

Metta

26/03/2019

After Pooja, with faith I paid homage to the great Arahants in Akanitta Dhamma council. I did the Metta Sutta meditation again. You may remember that we did Upekka meditation on March 23. In that meditation we did Metta Sutta. There when we were contemplating on Upright and Exceedingly upright, we followed the reversed order and we determined to refrain from sexual misconduct, to refrain from taking what is not given, and to refrain from killing living beings.

Sexual misconduct is contemplating the moment one goes into mother's womb.

Then to refrain from taking what is not given is to refrain from stealing sperm from the mother's womb.

To refrain from killing living beings is to refrain from killing the mind-made body to enter into a new form inside the mother's womb. Isn't it?

When you contemplate these three, you will understand that we go from non-delusion to non-greed and non-greed to non-hate. You will be able to contemplate reverse and forward. Then we see that it is the Development of the Body.

From Development of the Body, the Development of Virtue. I am determined to refrain from Idle chatter, therefore, non-delusion. I am determined to refrain from slander. We know that slander leads to delusion. I abandon the delusion that I can exist by separating one from another. I am determined to refrain from harsh speech and lying. That means I abandon covetousness which arises as a result of believing the pleasure exists. As such we become obedient when we abandon lying.

When we become obedient, we abandon envy, derogation, disparaging, and stinginess. Now we understand that we are in the Development of mind. This leads to becoming Gentle and Humble. When we become Gentle, it leads to humbleness. That means we do not order volitional formations. Along with this and less life activities we are able to maintain Development of Mind easily.

Controlled sense faculties help and support the completion of virtue and also for the arising of mindfulness.

Not hankering after families leads to not taking things as mine and thus Right View arises. With that, one comes to the Development of Wisdom. With this and having established loving-kindness, one overcomes the Form, knows and sees the sample of death and therefore, we have the establishment of mindfulness.

In this context we know that mindfulness means, (1) Physical nutriment, (2) The perversion that there is self in the not-self to the perversion that there is permanence in the impermanent (3) Birth to aging

There is a sample of death. If there is death, would there be a permanency? We know the situation (Remember our analysis about 1, 2, and 3 above in pleasant means and quick realization). Then the Development of Wisdom is steady and it removes the idea of permanency. As a mother to her only son, one spread loving kindness along with the 10 skill states; mindfulness becomes steady and abandons covetousness.

Like this you will contemplate all the way to "never again will he return to conceive in a womb"
" That was the meditation I did.