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## AN OVERVIEW OF TEN PĀRAMĪS (PERFECTIONS)

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### ABSTRACT

**Pāramī** is a Pāli word, which briefly means 'deeds of the noble ones'. So, to understand it well, it will be necessary to know who the noble ones and what their deeds are. Actually, they are the one who pay no attention to their own well-being but who do for the good of others and for their liberation from the *samsāra* (round of rebirths). They do not use themselves for accumulation of wealth and luxury, for achievement of high offices, fame and honor and for the esteem of others. They do not use the world for the sake of their lives but use themselves for the sake of the world. They sacrifice their lives for the world.



Among these noble ones, the Buddha, who is our great teacher was the most outstanding model. When we study the *Jātaka*, the birth stories of the Buddha, we will discover that Bodhisattva used his physical and mental energy for the world and Dhamma. To put it another way, he fulfilled ten **Pāramī** (perfections) for welfare of the world.

**KEYWORDS** : Buddha, Pāli word, Pāli, Bodhisattva, Dhamma, World.

### INTRODUCTION

In this essay, I mention briefly the ten **Pāramī** fulfilled by Bodhisattva and approach them in various angles as much as I can. For instance, in connection with **Sīla Pāramī**, I discuss how to attain peace in the world, which is a mass of many problems and lacking in peace today. Besides, according to the saying "There is no light as bright as wisdom," the wisdom always plays a vital role in any performance whether it amounts to **Pāramī** or not. I, therefore, advance three factors need to get genuine light of wisdom for one who wishes to fulfill Paññā **Pāramī**. Apart from these, I suggest how to overcome when we meet the ups and downs of life and also state the idea of Ledi Sayadaw with regard to Upekkhā **Pāramī**. By reading this essay, I expect the readers will get some of the new idea in respect of ten **Pāramī** and the knowing how to build their life for the welfare of the world.

In conclusion, it is in the nature of man to strive for improving their life as much as possible. However, we don't believe that all those who are working for their own good will success in their life. Therefore, all human beings who live in the world today should strive to use their life for the sake of their country, nation and world like a Bodhisattva. By doing so, may all human beings be in what they wish and free from all suffering and attain the highest happiness of Nibbāna.

### The meanings of Pāramī

The perfections are the most important practices a Bodhisattva has to fulfill in his career for the attainment of Buddhahood. The meaning of **Pāramī** was defined by several scholars. Dhammapāla states that perfections are the virtues such as giving, morality. Bodhisattvas are the best among beings, the highest,

etc. Perfection is their state or condition or action, like the act of giving, etc. It is otherwise called the highest, because it fulfills. The Bodhisattva is the best or the highest as he is an accomplisher and a guardian of virtues like giving. Perfection is the state of the highest person, i.e. (Bodhisattva) or (his) action like the act of meaning.

A similar definition is given to disciple. While explaining the meaning of Sāvaka-pāramippatto, at PTS III 653 its author Mahānāma states that perfection is reaching the end of the knowledge of disciple. In this instance, he repeated the expression of "Paramassabhāvo kammaṃ vā pāramī" referring to the disciple. This shows that the term **Pāramī** has two meanings; one is to refer to the highest state or condition and the other is the technical sense of perfection themselves. The former is Bhava and the later Kamma. This definition therefore shows that the term **Pāramī** can apply not only to Bodhisattva but also disciples. Some Pāli scholars state that etymologies of the worlds **Pāramī** and Pāramita are basically two types. One is to take, for instance, the word Pāramita as consisting of two components Paraṃ (The opposite bank, the further shore) and "Ita" (gone). The other is to take it as a derivative from the word Parama (highest condition, highest point, best states, perfection, etc.) In the Pāli sources, the word Pāramī occurs in the Suttanipāta, one of the early texts in the canon, in the sense of achieving the very end (Nittthagama) as the commentary interprets it.

