

**THE TRI-PITAKA
AND
THE COMPLETE WAYS OF PRACTICE**

BY

Hitesī Nela Baddanta Nipuna

Volume One



**Translated into English
By
U Maung Maung Theinn**

INTRODUCTION

Travelers, who are passing by the high way on Yangon-Mandalay route, will notice a very prominent sign board near Meikhtila saying "If you want to see amazing things come in and see the Relic house". The exact name of the place is called "Thanhlin Tawya Min Kyaung" monastery which is in Yindaw Town, Pyawbwe Township Mandalay Division. The principal of that monastery is Sayadaw Venerable Hitesi Nela Ashin Nipuna and people know his place as Yindaw Relics Monastery.

In 1989, while I was serving as an Army Regiment Commander in Pyawbwe, I met Yindaw Sayadaw and consulted about religion and welfare of the inhabitants in the place. At that time, Saydaw's monastery was just a small wooden building but he had a plan to develop a place to keep the Relics and establish a school for learning Buddha's teachings. Today, the premises of the monastery are the biggest in the township with the school for young monks and nuns on Pariyatti Dhamma teachings.

It is amazing that the Sayadaw, now in his sixties, finished within seven months a six hundred page book called "Tri-Pitaka and the complete ways of Practice". This book is one of the several books he wrote about the teachings of Buddha. It is mainly based on Silakkhan Pali and related to other scriptures, which are presented in a summarized form where the practical aspects are particularly high lighted. The Sayadaw's main intention in this book is to show readers a clear understanding of the Buddha, the Buddha's Omniscience and the Buddha's Three Gems.

In this book, the Sayadaw explained the meaning of the Thirteen Suttas from Silakkhan Pali, which readers will see as an encyclopedia of Silakkhan Pali. The Anussati Bavana is also included in this book to make the readers understand both the Silakkhan Pali and the good deeds of Bavana.

If one follows the practice that the Sayadaw has recommended in this book, I believe that experiencing the Dhamma would ultimately be achieved.

The Sayadaw is pleased to distribute this book, not only in Myanmar, but also the translation in the English language. Most of all, there would be much blessing to translate this book in other languages as well to make the teaching accessible to the whole entire world.



U Myo Kyaw
Director General
Department of Religious Affairs
Ministry of Religious Affairs.

Preface

I am extremely happy to extend my heartiest preface to Ven.Hitesi Nela Bhaddanta Nipuna for the distinguished contribution he has made to the laypeople by publishing the present works - The Tri-pitaka and the Complete Ways of practice.As far as I know, Bhaddanta Nipuna has, to his credit, several publications to date.The present publication is one among them.

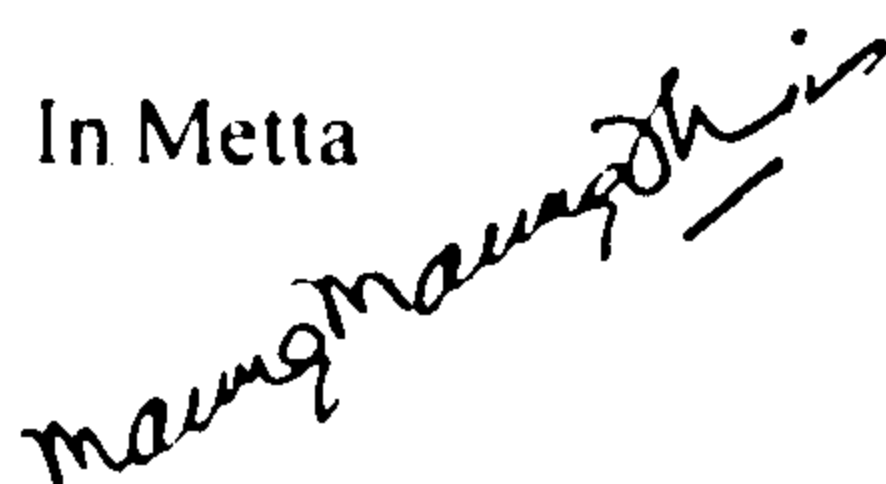
I honestly think that the current publication breaks new ground as it takes up quite appealingly a topical issue that makes those who read this publication happy, prosperous and even gain the bliss of Nibbana.

Among the suttas in this volume, Brahmajāla Sutta is the longest and the most exemplary.The sutta reveals 62 kinds of wrong view (false view). In addition, it also reveals how powerful,profound and wonderful the Omniscience of the Buddha is.

It is a great pity that majority of the Buddhists don't know that there are 62 kinds of wrong view.All Buddhists are to be thankful to the Buddha,who, out of compassion, revealed the 62 kinds of wrong view through his Omniscience.It is wrong view that creates the destiny of hell.If we read the Brahmajāla Sutta, we will know about the 62 kinds of wrong view, how to practise to get rid of those wrong views and how wonderful the Buddha's Omniscience is.

As a matter of fact,every sutta in this volume has notable points and moral lessons.It is Ven.U Nipuna's volition that puts deep exhortation at the end of every sutta. He exhorts laypeople to practise insight meditation so that they may be at least the First Stream-Winner (Sotāpana). We must be thankful to Ven.U Nipuna.

In Metta



U Maung Maung Theinn

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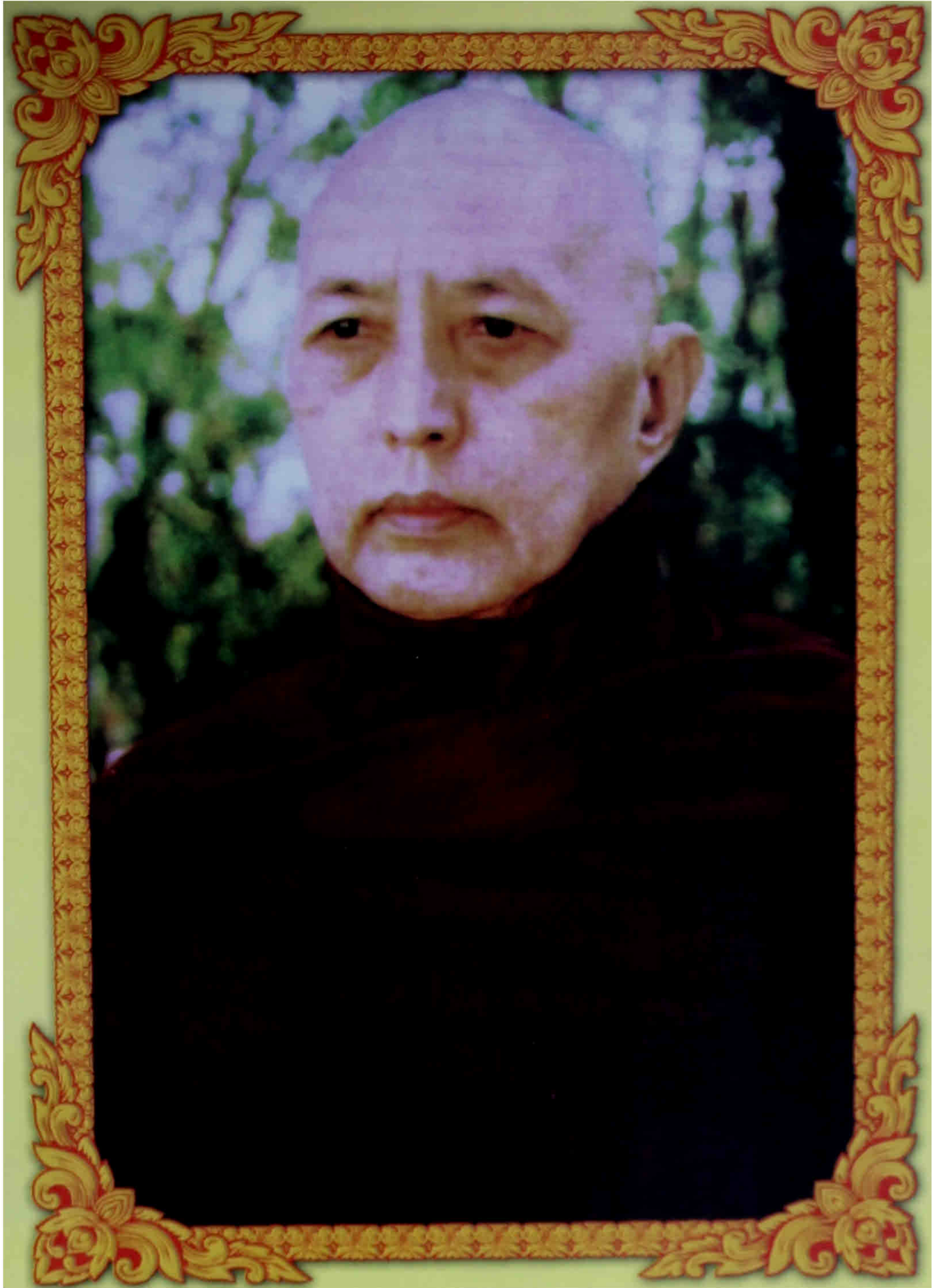
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INTRODUCTION

Namo tassa bhagavato arahato sammāsambuddassa

**Homage to the Buddha, the Blessed One, the Worthy One,
the Perfectly Self-Enlightened**

Ratanattaya gunāṃ ahaṃ vundāmi sabbadhā

Ever veneration to the attributes of the Three Gems

(1) “Cleverness lies in literature. Books are the true friends of human beings.” These are the traditional sayings which are the most reasonable ones for Buddhism. I say so because Buddhist literature came out of the Dhamma revealed through Omniscience by the Buddha for 45 years.

(2) The writer of this thesis was a student of the monastery at the age of ten. He became a novice at the age of twelve. When he was twenty, he was ordained as a monk. Since then, he has been a devotee of Buddhism.

(3) After the completion of 13-year monkhood, he vowed not to be seen by laymen and laywomen from the 1st waxing of Tazaungmon 1340 B.E to the 1st waxing of Tazaungmon 1341 B.E, dwelling at the Sanlyin Toya (Sanlyin Forest Meditation Centre). During that period, he studied the Three Baskets of Pitaka (Sutta, Vinaya and Abhidhammā of Buddhism in detail). Then his devotion to Buddhism was greater than before.

(4) Having taken rest for about ten months , he vowed again to study the Pitakas and the Five Nikāyas more detailly than before from the 1st waning of Tabaung 1343 B.E. to the 1st waning of Tabaung 1346 B.E.(3 years), dwelling at the same meditation centre. This time, his devotion to the Buddha, His omniscience, the Dhamma, Paramattha Sanghas, and Samuti Sanghas was beyond expression.

(b)

(5) Having studied the Pitakas⁽¹⁾ in detail, the following thought came into his mind. It was that those who read the Pitakas will have devotion to the Buddha, the Dhamma and the Sangha as he had before.

(6) But he again thought that it is difficult for the majority of the people to study the Pitakas in detail because the Three Baskets of Pitakas are endowed with Pāli, commentary, sub-commentary, a further commentary, essence of commentary, basic commentary, composition, comparison of words, great commentary, new commentary which are as wide and deep as the ocean.

(7) However wide, difficult and deep the Pitakas may be, the Pitakas taught by the Buddha himself ought to be read. He (The writer) is sure no one can deny that everybody ought to read the Pitakas. Accordingly, the writer has decided to write this thesis so that all classes of people may read, study and remember them easily and revere the Dhamma.

