

Cultivation of Compassion in Buddhism as per Dhammapada: The prerequisite for peace

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Compassion is a uniquely human quality. Compassion is made up of two words, 'co' meaning together and 'passion' meaning a strong feeling. And this is what compassion is. When we see someone in distress and we feel their pain as if it were our own, and strive to eliminate or lessens their pain, then this is compassion. So all the best in human beings, all the Buddha-like qualities like sharing, readiness to give comfort, sympathy, concern and caring - all are manifestations of compassion.

Prince Siddhartha, when got enlightenment and found the way to end the torments of life and death hesitated first to disseminate his Dhamma or impart his findings due to its subtle nature and the level of ignorance of mankind. But he started his dhammachakkavattana at Sārnāth and then went on for 45 years. It was the compassion in his heart for sentient being that compelled them to start preaching. What is this compassion and how it got its effect on the mind-set of the Buddha. How this compassion arises. Is it in built or can it be cultivated? Dhammapada provide a requisite answer to these questions.

To his followers, the Buddha is neither a god, a divine incarnation, or a prophet bearing a message of divine revelation, but a human being who by his own striving and intelligence has reached the highest spiritual attainment of which man is capable — perfect wisdom, full enlightenment, complete purification of mind. His function in relation to humanity is that of a teacher — a world teacher who, out of compassion, points out to others the way to Nibbana (Sanskrit: Nirvana), final release from suffering. His teaching, known as the Dhamma, offers a body of instructions explaining the true nature of existence and showing the path that leads to liberation. Free from all dogmas and inscrutable claims to authority, the Dhamma is founded solidly upon the bedrock of the Buddha's own clear comprehension of reality, and it leads the one who practices it to that same understanding — the knowledge which extricates the roots of suffering.

At another level Compassion when combine with wisdom becomes one of the main pillar in Buddhist teachings. We found it necessary for both lay and monastic order. At

philosophical level compassion is told to be practiced to develop bodhicitta in order to work for Nirvana for all sentient beings. Above stated all three level of thought provides the inference that compassion is an interwoven thought and culture of Buddhism among all tradition of Buddhist schools.

Dhammapada offers us an exquisite reservoir of thought concerning compassion. My present paper will be an attempt to explore the dhammapada verses in the light of compassion, one of the two pillar upon which Buddhism rests. Peace can only be build if there is compassion as the Prince Siddhartha decided to share his enlightenment through preaching only after the realisation of his compassion when the Mara requested him. The verses related to compassion in Dhammapada is as follow:-

Verse No.2

Matthakundali Vatthu

*Manopubbangama dhamma
manosettha manomaya
manasa ce pasannena
bhasati va karoti va
tato nam sukha¹ manveti
chayava anapayini.*

मनोपुब्बङ्गमा धम्मा, मनोसेट्ठा मनोमया।

मनसा चे पसन्नेन, भासति वा करोति वा।

ततो नं सुखमन्वेत्ति, छायाव अनपायिनी॥२॥

The story of Muthkundali.

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verse (2), with reference to Matthakundali, a young Brahmin. Matthakundali was a young brahmin, whose father, Adinnapubbaka, was very stingy and never gave anything in charity. Even the gold ornaments for his only son were made by himself to save payment for workmanship. When his son fell ill, no physician was consulted, until it was too late. When he realized that his son was dying, he had the youth carried outside on to the verandah, so that people coming to his house would not see his possessions.

On that morning, the Buddha arising early from his deep meditation of compassion saw, in his Net of Knowledge, Matthakundali lying on the verandah. So when entering Savatthi for alms-food with his disciples, the Buddha stood near the door of the brahmin Adinnapubbaka. The Buddha sent forth a ray of light to attract the attention of the youth, who was facing the interior of the house. The youth saw the Buddha; and as he was very weak he could only

profess his faith mentally. But that was enough. When he passed away with his heart in devotion to the Buddha he was reborn in the Tavatimsa celestial world.

From his celestial abode the young Matthakundali, seeing his father mourning over him at the cemetery, appeared to the old man in the likeness of his old self. He told his father about his rebirth in the Tavatimsa world and also urged him to approach and invite the Buddha to a meal. At the house of Adinnapubbaka the question of whether one could or could not be reborn in a celestial world simply by mentally professing profound faith in the Buddha, without giving in charity or observing the moral precepts, was brought up. So the Buddha willed that Matthakundali should appear in person; Matthakundali soon appeared fully decked with celestial ornaments and told them about his rebirth in the Tavatimsa world. Then only, the audience became convinced that the son of the brahmin Adinnapubbaka by simply devoting his mind to the Buddha had attained much glory. When Buddha arising early from his deep meditation of compassion saw, in his net of Knowledge, Matthakundali lying on the verandah.