### The number of Pāramī

The **īn** the technical sense of perfection, according to ten numbers occurs for the first time in the Buddhavaṃsa of the khuddaka Nikāya in the Pāli tradition. The ten **Pāramīs**, according to the Buddhavaṃsa, are as follows;

- (1) Dāna (Generosity/Giving)
- (2) Sāla (Virtue/Morality)
- (3) Nekkhamma (Renunciation)
- (4) Paññā (Wisdom)
- (5) Vīriya (Energy)
- (6) Khantī (Patience)
- (7) Saccā (Truthfulness)
- (8) Aditṭhāna (Determination)
- (9) Mettā (Loving-kindness)
- (10) Upekkhā (Equanimity)

The number of Pāramitas in Mahayana Buddhism is generally accepted as six. They included dāna, sīla, ksantī, vīriya, dhyana and prajñā. Lists of ten with supplementary pAramitas are also found in the Buddhist Sanskrit Literature. The Abhidharma-mahāvibhāsa-sastra records that 'Foreign Master' enumerates six pAramitas, which is erroneous, and the number must be four since ksantī should be included in sīla, and dhyana in prajñā. This position was taken by the Kashmirain Vaibhasikas. Further, it is reported that the Tibetan Literature has a treaty on the five pāramitas. The fact that various authorities speak of different numbers may suggest that doctrine of pāramitas was the result of a gradual growth. Whatever the pāramis are ten or six or five or four in number, whatever Buddhism it is either Theravada or Mahayana, those who have aspire to become the Buddha, must undoubtedly fulfill these pāramis because these are either the ripening the path to Nibbāna or the ripening of omniscient knowledge. Without fulfilling these pāramis, it is no doubt that no one can become the Buddhahood under any circumstances however hard he tries.

### 1. DĀNA PĀRAMI (Perfection of alms-giving)

Giving generously alms food or anything else for any person without investigation whether they are good or bad is called "dāna". It can be analyzed into three kinds, according to their quality just as follows:

1. The relinquishing of one's children, wives and belongings such as wealth is called "Dāna **Pāramī**". (The basic perfection of giving)
2. The relinquishing of one's own limbs is called "Dāna-upapāramī". (The intermediate perfection of giving)
3. The relinquishing of one's life is called "Dāna-paramatthapāramī". (The ultimate perfection of giving)

In other words, giving, herein, is threefold by ways of the object to be given: the giving of material things (Amisadāna), the giving of fearlessness (abhaya-dāna), and the giving of the Dhamma (Dhammadāna). Among these, the object to be given can be two folds: internal and external.

### Dāna amounting to Pāramī Kusala

It is seen that in doing a dāna deed, the morality and character of the receiver, according to pāramī kusala (merit) was not primary. Only the morality volition of the giver was of primary importance. The Uttamapurisa Dīpani (of the Venerable Ledī Sayadaw) states that alms giving deed made in consideration of the merits to be earned, by choosing the status of the receiver, is not a **Pāramī** kusala (deed of merit). According to the Vessantara Jātaka, Brahmin Jūjakā was not a man of morality. Neither were those Kalinga Brahmins who came to ask for the white elephant. However, when king Vessantarā gave away what they ask for, the earth quaked to demonstrate its approval. This was because the morality and volition of King Vessantarā fulfilled the requirements of **Pāramī**. It is evident that a kusala deed, which is named **Pāramī**, can only be done by the really virtuous.

The reverberations of our daily physical, verbal and mental actions spread throughout the thirty-one abodes (bhūmis) in area. By time, they spread throughout the saṃsāra (round of rebirth). It is like the broadcasting of radio waves in modern times, which is the power of matter. If the power of matter can spread so much and so far, the power of kamma (deeds) will be able to spread much more and much further. The power of the mind is by far much greater than that of matter. Therefore, it is said 'Kamma visayo acinteyyo'. For this reason, in Vessantarā Jātaka, every time King did a good deed, they approved and cheered. This is the power of kamma (deed). Actually, Dana is the giving away of some gift but a dāna is accomplished even though no material objects given away. If one sacrifices his life for the wellbeing of the loka, it is a dana amounting to a **Pāramī**. In truth, only the virtuous ones can do deeds at a sacrifice and there can be no dispute as to their **Pāramī** characteristics.

**Pāramī**, which are the deeds of the virtuous are mainly, aimed at the annihilation of craving. According to the saying "During to sacrifice little by little will ensure good future existences" it is the duty of each and everybody to work for peace in the loka. In this, as far as one can kill craving which is dwelling in him and which put self-interest in the forefront, one discharges his duty that much. In fact, it should be understood that this is the path, which is associated with saccā (Truth), and which cannot go wrong as it has been taken by successive generations of the virtuous ones.

