

# Reflections on the Karaniya mettā sutta discourse 5

(Transcribed from the translated talks given by ven. Kidagammulle Pemasiri Mahā Thera)



## The fifth discourse

[ ...*Santindriyo ca nipako ca*, ~ *appagabbho kulesu ananugiddho*. *Na ca khuddam samācare kiñci* ~ *yena viññū pare upavadeyyum*. *Sukhino vā khemino hontu*, ~ *sabbe sattā bhavantu sukhittā!* ... ]

"*Santindriyo ca nipako ca*", we are starting from that verse of the *Karaniya mettā sutta* (Sn 1.8 & Khp 9) now. *Santindriya* refers to the restraint of the senses and *nipaka* is another word which is synonymous or is used for wisdom - *paññā*. Restraint of the senses is meant by *santindriya*. This restraint of the senses has taken place not from *samatha* practice - tranquility meditation, but from insight practice - *vipassanā*. This person is not - you don't have to force them to be calm and collected, it happens quite naturally. So one of the good characteristics of *vipassanā bhāvanā* - meditation - is that this calmness arises quite naturally.

## [ Santindriyo ]

So the daughter of Anāthapindika - the chief lay disciple, benefactor - was married or given to a person who was deep in *micchā ditthi* - wrong view, this kind of faith. So she used to participate ... in that household, in husband's household they used to give lot of alms - *dāna* to the *Nigantha* monks and she used to participate and help in the preparation of meals but she would not serve them. So the parents in law were upset about this. She would not serve. So then they asked her: "Why is it that you don't come and offer the meal that you prepared?" Then she explained: "My teacher is not like this." So there actually she gives long line of verses to explain about her teacher but she uses one of these two [ *santindriyo* ]. She describes and venerates - praises the Buddha in these terms. She says: "My teacher has extremely calm senses, faculties are very calm. And it is not for show. His mind is very tranquil. He is very calm and his bearing is very calm and in walking - in going, in sitting, in eating, in every way. His eyes are restraint, it doesn't take in all matter of objects, only what is necessary. He doesn't talk profitless talk. When he gets something, some profit or something to his advantage, he doesn't become proud or conceited about it. And if he loses anything, his mind does not shake, the mind does not fall. Whether he gets something or he loses something, his mind is in balance, it's the same in both events. This is my teacher..." And so on. So while she was reciting these qualities, the parents

in law also ... faith and confidence arose in their hearts towards the Buddha. And then permitted her to - or asked her to bring her teacher home. So then she sent a message to her father Anāthapindika to invite the Buddha and the *Sangha* to the home. And they offered *dāna* to the Buddha and the Sangha, they came with him and it happened at the end of... after that the parents also were established in the path knowledge - stream entry. These verses that she chanted were ... basically described the sense restraint of the Buddha. In the *Sutta Nipāta* you will find a lot of explanations or details about indriya *samvara* - restraint of the senses. So you can't force it upon yourself but initially one has to contemplate, reflect and, kind of, assimilate, integrate. Then after that, gradually, it becomes something quite natural. And this unrestrained behaviour just disappears. And apart from that it's sort of almost as if it's like... birthright... or something made ... or born in that person [it becomes like his second nature]. There it is, kind of, almost at the level (he says) of a *jhāna*... Sorry... Even if there is no *jhāna*, that kind of level of tranquility is like, resembles a *jhāna*. That is referred to as '*tadanga* kiles' - suppression of the defilements. '*Vikambana*' - is when you don't have to think about it or contemplate and then suppress - it is sort of kept at the distance. And defilements really don't arise in the mind. And because of that the mind becomes *nipaka* - it means with wisdom or *paññā*.