Verse No.5. Kalayakkhini Vatthu

*Na hi verena verani
sammantidha kudacanam
averena ca sammanti
esa dhammo sanantano.*

न हि वेरेन वेरानि, सम्मन्तीध कुदाचनं।
अवेरेन च सम्मन्ति, एस धम्मो सनन्तनो॥5॥

The Story of Kalayakkhini

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verse (5) of this book, with reference to a certain woman who was barren, and her rival.

Once there lived a householder, whose wife was barren; later he took another wife. The feud started when the elder wife caused abortion of the other one, who eventually died in child birth. In later existences the two were reborn as a hen and a cat; a doe and a leopardess; and finally as the daughter of a nobleman in Savatthi and an ogress named Kali. The ogress (Kalayakkhini) was in hot pursuit of the lady with the baby, when the latter learned that the Buddha was nearby, giving a religious discourse at the Jetavana monastery. She fled to him

and placed her son at his feet for protection. The ogress was stopped at the door by the guardian spirit of the monastery and was refused admission. She was later called in and both the lady and the ogress were reprimanded by the Buddha. The Buddha told them about their past feuds as rival wives of a common husband, as a cat and a hen, and as a doe and a leopardess. They were made to see that hatred could only cause more hatred, and that it could only cease through friendship, understanding and goodwill.

Verse No.19 and 20-Dvesahayakabhikkhu Vatthu

*Bahumpi ce samhita bhasamano
na takkaro hoti naro pamatto
gopova gavo ganayam paresam
na bhagava samannassa hoti.*

*Appampi ce samhita bhasamano
dhammassa hoti anudhammacari
raganca dosanca pahaya moham
sammappajano suvimuttacitto¹
anupadiyano idha va haram va
sa bhagava samannassa hoti.²*

बहुम्पि चे संहित भासमानो, न तक्करो होति नरो पमत्तो।
गोपोव गावो गणयं परेसं, न भागवा सामञ्जस्स होति॥

अप्पम्पि चे संहित भासमानो, धम्मस्स होति अनुधम्मचारी।
रागञ्च दोसञ्च पहाय मोहं, सम्मप्पजानो सुविमुत्तचित्तो।
अनुपादियानो इध वा हरं वा, स भागवा सामञ्जस्स होति॥

Verse 19: Though he recites much the Sacred Texts (Tipitaka), but is negligent and does not practise according to the Dhamma, like a cowherd who counts the cattle of others, he has no share in the benefits of the life of a bhikkhu (i.e., Magga-phala).

Verse 20: Though he recites only a little of the Sacred Texts (Tipitaka), but practises according to the Dhamma, eradicating passion, ill will and ignorance, clearly comprehending the Dhamma, with his mind freed from moral defilements and no longer clinging to this world or to the next, he shares the benefits of the life of a bhikkhu (i.e., Magga-phala).

The story of two friends

While residing at the Jetavana monastery, the Buddha uttered Verses (19) and (20) , with reference to two bhikkhus who were friends.

Once there were two friends of noble family, two bhikkhus from Savatthi. One of them learned the Tipitaka and was very proficient in reciting and preaching the sacred texts. He taught five hundred bhikkhus and became the instructor of eighteen groups of bhikkhus. The other bhikkhu striving diligently and ardently in the course of Insight Meditation attained arahatship together with Analytical Insight.

On one occasion, when the second bhikkhu came to pay homage to the Buddha, at the Jetavana monastery, the two bhikkhus met. The master of the Tipitaka did not realize that the other had already become an arahat. He looked down on the other, thinking that this old bhikkhu knew very little of the sacred texts, not even one out of the five Nikayas or one out of the three Pitakas. So he thought of putting questions to the other, and thus embarrass him. The Buddha knew about his unkind intention and he also knew that as a result of giving trouble to such a noble disciple of his, the learned bhikkhu would be reborn in a lower world.

So, **out of compassion**, the Buddha visited the two bhikkhus to prevent the scholar from questioning the other bhikkhu. The Buddha himself did the questioning. He put questions on *jhanas* and *maggas* to the master of the Tipitaka; but he could not answer them because he had not practised what he had taught. The other bhikkhu, having practised the Dhamma and having attained arahatship, could answer all the questions. The Buddha praised the one who practised the Dhamma (i.e., a *vipassaka*), but not a single word of praise was spoken for the learned scholar (i.e., a *ganthika*).