(8) According to his decision, he has been writing several books on Buddhism, approaching several titles since his age was 36 (16-year monkhood). In writing so, he tried his best to attract the interest of readers. He did so up to the age of 61 (41-year monkhood). But, whenever he had written up to pages 300, he dispelled all his works because he did not like the titles or his ways of writing. The dispelled copies might belong to over 1000 pages. Sometimes the writer felt frustrated thinking that he could not be successful in writing such a book in his life.

(9) But circumstances favoured the writer to be able to write such a book successfully because he did not give up life. He was in the function of the missionary work of teaching the ways of practising insight meditation to yogis at the Sanlyin Tawya Meditation Centre, Yindaw Myoma Min Kyaung Taik, Pyawbwe Township,

1. Pitaka – A repository of the Buddha's teachings organized as the sutta-discourses, vinaya-monastic code of conduct and abhidhamma-higher doctrines.

for 12 years. At the same time, the writer established a Pāli University there. Five years later, monk-students had a difficulty of having a teacher to teach Higher Yamaka⁽¹⁾, Lower Yamaka and Pathāna⁽²⁾. At last, the duty of teaching those texts turned to the writer. As for the writer, the texts were left untouched for 35 years. However, he prepared and taught the texts. After three years of teaching so, the lessons taught by the writer came out in the form of books. Then the writer's age was 60. The writer had an attention of the Omniscience⁽³⁾ of the Buddha. So he knew how to approach the title of the book and also the way of writing.

(10) The writer's experiences mentioned above show that the present book entitled "The Three Baskets of Pitakas and the Complete Ways of Practising Insight Meditation" came out through series of difficulties, spending 25 years. The writer started to write the book at the age of 61 and it came to completion at the age of 62 (on 6 waxing of Nataw). It took seven months.

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1. **Yamaka- "Twin Miracle"** There the Perfect One performed the twin-miracle unattainable to any disciple from the upper part of his body a flame sprung forth, and from the lower part a stream of water, etc.
 2. **Pathana or Paccaya-** Condition is something on which something else, the so-called conditioned thing, is dependent, and without which the latter cannot be.
 3. **Omniscience- Sabbaññu in Pali (i.e Buddha).** There are five kinds of Omniscience. In general, one who perceives all manners of things in their proper sequence.

(d)

(11) The writer had aim and object to write “Three Baskets of Pitakas”. Accordingly, he intended to write “sutasilakkhandha, sutta mahāvā and suttapātheyya” which are included in “Diganikāya⁽¹⁾” in one volume. Then this volume would be “The Three Baskets of Pitakas and the Complete ways of Practising Insight Meditation, Vol.1. However, if it was written in this way, the whole writing must be abridged. Then the book would not be in harmony with the title given now. That is why Sutta silakkhan was based and Silakkhan Pāli, Commentary and Sub-commentary were made major references including other relevant Pāli, commentaries and Sub - commentaries, and “The Three Basktes of Pitakas and the Complete Ways of Practising Insight Meditation, Vol. 1” was written.

(12) If those who read “The Three Baskets of Pitakas and the complete Ways of Practising Insight Meditation, Vol.1” are interestred in it and, as a consequence, if they venerate the Buddha, Theravāda Buddhism, the Buddha’s Omniscience and the Three Gems deeper than before, the writer will be filled with **piti** (zest) and will be satisfied with his effort to write this book, spending a number of years. He will also be sure of “What he devoted his life to the writing of this heavy book is not in vain”.

May all readers be healthy, wealthy and be able to do the work of the propagation of the Buddha sāsana.

Hitesi Ne La Ven.Bhaddanta Ni Pu Na.

7th waxing of Nataw, 1368 B.E, 2550 S.E,

26th November, 2006 C.E,

9 p.m. on Sunday.

1. Diganikāya – The collection of long discourses consisting of three tracts-suttasilakkhandha, sutta mahāvā, suttapātheyya. (This is one of the collections out of five collections of discourses given by the Lord Buddha.)

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❧ **Brahmajāla Sutta** ❧

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Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Homage to Him, the Blessed One, the Worthy One,

the Fully Enlightened One

Ratanattaya gunāṃ ahaṃ vundāmi

Veneration to the attributes of the Three Gems

The Three Baskets of Pitakas and the Complete Ways of Practice

Volume (1)

In addition to **Diganikāya**, **Suttasilakkhan** and **Brahmajāla sutta** which were major references in writing this volume, the necessary things for knowledge, observation and ways of practice associated with the above suttas were extracted from the Three Baskets of Pitakas. Furthermore, all suttas from **Silakkhandhavagga** were also extracted in order that yogis might know, observe and practise.

The ability of Brahmajāla Sutta

The Three Baskets of Pitakas or The Three Repositories of Buddhist Scriptures⁽¹⁾ include three divisions of sutta⁽²⁾, five divisions of vinaya⁽³⁾ and seven divisions of abhidhamma⁽⁴⁾. **Brahmajāla Sutta** is included in the three divisions of sutta. Again the three divisions of sutta consist of **Sutta Silakkhandha**, **Sutta mahāvā** and **Sutta pātheya**. Among those suttas, **Brahmajāla Sutta** is included in **Sutta silakkhandha**. Out of 13 suttas in **Sutta silakkhandha**, **Brahmajala sutta** is the first sutta.

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1. **The Three Baskets of Pitaka (or) The Three Repositories of Buddhist scriptures or Tri-Pitaka – The Tripitaka consists of three sections of the Buddha’s Teachings. They are the Discipline (Vinaya Pitaka), the Discourse (Sutta Pitaka), and Ultimate Doctrine (Abhidhamma Pitaka)**

Ven.Kassapa Mahā Thera and Ven.U Pāli Mahā Thera having done questions and answers,all 500 Ārahants did recitation.In this way,the Buddhist Council was celebrated.

Having recited the 5 volumes of vinaya pitaka,suttanta pitaka and abhidhamma pitaka were recited.On that occasion, appropriate questions were set by Ven. Ashin Mahā Kassapa Thera and Ven.Ashin Ānandā,who possessed five etadeggas,gave the answers to all the questions.

Out of the two pitakas,namely Suttanta Pitaka and Abhidhamma Pitaka, Suttanta Pitaka was recited first.Among the nikāyas⁽²⁾,namely Digha Nikāya,Majjima Nikāya,Saṃyutta Nikāya and Anguttara Nikāya,Digha Nikāya was recited first.

Digha Nikāya consists of 34 suttas and three sections,namely Sīlakkhandha Vagga,Mahā Vagga and Pāthika Vagga.Among those vaggas,Sutta Silakkhandha was recited first.In Silakkhandha Vagga are 13 suttas.Out of those 13 suttas,Brahmajāla Sutta was first recited.

1.Patisambhidā-Analytical intellect.There are four kinds of Patisambhidā.They are:-

- (a)Attha patisambhidā-ability to analyse the literal meaning of words
- (b)Dhamma patisambhidā-ability to discern any language
- (c)Nirutti patisambhidā-ability to explain logically the grammatical meanings of difficult words
- (d)Patibhāna patisambhidā-ability to explain lucidly in terms of grammatical and contextually designated meanings.

1.Etadegga- pre-eminence in wisdom

2.Nikāya- collection of discourses given by the Buddha.

Nikāyas are of 5 kinds:-

(1)Dīghanikāya-the collection of long discourses of three tracts-suttasilakkhandha,sutta mahāvā,sutta pātheyya containing altogether 34 discourses

(2)Majjhimanikāya-the collection of medium-length discourses consisting of three tracts-mulapannāsa,majjimapannāsa,upripannāsa,altogether 150 discourses.

(3)Samyuttanikāya- the collection of discourses given on account of certain persons compiled as sagāthāvagga,nidānavagga,kkhandhavagga,salāyatanavagga,mahāvagga: containing 7,775 discourses

(4)Anguttaranikāya-the collection of discourses as-eka anguttara, dukanguttara, and so on to ekadasama anguttara-11 tracts containing 9,775 discourses.

(5)Khuddakanikāya-the collection of discourses on miscellaneous matters of less importance in 19 tracts,namely khuddakapāttha,etc,etc.

In reciting the Brahmajāla Sutta, Ven.Ashin Mahā Kassapa asked Ven.Ashin Ānandā as follows.

1. Where did the Buddha preach the Brahmajāla Sutta?
2. To whom did the Buddha refer in preaching the Brahmajāla Sutta?
3. What were the causes of preaching the Brahmajāla Sutta?

Ven. Ashin Ānandā answered as follows.

1. The Buddha preached the Brahmajāla Sutta at the palace called Rājagāraka in the Ambalathika Park between Rājagaha and Nālanda.
2. In preaching the Brahmajāla Sutta, the Buddha referred to Suppiya paribbājaka (a heretical ascetic), his teacher, and Brahmadattha youth, his pupil.
3. On account of praise and blame, the Buddha preached the Brahmajāla Sutta.

In this way, Ven.Ashin Ānandā gave answers to whatever Ven.Ashin Mahā Kassapa asked.

Ven. Ashin Mahā Kassapa and Ven.Ashin Ānandā having done questions and answers, 500 Patisambhida ārahants including Ven. Ashin Mahā Kassapa and Ven. Ashin Ānandā recited the Brahmajāla Sutta together. All the bhikkhus having done simultaneous recitation, earth - quake took place as a sign of showing her heart felt joy, pleasure and congratulation with her response—“Sādhu, Sādhu, Sādhu”.

This is the introduction of the Brahmajāla Sutta.

The Buddha's Pāli, Commentary and Sub-commentary in relationship

The words used by the Buddha while preaching is called Pālito (this means the Buddha's Pāli). The interpretation of the Buddha's Pāli to be more lucid is known as commentary. The interpretation of the commentary to be more lucid as before is known as sub-commentary, wider sub-commentary, new commentary and old commentary. There are six ways of interpretation.

Interpretation of Dhammapada Commentary

Yathāpi puppharāsimhā
kayirā mālāgunē bahū
ēvaṃ jātēna maccēna
kattabbam kusalam bahum
(Dhammapada_verse-53.)

Regarding the above verse, the following notable interpretation is given on page 264/5 of Dhammapada commentary vol.1.

The expert in making garland of flowers would like to make a garland of flowers, picking up the very beautiful and fascinating flowers one by one. But, if the number of flowers are less than his need, the expert will not be able to make a fascinating garland of flowers. If the heap of flowers is much greater than his need and he is not expert in making the garland of flowers, no fascinating garland of flowers will come out. Only when there are sufficient numbers of flowers on the one hand and the maker of the garland of flowers is also expert in making it on the other, the beautiful garlands of flowers will come out.

In the same way, if human beings would like to do merit, such as dāna (charity), sila (morality), etc. in a proper way,

- 1. saddhā (faith) must be strong.**
- 2. one must have sufficient offering.**

Here, faith is compared to the cleverness in making garland of flowers. Sufficient flowers are compared to sufficient offerings.

In spite of the fact that faith is really strong, if one is in poverty, he will not be able to do merit, such as dāna, sila, etc.

Although one is rich, if his faith is very weak, he will be far from doing merit and his life also would not be beautiful.

One must have strong faith which resembles the cleverness in making garlands of flowers on the one hand and he must have wealth which resembles heap of flowers on the other. Only then will he be able to do merit, such as dāna, etc.

Interpretation of Great Commentary and New Commentary

The above mentioned interpretations are very lovable and very nice for everybody to follow.

