peaceful than metta.
- * The nature of metta is wishing other people to be happy, healthy, prosperous and beneficial.



Dhamma dāna donors:-

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