The resident disciples could not understand why the Buddha had words of praise for the old bhikkhu and not for their learned teacher. So, the Buddha explained the matter to them. The scholar who knows a great deal but does not practise in accordance with the Dhamma is like a cowherd, who looks after the cows for wages, while the one who practises in accordance with the Dhamma is like the owner who enjoys the five kinds of produce of the cows*. Thus, the scholar enjoys only the services rendered to him by his pupils but not the benefits of *Magga-phala*. The other bhikkhu, though he knows little and recites only a little of the sacred texts, having clearly comprehended the essence of the Dhamma and having practised diligently and strenuously, is an '*anudhammacari*'**, who has eradicated passion, ill will and ignorance. His mind being totally freed from moral delilements and from all attachments to this world as well as to the next, he truly shares the benefits of *Magga-phala*.

Verse No. 100 Tambadathika Coraghataka Vatthu

*Sahassamapi ce vaca
anathapadasamhita
ekam atthapadam seyyo
yam sutva upasammati.*

सहस्समपि चे वाचा, अनत्थपदसंहिता।
एकं अत्थपदं सेय्यो, यं सुत्वा उपसम्मति॥

The Story of Tambadathika

A bloodthirsty villain joined a band of thieves and committed many crimes. Later, he acted as the public executioner. The Venerable Sàriputta converted him. Subsequently he underwent such a complete transformation that after death he was born in a heavenly state. The Buddha explained that his good rebirth was due to the compassion and salutary advice of so spiritual an adviser as the Venerable Sàriputta.

Verse No.109 Ayuvaddhanakumara Vatthu

*Abhivadanasilissa
niccam vuddhapacayino
cattaro dhamma vaddhanti
ayu vanno sukham balam.*

अभिवादनसीलिस्स, निच्चं वुड्ढापचायिनो।
चत्तारो धम्मा वड्ढन्ति, आयु वण्णो सुखं बलं॥109

The Story of Ayuvaddhanakumara

Hearing that his son would die in his childhood, a father, as advised by the Buddha, invited the bhikkhus to recite the Scriptural Texts continuously for seven nights and seven days. On the last day the Buddha Himself was present to recite the Sacred Texts. By the power of the Teacher's compassion the child gained longevity. When the monks discussed how the child who would have died in his childhood gained long life through the Buddha's compassion, the Buddha spoke on the blessings that accrue to one who honours the worthy.

Verse No. 136 Ajagarapeta Vatthu

*Atha papani kammani
karam balo na bujjhati*

*sehi kammehi dummedho
aggidaddhova tappati.*

A fool while doing evil deeds does not know them as being evil; but that fool suffers for his evil deeds like one who is burnt by fire.

अथ पापानि कम्मनि, करं बालो न बुज्झति।
सेहि कम्मेहि दुम्मेधो, अग्गिदड्ढोव तप्पति॥

The story of Python Peta

While residing at the Jetavana monastery, the Buddha uttered Verse (136), with reference to a python peta.

Once, as Thera Maha Moggallana was coming down the Gijjhakuta hill with Thera Lakkhana he saw a Python peta and smiled, but he did not say anything. When they were back at the Jetavana monastery, Thera Maha Moggallana told Lakkhana, in the presence of the Buddha about the Python peta, with its long body burning in flames. The Buddha also said he himself had also seen that very peta soon after he had attained Buddhahood, but that he did not say anything about it because people might not believe him and thus they would be doing a great wrong to the Buddha. So out of compassion for these beings, the Buddha had kept silent.

Then he continued, *"Now that I have a witness in Moggallana, I will tell you about this Python peta. This peta was a thief during the time of Kassapa Buddha. As a thief and a cruel-hearted man, he had set fire to the house of a rich man seven times. And not satisfied with that, he also set fire to the perfumed hall donated by the same rich man to Kassapa Buddha, while Kassapa Buddha was out on an alms-round. As a result of those evil deeds he had suffered for a long time in niraya. Now, while serving out his term of suffering as a peta, he is being burnt with sparks of flames going up and down the length of his body. Bhikkhus, fools when doing evil deeds do not know them as being evil; but they cannot escape the evil consequences"*

Verse 173. Angulimālatthera Vatthu

*Yassa papam katam kammam
kusalena¹ pidhiyati
so'mam lokam pabhaseti
abbha muttova candima.*

यस्स पापं कतं कम्मं, कुसलेन पिधीयति।
सोमं लोकं पभासेति, अब्भा मुत्तोव चन्दिमा॥

The Story of Thera Angulimāla

While residing at the Jetavana monastery, the Buddha uttered Verse (173) of this book, with reference to Thera Angulimāla.