Reference: Page 35 of Silekkhan Mahatikā

Page 142, vol-1, Silekkkhan Newtikā

To become human being, to associate with ariyas (saints), thorough attention in bhavanā and to be wealthy.

The human being who has such qualities is like a heap of beautiful and sweet flowers.

To do merit, such as dāna and sila through rejoicing faith is like a garland of flowers systematically made.

The above interpretations say that human beings who are subject to death are bound to do merit, such as dāna, sila, etc.

Remarks in connection with the example of evaṃ

The essence extracted from the above commentary and sub-commentary regarding the example of evaṃ:-

In the park are various kinds of flowers. The bud of every flower is very beautiful like the padonmar lotus which is very beautiful under the sun.

Those who pass by the park watch the beautiful and fascinating flowers. The flowers are so attractive that onlookers are not satisfied with a single look. They stare at the beautiful flowers with great attention. The breeze makes the assorted flowers move about as if fairies were dancing. As flowers are different, the scent from the flowers is also different. The onlookers enjoy the scent of the flowers to their hearts' content (to the fullest extent of their satisfaction). The beauty and the scent of the flowers are so powerful that the onlookers forget the stiffness and pain in their bodies.

Sometimes breeze turns into strong wind. At that time, some flowers have a fall to the thorns, some to the mud, some to the rubbish and some to the clean ground.

Some flowers left are plucked for doing merit, some for putting on the table for beauty's sake, some for giving present, and some are plucked by rash persons and crush the flowers.

Some clever persons pick up the flowers on the clean ground and make beautiful garlands of flowers. People keep the beautiful garlands of flowers warmly and lovingly. (This is the subject of comparison.)

Evam in the sense of “thus or in this way” refers to the example of evam.

A being who comes to the human realm as a human being is compared to a flower. The people not only in Myanmar but also in the world who are different in races and religious faiths are compared to various beautiful flowers in the park.

Breeze is compared to the people who live in the field of mettā. Violent wind is compared to the people who live in the field of anger, conceit, envy and avarice.

The flowers which have a fall to the heap of thorns, mud and rubbish are compared to the people who pass away.

The flowers which have a fall to the clean ground are compared to the people who are probable to be prosperous.

The remaining flowers which are taken away for merit, for beauty's sake and for present are compared to the people who save mankind.

Those who destroy lovely flowers are compared to those who kill mankind in a cruel manner.

Those who make fascinating garlands of flowers by picking up the flowers on the clean ground are compared to the well-wisher who give their services for the sake of their nation, religion and mankind. **(They are only examples and the subjects to comparison.)**

Look after the flowers to be more beautiful

The being who comes to the human realm as a human being is like a beautiful flower.

So it is necessary to look after the human being who is like a flower to be more and more beautiful.

1. The human being who associates with ariyas (saints) becomes more graceful.
2. If the human being follows the admonishments of the ariyas, his life is more graceful than before.
3. If the human being has strong faith and purified mind, his life is unquestionably graceful.
4. Then, according to his faith, good volition and wealth, if the human being does merit, such as donation, observing precepts, etc. and also does the good of his country and nation, the world and religion, he will be like the most beautiful and splendid garland of flowers in his life. In this way, his journey of life will be smooth and pleasant.

Death and the essence of the beautiful flowers of human being

A human being who comes to the human realm as a beautiful flower should keep the nature of impermanence in his mind.

As a human being, he, before death, should do merit, such as donation, observing precepts and practising bhavanā. This resembles making the garland of flowers more and more beautiful. In addition, he has to do the good of his country and nation, religion, and even the good of the world. (i.e. giving altruistic services) Service to humanity is the noblest task on earth. This is the essence of human being. The meritorious deeds shown above will accompany the person who does merit till he or she attains Nibbana.

Refer to Visākhā as an exemplary donor

Visākhā, donor of the monastery, passed away over 2500 years ago. However, Visākhā's donation of the monastery, almsfood and robes to the Buddha and His disciples, and what she did for the good of the nation and the country in addition to the good of religion are still recorded in history.

Comparison of flowers and human beings

Very beautiful and gracious are the heaps of flowers in several fascinating colours. The flowers are proud of their sweet scent. But their beauty and sweet scent last only for a short moment.

Beauty and scent of human beings will last long if they (human beings) approach ariyas, follow the teachings of ariyas, harbour the purity of mind, volition and faith, do the good of others including the good of nation and religion and even the good of the world, and finally do merit, such as donation, observing precepts and practising bhavanā (mental culture).

Admonishment given by Evaṃ (Thus)

There are a number of metaphorical expressions in Tri-Pitaka. In the same way, there are many discourses with metaphorical expressions by the Buddha. If Evaṃ is supposed to admonish, the admonishment is as follows.

1. **There are a number of evil and wayward persons on earth. You must be careful of not to be such persons.**
2. **There are a lot of lazybones, useless persons and playboys. You must be aware of not to be such persons.**
3. **Some people are destroying the invaluable human life which is like beautiful flowers. You should not destroy human life as they do.**
4. **On earth are the people who are clever, distinguished, and real gentlemen. You must try so that you may be one among them.**
5. **On earth are a number of people energetic, intellectual and intelligent. You have to strive to be so.**
6. **There are also many people who are trying to make the invaluable world more and more beautiful. Try so that you yourself may be one of them.**

(2) How the law of Evaṃ refers to knowledge, observation and practice

The interpretation of Evaṃ written by the commentary teacher is as follows.

The Buddha said in this Pāli, “You, bhikkhu, must move forward thus. You, bhikkhu must move backward thus., etc.” So, according to the Buddha’s Pāli, Evaṃ means “principle” (Anguttara Vol.1, Pg 439)

Interpretation by sub-commentary

Silakkhan Mahā Tikā and New Tikā said that the above interpretation from Pāli as to Evaṃ is the admonishment to the newly ordained monk in order that he may be systematic in all behaviour including the way of preparing his robe and holding almsbowl.

What the Buddha taught regarding Evaṃ

Reference:- A Pāli verse in Anguttara Vol.1, Pg.439.

Regarding Evaṃ, the Pāli verse interprets as follows.

A layman of old age usually intends to be ordained when he faces with negative vicissitudes.

Since such a layman becomes a monk only when he is aged, his behaviors as a monk are not in conformity with vinaya rules.

Then the monks who are senior to him in monkhood although they are younger than he is admonish how to prepare robes, how to hold almsbowl, how to have almsfood, how to move forward, how to move backward, how to look ahead, etc.,etc.

At that time, the aged monk said to himself, “When I was at home as the head of my family, it was I that admonished all the members of my family. No one dared to admonish me. But, now, the younger ones as old as my son or my grandson admonish me. They are my teachers.”

Thinking so, the old monk feels angry, unhappy, dis-satisfied and displeased. Finally, he turns to the life of a layman.

The Buddha said that such a monk turned to the life of a layman because he was afraid of waves. The Buddha compared waves to anger and lamentation.

According to the Dhamma

The meaning of the Dhamma here according to the Buddha is as follows.

Under the water in the ocean are a lot of gems.(ratanās). One who wants the gems faces with waves when he dives into the ocean. Having no experience of facing with waves, he is afraid of waves and gives up the benefit of enjoying three gems. Such a person is known as one who loses gems because of waves.

In the same way, the man who is ordained as a monk with the intention of enjoying the supramundane are gems, namely, sila(morality), samādhi (concentration) and paññā (wisdom) must listen to the senior monks so that they may gain the respect of laypeople. If the monk does not listen to the senior monk by being angry and turns to the life of layman, he must be known as a man who loses the supramundane gems.

Degeneration and Fulfilment (or) Loss and Gain

If the discourses preached by the Buddha are put in mind, it is lucid that people will know only a few people are worth enjoying mundane gems or supramundane gems.

Not only for the purpose of the attainment of mundane and supramundane gems, but for the purpose of everything giving benefit, there are disciplines and rules to be followed. In the same way, there are also people who are in the function of giving instruction, teaching and supervising so that disciplines and rules may be abided by.

So it is necessary to listen to the people who admonish, showing disciplines and rules for the purpose of mundane and supramundane gems and also advantages here and hereafter. To abide by the admonishment of the wellwishers is, therefore, of great importance so that the advantages shown above may be enjoyed. Otherwise, they may face degeneration or loss.

Admonishment by the interpretation of Evaṃ

Regarding the interpretation of Evaṃ preached by the Buddha, there are many discourses for the welfare of beings. The following may be some admonishments given by the Buddha.

(1) According to the Buddha's commandments, there are five precepts, eight precepts and nine precepts for laypeople, ten precepts and sekhiya⁽¹⁾ vinayas for novices and 227 vinaya rules for monks. To admonish those who are in lack of knowledge is the duty of those who have knowledge. This means senior monks must advise junior monks, novices and laypeople to abide by their respective vinayas and precepts. Junior monks, novices and laypeople must listen to the senior monks. Then only, the monks, the novices and the laypeople will be able to enjoy the gems both mundane and supramundane, and other benefits here and hereafter.

(2) In the same way, everybody must abstain from ten ducaritas⁽¹⁾ and fulfil ten puñña kariyas⁽²⁾ and ten pāramis⁽³⁾. If so, those who listen to the senior monks will be able to enjoy benefits in the present existence and the existence to come.

(3) In the same way, if laypeople do meritorious deeds, such as dāna, sila, bhavanā, etc., they will be able to enjoy the benefits born of merit here and hereafter.

(Not to do evil. Do only merit.)

1. Sekhiya vinaya-rules or principles prescribed by the Buddha for novices to abide by.

1. Ten ducaritas- Ten kinds of evil deeds

(1) killing, (2) stealing, (3) unlawful sexual misconduct, (4) lying, (5) slandering, (6) rude speech, (7), foolish babble, (8) covetousness, (9) ill-will, (10) evil views.

2. Ten puñña kariyas vatthu- Ten meritorious deeds

(1) dāna-charity (2) sila-observance of precepts (3) bhāvanā-contemplation (4) apacāyana-giving respect (5) veyyavacca-personal services (6) pattidāna-sharing one's merit equally with others (7) pattanumokanā-praising others' merit-making (8) dhammassavana-listening to sermons (9) Dhamma desanā-preaching (10) ditthijukamma-right view.

3. Ten pāramis- Ten perfections (fulfilment)

(1) dāna-charity, (2) sila-conduct, (3) nikkhanma-taking to the forest, (4) paññā perception, (5) viriya-diligence, (6) khanti-forebearance, (7) saccā-truth (8) adhitthāna-resolution, (9) mettā-loving-kindness, (10) upekkhā-detachment

(3) Evaṃ in the sense of pleasure and joy refers to knowledge, observation and practice

The teacher of commentary again interpreted Evaṃ in the sense of pleasure and joy as follows.

(Angutara Vol.1, page 193)

The Blessed One, who speaks only what is true and beneficial, Sir, “In accordance with what the Blessed One said, what the Blessed One teaches is quite true.”

The Buddha’s explanations

What the above reference says is as follows.

In the days of the Buddha, there was a small town called Kesaputta in the kingdom of Kosala. The inhabitants of the town were known by their common name kālāma. Some recluses and brāhmanas who had their own doctrines visited Kesaputta and explained and illumined only their own doctrines. In doing so, they despised, condemned and spurned others’ doctrines.

Kālāmas are unable to discriminate between right and wrong doctrines. They did not know which doctrine is the proper one for them to follow. They had doubt and perplexity as to the doctrine.

The Buddha once visited Kesaputta. Then Kālāmas said to the Buddhas, “Sir, we have always doubt and perplexity as to the doctrines explained by those recluses and brahmanas.