### [ Nipako ]

*Nipaka* is a higher degree of wisdom than what we would normally describe as *paññā*. It arises out of mindfulness and energy, or the combination of mindfulness and energy results in this *nipaka* – wisdom. Once again - there is an example in *Samyutta Nikāya* - also Loku Hāmuduru chanted a verse where this word *nipaka* is used apart from the verse we are studying now in *Karanīya mettā sutta*, which refers to this special wisdom of a bhikkhu and it's arisen out of mindfulness and energy. In the Path of purification - *Visuddhimagga* by Buddhaghosa hāmuduru also there is a reference to this word *nipaka* and of course that the entire volume is to do with meditation practice. So Loku Hāmuduru says it's really two, just two verses in *Samyutta Nikāya* which has been elaborated into this huge volume - that is the *Visuddhimagga*. The man with wisdom is established in *sīla* and begins to develop the mind. So *ātapi* is the energy that burns the defilements and then again the word *nipaka* is used - that special wisdom. It arises out of all this. So for such a person - where are the knots, what knots are there? If one is wise in this sense - *nipaka* - there are no problems, no knots. Now we have come forward quite a lot in the *Karanīya mettā sutta*, we have gone very far.

### [ Appagabbho ]

The next word "*appagabbho*" refers to, sort of, the lack of coarse, gross qualities. So there is no coarseness or roughness of thoughts, of actions and of speech. In all three ways. Sometimes when I am deceived or when somebody lies to me then my mind becomes very rough. So without that input then the mind is not so rough. Then I think why these people engage in rough behavior, coarse behavior. That is called "*pragalba*" in *pāli*. There are eight bodily *pragalbas*, types of coarseness – *pragalba*. There are eight types of bodily coarseness. By speech there are four kinds of coarse speech. And all the rest of the coarseness is in the mind. In the mind sort of constant generation of gross, coarse thoughts. The *sotāpanna* has shed a lot of coarseness, particularly with regard to this aspect of *issa* and *macchhariya*. *Issa* is jealousy and



*macchariya* sort of having certain one's own belongings - one doesn't want to part with them and one tries to get to use other peoples' things for oneself. That quality - that and jealousy, sort of, reduced in him down a lot. Or lot of that coarseness is gone in the case of *sotāpanna*. The *sotāpanna* doesn't have the fetters of personality view, doubt and indulging in rites and rituals. The *vicikicchā* is a mental factor, the other two - rites and rituals and the personality view are not mental factors - *cetasikas*. They are sort of traits or which have come up because of habit. They are quite damaging. It's not a mental factor. OK. So *sīla* - we often observe precepts and certain behaviors because we have in our ... because of our conditioning, because of our background, family and what we have been taught. So that is an ongoing practice - it's not really a mental factor, Loku Hāmuduru says: "A habit." And there is no mental concomitant called *sīlabbata parāmāsa*, this sort of indulging in rites and rituals. But this doubt - what is the fetter called doubt is a mental factor. When we speak of the hindrances starting from *kāmacchanda* / sense desire, ill-will, sloth and torpor, restlessness and doubt - these are all *cetasikas* - mental concomitants. Because of that it is possible to get rid of them. Doubt is a mental factor but the *sotāpanna* gets rid of three fetters: *sakkāya ditthi*, *vicikicchā* and *sīlabbata parāmāsa*. So the first one and the third one, they are taken from habits, the environment or somebody is influenced. But the five hindrances are mental factors.

Question: "Habit includes tendencies?"

Yes. "*Sakkāya*" is "Me and Mine", that is there until you become an *arahat*, that works with pride, conceit. That exists up to *arahatship*, but the *sotāpanna* breaks the personality view. The *ditthi* that is tied up with the personality is gone, but the *sakkāya* can operate up to the higher degree. There is that sense of "Me - Mine" but without the view, wrong view. So there is no delusion about that there is something persisting, a personality persisting, some existence-to-existence or even going on. But there the feeling of somebody, which operates ...

Q: "Is there a parable of a *māna* and *sakkāya ditthi*?"

Komi akkā: "I don't know, but he says *sakkāya* operates with *māna*."

Q: "Yes, but can you ask LH if there is a simile?"