Angulimāla was the son of the Head Priest in the court of King Pasenadi of Kosala. His original name was Ahimsaka. When he was of age, he was sent to Taxila, a renowned university town. Ahimsaka was intelligent and was also obedient to his teacher. So he was liked by the teacher and his wife; as a result, other pupils were jealous of him. So they went to the teacher and falsely reported that Ahimsaka was having an affair with the teacher's wife. At first, the teacher did not believe them, but after being told a number of times he believed them; and so he vowed to have revenge on the boy. To kill the boy would reflect badly on him; so he thought of a plan which was worse than murder. He told Ahimsaka to kill one thousand men or women and in return he promised to give the boy priceless knowledge. The boy wanted to have this knowledge, but was very reluctant to take life. However, he agreed to do as he was told.

Thus, he kept on killing people, and not to lose count, he threaded a finger each of everyone he killed and wore them like a garland round his neck. In this way, he was known as Angulimāla, and became the terror of the countryside. The king himself heard about the exploits of Angulimāla, and he made preparations to capture him. When Mantani, the mother of Angulimāla, heard about the king's intention, out of love for her son, she went into the forest in a desperate bid to save her son. By this time, the chain round the neck of Angulimāla had nine hundred and ninety-nine fingers in it, just one finger short of one thousand.

Early in the morning on that day, the Buddha saw Angulimāla in his vision, and reflected that if he did not intervene, Angulimāla who was on the lookout for the last person to make up the one thousand would see his mother and might kill her. In that case, Angulimāla would have to suffer in niraya endlessly. So out of compassion, the Buddha left for the forest where Angulimāla was.

Angulimāla, after many sleepless days and nights, was very tired and near exhaustion. At the same time, he was very anxious to kill the last person to make up his full quota of one thousand and so complete his task. He made up his mind to kill the first person he met. Suddenly, as he looked out he saw the Buddha and ran after him with his knife raised. But the Buddha could not be reached while he himself was completely exhausted. Then, looking at

the Buddha, he cried out, "O bhikkhu, stop! stop!" and the Buddha replied, *"I have stopped, only you have not stopped."* Angulimāla did not get the significance of the words of the Buddha, so he asked, "O Bhikkhu! Why do you say that you have stopped and I have not stopped?"

The Buddha then said to him, *"I say that I have stopped, because I have given up killing all beings, I have given up ill-treating all beings, and because I have established myself in universal love, patience, and knowledge through reflection. But, you have not given up killing or ill-treating others and you are not yet established in universal love and patience. Hence, you are the one who has not stopped."* On hearing these words from the mouth of the Buddha, Angulimāla reflected, "These are the words of a wise man. This bhikkhu is so very wise and so very brave; he must be the ruler of the bhikkhus. Indeed, he must be the Buddha himself! He must have come here specially to make me see the light." So thinking, he threw away his weapon and asked the Buddha to admit him to the Order of the bhikkhus. Then and there, the Buddha made him a bhikkhu.

Angulimāla's mother looked for her son everywhere in the forest shouting out his name, but failing to find him she returned home. When the king and his men came to capture Angulimāla, they found him at the monastery of the Buddha. Finding that Angulimāla had given up his evil ways and had become a bhikkhu, the king and his men went home. During his stay at the monastery, Angulimāla ardently and diligently practised meditation, and within a short time he attained Arahathood.

Then, one day, while he was on an alms-round, he came to a place where some people were quarrelling among themselves. As they were throwing stones at one another, some stray stones hit Thera Angulimāla on the head and he was seriously injured. Yet, he managed to come back to the Buddha, and the Buddha said to him, *"My son Angulimāla! You have done away with evil. Have patience. You are paying in this existence for the deeds you have done. These deeds would have made you suffer for innumerable years in niraya."* Soon afterwards, Angulimāla passed away peacefully; he had realized parinibbāna.

Other bhikkhus asked the Buddha where Angulimāla was reborn, and when the Buddha replied *"My son has realized parinibbāna"*, they could hardly believe it. So they asked him whether it was possible that a man who had killed so many people could have realized parinibbāna. To this question, the Buddha replied, *"Bhikkhus! Angulimāla had done much evil because he did not have good friends. But later, he found good friends and through their help*

and good advice he had been steadfast and mindful in his practice of the dhamma. Therefore, his evil deeds have been overwhelmed by good (i e., Arahatta Magga).

Verse 177

Asadisadana Vatthu

*Na ve kadariya devalokam vajanti
bala have nappasamsanti danam
dhiro ca danam anumodamano
teneva so hoti sukhi parattha.*

न वे कदरिया देवलोकं वजन्ति, बाला हवे नप्पसंसन्ति दानं।
धीरो च दानं अनुमोदमानो, तेनेव सो होति सुखी परत्थ॥

The story of unrivalled Alms-Giving

While residing at the Jetavana monastery, the Buddha uttered Verse (177), with reference to the unrivalled alms-giving of King Pasenadi of Kosala.