At that time, the Buddha said to Kālāmas, “Kālāmas, you are right as to your doubt and perplexity.”

The Buddha went on to say, “You Kālāmas, do not be led by report or hearsay. When you know for yourselves that certain things are unwholesome, and wrong and bad, then give them up. When you know for yourselves that certain things are wholesome and good, then accept them and follow them. “The major points the Buddha would like the laypeople to know are as follows.

1. Since one's mind is overwhelmed by greed, hatred and delusion, he himself does killing, stealing and sexual misconduct. He also encourages others to commit as he does. It is certain for such a person to be disadvantageous and to face suffering.

2. Since one's mind is overwhelmed by alobha (nongreed), adosa (loving-kindness) and amoha (knowledge) he avoids doing evils which are not faultless and are despised by the wise. He does merits, such as dāna (charity), sila (morality), etc. which are faultless and praised by the wise. He also encourages others to do the things as he does. It is certain for such a person to be advantageous and happy.

3. If a person is without greed, hatred and delusion and lives with 4 brahma cariya minds, such as mettā (loving-kindness), karunā (compassion), muditā (sympathetic joy) and upekkhā (equanimity), his mind is quite purified and it is certain for him to enjoy 4 advantages here.

(a) Having no unwholesome mind and having wholesome mind, the result is that his destiny is in the deva realm.

(b) Even if he may have no expectation of future result, as the result of his kusala (wholesomeness), he will be able to enjoy peace mentally and physically as an honourable man. This means his life will be a bed of roses.

(c) One who commits evil is bound to face suffering which is the result of akusala (unwholesomeness). "Without doing evil, without the result of suffering," this is the law of nature.

(d) The person who does not do evil has purity of mind in him. Then he can be proud of being a noble man without a black spot in character.

The Buddha said that the person who has mettā, karunā, muditā and upekkhā which are known as brahma cariya can enjoy the above-mentioned advantages even in the present existence.

Kālāmas are pleased and satisfied

Having realized what the Buddha taught, Kālāmas were entirely free from doubt and perplexity as duedrops disappear under the morning sun. They had heartfelt pleasure and satisfaction.

Admonishment by Evaṃ's interpretation of pleasure

Evaṃ's Sāmpahaṃsa (Pleasurable interpretation of Evaṃ) means pleasure and satisfaction took place because of the lucid preaching of the Buddha. There were many similar feelings (i.e. similar pleasure and satisfaction) whenever the Buddha's preaching of Tri-Pitaka came to an end. Not only the hearers but also the Buddha Himself was pleased at the end of His discourse.

The most vivid instance is the preaching of the **Dhammacekkapavuttana sutta**, the first sermon of the Buddha to the five ascetics, former associates of the Buddha. On that occasion, Kondañña realized the Four Noble Truths which are very profound and subtle and became the First Stream-Winner (Sotāpanna) on the first night of the Buddha's teaching of the first sermon. Then the Buddha was so pleased and satisfied that He uttered the words of joy, praising that Kondañña had realized the Four Noble Truths which can hardly be realized.

According to Evaṃ, it can be preached and admonished.

1. Having performed the act of donation, observation of morality and practice of bhavanā to their full satisfaction, they are overjoyed and are filled with immense pleasure. You, laypeople, shall be satisfied with the acts of dāna, sila and bhāvanā till your heart is filled with satisfaction.

2. Some people are pleased with concentration which they get at a quiet place. You shall try till you are pleased with your concentration.

3. When some people are about to die, they are pleased with their purification of morality. Try to be so.

4. Some selfless people give altruistic services. This means they give their services for the welfare of the needy. They are pleased with what they have done. Be pleased with giving your selfless services for the welfare of the poor and the needy.

5. Some people encounter many problems. However, they forgive their opponents and also diffuse mettā to them. They also control their minds and forbear. Thus they are pleased and satisfied with what they have done. You have to be enraptured by behaving as the selfless people do.

6. Some people gain rare success through their effort, intelligence and cleverness. Their success makes them overjoyed. You have to strive to be successful through your effort, intelligence and cleverness. Thus you must be overjoyed.

7. Some people are enraptured by hearing the Buddha's Dhamma and by understanding in reading Buddhism. They are pleased with Buddhism. You have to hear the Dhamma and read Buddhism. Be pleased with what you have done.

(4) Evaṃ in the sense of dispraise refers to “knowledge, observation and practice

Pāli Verse - Saṃyutta Nikāya, Vol.1, page.15.

The Pāli verse in English is as follows.

(Also refer to Brahmana saṃyutta, Dananjāni sutta.)

Story -

One day, Bāradvāja Brahmin (whose doctrine is that of Brahmana) and his wife Dhaninjāni quarrelled with each other. They lived in the city of Rājagaha. At that time, the Buddha was dwelling at the Veluvunna monastery in Rājagaha.

Bāradvāja's doctrine was Brahmana, while Dhaninjāni was a pure Buddhist who was the first stream-winner (sotāpanna).

As a first stream-winner, she extremely venerated the three gems, namely the Buddha, the Dhamma and the Sangha. Accordingly, she used to invite the Buddha and His disciples and offered almsfood to them at home. Furthermore, whenever the Buddha came to her sense, she used to recite-Namo Tassa Bhagavato Arahato Sammāsam buddhassa (Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One), doing obeisance (with palms raised together on the forehead).

In the same way, Bāradvāja Brahmin used to invite Brahmana teachers whom he reversed and entertained them with lunch at home. On such occasions, Dhaninjāni fulfilled her husband's wish by doing all necessary things to entertain the Brahmana

teachers. There were two reasons for her to do so. One was that she, as a good wife, must be dutiful to her husband. The other was that, as a first stream-winner, she had neither envy nor avarice.

Whenever Dhaninjāni offered almsfood to the Buddha and His disciples, Bāradvāja purposely went out just to avoid seeing the Buddha as he still had envy and avarice.

One day, Bāradvāja invited his Brahmana teachers to accept lunch. He did not consult with his wife Dhaninjāni on that occasion.

When his wife asked him what she should do for the entertainment, Bāradvāja said, “No help is needed. Others will come and do all necessary things. I would like to request you not to recite “Namo Tassa, etc.” which are the attributes of the Buddha while Brahmana teachers are having lunch.”

Then Dhaninjāni said, “I cannot help reciting if the Buddha comes to my sense.”

Dhaninjāni’s answer made Bāradvāja angry and Bāradvāja said, “The gate of the village where there are about 100 houses can be closed. Can’t you close your mouth about two inches wide at the time that Brahmana teachers are having lunch?”

Bāradvāja requested his wife repeatedly. But his request was in vain. Then he was filled with rage at the response by his wife. Consequently, holding a sword, he threatened his wife, saying that he would cut her into pieces with his sword.

As a courageous response, Dhaninjāni boldly said that she could not help reciting “Namo Tassa, and so on” even if she would be killed or cut into pieces.

Eventually, Bāradvāja gave up and dropped his sword.

Two reasons of giving up

The Brahmana and the Brahmana woman were different in doctrine. Dhaninjāni was the first stream-winner and accordingly, she had purity of mind. As a matter of fact, the power of Dhamma stood on her side. This is one of the reasons why Bāradvāja gave up. Another reason was that Dhaninjāni’s cast is higher than her husband’s cast. At last, Bāradvāja had to give up on these two reasons.

On the day when Brahmana teachers were entertained. - - - - -

According to his arrangement, the next day, Baradvāja Brahmin invited his teachers and entertained them with lunch. Dhaninjāni Brahmana woman tried her best not to recite “Namo Tassa, etc.” But it happened that she nearly fell on the way when she hit something on the floor. Then, suddenly, she came to know **“Sabbe saṁkhārā dukkhā”** (all conditioned things are suffering.) which was preached by the Buddha. At the same time, turning to the side where the Buddha was, she paid homage to the Buddha, reciting **“Namo Tassa Bhagavato Arahato Sammasambuddhassa”** three times.

At that time, some Brahmana teachers had had lunch. Some were still having and some were about to have lunch. What Dhaninjāni recited made them feel as if their ear-doors had been struck by iron hammer. Having abused Bāradvāja Brahmin, the teachers went away. Needless to say, Bāradvāja was so angry with his wife that he abused her to his heart’s content. He also said as follows.

“The inferior and useless woman always reveals and praises the attributes of the inferior Gotama whenever she sees Gotama.”

Problem put up by Bāradvāja

The rage caused by the happening in the morning made Bāradvāja Brahmin sleepless the whole night. He was not satisfied with what his wife did. When morning came, he went to the Buddha and put up a problem. He said to the Buddha, “Recluse Gotama, what sort of thing should be cut off in order to be happy? What sort of thing do you like to cut off?” His aim and object of putting up the problem was as follows.

If the Buddha answered that he liked to cut off (keep away) enemy or something, Bāradvāja would say that Recluse Gotama appeared only to kill beings. In this way, he would torture the Buddha.

If the Buddha answered that He would not like to cut off something, Bāradvāja would say that Recluse Gotama would not like to keep away craving. Then Bāradvāja would say, “Then why does Gotama wander so as a recluse?” This is another way in Bāradvāja’s mind to torture the Buddha.

But the Buddha gave this answer, avoiding the two extremes created by Bāradvāja.

The Buddha said to Bāradvāja, “Brahmin, happy is the man who can cut off hatred (dosa). If a man can cut off hatred, no anxiety will occur. Hatred based on revenge is like poison and is also the source of great suffering. So ariyas (saints) who have purity of minds praise the elimination of hatred. It is true that one will have real peace of mind which has no anxiety only when hatred can be eliminated.

Bāradvāja Brahmin was very much pleased with what the Buddha taught. He himself was being tortured by his hatred, resulting that he faced with the attack of several forms of mental suffering. That is why what the Buddha taught him was like a ruby on the hand. As a consequence, Bāradvāja Brahmin was ordained as a monk under the consent of the Buddha. Practising insight meditation according to the Buddha’s instruction, the Brahmin became an Arahant. (**Arahant**)

There are many instances to show many people who despised the Buddha first and, later, became the Buddha’s disciples through the Buddha’s admonishment.

1. On earth, there is not a person that is not dispraised. No one can avoid others’ dispraise, regardless of races, classes, positions, superiority or inferiority, richness or poverty, and so on. There is not a person that is entirely praised or entirely dispraised. As a matter of fact, dispraise is one among the eight kinds of vicissitudes. (law of the universe).

2. The most important thing is the purity of mind. We must have firm faith in the right doctrine. Morality is of great importance. Another important thing in social field is to give priority to four kinds of brahmacariya⁽¹⁾. To forgive others and to control anger are also equally important. So long as one is filled with such qualities, even those who dispraise him can become his followers. Those who dispraise others can become good persons. So all are exhorted to try to have such noble qualities.

1. Brahma-cariya— Pure chaste life—Brahmacariyas are of four kinds:

- 1. Mettā (loving-kindness)**
- 2. karunā (compassion)**
- 3. muditā (altruistic joy)**
- 4. upekkhā (equanimity)**

(5) Evaṃ in the sense of admittance refers to knowledge, observation and practice

Reference - Mulapannāsa in Pāli,

Mulapariyāya sutta, page.1

Before preaching the Mulapariyāya sutta, the Buddha addressed thus, “Monks”.

The Buddha did so as an act of exhorting the monks to pay attention to the Dhamma.