## 2. SILA PĀRAMI (Perfection of Morality)

The essence of sīla Pāramī is to refrain to committing evil (duccarita dhammas), to uplift one's moral conduct. Here refraining from ducaritas ordinarily means refraining from three kinds of physical evil deeds and fore kinds of verbal evil deeds. One who can refrain from committing them is said to be a person of morality. Not earning one's livelihood by doing evil is sammā ājīva (right-livelihood). When one earns one's livelihood in the right way (sammā ājīva), sammā kammanta (right action), and sammā vācā (right speech) are also accomplished.

Here sammā kamanta (right action) means refraining from killing, from taking by force what belongs to others and wrongful sexual conduct called three physical misdeeds. Such refraining is called sammā kammanta. Sammā vācā (right speech) means abstaining from falsehood, back-biting, harsh speech, and unbeneficial frivolous speech. Such abstinence is called sammā vācā. Sammā ājīva means abstinence from the above-mentioned evils in earning one's livelihood. If physical deeds not concerned with the earning of livelihood are done, it is micchā kammanta (wrong action). It nullifies sammā ājīva. If verbal deeds not concerned with the earning of livelihood are done, its id micchā kammanta (wrong action). It nullifies sammā ājīva.

It should especially be noted that mere observance of morality (Sīla) does not amount to the fulfillment of Sīla Pāramī. Only when one does not long for bhava sampatti (higher existences) and bhoga sampatti (wealth and luxuries) will the Sīla amount to Pāramī Sīla. For this reason, purity and straightforwardness of the mind is greatly needed for the Sīla to be called Pāramī. Sīla. Logically, Sīla Pāramī can only be built upon purity and straightforwardness of the mind.

### How to attain peace

According to 'Sabbe sattā āhāra ṭhītikā' of the Pāli text, all beings in the world are mainly concerned with means of supporting life (that is finding food). They commit evil physical misdeeds (kāya ducaritas) in connection with procuring food. They commit evil verbal deeds. To attain peace, only when the surroundings are peaceful, one can have peace, because one is a part of the surroundings. For the surroundings to be

peaceful duccharitas should decline and succharitas (good dhammas) should gain strength. And for the succharitas to gain strength, people should strive to purify their moral conduct more and more.

It is true that development is desirable, but there are three kinds of it, viz., material development, mental development and moral development. As far as material development is concerned, men are so advanced today that they are traveling into space, but the world has found no peace yet. In truth, if there is no peace, how can it be possible to have happiness? Therefore, it should be said that the world's happiness depends upon world peace. Besides, regarding mental development, there are admirable advances both in the arts and science spheres. It is unpredictable to what extent they will go on progressing. We wonder whether they will progress up to the point of extinction. As matters stand now, if it were asked whether the world had found peace, the answers would be 'no' in one voice. Who would be able to dispute the correctness of this answer? Happiness depends on peace but peace does not depend on material progress not only does not bring peace to the world but is also becoming a threat. Therefore, the Pīṭakas called the material progress as 'labhagga mahatta' and the mental progress as 'āsavaṭṭhaniya', where de-meritorious dhammas of labha, dosa and moha reside. If the people work primarily for the welfare of loka, rather than for the welfare of self, the vijjā will take the lead, vijjā is the symbol of light, everything will be seen clearly and candidly.

Therefore, whatever deed one does, physical, verbal, or mental, under the leadership of vijjā, because there is light, there will be fewer mistakes and errors. When vijjā takes the lead, the alobha, sacrifice of interest is also involved. The adosa, love for the word, also comes in. Even the Lord Buddha, who is our great teacher, fulfilled Perfection not for his own welfare, but for the common welfare.

In conclusion, the home of peace is merely the progress of morality (sikhā) and the progress of morality is the practice for the fulfillment of Sila Pāramī. Therefore, if people can practice Sila pāramī, real peace will certainly emerge in this world.