Once, the king offered alms to the Buddha and other bhikkhus on a grand scale. His subjects, in competition with him, organized another alms-giving ceremony on a grander scale than that of the king. Thus, the king and his subjects kept on competing in giving alms. Finally, Queen Mallika thought of a plan; to implement this plan, she asked the king to have a grand pavilion built. Next, she asked for five hundred white umbrellas and five hundred tame elephants; those five hundred elephants were to hold the five hundred white umbrellas over the five hundred bhikkhus. In the middle of the pavilion, they kept ten Pythons which were filled with perfumes and incense. There were also two hundred and fifty princesses, who kept fanning the five hundred bhikkhus. Since the subjects of the king had no princesses, nor white umbrellas, nor elephants, they could no longer compete with the king. When all preparations were made, alms-food was offered. After the meal, the king made an offering of all the things in the pavilion, which were worth fourteen crores.

At the time, two ministers of the king were present. Of those two, the minister named Junha was very pleased and praised the king for having offered alms so generously to the Buddha and his bhikkhus. He also reflected that such offerings could only be made by a king. He was very glad because the king would share the merit of his good deeds with all beings. In short, the minister Junha rejoiced with the king in his unrivalled charity. The minister Kala, on the

other hand, thought that the king was only squandering, by giving away fourteen crores in a single day, and that the bhikkhus would just go back to the monastery and sleep.

After the meal, the Buddha looked over at the audience and knew how Kala the minister was feeling. Then, he thought that if he were to deliver a lengthy discourse of appreciation, Kala would get more dissatisfied, and in consequence would have to suffer more in his next existence. So, out of compassion for Kala, the Buddha delivered only a short discourse and returned to the Jetavana monastery. The king had expected a lengthy discourse of appreciation, and so he was very sad because the Buddha had been so brief. The king wondered if he had failed to do something which should have been done, and so he went to the monastery.

On seeing the king, the Buddha said, *"Great King! You should rejoice that you have succeeded in making the offering of the unrivalled charity (asadisadana). Such an opportunity comes very rarely; it comes only once during the appearance of each Buddha. But your minister Kala had felt that it was a waste, and was not at all appreciative. So, if I had given a lengthy discourse, he would get more and more dissatisfied and uncomfortable, and in consequence, he would suffer much more in the present existence as well as in the next. That was why I preached so briefly."*

Then the Buddha added, *"Great King! Fools do not rejoice in the charities given by others and go to the lower worlds. The wise rejoice in other people's charities and through appreciation, they share in the merit gained by others and go to the abode of the devas".*

Verse No.223 Uttara Upasika Vatthu

*Akkodhena jine kodham
asadhum sadhuna jine
jine kadariyam danena
saccena' likavidinam.*

अक्कोधेन जिने कोधं, असाधुं साधुना जिने।
जिने कदरियं दानेन, सच्चेनालिकवादिनं॥

The Story of Uttara the Lay-Disciple

The sterling qualities distinguishing the man of virtue are generosity, truthfulness, patience, and compassion. By developing and mastering these qualities within himself, a man lives at harmony with his own conscience and at peace with his fellow beings

While residing at the Veluvana monastery, the Buddha uttered Verse (223), with reference to Uttara, a female lay-disciple.

Uttara was the daughter of a farm labourer named Punna and his wife. Punna worked for a rich man named Sumana, in Rājagaha. One day, Punna and his wife offered alms-food to Thera Sariputta soon after his arising from sustained deep mental absorption (nirodha samapatti), and as a result of that good deed they suddenly became very rich. Punna came upon gold in the field he was ploughing, and the king officially declared him a royal banker. On one occasion, the family of Punna offered alms-food to the Buddha and the bhikkhus for seven days. and on the seventh day, after hearing the Buddha's discourse, all the three members of the family attained Sotapatti Fruition.

Later, Uttara the daughter of Punna married the son of the rich man Sumana. That family being non-Buddhist, Uttara did not feel happy in her husband's home. So, she told her father, "My father, why have you put me in this cage? Here, I do not see any bhikkhu and I have no chance to offer anything to any bhikkhu." Her father felt sorry for her and sent her fifteen thousand in cash. With this money, after getting permission from her husband, Uttara engaged a courtesan to look to the needs of her husband. So it was arranged that Sirima, a well-known and very beautiful courtesan, was to take her place as a wife for fifteen days.