Then the Buddha warned them to pay careful attention to the discourse to be preached.

This is what the above reference means.

Monks did not feel glad at the end of the Mulapariyāya sutta because they did not understand what the Buddha preached in spite of the fact that they paid attention from the beginning to the end.

When the Buddha preached other suttas, all monks and laypeople felt glad at the end of the suttas because they understood what the Buddha preached.

The Buddha preached well on the one hand and five hundred monks also listened carefully and respectfully on the other. In spite of that, why didn't the 500 monks feel glad?

The result of the problem is that the Buddha, in preaching Mulapariyāya Sutta, did not intend to make 500 monks understand what He preached but He intended only to eliminate the māna (conceit) of the 500 monks.

Why the Buddha preached Mulapariyāya sutta

While 500 monks were in the position of laypeople, they were perfect in three heaps of veda (knowledge of fortune-telling). They heard what the Buddha taught and perceived the flaw of sensual pleasure or lust. It was the reason why they were ordained monks through their saddhā (faith).

Not having practised insight meditation yet, they learnt Tri-Pitaka and were perfect in them. So they understood whatever the Buddha taught.

At last, conceit came into their minds, thinking that the Buddha and they were the same in case of the knowledge of Tri-Pitaka. With that end in view, they did not pay homage to the Buddha, nor did they listen to the Dhamma preached by the Buddha.

One day, while the Buddha was dwelling near the extremely big tree in the Sugata forest near the town of Okkatha, those 500 monks came to the Buddha. They heard the Mulapariyāya sutta preached by the Buddha. They did not understand the sutta, and so they did not feel glad.

The conceit of the 500 monks has been eliminated

However, the māna (conceit) stuck to the minds of the 500 monks had already been eliminated.

“How great the power of the Buddha is and how eliminated the conceit of the 500 Brahmana monks has been” went from mouth to mouth in the field of monks.

The news made the Buddha recollect the past history of those monks who gave up their conceit on the ground that they could not give answers to the problems of Dhamma. In this connection, the Buddha preached Mulapariyāya Jātaka from Dukanipāta.

Having heard the above jātika, the 500 monks were totally free from conceit. They also gave services and personal attention in carrying out necessary treatments for the Buddha. They also listened to the sermons preached by the Buddha with deep respect.

500 monks became Ārahats

Later, the 500 monks' perception became mature. So, while the Buddha was dwelling at Gotamaka Pagoda in Vesāli, He preached Gotamaka Sutta to them.

While preaching, the Buddha said, “I preach this sermon because your perception is mature. If not, I wouldn't preach this sermon. I am in the habit of preaching only on a certain reason. Without reason, I keep silent. I preach only to dispel last, etc., otherwise it is not my task to preach. O Monks, the Buddha is only Enlightened one. The Dhamma is excellent in the beginning, in the middle and in the end. You should be pleased, glad and delighted, knowing that monks are clever enough

to abide by what the Buddha admonished.

With a great care and particular attention, the monks listened to what the Buddha preached and they all became Ārahats with analytical intellect. A violent earth quake also took place at the end of the sermon.

Evam̐ Bhanteti
(Thus Venerable Sir)

Evam̐ bhanteti (The word of admittance) is widely used in many respects. This is commonly used at the end of preaching.

After admittance thus, devotees must listen to the sermon respectfully. If a devotee's mind harbours pride and conceit, listening to the Dhamma will be in vain. So the devotees should have no conceit, thinking proudly that I have known it, I have heard it. Advantage will come out only when devotees pay respect to the monk who preaches as well as the Dhamma on the one hand and dispel conceit on the other.

So, if you have an expectation of getting advantage, you must follow the following principles.

1. You have to willingly give service and personal attention to your teachers.
2. You have to listen to the Dhamma with respect.
3. You must also practise insight meditation.
4. You must expel conceit.
5. You must keep your promise.
6. Truth may dwell in your mind.

(6) The action of Evam̐ refers to “know, observe, practise”

According to commentary teacher, the interpretation of “The action of Evam̐ ” here is as follows.

Reference:- Mulapannāsa in Pāli, Mahātanhāsankhaya sutta -Page 325.

The monk called Sāti said that, regarding the Dhamma preached by the Buddha, he knew in this way.

While the Buddha was dwelling at the Jetavaṃna monastery in Sāvatti, monk Sāti, the son of a fisherman, came to the belief of the wrong view that consciousness

goes on without interruption.(ie.sassata-ditthi = deluded concept of eternally transmigrating).

It is the same consciousness that goes on without interruption. Circulating consciousness is no other than the former one. Monk Sāti said that the Buddha preached in this way regarding the transmigration of consciousness. This is the way monk Sāti came to the belief of the wrong view (micchā-ditthi) through wrong concept.

Monk Sāti and Monk Arittha

In Buddha sāsanā, there were two monks who were famous on account of their act of saying that the false Dhamma which was, in reality, not preached by the Buddha was preached by the Buddha. One was the monk Arittha and the other was monk Sāti, the son of a fisherman, whose history will be described now.

Monk Arittha was with knowledge, whereas monk Sāti was without. When the Buddha preached jātakas, the Buddha said, “I was the then King Vissantara, wise Mahosadā, King Mahā Zanaka, etc.” at the end of the jātakas.

Monk Sāti said to himself, “Out of five aggregates, namely rūpa-kkhandha, vedana-kkhandha, sañña-kkhandha, sankhāra-kkhandha, and viññāna-kkhandha, the four aggregates except viññāna-kkhandha had already been in dissolution then and there. However, viññāna-kkhandha was transmigrating from existence to existence without dissolution. Viññāna-kkhandha is circling so with no cause.” In this way, monk Sāti came to sassata-ditthi (deluded concept of eternally transmigrating souls).

Accusation goes to the Buddha

The Buddha said that consciousness arises, dependent on relevant cause without which no consciousness arises. That is why, regarding the occurrence of consciousness, the concept of the Buddha and that of monk Sāti were quite contradictory.

Monk Sāti spoke as if he had accused the Buddha of the occurrence of uninterrupted consciousness, as if he had slandered the Dhamma and as if he had insulted

the Enlightenment of the Buddha. In addition, he made the meditaters think wrongly of the occurrence of consciousness and also made the path to Nibbana blocked.

As robbers in the conuntry-side made the country-people disadvantageous, the concept of Sāti also made the disadvantage and trouble of the people.

Good monks were dutiful

Having heard Sāti’s accusation, the good disciples of the Buddha said to themselves, “If ever such bad monks have followers, the Buddha sāsanā may disappear. We will make him give up the concept of micchā-ditthi (wrong view or false view) before he can gather followers.” Keeping such responsibility in mind, the Buddha’s disciples went to the places where Sāti was. On asking Sāti, the Buddha’s disciples knew that Sāti still held such wrong view.

The disciples wanted Sāti to give up the wrong view and said to him, “Friend Sāti, don’t accuse the Buddha. To accuse the Buddha is not a proper behaviour. The Buddha did not preach so. The Buddha preached that consciousness appears only on cause without which no consciousness appears”. In spite of that, Sāti did not give up his concept which was contradictory to that of the Buddha. He went on saying as before.

Five aggregates (Khandhā meaus group)

- | | | | |
|----|-------------------|---|----------------------------|
| 1. | Rūpa-kkhandhā | = | the corporeality group |
| 2. | Vedana-kkhandhā | = | the Feeling group |
| 3. | Sañña-kkhandhā | = | the Perception group |
| 4. | Sankhāre-kkhandhā | = | the Mental Formation Group |
| 5. | Viññāna-kkhandhā | = | the Couseiousness group |

The Buddha himself admonished Sāti.

However, Sāti still held his false concept

The Buddha's disciples complained to the Buddha about Sāti's behaviours of telling others about his false concept. When Sāti comes to the Buddha, the Buddha again told Sāti that consciousness occurs only on appropriate cause and no consciousness occurs without appropriate cause. In spite of that, Sāti, son of a fisherman, did not give up his concept of *sāssatā-ditthi* (deluded concept of eternally transmigrating souls). At last, the Buddha told him as follows.

The Buddha said, "O monk, *magga* and *phala* will never turn to you. I preached that consciousness occurs only on appropriate cause without which no consciousness occurs. In spite of that, you accuse me, grasping your false view (false concept). You destroy yourself and increase your demerit. O monk who has no hope to enjoy the fruit of *magga* and *phala*, your false concept will be of great disadvantage and suffering to you in your long life."

As Sāti went on grasping the false view of *sāssatā-ditthi* in spite of the fact that the Buddha was compassionate enough to warn him repeatedly. So Sati would never attain Nibbana and his destiny would be hell.

Monk Arittha and *micchā-ditthi*

(*Micchā-ditthi* = False view)

Monk Sāti, the son of a fisherman, believed in *micchā-ditthi* (false view), and so did monk Arittha. Regarding Arittha's false concept, we can refer to Pāli canon, Commentary, Sub - commentary, Vinaya in Pāli where wide interpretations are described. The followings are the extract from those references.

Monk Arittha was rich in knowledge but he was not clever in vinaya (rules for monks to abide by). There are five offences to forbid people from attaining Nibbana. Arittha did not know the fifth offence out of five.

Five Offences to forbid us from the attainment of Nibbana

- | | |
|-------------------------------------|--------------------------|
| 1. Kammantrae | 3. Vipākantrae |
| 2. Kilesantrae | 4. Ariyupādantrae |
| 5. Paññāttīānāvitekkamantrae | |

N.B. Interpretations of the above offences:

(1)Kammantrae

This is called *Ānamtariya kamma*. In other words, it is called *Pañcānantriya kamma*. There are five kinds of *Pañcānantriya kamma*.

They are:

1. *Mātughātaka* = matricide (i.e. to kill mother)
2. *Pitughātaka* = patricide (i.e. to kill father)
3. *Arahantaghātaka* = killing an arahat
4. *Lohituppādaka* = causing injury to a Buddha so as to draw blood.
5. *Samgha bhedaka* = creating schism among the monastic order

If someone commits any of the above deeds, it is sure for the person to go to Avici hell in the next existence.

(2)Kilesantrae

Kilesas (Defilements) are of two kinds. They defile one's mind. If a person's mind is defiled by kilesas, he or she will not attain Nibbana. Kilesas are phenomana to make one unable to attain Nibbana.

(3)Vipākantare

Vipāka or Vipāka vatta means Kamma result. In other words, it is suffering in the present as a result of making others suffer in the past. If you make other suffer in the past, you have to repay the debt of your vatta in the present existence. This is called *vipākantare*. (*vipāka vatta* = retribution)

(4)Ariyupādantare

There are *ariyas*, namely the Buddha, the silent Buddha, arahats, third stream-winners, second stream-winners and first stream-winners. We must not slander or insult ariyas. If we slander or insult ariyas, such a verbal offence will obstruct the path to Nibbana.

(5) **Paññattiānāvitekkamantrae**

Monks must abide by vinayas (principles) prescribed for monk by the Buddha. If monks knowingly fail to abide by vinayas, such an offence will obstruct the path to Nibbana.

N.B. Arittha did not understand **Paññattiānāvitekkamantrae**. The monk who enjoys sense-pleasure will never be reborn in human and deva realms, and will never attain Nibbana as long as he remains in monkhood. He is also no longer a monk. This is called **Pārājika offence**.

N.B. Parajika rules are of four kinds. If a monk violates one of the Pārājika rules, he is no longer a monk.

Arittha did not know how dreadful Pārājika offence was. So he went to a quiet place and thought as follows.