KA: "OK, he will try to explain it in this way first. He is trying to explain now - it is often misrepresented or ... *sakkāya ditthi* he has written on the board, *sakkāya* plus *ditthi*. *Sakkāya* consists of *tanhā* - craving and *māna* - conceit. *Ditthi* we will put aside, it's something different. When somebody becomes a *sotāpanna*, the *ditthi* - the view - it's gone. So even certain cravings and conceit, which is together mixed up with view, there is craving and conceit which is tied up with view. So the *sakkāya* comes under *samyojanas* or fetters, but *tanhā*, *māna* - the component parts - are mental concomitants - *cetasikas*. So the *sotāpanna* doesn't eradicate craving and conceit but the kind of craving that can take him to a lower world has been eradicated. So the *sotāpanna* will not have *sakkāya* - personality which will take him to the lower worlds, but it does have *sakkāya* on its own, which will take him to other kinds of rebirth - heavenly, human. And *nipaka* refers to a person who understands things as they are up to that point. So we can see from this that *nipaka* really refers to kind of sufficient knowledge, wisdom to recognize this state where the *ditthi* is tied up with craving and conceit and to eradicate the *ditthi* that goes with. So then the person who has this *nipaka* kind of wisdom he really does not take birth in a lower

world, because he has here understood this point. *Sakkāya* is there but not *sakkāya* ditthi. The view is gone. So it is ... *nipaka* is wisdom which has arisen out of energy which burns the defilements. So even if everything falls on his head there is not problem, he will just rebuild and help others also but there is no major problem. It's a very developed mind. Such a person is without coarseness. Not gross in any way. This roughness is not something that can be praised or considered good. Without this roughness there should be sort of mildness and softness. We have mentioned that there are eight ways of bodily coarseness. So we consider this kind of bodily ... coarseness from bodily actions both at home and in a place like a meditation center. There is a road that leads to your home, so there are vehicles on the road which have been parked in a way to obstruct the entrance to this house. So one does not have to have sort of *nipaka* wisdom but one should have some common sense of understanding about how to park a vehicle in a way that doesn't obstruct someone else. Certainly in a noble disciple individual such behaviors will not happen. So a *sotāpanna* parking his car, whoever it is, will not do it in a way as to obstruct somebody else. That is why I say there are no *sotāpannas* here [:-)]. [Coarseness of bodily conduct] So there is certain restraint with regard to eating and the work in the kitchen at home. *Dāna sālāvas*. So you know that - like when you go to eat in your dining room in your house there is a certain fashion of eating, which is ... There is a restraint. Not like little children who might throw things around and crumbs and so on. Person who will not have that kind of coarse way of eating. On one occasion I had to put up a notice with regard to eating habits. A yogi should be more developed in his eating habits than in a normal home. So we used to... about fifty of us would sit and eat - foreign and local monks in Burma when we were with Pandita Hāmuduru and then there was hardly any noise there but occasionally if a spoon fell on the floor then the head monk would lift his head, turn his head and see what was happening. There was a lot of very strong discipline there. Then there are some rules pertaining to the kitchen like a salt - sometimes you find people messing up things so badly that somebody else can't come and work there. To prevent this we don't allow people to go into the kitchen. Sometimes you can judge people - now they must be at home because of some things they try to do here. So this type of coarseness doesn't apply to a *nipaka* person. Then again pertaining to a bathing place - bathroom, well, whatever. So sometimes the people don't use these facilities properly, there may be soap everywhere and ... Sometimes it's like little, very little children who have used the bathroom. People who are with a lot of craving and conceit behave in one fashion and those without so much craving and conceit in another way. The Buddha also had a sort of place to take a wash - a bathroom. Loos' hygiene and looking after one's bathroom, that one uses, that also comes under this. So sometimes people have the wrong impression that yogi is sort of helpless disabled kind of person, who can't do anything for himself. There are rules pertaining to the use of and cleanliness of a toilet, which is very important. And on one occasion - because there was something to do with the rules of maintaining that - the Buddha actually left his group or Sangha and went off somewhere alone. There were lots of rules pertaining to the toilet or the use of toilet. And in old books there are ... LH thinks anywhere else in the world there would be so many rules with regard to the toilets. So it is for the training to become a *nipaka* person. I can't remember the rest. About the speech there is also a kind of coarseness to be avoided. There is an idiom in Sinhala: "It is better to be eaten up by a crocodile but we can't bear the thorns of this fruit or tree called *cohila* ... vegetable, yam..." What it implies is that some people kind of insinuate or hint rather than say something in a straight forward manner. That is... If you are straight forward in words, speech, that is like the crocodile and that is better than this hinting and