During that time, Uttara offered alms-food to the Buddha and the bhikkhus. On the fifteenth day, as she was busy preparing food in the kitchen, her husband saw her from the bedroom window and smiled, and then muttered to himself, "How foolish she is! She does not know how to enjoy herself. She is tiring herself out with this alms-giving ceremony!" Sirima saw him smile, and forgetting that she was only a paid substitute wife felt very jealous of Uttara. Being unable to control herself, Sirima went into the kitchen and got a ladleful of boiling butter with the intention of pouring it over the head of Uttara. Uttara saw her coming, but she bore no ill will towards Sirima. She reflected that because Sirima had stood in for her, she had been able to listen to the dhamma, make offerings of alms-food for fifteen days, and perform other acts of charity. Thus she was quite thankful to Sirima. Suddenly, she realized that Sirima had come very close to her and was going to pour boiling-hot butter over her; so

she made this asseveration: "If I bear any ill will towards Sirima may this boiling-hot butter burn me; if I have no ill will towards her may it not burn me."

As Uttara had no ill will towards Sirima, the boiling butter poured over her head by Sirima was just like cold water. Then Sirima thought the butter must have gone cold; and as she went for another ladleful of boiling butter, the attendants of Uttara fell upon her and beat her hard. Uttara stopped her attendants and instructed them to rub Sirima with medicinal ointment.

Then, Sirima remembered her true position and she regretted that she had done wrong to Uttara and asked Uttara to forgive her. To her Uttara replied, "I have my father; I shall ask him whether I should accept your apology." Sirima then said that she would readily go and apologize to the rich man, the father of Uttara. Uttara then explained to Sirima, "Sirima,. When I said 'My father', I did not mean my real father, who had brought me into this round of rebirths. I was referring to my father, the Buddha, who had helped me break the chain of rebirths, who had taught me the Dhamma, the Noble Truths." Sirima then expressed her wish to see the Buddha. So it was arranged that Sirima should offer alms-food to the Buddha and the bhikkhus on the following day at the house of Uttara.

After the meal, the Buddha was told everything that had happened between Sirima and Uttara. Sirima then owned up that she had done wrong to Uttara and entreated the Buddha that she should be forgiven, for otherwise Uttara would not forgive her. The Buddha then asked Uttara how she felt in her mind when Sirima poured boiling butter on her head, and Uttara answered, "Venerable Sir, because I owed so much to Sirima I had resolved not to lose my temper, not to bear any ill will towards her. I sent forth my love towards her". The Buddha then said, "*Well done, well done, Uttara! By not bearing any ill will you have been able to conquer one who has done you wrong through hate. By not abusing, you should conquer one who abuses you; by being generous you should conquer one who is stingy; by speaking the truth you should conquer one who tells lies.*"

Verse No.300 Darusakatikaputta Vatthu

Suppabuddham pabujjhanti

sada gotamasavaka

yesam diva ca ratto ca

ahimsaya rato mano.

सुप्पबुद्धं पबुज्झन्ति, सदा गोतमसावका।
येसं दिवा च रत्तो च, अहिंसाय रतो मनो॥

The story of wood cutter's-son

Fully alert and ever vigilant are Gotama Buddha's disciples, whose mind by day and by night always takes delight in being compassionate (lit., harmless).

While residing at the Jetavana monastery, the Buddha uttered Verses (296) to (301) of this book, with reference to the son of a wood-cutter.

Once in Rajagaha, a wood-cutter went into the woods with his son to cut some firewood. On their return home in the evening, they stopped near a cemetery to have their meal. They also took off the yoke from the two oxen to enable them to graze nearby; but the two oxen went away without being noticed by them. As soon as they discovered that the oxen were missing, the wood-cutter went to look for them, leaving his son with the cart of firewood. The father entered the town, looking for his oxen. When he returned to his son it was getting late and the city-gate was closed. Therefore, the young boy had to spend the night alone underneath his cart.

The wood-cutter's son, though young, was always mindful and was in the habit of contemplating the unique qualities of the Buddha. That night two ogres came to frighten him and to harm him. When one of the ogres pulled at the leg of the boy, he cried out, "I pay homage to the Buddha (Namo Buddhassa)". Hearing those words from the boy, the ogres got frightened and also felt that they must look after the boy. So, one of them remained near the boy, guarding him from all danger; the other went to the king's palace and brought the food-tray of King Bimbisara. The two ogres then fed the boy as if he were their own son. At the palace, the ogre left a written message concerning the royal food-tray; and this message was visible only to the king.

In the morning, the king's men discovered that the royal food-tray was missing and they were very upset and very much frightened. The king found the message left by the ogre and

directed his men where to look for it. The king's men found the royal food-tray among the firewood in the cart. They also found the boy who was still sleeping underneath the cart. When questioned, the boy answered that his parents came to feed him in the night and that he went to sleep contentedly and without fear after taking his food. The boy knew only that much and nothing more. The king sent for the parents of the boy, and took the boy and his parents to the Buddha. The king, by that time, had heard that the boy was always mindful of the unique qualities of the Buddha and also that he had cried out "Namo Buddhassa", when the ogre pulled at his leg in the night.