How monk Arittha thought

“Laymen become the first stream-winners, the second stream-winners, and the third stream-winners in spite of the fact that they enjoy sensuous pleasure. Monks can also be such stream-winners by enjoying sensuous pleasure. In spite of that, why the Buddha resolved that the monks who enjoy sexual amusement commit **Pārājika offence**. For all their enjoyment of luxurious facilities, why can't they enjoy sexual amusement? They should.”

He compared monks luxurious beds with the experience of sexual amusement. At last, he believed in the heinous concept of false view (miccha-ditthi).

So, monk Arittha said, “The Buddha said such and such phenomena obstruct the path to Nibbana and such phenomena lead to Nibbana.” In fact, what the Buddha preached and his understanding were quite contradictory. His concept was that of miccha-ditthi (false view).

Monks and the Buddha advised

monk Arittha but in vain

Good monks went to the places where Arittha could be found. The monks

said to Arittha, “Don’t accuse the Buddha. The Buddha preached the flaw of sensuous pleasure, showing many instances.”

But Arittha still rejected what the monks advised. Arittha went to the Buddha. As before, the Buddha was compassionate enough to admonish him. However, it was in vain.

Arittha told the Buddha the way he understood regarding what the Buddha taught. In fact, his understanding was not in accordance with what the Buddha meant. In this way, Arittha firmly believed in the heinous concept of false view (*micchā-ditthi*).

How the Buddha said

Then the Buddha said as follows.

“O monk who has no hope to attain Nibbana, how do you know to whom I preached such Dhamma? There are phenomena which obstruct the path to Deva realms and Nibbana in many ways. I preached such phenomena as they are, didn’t I? Sensuous pleasure has little happiness. It creates much suffering. It gives anxiety, too. It has a number of flaws. I usually preach so regarding sensuous pleasure, don’t I?”

Then the Buddha went on telling him as follows.

“O monk, Nibbana is in vain for you. In spite of that, you accuse Buddhas in such a way that your strong faith is in right view (*micchā-ditthi*). You also destroy yourself and increase your demerit. Behaving so will create a great loss for you for years in your life and you will be best with suffering.”

Since Arittha firmly grasped his faith in false view (*micchā-ditthi*), the attainment of Nibbana was totally in vain for him. He accused the Buddha. He slandered the Buddha’s wonderful perceptions. It happened that he obstructed the path to Nibbana and the destiny of heaven, such as deva and brahma realms. In this way, he committed very heavy offences. All in all, his destiny would be hell.

Advice by Evaṃ ākāra

Monk Sāti, the son of a fisherman, and Arittha had faith in false view (*micchā-ditthi*) and committed very heavy offences. That is why they would be in hell in the next existence.

If we listen to the Buddha and behave in accordance with what the Buddha taught, we can attain Nibbana in this existence. We can be reborn in good realms after death. So we must try to know what the Buddha taught well. We must not pretend as if we were quite perfect in Buddhism.

Monk Sāti, the son of a fisherman, and monk Arittha pretended as if they had understood what the Buddha taught. Moreover, their faith in heinous false view (micchā-ditthi) was so deep that they neglected the admonishment by the Buddha himself and His disciples. For these offences, they had a great loss of being human beings and monks and seeing the Buddha. Their destiny would also be very dreadful hell.

So Ven. Sayadaw warned laypeople as follows.

“You should not pretend as if you were clever in Buddhism. You should not keep Buddhism light. Do not make Buddhism stepping stone in order to gain wealth”.

(7) Evaṃ in the sense of showing direction refers to “knowledge, observation and practice”

Pāli verse – Dīghanikāya, Vol.1, Page 188.

Interpretation of Pāli verse in brief:-

Ven. Ānandā was kind enough to pay a visit to Subhā the youth, son of Todeya Brahmin.

The Buddha’s sāsana after the demise of the Buddha

Ven. Ānandā was at the Jetavana monastery about one month after the demise of the Buddha. It happened that Subhā the youth came to Sāvatti where Jetavana monastery existed at that time. Subhā requested Ven. Ānandā to pay a visit to the home where he stayed and respectfully listened to the Dhamma preached by Ven. Ānandā.

Why Subhā requested Ven. Ānandā and listened to the Dhamma was as follows.

The Buddha preached the Dhamma for the welfare of human beings.

He said to himself, “As the Buddha had already demised, is the Dhamma preached by the Buddha still complete? Is there any variation of the Dhamma? Is all the Dhamma lost?”

These were Subbha's suspicions. He listened to the Dhamma preached by Ven. Ānandā in order to expel his suspicions.

Ven. Ānandā was a personal attendant to the Buddha up to the demise of the Buddha. He was the only one that lived together with the Buddha for life. He was also one who was able to harbour all that the Buddha taught. These are the reasons why Subbha particularly invited Ven. Ānandā.

Ven. Ānandā taught Subbha the youth noble **Silakkhandha** (aggregate of virtue), **smadhikkhandha** (aggregate of concentration) and **paññakkhandha** (aggregate of wisdom) in detail as well as in elaboration.

Subbha the youth was quite satisfied and pleased with whatever Ven. Ānandā preached. Then Subbha told Ven. Ānandā that other religions had no silakkhandha, samadhikkhandha and paññakkhandah as Buddhism had.

The idea of admonishment and preaching given by

Evam in the sense of direction to the place of home

This is one of the interpretations of "Evam according to the commentary old and new.

Keeping the instance of Subbha the youth and Ven. Āshin Ānandā in mind, it is vitally important for monks and laypeople who are Buddhists to thoroughly know about **Pariyatti-sāsanā** (learning and teaching Buddhist literature), **Patipatti-sāsanā** (practising insight meditation) and **Pativeda-sāsanā** (fruit or result of practising insight meditation) (or) **sila** (virtue), **smādhi** (concentration) and **paññā** (wisdom).

Like Subbha the youth, if some layman invites a monk to accept almsfood at home, the monk must be able to preach so that the listeners may be fully satisfied. If the monk is not able to preach so, the listeners will despise the monk as well as Buddhism. If majority of the monks were not mature in preaching the Buddha's Dhamma, the Buddha's sāsanā left by the Buddha would be lost.

In order to prevent the loss of *sāsanā*, the writer of this book exhorts monks to study, to learn, to practise three *sikkhas* (trainings), namely *silā*, *smadhi* and *paññā*.

**(8) *Evam* in the sense of Decision refers to
“knowledge, observation and practice”**

(Pāli verse refers to Anguttara Nikāya 1, Page 190)

The Buddha said to Kālāmas, “O kālāmas, how do you think of the words uttered by the Buddha? Are *lobha* (greed), *dosa* (hatred) and *moha* (delusion) merit or demerit?”

Kālāmas responded, “*Lobha*, *dosa* and *moha* are demerit phenomena. (demeritorious phenomena).”

The Buddha again said to them, “If people commit such demeritorious phenomena, will such offences make them disadvantageous or poor or not? How do you think about the two questions?”

Kālāmas answered, “Bhante, such demeritorious deeds will positively make them disadvantageous and poor. We believe so, Bhante.”

The questions by the Buddha and the answers by Kālāmas refer to *Evam* in the sense of decision.

Kālāmas’ answers to the Buddha’s questions show the understanding and the decision of kālāmas. This is the instance of *Evain* in the sense of decision shown by commentary teacher.

To admonish and to preach by *Evam* in the sense of direction

It is very important fact to enable one to decide that it is meritorious deed and to do it is the cause of gain and richness, and it is demeritorious deed and to commit it is the cause of loss and poverty. Only those who have *ariya*’s (saint’s) innate intelligence can make the right decision of such important matters and can also behave according to the decision. In order to do so, those having *ariya*’s innate intelligence should study, learn and note Buddhism willingly. They should try so that they may be rich in Buddhism knowledge. At last, they should try to know things as they really are.

Three necessary meanings in Brahmajāla Sutta

As mentioned above, there are eight kinds of meaning regarding Evaṃ. In addition, new commentary mentions three kinds of meaning. Out of the eleven kinds of meaning regarding Evaṃ, commentary teacher emphasized only three kinds of meaning, namely ākāra, nidassana and avadharana.

(Diga commentary 1, 28)

The meaning of Ākāra which shows Evaṃ

Commentary and subcommentary interpret Evaṃ as follows.

All kinds of Dhamma including Brahmajāla Sutta preached by the Buddha are decorated with the ways of –

- (a) **ekattha** = only one meaning or the same meaning
- (b) **nānattha** = various meanings
- (c) **avyāpāra** = knowing easily, and
- (d) **evaṃ dhammatā** = showing this or that idea.

So the Dhamma preached by the Buddha is very subtle and delicate. As faces are different, minds are different. Some people's minds are full of defilements, whereas some people's minds are not. The Dhamma shows the causes of the occurrence of defilements. The Buddha's Dhamma is decorated with four kinds of **Patisambhidā (Analytical intellect)**. Needless to say, the Buddha's Dhamma is unquestionable in all respects.

N.B. Please see the foot-note on page 4 for Patisambhida (4 kinds)

While listening to the Dhamma preached by the Buddha, all listeners (human beings who were different in nationality, devas and Brahmas) heard in their own language.

The Buddha preached only in **Māgadha** (original Pāli). But the listeners heard in their own language. For example, the Chinese heard in the Chinese language. The English heard in the English language. The Indian heard in their own language. The Myanmar heard in the Myanmar language. In the same way, devas and Brahmas also heard in their own language.

In this way, the Buddha preached the Dhamma which has several ways and methods. Every listener heard only in his or her own language.

This is what Ākāra means.

Ven. Ānandā said to Ven. Maha Kassapa Thera, “Ven. Sir, I tried my best to harbour “mindfulness, concentration and wisdom” up to the fullest extent in listening to the Buddha’s Dhamma including Brahmajāla sutta. In spite of that, I did not remember all ways of that the Buddha taught. I was able to remember only one way of what the Buddha taught.”

In brief The Buddha’s Dhamma is peerless, having many ways of interpretations and explanations. As for listeners, they understand the Dhamma through only one way which is in accordance with their maturity.

Because the Buddha’s Dhamma has peerless attributes, laypeople are exhorted to listen to the Dhamma with great care and deep respect.

“Evaṃ in the sense of “direction”

Ven. Ānandā said, “Thus have I heard the Brahmajāla sutta preached by the Buddha himself.

Ven. Ānandā again said, “Ven. Maha Kassapa Thera, I am not a Buddha, who attained Enlightenment without any teacher. Accordingly, I cannot realize Brahmajāla sutta by myself”.

Ven. Ānandā told Ven. Maha Kassapa thus because the former wanted to avoid the flaw of stealing the Dhamma. Ven. Ānandā again said, “As I have admitted, I heard and noted Brahmajāla sutta from the Buddha.”

Having learnt vinayas (rules and regulations of the Order of monks) and having been through in vinayas, some heinous monks are in the habit of saying that they know the vinayas by themselves (without being taught). They say so for the sake of other’s impression on them. Saying so makes them the thieves of Dhamma.

So, as shown above, Ven. Ānandā admitted that he knew Brahmajāla sutta because he heard it from the Buddha. His admittance showed that he was not a thief of Dhamma.

Evam in the sense of Direction warns again

Offence of stealing things is as heavy as the value of things stolen. In the same way, offence of stealing Dhamma is as heavy as the attribute of Dhamma.