insinuation which is like the thorns of this yam picking, which is unbearable. He... ..This book and refers to... So there's like another reference to a place like a herbal bath with a vapor, I'm sure it's something like a sauna and that there are rules pertaining to the use of that place. In Anuraddhapura and some other places also they have found I think ruins of this. ??...? There were three types of person also to be included in this. When there is an individual and then there is "group" of three people – a *gana* and then four. So three types of "person - group" can be effected by that set of five things we mentioned, that behaving in unrestrained manner in this five places which we mentioned earlier. There could be Sangha – a group of bhikkhus of four or more, who could be inconvenienced by this wrong behavior in these types of places. There could be a group of three which is called a *gana* and also an individual, who is also practicing and could be disturbed by this... improper behavior... Any of these people - groups can be effected by misuse of these facilities and their meditation can be affected adversely by this...[Coarseness of speech] So in the case of the meditation center like sometimes without permission somebody may go and give advice to another yogi about what they should be practicing or talking. So then... so there are two types of talk. There is a conversation going on [and somebody] might jump in (with the word). Sometimes there is sort of unnecessary concern. The food might be there... So for example the food might be displayed but somebody else will go and say: "Well, shall I serve some of this to you?" When... if somebody wants it and it's not... It's healthy for them, they will take it, it's provided.[Coarseness of mind] Coarseness of the mind is basically encompassed by these three aspects: *kāma-vitakka* - so thoughts about sensuality, thoughts about ill-will and thoughts about harming, hurting. So the less of these bad qualities one has, another person will find it easier to live with or associate. When you have less thoughts of sensuality and the other... Ill-will and thoughts of harming and hurting, the easier is to absorb the good qualities. That comes under *appagabbho* - all that.

### [ **Kulesu ananugiddho** ]

"*Kulesu ananugiddho*" That sort of refers to preferential treatment for those who are sort of supporting you and therefore you feel you have to look after them more than somebody else. If there is that kind of discrimination then this path is not very easy to travel. So it means not becoming attached to some people because they are close in some way. So if a meditator tries to, sort of, sympathize with their sadness and then becomes elated with their gladness, that yogi will not proceed on the spiritual path. There will be conversation from morning till night about what is happening and there will be no meditation taking place. That is not a good way to think for the meditator.

[ *Na ca khuddam samācare kiñci, ~ yena viññū pare upavadeyyum* ]

So there may be people with different types of behavior, but you shouldn't go and look for their faults and talk about it, criticize, condemn or even judge, you know: "This monk is walking like this, now - can he be restrained?" Sometimes people can look restrained for a sort of in a conscious way or like sort of a performance, it is possible. Some who do it naturally. So Loku Hāmuduru has heard it with his own ears - sometimes people's comments that get past round you know, "What is it that monks can't go for particular ritual at home" or criticisms of that type, but knowledgeable wise people will not utter such speech. They will not judge. They will not sort of harp on or go on talking about some insignificant or trivial mistake or shortcoming but

fools will talk about it a lot. So all this is - up to now - is sort of qualities of a person who is about to start practicing mettā. Now turning towards a practice of mettā itself.