### 3. NEKKHAMA PARAMI (Perfection of Renunciation)

Nekkhamma is a Pāli word. It means escaping from attachment. It is escaping to work not for one's own welfare, but to work for the welfare of loka. Only such escaping is called pāramī. Escaping to work for one's own welfare is not called pāramī. Even an ordinary person can escape in this way. Such escaping, therefore, might only be called kusala (merit), not amounting to pāramī. A kusala deed not amounting to pāramī can be fruitless (ahosi kamma) but a kusala deed amounting to pāramī can never be fruitless. The reason is that a kusala deed amounting to pāramī is directed at the happiness (sukha) of human beings, devas and brahmas while the kusala amounting to pāramī is directed at the bliss of Nibbāna.

In truth, the happiness of human beings, devas and brahmas is just an intermediate happiness, not the ultimate happiness. One who goes for the ultimate happiness is bound to pass through the intermediate happiness. Only when one is not attached and can renounce the intermediate happiness, will one attain the ultimate happiness quickly.

#### Attachment to escape:

The attachment or attractions from which one should strive to escape are called vatthu kāma and kilesa kāma. Vatthu kāma comprises high offices and positions, honours, luxuries, riches, power, public acclamation, etc. Kilesa kāma is attachment to sensual objects. Striving to escape from vatthu kāma and kilesa kāma is called "Nikkhama pāramī". In truth, the words "escape from" imply that the vatthu kāma has been found because one can only escape from it when it has been found. Likewise, it should be taken that kilesavattu also has already been found. Likewise, it should be taken that kilesa vatthu also has already been found. So nekkhamma means that though one has found vatthu kāma and kilesa kāma, one does not stop there. One does not let oneself be captivated by them but one gets free of them. But only when one escapes, not for this own welfare but for the welfare of the loka, will it amount to pāramī.

The fulfillment of Nekkhamma pāramī means that when lobha arises, one has to strive not to give way and to get free from its influence (clutches). When dosa arises, one has to strive not to give way but to get free from its influence. When moha arises, one has to strive not to give way but to get free from its influence. When māyā (deception), sātheyya (treachery), issā (jealousy), machariya (meanness), etc. arises, one has to strive not to give way but free from their influence. It is not an easy task but to fulfill Nekkhamma pāramī one has to make the required effort and to practice.

Making effort to get free of kāma primarily means that in whatever work one does one should do it faithfully as a duty, not longing for any kind of benefit out of it, but for the sake of loka. Then, as one does

not primarily aim at self-welfare, lobha, dosa and moha or other kilesas will not arise. Only when one tries not to let them appear, will one be able to get free from kilesa kāma and the deed will amount to the nekkhamma nature. In truth, nekkhamma pāramī is the chief among the pāramīs. Therefore, only deed, which have the nature of nekkhamma are called pāramīs. The essence of nekkhamma parami is that as one has not yet attained arahatship, one will naturally come across kilesas (defilements) but one should strive not to yield to them but to repulse them. For this reason, whatever pAramI one fulfils, the nature of nekkhamma has to be practiced. In reality, performing a deed as one's duty with a pure mind, not expecting any benefit out of it, is the essence of Nekkhamma pāramī.

When a deed involves the nature of Nekkhamma pāramī, the other pāramīs are automatically concerned. In order that the nature of Nekkhamma pāramī is permeated in one's physical, verbal and mental actions, one should try to perform it step by step with the spirit of renunciation and at a sacrifice.

#### 4. PAÑÑĀ PĀRAMĪ (Perfection of Knowledge)

Paññā (The knowledge) is the opposite of Moha, which means bewilderment or ignorance. The characteristics of Moha include not knowing that one is doing an akusala (demeritorious) deed though one is actually doing it, or not knowing that one is doing a kusala (meritorious) deed though one is actually doing it. So Moha may be taken to mean ignorance (Appaṭipatti). The characteristics of moha also include wrongly knowing that one is a kusala deed though one is doing on akusala deed, or wrongly knowing that one is doing a kusala deed though one is doing a kusala deed. So Moha may be taken to mean knowing wrongly (Vippaṭipatti). There is no definite demarcation between kusala and akusala in the Loka. The characteristics of moha include confused knowing that a deed which is successful is a kusala deed and a deed which unsuccessful is an akusala deed. So moha may be taken to mean confused knowing (Micchāpaṭipatti).