So, after getting education from a certain teacher, one should not boast that he knows things without teacher, intending to gain other's impression. To do so means stealing Dhamma or education. The offence is as heavy as the attribute of the Dhamma or the value of education. So people should take care of avoiding such an offence.

Here, Ven. Sayadaw exhorts laypeople as follows. "Like Ven. Ānandā, try to avoid being the thief of Dhamma and education. Speak out in praise of the gratitude of teachers. Be persons who know the gratitude of teachers.

How Evam in the sense of decision mentions

People know that Ven. Ānandā was not an ordinary bhikkhu. He was a noble bhikkhu on whom the Buddha conferred five pre-eminent titles.

Pre-eminence

1. The Buddha conferred pre-eminence in the knowledge of Tri-Pitaka on Ven. Ānandā. He learnt Tri-Pitaka with the aim of becoming the custodian of the Dhamma.
2. The Buddha conferred pre-eminence in mindfulness on Ven. Ānandā. No one could supersede him in mindfulness.

3. Ven. Ānandā could learn 60000 verses by standing at a place. So the Buddha conferred pre-eminence in perception on him.
4. Ven. Ānandā knew the Tri- Pitaka by heart. So the Buddha conferred pre-eminence in effort on him.
5. . No one could attend the Buddha like Ven. Ānandā. Ven. Ānandā was the only one who could attend the Buddha to the fullest extent of satisfaction. So, the Buddha conferred pre- eminence of attendance.

So Ven. Ānandā gained five titles of pre-eminence.

Ven. Sāriputtrā praised Ven.Ānandā

1. Ven. Ānandā was clever in drawing definition and finding effect.
2. Ven. Ānandā was clever in Pāli and finding cause.
3. Ven. Ānandā was clever in word to show definition and sentence construction.
4. Ven. Ānandā was clever in the analysis of sentence which was the cause of definition.
5. Ven. Ānandā was clever in logical sequence. In case of wisdom, Ven. Sāriputtra was next to the Buddha. In spite of that, Ven. Sāriputtra praised Ven. Ānandā as mentioned above.

Evam again said :

Ven. Ānandā was so clever that he was praised not only by Ven. Sāriputtrā but also the Buddha. Knowing this, human beings, devas and Brahmas came to know that Ven. Ānandā was a bhikkhu who was able to harbour Suttanta, Vinaya and Abhidhamma (Tri- Pitaka). In addition, Ven. Ānandā was

also able to the whole Brahmajala sutta as exactly as it was heard from the Buddha while the Buddha was living Having believed so, their desire to listen to Brahmajala Sutta raised to the top of the tower.

Ven. Sayadaw U Ni Pu Na exhorted all Buddhists to take after Ven. Ānandā and to maintain Suttanta, Vinaya and Abhidhammā (Tri- Pitaka) to the fullest extent of their ability with the help of faith, effort, mindfulness, concentration and wisdom.

Three interpretations of “me” (in Pāli)

The Pāli word “me” shows three interpretations as follows.

mayā	=	I
matian	=	me
ma ma	=	my

Knowledge, observation and practice given by the interpretation of mayā

Regarding the interpretation of “mayā” the commentary teacher presented as follows.

“The Buddha ought not to enjoy the almsfood offered by singing chant”.

Reference : - Samyutta mkāya sagāthāvegga samyutta (Pāli), Arahantavegga, brahmana samyutta aggi sutta.

Upasakā vegga, kasibhāradvāja Sutta suttanipāta (Pāli), uraga vagga, kasibhāra dvaja sutta.

How Aggi Sutta shows

What commentary and sub- commentary mean regarding Aggi Sutta is as follows. On one occasion, The Buddha was dwelling at the Veluvana monastery in Rājagaha.

One morning, the Brahmin called Aggi was preparing the rice mixed with milk and butter to be offered to Brahma whom they worshipped, preparing fire oblation.

Pouring the rice mixed with milk and butter into the fire means they worshipped Brahma. It was called fire oblation. They believed that their destiny would be Brahmanic plane of existence by doing so.

Out of peerless compassion and mettā (loving- kindness), the Buddha wanted Brahmin Aggi to be free from micchaditthi (wrong view) and to enjoy the bliss of Nibbana. So, the Buddha went to the place where Aggi was preparing fire oblation and stood there as a sign of alms- round.

On seeing the Buddha, Brahmin Aggi said, “ O Gottama, one must be high- caste Brahmin, must thorough in three groups of veda, and must also be rich in the knowledge of many cannons. Then only, one ought to enjoy the rice mixed with milk and butter.

Then the Buddha preached three verses as follows.

“ O Brahmin, in spite of the fact that one is a high- caste Brahmin, one is quite perfect in three groups of veda, and has abundance of knowledge on a great number of canons, one cannot be Brahmana so long as he has defilement, such as lobha (greed), dosa(hatred), etc.”

The Buddha again said, “ The bhikkhu who has pubbenivâsanussati ñâna (perception to remember former births), dibba cekkuñâna(perception devoid

of all defilements) is a true Brahmana. Such a bhikkhu ought to eat the almsfood mixed with milk and butter.

Having heard this, Brahmin Aggi came to know that the Buddha was a true Brahmana who ought to eat the almsfood mixed with milk and butter. Then Aggi prepared to offer the almsfood to the Buddha. But the Buddha refused to accept it, saying as follows.

The Buddha said, “ O Brahmin, I ought not to enjoy the milk- almsfood prepared by singing chant. To enjoy such almsfood is not the habit of ariyas who have known logical sequence. Buddhas refuse to accept the almsfood prepared by singing chant. Ariyas live on right livelihood.”

The Buddha again said, “ Except the milk-almsfood, you may offer ordinary almsfood and others to the Ārahants who praise the gratitude of virtue, who are devoid of all kinds of anxieties, and have attained Nibbana. Such an Ārahant is like the rich soil on which paddy plants are easily grown-up.”

The Brahmin Aggi was ordained as a monk under the compassion of the Buddha and practised insight meditation, resulting that he became an Ārahant soon.

The Buddha and Brahmin Kasibhāradvāja

On one occasion, the Buddha was dwelling at Dekkhinagiri small village where Ekanālaka Brahmin was born in Magada Division. One morning, Kasibhā - radvāja Brahmin was happily feeding milk- rice to the farm-workers at the ceremony of ploughing the fields.

The Buddha went to their field and stood there for almsfood.

Then Kasibhāradvāja Brahmin said to the Buddha, “ Live on doing the work of cultivating crops like us.”

The Buddha replied, “ O Brahmin, I am also a farmer. The field of the Buddha produces the fruits known as Nibbana. One need not do the work of ploughing or cultivating from the time that one has the opportunity of enjoying the fruit of Nibbana. It is Brahmin that goes on ploughing year after year without a stop.

Having heard what the Buddha said, Kasibhāradvāja Brahmin revered the Buddha very much and prepared to offer the milk-almfood to the Buddha. But the Buddha refused to accept the almsfood as He did in the case of Aggi Brahmin.

Note: - The almsfood offered by singing chant is like the money gained by singers and film - stars by singing. Such almsfood is not appropriate for monks to enjoy.

Like Aggi Brahmin, Kasibhāradvāja Brahmin was also ordained as a monk and practised insight meditation under the Buddha, resulting that he became an Ārahant.

The meaning of “ maya” admonished as follows

1. The Buddha went to Aggi Brahmin and Kasibhāradvāja Brahmin not because He wanted to accept and enjoy this almsfood but because he wanted to make them attain Nibbana. So, the Buddha’s disciples and Buddhists are exhorted to practise insight meditation so that they may attain Nibbana. To meditate means knowing the compassion and mettā of the Buddha.

2. The almsfood prepared by singing chant is like the earning of the singers through singing. Such almsfood is included in wrong livelihood. That is why the Buddha refused to accept it. So, monks and Buddhists are advised to avoid using things gained in way of wrong livelihood. Accept and use the

only things gained through right livelihood. (Live on livelihood and don't live on wrong livelihood.)

3. As the Buddha admonished those who believed in the wrong view to believe in the right view, monks and Buddhists must try to make those who believe in the wrong view believe in the right view.

4. The Buddha said that his field produced the fruit of Nibbana. Having enjoyed the fruit of Nibbana, He concluded all kinds of mundane sufferings which cannot go to an end. So, the Buddha exhorted monks, Buddhists and all human beings to behave as the Buddha did and to enjoy the fruit of Nibbana.

5. Don't spend your time in doing this and that which are only mundane purposes. Instead, spend your time in practising insight meditation for the purpose of emancipation from the circle of births and deaths.

**The meaning of “ matian” refers to knowledge,
observation and practice**

“Bhante, may I supplicate you. The most Exalted one, please be kind enough to preach me the Dhamma in brief.”

Reference : - Salayatana samyutta (Pāli), channa vāga, punna sutta.

Complete Interpretation

Mahāpunna, a wealthy merchant from Sunāparanta State, came to Sāvutthi. He heard what the Buddha preached there. Having faith in the Dhamma preached by the Buddha, he was ordained as a monk. He wanted to go back to Sāvutthi and wanted to practise insight meditation at Sāvutthi. So he supplicated the Buddha as shown above.

The Buddha preached as follows.

“O Mahāpunna, if you have craving for five senses, you will face suffering. If your craving for five senses ceases to exist, your suffering will also cease to exist.”

The Buddha said that the people of Sunāparanta State had rage and were abusive. The Buddha asked Mahāpunna how he would behave if the people of Sunāparanta tortured him.

Mahāpunna answered that he would forbear and forgive them.

The Buddha praised him, saying Sādhu, Sādhu, Sādhu (well-done, well-done, well-done). The Buddha went on to say that, if Mahāpunna had the ability of forberance, he would be able to dwell at a small village in Sunāparanta State.

Because of forberance, Mahāpunna could dwell at a small village in Sunāparanta State. Meanwhile, the Buddha and his diciples went to Mahāpunna in honour of Mahāpunna. Five hundred males and five hundred females became devotees of the Three Gems. Mahāpunna Thera became Ārahants with higher psychic power or supernormal power. Then only he only he passed away.

How “ matian” Admonishes and Preaches

There are many interpretations of “matian” in the Tri-Pitaka. Here is one interpretation of “matian”.

1. With the aim of the attainment of eternal bliss, laypeople must supplicate the Buddha or one of the bhikkhus (monks practising for virtue, concentration and wisdom) to preach the Dhamma conducive to both mundane and supamundane gains.

2. Forgive any opposite object including persons with forbearance in your mind. Harbour only metta (loving-kindness), karunâ (pity) and upekkha (equanimity) in your mind.

3. If others blame, torture, despise and insult you, you must forbear.

4. Try to realize that forbearance is not a hot element but a cold element.

5. Quarrel is a hot element (hot nature). To lessen quarrel is a cold element (cold nature). For those who have the ability of forbearance, there is no quarrel. For those who are in lack of forbearance and are quarrelsome, there is quarrel. So, harbour forbearance which is a cold nature.

6. To harbour forbearance means to gain your benefit in life. Moreover, it is to encourage others' benefit, too. Nothing is nobler than forbearance on earth. With this policy in mind, try to gain peace through forbearance however violent your opposite objects may be.

**The meaning of “mama” refers to Knowledge,
observation and practice**

O Bhikkhus, be heirs to the heritage of Dhamma.

Reference - Mulapanâsa Pâli, Mulapariyâ Vigga, Dhammadâyâdâ Sutta.

The complete interpretation is as follows.