[ **Sukhino vā khemino hontu, ~ sabbe sattā bhavantu sukhittā!** ]

So "sukhino vā" refers to "may all beings be [sabbe sattā bhavantu] well and happy," "khemino" is... refers to the fear, not having any fear, "may all beings be without fear." It is not good to give anyone fear or, a kind of agitation, to anyone. So a person who is a noble person and one who is practicing like this with the qualities required earlier, will not give any kind of fear to anybody else. So "khemino" is that sense of security, there is no fear. Behave in a way as not to cause fear in others. Fear can arise from many causes. Some people are kind of naturally suspicious. That borders on a sort of mental illness where they are so suspicious that you know of anyone who talks to them or even looks at them. That aspect of fear, which... So a person who is walking this path and training in this manner, even to that kind of person, his behavior will not affect even such a person with this sort of paranoid tendencies. And he will be extra careful not to kind of... Not to give fear to even such a person... who is prone to that kind of fear. There are people in this world who really get lot of joy out of scaring others, putting fear into them. Such a person when they come close... also you know - generate this fear and dread in others. So then such a person when there is a possibility of... There is fear and dread toward this person, kind of a bully type of a person, then there is no mettā in one's mind and heart. In forest you find this with animals. They are... Particularly fond of people don't arouse fear in them by looking at them and so on. You just live in a way that doesn't cause fear to them. Example when children stare at bird's nest. The bird is actually aware of it and is very fearful. So that even a staring at somebody... something like this can make fear arise. That type of behaviour also must be avoided. That comes under sukhino and khemino, this security and sense of well-being of others. It's impossible to live in forest and so on without this feeling of security and safety and happiness, so these qualities have to be developed.

Q: "What is his (Loku Hāmuduru's) definition of staring?"

So he (LH) says even with animals we should not look at them in a sort of unnecessary way, he (LH) says. I don't know what he (LH) means by... So even ... sometimes people do stare at others in a way that, sort of, you know, inspires fear in them or some doubt or some... So one should not do that kind of thing. There is a kind of bull, wild bull, they are very very timid and fearful. Deers are also another category of very fearful animals and wild boar, pigs. Very scared. This wild pig - wild boar and wild bull, not deer, are sort of very defensive and they will come straight to attack because of this. It is because of this intense fear that they, you know, show this aggressive behavior. Animals dislike being stared at a lot. Sometimes people stare at yogis who are meditating in such... And they sort of feel that and then after that stop meditating. Like staring at, you know animals in a ZOO. Sometimes people... At mealtime people are observing other people eating. Maybe they are practicing walking meditation and people... Some people stop and just stare at them. So when you do these things the yogi naturally will not do his proper meditation. Very good yogi will not be seen by others, really because otherwise it becomes like a performance and... for a... especially when there is photographer. So even George... it's obvious that you don't want photographer around you when you are meditating.

George: "But that creates conflicts. Because if people sit outside I have a reason, you know... Maybe my *kuti* is too hot, I fall asleep, will be tired... So I take the risk of being stared at and being photographed by sitting outside and going inside I take the risk of falling asleep, so..."

LH: "Yes, you are not thinking about being photographed when you sit for meditation outside your *kuti* or wanting to do your meditation."

G: "No, I'm not attracting these kind of things, but it happens from time to time. I'm talking about a past event... because that makes you aware. The new machines click without noise. The old machines - you heard the noise, click."

Ven. Nandadeva: "Can I say something? Because it's... To me. I took a picture five, six years ago when George was meditating there in Kanduboda. He was angry with me. But I never told you... but I have to tell you now why I took the picture. I took the picture because I saw many people when they are meditating, the face changes very much. And maybe they are younger for five years, they look younger. Maybe there is a difference of the shape of the face. That's why I took the picture."

G: "This is true, this is true, because..."

LH: "The Buddha actually said this in his teachings about how when you are meditating specially with *mettā* the face or the appearance becomes..."

G: "This is effect, because the evidence is: he (Ven. Nandadeva) doesn't take photos anymore and I look ten years younger!"

LH: "In any way there will be no fear or annoyance created. *Teruwan saranayi.*"

*Transcribed and edited by: David Young*