The king asked the Buddha, "Is mindfulness of the unique qualities of the Buddha, the only dhamma that gives one protection against evil and danger, or is mindfulness of the unique qualities of the Dhamma equally potent and powerful?" To him the Buddha replied, "O king, my disciple! There are six things, mindfulness of which is a good protection against evil and danger."

Verse No. 331, 332 and 333 Mara Vatthu

*Atthamhi jatamhi sukha sahaya
tutthi sukha ya itaritarena
punnam sukham jivitasankhayamhi
sabbassa dukkhassa sukham pahanam.*

*Sukha mattheyya loke
atho petteyyata sukha
sukha samannata loke
atho brahmannata sukha.*

*Sukham yava jara silam
sukha saddha patitthita
sukho pannaya patilabho
papanam akaranam sukham.*

अत्थम्हि जातम्हि सुखा सहाया, तुट्ठी सुखा या इतरितरेन।
पुञ्जं सुखं जीवितसङ्खयम्हि, सब्बस्स दुक्खस्स सुखं पहानं॥

सुखा मत्तेय्यता लोके, अथो पत्तेय्यता सुखा।
सुखा सामञ्जता लोके, अथो ब्रह्मञ्जता सुखा॥

सुखं याव जरा सीलं, सुखा सद्धा पतिट्ठिता।
सुखो पञ्जाय पटिलाभो, पापानं अकरणं सुखं॥

The Story of Mara

This instruction was given by the Teacher while he was dwelling in a forest-hut in the Himalaya country with reference to Mara.

Tradition has it that at this time kings who exercised rule oppressed the subjects over whom they ruled. As the Exalted One saw men punished and persecuted under the rule of these wicked kings, **he was moved to compassion**. And he considered thus within himself, "Is it not possible to exercise sovereignty without killing or causing to kill, without conquering or causing to conquer, without sorrow or causing sorrow, with justice and righteousness?" Now Mara the Evil One perceived within himself the thought that was passing through the mind of the Exalted One, and he reflected thus, "The monk Gotama is considering within himself, 'Is it not possible to exercise sovereignty?' It must be that he now desires to exercise sovereignty. And this thing which is called sovereignty is an occasion of heedlessness. If he does exercise sovereignty, I may be able to catch him off his guard. I will therefore go and arouse his ambition."

Accordingly Mara the Evil One approached the Teacher and said, "Reverend sir, let the Exalted One exercise sovereignty; let the Happy One exercise sovereignty, without killing or causing to kill, without conquering or causing to conquer, without sorrow or causing sorrow, with justice and righteousness." Said the Teacher to Mara, "Evil One, what do you see in me that makes you speak thus to me?" Said Mara to the Teacher, "Reverend sir, the Exalted One has developed to the full the four bases of spiritual power. For should the Exalted One resolve, 'Let the Himalaya, king of mountains, be turned to gold,' that mountain would turn to gold. I, too, will do with this wealth all those things which can be done with wealth. Thus you shall rule justly and righteously." Then said the Teacher:

A mountain made of gold,

Of only gold alone,

Given to one — not enough!

Knowing this, live steadily.

Having seen where suffering has its cause,

How can a person turn away to pleasures?

Knowing the "assets" as attachments in the world,

Let such a one by training subdue them.

With these stanzas the Teacher aroused and alarmed Mara the Evil One. Then he said to him, "I will admonish you yet again, Evil One. I have nothing in common with you. Thus do I admonish you." So saying, he pronounced the following stanzas:

Happy are companions when the need arises,

Contentment is happiness with just this and that;

Happy is merit when life is at an end,

Abandoning all suffering is happiness.

Happiness is it to serve one's mother here,

To serve one's father, too, is happiness;

Happiness is serving ascetics here.

To serve brahmanas is happiness.

Virtue till old age is happiness;

Happiness is faith planted firmly;

Happy is the gaining of wisdom,

Not doing evil — that is happiness.

All the above verses of Dhammapada talks about compassion or the living kindness. The very next question arises in the mind of reader that how this compassion be develop in our conciousness so that we may be able to take the advantage the compassion. The bearer of compassion is like the Buddha. There are several text those talks about the method/s for developing compassion. In Sthaviravada it is Karuṇā and in Mahāyāna it is called Mahākāruṇā although it seems to me that both are one and the same terms. Therefore I will

carry both these word in same meaning. Lets try to understand the Karuṇā or Mahākaruṇā. When I came across bodhicaryāvatāra by Shantideva, it easily comes in mind that the development of Bodhicitta or altruistic state of Mind can develop Karuṇā or compassion because it is a part of it.