As Moha is the opposite of Paññā, when one knows the characteristics of Moha, one knows the characteristics of Paññā also. If Paññā is to be considered as Paññā, it should be viewed in association with karuna (compassion). Paññā without compassion is difficult to be developed into a Paññā. In every deed, the characteristic of knowing is involved; that knowing may be Paññā, or diṭṭhi, or moha, or Gānavippayutta. If it is Paññā, it has to be based in samādhi and Samādhi in turn should be based in Sīla. When sīla is involved, karuna automatically comes in because then only the sīla will have strength. When karuṇā comes in, it is not difficult for mettā (Loving kindness), mudita (sympathetic joy) and upekkhā (equanimity) also to arise. For Paññā to be developed into pāramī, strong sīla and Samādhi are essential. Then only, would it not be difficult at all to have loving kindness, compassion, sympathetic joy and forbearance on the loka. If only one has in him, besides Samadhi, sīla rooted in the Brahmavihāra Dhammas, Paññā that amount to Paññā will arise.

For this reason, one should strive to strengthen one's moral conduct on Brahmavihāra Dhammas as the most important step in the fulfillment of paññāpāramī. According to the Pali text, 'paññā samo obhāso nāma natti'. paññā is likened to the sun, karuṇā (compassion) is likened to the dawn. The sun does not come out without the dawn. Likewise, paññā will not become pāramī without karuṇā.

#### 5. VIRIYA PARAMI (Perfection of Diligence)

"Viriya" (energy or effect) is, according to the Abhidhamma, a mental concomitant (Cetasika) which associates with meritorious minds (kusalacittas) as well as demeritorious mind (akusalacitta). The meaning of Viriya, according to the Nirutti method, is courage. In fact, Viriya in evil deeds is led by Moha (bewilderment, ignorance). It is therefore, called wickedness. The Viriya in good deeds is led by Amoha (discriminative knowledge, absence of bewilderment). For this reason, it is called ability or power. This gives the two natures of Viriya. Of them, only courage in doing meritorious deeds (kusala Kamma) is counted in the fulfillment of Pāramīs. All deeds have three parts, namely the commencement, the middle and the ending according their natures. The commencement part is lively with enthusiasm. When it comes to the middle part, difficulties and obstacles are encountered. Only when they are overcome, the deed comes to conclusion. If the difficulties and obstacles cannot be overcome, the deed will come to a premature stop in the middle part without reaching a successful end.

On the basis of these three parts, Viriya can also be divided into three, namely, Ārambha, Nikkama and Parakkama. In the fulfillment of Viriya pāramī, all the three part, Ārabbhaviriya at the commencement, Nikkama Viriya at the middle part and Parakkama Viriya at the ending are involved. The commencement Viriya has the nature of liveliness and enthusiasm (Asada), the middle part has the nature of suffering (Ādīnava) and the ending part has the nature of getting beyond from both of the above (Nissarana).

## 6. KHANTĪ PĀRAMĪ (Perfection of Forbearance)

Khanti is a pāli word meaning forbearance. According to its wider meaning, it includes forbearance or calm endurance against adoration and love against contempt, etc. the word is usually used in case where one is being insulted but one doesn't retaliate in any way and merely forgives the offender. According to the Dhamma, it is just a sum-total of Nāma and Rūpa (Mind and Matter) predominated by the mental concomitant of Adosa (absence of hatred or anger). Asosa is loving-kindness (Mettā) toward the person who insults. According to Abhidhamma, Khantī (Forbearance) is maintaining loving-kindness towards the person who insults. When one maintains loving-kindness on a person, he sees no faults in that person. That is the reason why Mettā (loving-kindness) is the basic of Khantī (Forbearance).

Khantī Pāramī is very important Paramī (Perfection). Of the ten Pāramīs, whatever deed is done, only when no-expectation for one's well-being (that is the nature of Nekkhamma pāramī, renunciation) is involved, does it amount to a Paramī even then, the support of Upekkhā (Equanimity) and khantī (forbearance) Pāramā is needed to make it stable and firm, otherwise, it can be ruined and broken. For this reason, special effort was to be made to fulfill it as an important Pāramī out of the ten pāramīs. In truth, for the annihilation of adhamma (Akusala dhamma) in the Loka, khantī is the most effective dhamma technique. For this reason, the Piṭaka says that there is no dhamma as effective as Khantī.