Just as wisdom covers the intellectual or comprehending side of our nature, compassion covers the emotional or feeling side of our nature. Like wisdom, compassion is a uniquely human quality. Compassion is made up of two words, 'co' meaning together and 'passion' meaning a strong feeling. And this is what compassion is. When we see someone in distress and we feel their pain as if it were our own, and strive to eliminate or lessen their pain, then this is compassion. So all the best in human beings, all the Buddha-like qualities like sharing, readiness to give comfort, sympathy, concern and caring - all are manifestations of compassion. We can easily notice also that in the compassionate person, care and love towards others has its origins in care and love for oneself. We can really understand others when we really understand ourselves. We will know what's best for others when we know what's best for ourselves. We can feel for others when we feel for ourselves. So in Buddhism, one's own spiritual development blossoms quite naturally into concern for the welfare of others. The Buddha's life illustrates this very well. He spent six years struggling for his own welfare, after which, he was able to be of benefit to the whole of mankind. We usually see altruism, concern for others before oneself, as being the opposite of selfishness, concern for oneself before others. Buddhism does not see it as either one or the other but rather as a blending of the two. Genuine self-concern will gradually mature into concern for others as one sees that others are really the same as oneself. This is genuine compassion and it is the most beautiful jewel in the crown of the Buddha's teaching. As we close to the practice of bodhicitta as per the stages given in Bodhicaryāvatāra, it will become crystal clear how we can easily develop compassion towards ourselves and great compassion (Mahākaruṇā) for all, if I can allow to say so.

There are following seven stages for developing bodhicitta. They are:-

1. **Recognizing that all sentient beings have been** (or at least could have been) **my mother** as I have lived innumerable lives. Called མ་ཤེས།
2. **Remember the kindness of your mother** in this life, all she did for you, the problems she went through to take care of you. Called ཇིན་ངམ།
3. **Wishing to repay the kindness of her and all previous mothers.** Called ཇིན་བཟོ་བ།

4. **Generate great love:** may all mother sentient beings have happiness and the causes for happiness. Called ཡིད་འོངས་བྱམས་པ།
5. **Generate great compassion:** may all mother sentient beings be free from suffering and the causes for suffering. Called ལྷོང་རྗེ་ཚེན་པོ།
6. This is followed by an **Unusual attitude** in which we take upon ourselves the responsibility to free all sentient beings from suffering. Called ལྷག་བསམ་རྣམ་བདག།
7. And the final stage is actual Bodhicitta, the altruistic attitude to achieve enlightenment ལུ་ཤིང་གྱི་རོལ་ལྷ་བུའི། This is experienced partly by the force of our strong compassion for the suffering of all sentient beings, the feeling of being able to see their suffering, and partly by the understanding that it is possible for the mind of a sentient being to be freed from its delusions. All sentient beings have the potential to achieve the omniscient state. Understanding this, combined with a strong force of compassion, brings about the experience of Bodhicitta.

There is another method to develop bodhicitta in order to have compassion. In Tibetan it is called བདག་གཞན་མཉམ་རྗེས། In bodhicaryavatara it is designated as parātmasamatā. The second method of generating bodhicitta is that of exchanging oneself with others. The practice of equalising and exchanging oneself with others combined with the practice of tong-len, or giving and taking, is known as "training the mind" (lo-jong). If we look at the lineage of these instructions, they began with Buddha Shakyamuni and Manjushri and were handed down from them in an uninterrupted lineage of great masters including Shantideva. The great master Atisha received the lineage from Lama Serlingpa. When Atisha went to Tibet, he taught the seven-point cause-and-effect instruction publicly, and gave the instructions on exchanging oneself with others only to Dromtonpa, because he felt that his other disciples were not fit vessels for such instructions. - See more at:

(<http://www.lamayashe.com/index.php?sect=article&id=433&chid=768#sthash.2U7dUbk5.dpuf>)

Equanimity: One can cultivate the realisation that all sentient beings are equal in wanting happiness and not wanting suffering. Beings cannot really be divided into friends, enemies or strangers because friends may turn into enemies, enemies may become friends, and strangers may become friends or enemies.

2. **Faults of self-cherishing:** a consequence of karma is that self-cherishing is the only cause of my problems.

3. **Good qualities of cherishing others:** a consequence of karma is that cherishing others is the cause of all happiness, including my own.

4. **Exchanging self & others:** being 'intelligently selfish', we can continually try to put ourselves in the place of others, and then acting.

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