## 7. SACCĀ PĀRAMI (Perfection of Truth)

Saccā is translated in Myanmar term as Phyaung hman chin meaning straight and correct. It embraces the nature of uprightness and correctness. Therefore, Saccā is taken to mean truth, and there are two kinds of truth. One kind is agreement between the spoken words and the physical deed. This is called 'Uju' in Pāli term meaning uprightness. According to Kamma, it is the uniformity between Kāyakamma (physical deed) and Vacī Kamma (verbal deed) or being in a straight line. The other kind is the uniformity of the three Kammas (Kaya, Vacī and Mano Kammas). This is called Suhuju in Pāli term meaning very upright or upright in truth, falling in a straight line or the agreement between Kāyakamma (Physical deed) and vacī kamma (verbal deed) is Saccā (truth). The Piṭaka says that it is doing as one says and saying as one does. If all the three kammas (Physical, verbal and mental acts) are in congruity or conformity, needless to say, it is Saccā.

By nature, a word originates in Manokamma (mental act) which is Cetanā (Volition) that arise in the mind. After beings in the mind, it appropriately becomes a verbal or physical deed. For this reason, there needs to be conformity of the mental and verbal deeds and conformity of verbal and physical deeds. They should be congruent and uniform. It is called uprightness, truthfulness or honesty; otherwise, it is untruthful (having no saccā nature). Only truthfulness should be counted in Saccā pāramī. According to the Saccā pāramī, worlds which conform with deeds are Pāramī. For this reason, the Buddha is praised and revered because of the pāramīs he has fulfilled as 'yathāvādī tathākārī (one whose words conform to his deeds) or conversely 'yathākārī tathāvādī' (one whose deeds conform to his words). For this reason, doing as one says and saying as one does is called the fulfilling of Saccā Pāramī (perfection of truth). If the saying is apart from doing or doing is apart from saying (words and deeds are apart), they do not have the nature of Pāramī. Only when the saying and the doing are unison, it carries the nature of Pāramī.

## 8. ADHIĀHĀNA PĀRAMI (Perfection of Resolution)

As to the term of 'adhiṭṭhāna', Venerable Ashin Janakābhivamsa has defined that 'resolving to fulfill dāna (alms-giving) and other paramīs (perfection) steadfastly and enthusiastically and performing them according to that resolution is called adhiṭṭhāna.'

Venerable Ledi Sayadaw defines it briefly in his 'Uttamapurisa Dīpanī', as 'deviating from one's resolution is Adhiṭṭhāna Pāramī and elaborates 'Adhiṭṭhāna pāramī has the characteristic of steadfastly adhering to deeds of dāna (alms-giving), Sīla(morality), nekkhamma (renunciation), paññā (knowledge), etc., which are the basic constituents for the attainment of Sabbaññutabodhi (perfect wisdom for Buddhahood), Paccakabodhi and Sāvakabodhi (discipleship). Its function is to suppress and remove the opposites. It is conspicuous by its firmness and steadfastness. The dāna, sīla, nekkhamma, paññā, etc. are its immediate causes.

The Myanmar word 'Adhiṭṭhāna Pāramī means that when one does good deeds so that they may become Paramīs, one makes a firm resolution and works according to the resolution. That is the Adhiṭṭhāna Paramī is one which helps in the accomplishment of the other pāramīs by getting rid of or suppressing the

opposing forces. That is the reason why the Adhiṭṭhāna Pāramī does not come into being on its own. As Adhiṭṭhāna Pāramī is a firm resolution, the other Pāramīs cannot also arise or be accomplished without its help. That is the reason why Adhiṭṭhāna Pāramī is taken as the driving force or impetus of all other Pāramīs. In truth, the other Pāramīs such as dāna, sīla, etc. gradually develop and reach maturity because of the driving force of Adhiṭṭhāna Pāramī.

### 9. METTĀ PĀRAMI (Perfection of Loving-kindness)

Mettā is translated as "Loving-kindness". It is compared with adhesive or gum, which is used when things are joined together or stuck together. They stick or stay together without breaking apart. In like manner, the Loka is prevented from breaking up as if it is held together by Mettā. When in fact, Loka is held together by Mettā, it becomes compact. Though it is not one unit, it seems to be one, the essence of Mettā is Adosa (absence of anger or hatred) and when loka is held together by Adosa, it becomes compact. If it is held together by Dosa (anger, hatred), it is disorderly. Metta is, therefore, necessary to prevent the Loka from being disorderly. Compactness of Loka means peacefulness of Loka. Loka being disorderly means Loka in turmoil.

To bring about the reign of peace in loka, beings should cultivate Loving-kindness towards one another. The more Mettā is cultivated, the more the Loka will be peaceful. The more beings love one another, the more the Loka will be pleasant. The more the Loka is pleasant, the more benefits one will gain by being born as a human being, which according to Dullabhadhamma, is a very rare and difficult thing to attain.

### 10. UPEKKHĀ PĀRAMI (Perfection of Equanimity)

'Upekkhā' is a Pāli word meaning indifference. In truth, the origin of upekkhā Dhamma is Tatramajjhataṭṭā mental concomitant (cetasika), which means the middle point like the pointer in a balance. In essence, it means that when the noble ones do deed for the good of the loka, they pay no attention to the attractions of both the good and the bad surroundings (environment) but concentrate on their work till it is complete. Only if one keeps one's mind solely on the one single object of the success of his work without taking cognizance of any other subject, whether good or bad, can the work be of Tatramajjhataṭṭā nature.

In any deed one does, one is bound to encounter obstacles to prevent it from being successful or to course delays even though it may become successful. When these obstacles are classified according to the ups and downs of life, there are eight kinds. They are called Lokadhamma. These dhammas, in their own way, obstruct the deeds of the noble ones for the good of the loka. When they are pay attention to and some counter action is taken, or a response is made, the primary object is lost sight of and a new object will come in. Then the work might be foiled or delayed.

In fact, relating the attacks of the lokadhammas on one's work amounts to consideration of one's welfare. Ignoring the loka's welfare and considering only one's welfare, or even though one does not ignore the loka's welfare, giving more consideration to self welfare than the loka's welfare, is not the deed of the noble ones. In essence, being shaken by the attacks of lokadhammas and hitting back at them amounts to giving greater consideration to one's welfare than to the loka's welfare. If it be so, how can such a deed be called pāramī?

### CONCLUSION

The Buddha had, beginning from his existence as Hermit Sumedha, four asankheyyas and a hundred thousand worlds ago, worked for the good of the loka at the sacrifice of his own good. His deeds can be classified according to their nature into ten kinds called pāramī or perfection. Though they are ten kinds in essence, they can be of many different kinds in appearance. For example, Dana pāramī can, by its appearance, be called giving up of life, wealth and property, or renunciation of privileges and so on. Therefore, if the essence is understood, the appearance can also be understood. Besides, refraining from profiteering, exploitation, are the characteristics or marks of Sīla pāramī

In brief, sacrificing oneself by metta, karuna, panna and working for the common good is the essence of pāramī. Therefore, all deeds aimed at self-welfare, without mettā and karuna for the loka, however wonderful they might be by appearance, are not pāramī. In truth, pāramī deeds are not counted on quantity; they are counted on quality.

Anyone might claim that he loves his own self, his family, his nation, his country and his culture, but only if he loves them and works for their good in the way the noble ones, who have fulfilled the ten pāramīs ,

have done, can his love be called true love. The Buddha in his many existences as the Bodhisattva worked for the good of the loka for four asankheyyas and a hundred thousand worlds. Up to the time he realized Parinibbāna (passing away) he had loved his self, his family, his relatives, the loka, all human beings, devas and brahmas. Because he had loved them in this way, he had worked for the good of the loka.

Therefore, if anyone claims that he loves his own self, his family, his nation, his country and the loka, may he take as much as possible the example set by the Buddha in his countless existences beginning with that of Hermit Sumedha and ending with that of Prince Siddhattha, lasting four asankheyyas and a hundred thousand worlds!

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