After appearance of the Buddha, all classes of people including kings, the wealthy and merchants donated their properties to the Buddha or bhikkhus, the Buddha's disciples, lavishly like the force of low-tide.

The cause of their lavish donation was not because the Buddha and bhikkhus exhorted them to do so but because the real cause was the

exhortation of the cetanā (volition) and saddhā (faith) of the laypeople.

On earth, nothing happens without cause and effect. Occurrence of everything depends on cause and effect. In the same way, without causes, their donation would not be materialized. The causes were:

1. The Buddha, while in the life of a Bodhisatta (the would-be Buddha) fulfilled ten perfections for uncalculable number of existences. In addition, what the Buddha did regarding meritorious deeds on perfection was far beyond measurement. The life of the Buddha was the last existence for the Buddha. So the Buddha's privilege within his life-time which he ought to enjoy as a consequence of his perfections was beyond wonder. As a consequence of good deeds He did in incalculable existences, His privilege must necessarily be in proportion to what He did. The cause of His incomparable good deeds in the past existences made the privilege as an effect. So the last privilege of the Buddha was immeasurable and incalculable. This is one cause.

2. The Buddha's nine attributes flew up to the Brahmanic plane through human realm. This is one of the reasons why the donation of four requisites was in abundance.

3. In addition, the Buddha's disciples were under the shade of the Buddha's sāsanā. They also fulfilled perfections for one hundred thousand acons. Nine attributes of saṅgha belong to bhikkhus. For those reasons, they were satisfied with four requisites.

The abundance of requisites and satisfactory donation are not the causes to make ariyā - saṅghas ruin but, as for puthujana - saṅghas, they are the causes to make them ruin.

Puthujana saṅghas are defeated by lobha (greed) when they are beset with four requisites. Their minds are not calm and they are in distraction.

They have no interest in Dhamma and, instead, they try only to get four requisites. If they expect only for mundane gain, their morality may be lost and they may be in hell after death.

Out of two kinds of inherit, the inherit of Dhamma and the inherit of property, the Buddha exhorted His disciples to be heirs to the inherit of Dhamma.

As a matter of fact, the Buddha gave His disciples both the inherit of Dhamma and the inherit of property.

How the Buddha gave inherit.

1. In this sâsanâ, it was the Buddha who could enjoy first the supamundane inherit of Dhamma(i.e. magga, phala and Nibbana). So the inherit of Nibbana which is the inherit of Dhamma is the inherit of Dhamma given by the Buddha.

2. Without sufficient “four requisites”, bhikkhus will not be able to practise insight meditation in order to enjoy Nibbana. So the Buddha allowed bhikkhus to ask laypeople for appropriate four requisites. That is the Buddha gave them the inherit of property.

While the Buddha was dwelling at the Jetavana monastery in Sâvatthi, He told His disciples that, to expect the inherit of property, neglecting the inherit of Dhamma, is the cause of ruin. So the Buddha preached them as follows so that they might expect only the inherit of Dhamma.

“O Bhikkhus, be the heirs to the inherit of Dhamma. Don’t be heirs to the inherit of property (i.e. four requisites). Out of compassion, I say so.”
(Mijjimanikâya 1, page - 15).

Ven. Sāriputtarā also preached regarding inherit

In order to enjoy magga, phala and Nibbana which are supramundane inherit, it is necessary to meditate in accordance with the “Noble Eightfold Path(The Middle Way)” which includes “Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, Right understanding and Right Thoughts, In this connection, Ven. Sāriputtarā, Dhamma General, preached the monks as follows.

“O Monks, dosa (hatred) is heinous. Lobha (Greed) is also heinous. Māna(Conceit) is also the same. Unawareness is heinous, too.”

There are ways of meditating which make yogis see and know (mind and matter). This is known as middle way. Thus meditating, yogis can abandon greed, hatred, conceit and unawareness. This way of meditating also makes yogis attain peace, supernormal knowledge, right knowledge and emancipation (free from all sufferings). Ariyas use this middle way having Noble Eightfold Path.

How the meaning “ma ma” admonishes and preaches

1. The Buddha totally abandoned all kinds of mundane luxury which is like that of the King of the Universe. It was the Buddha who first attained magga, phala, Nibbana which are supramundane inherit, “O monks, abandon human luxury and the inherit of property. Instead, try to attain magga, phala, Nibbana which are supramundane inherit”, said the Buddha.

2. Rāhulā, the son of Siddattha, asked the Buddha for the inherit of property (like four gold vessels) seeing that the inherit of property deals with a lot of enemies, the Buddha gave Rāhulā only Nibbana which is the supramundane inherit. O monks, you may make your children and relatives

abandon properties and make them monks and give them magga, phala, Nibbana which are supramundane inherit.

3. The Buddha said, “Under my permission, you became movices, monks and nuns. So your formar parents and their properties are nothing concerned with you. Accordingly you must be free from all mundane affairs. Since you are concerned with the Buddha’s sāsana, strive to attain magga, phala, Nibbana which are the true inherit of the Buddha.”

4. Then the Buddha permitted the monks to use four requesites in appropriate way. The Buddha said that it was the inherit of property given by Him. Giving so is not for luxury. It is only in support of practising insight meditation conducive to the attainment of Nibbana which is the major supamundane inherit. The Buddha again exhorted the monks to strive for the attainment of Nibbana which is the major supramundane inherit. The Buddha again exhorted the monks to strive for the attainment of the true supamundane inherit, fairly enjoying the four requesites without craving for them.

5. Monks are exhorted not to waste time, enjoying four requesites. They are wanted to expel defilements, such as greed, hatred and delusion, etc. and to strive in order to know the Eightfold Path clearly so that they may attain eternal bliss. (i.e. Nibbana)

How “vissuta” refers to knowledge, observation and practice

Reference : Udan Pāli, Vinaya Pāli and Mulapannāsa Commentary.

Having attained Buddhahood, there occurred Mucalindā Sattaha (sixth seven - day). There was a tree called Mucalindā near the lake. There was also a

lake called Mucalindâ near that tree. Sitting cross- legged at the foot of the tree, the Buddha enjoyed the bliss of Nibbana by entering upon phalasam-patti for seven days. It was near the rainy season. At that time, great showers of rain fell for seven successive days. So the weather was very cold. The Dragon King, Mucalindâm of the lake shaltered the Buddha by winding his body seven times around the Buddha's body. The Dragon King held his head over the Buddha's head. So the Buddha was free from the disturbance of the weather.

It was a wonder that the rain entirely stopped at the end of the seventh day. The sky was also free from clouds, resulting that the Uruvela Grove was very pleasant. The Dragon King in the form of a youth paid obeisance to the Buddha. Knowing that the bliss of Arahathaphala excels all other bliss, the Buddha uttered the words of exultation as follows.

1. The Arahant who is contented with four kinds of magga ñâna (path-perception), who has seen the four Noble Truths and who has seen all kinds of phenomena through wisdom has cessation of five aggregates. Such an Arahant is really blissful. On earth, diffusing mettâ (loving-kindness) without hatred is a kind of bliss. Similarly, karunâ (pity) towards beings without torture is also a kind of bliss.

2. On earth, Anâgâmi (Third stream- winner) has over - come sensual pleasure. To expel lust by way of third magga is a kind of bliss.

7. This means the Buddha enjoyed Arahathaphala and the bliss of Nibbana. In this case, there are calssifications of bliss.

(1) The bliss of Sotâpattiphala and the bliss of mettâ. (Fruition of the first stream winner and the bliss of diffusing loving - kindness).

- (2) The bliss of Sakadāmiṭṭhaphala and the bliss of karuṇā (pity towards the poor and the needy).
- (3) The bliss of Anāgāmiṭṭhaphala (Fruition of the Third Stream winner).
- (4) The bliss of Arahantaphala (Fruition of the Fourth Stream winner).

How the meaning of viśuddhi admonishes and preaches

1. The Buddha, having realized the Four Noble Truths through four maggas (four paths), was able to enjoy the bliss of four kinds of phala (four kinds of fruition). He also enjoyed the bliss of Arahantaphala which was the highest bliss for seven days. So, laypeople are exhorted to strive in order to realize the Four Noble Truths through magga ñāṇa. Then strive in order to be able to enjoy the bliss of phala. (the bliss of fruition)

2. The bliss of phala (The bliss of fruition) is much better than the bliss of overcoming of the danger of weather and insects. Laypeople are exhorted to strive in order to be able to enjoy at least the bliss of sotāpatti-phala and diffusing mettā.

How the meaning of “upacita” refers to knowledge, observation and practice

Reference - Khuddaka Pāli, Vol 1, Page 9.

Over 92 aeons ago, the Buddha called Phussa appeared. In the days of the Buddha, the would-be king Bimbhisāra was the secretary of state. The state secretary donated four requisites to the Buddha and His disciples for the whole Buddhist lent. Some relatives agreed with the secretary in doing so, while

some relatives who had envy did not agree with him. They enjoyed the almsfood before the Buddha and His disciples came. They even destroyed the pavilions.

When they died, they were reborn in hell repeatedly, transferring one hell to another for 82 aeons. At the end of 82 aeons, they became petas (departed spirits) in the days of the Buddha Kassapa.

Some other petas were released from peta life because they could enjoy the merit which their relatives shared with them. Then those petas became devas.

But, as for the petas who were the relatives of king Bimbhisâra, they could not enjoy the merit like other because of their evils left. They went on being petas till the Buddha Gotama appeared. Only when king Bimbhisâra shared his merit with his relatives- petas, they were released from peta life and were reborn in deva realm.

Dependent on the above story, the Buddha preached the following Dhamma.

1. Weeping, anxiety and lamentation are not conducive to the benefit of petas. However, relatives still maintain weeping, anxiety and lamentation.
2. The donation done with the aim of sharing merit with petas is the duty of their relatives. It is in honour of petas. It also increases the strength of the monks. You should do this kind of merit for those advantages.

The meaning of “upacita” admonishes and preaches

Over 92 aeons ago, king Bimbhisâra's relatives ate almsfood prepared for the Buddha and His disciples before the almsfood was offered. In addition, they destroyed the pavilions. As the result of what they had done so, they

were born in one hell after another for 82 aeons. They had to spend their lives as petas up to the days of the Buddha Kassapa. So, Buddhists must be careful of not eating the food which is intended for monks before the food is offered to the monks.

2. In the days of the Gotama Buddha, king Bimbhisāra did meritorious deeds by way of dāna and shared his merit with the peta- relatives. Then only, the petas were free from the life of petas and became devas. So, laypeople are exhorted to do merit and share the merit with departed relatives.

3. Weeping at the time of the death of family- members and relatives is of no use to the living ones as well as to the departed ones. To share merit with the departed ones by doing dāna, observing sila and practising bhāvanā is the right way. Doing so is really conducive to the welfare of the departed ones on the one hand and is the way for merit-doer to store merit on the other. This is also the means of giving energy to the monks. So, laypeople are exhorted to do merit, such as dāna, sila and bhāvanā with strong faith in the three gems (ratanas).

**The meaning of “anuyoga” refers to knowledge,
observation and practice**

Wise men repeatedly strive for jhāna. (absorption).

Reference - Dhammapada Commentary, Devorohana story.

After seven years of Buddhahood, the Buddha went up to the Tāvātimsa where there is the emerald throne of Sekka, king of devas. The Buddha spent the whole Buddhist lent, preaching Abhidhamma to Santussita deva, the Buddha's former mother. While preaching, the Buddha sat on the emerald throne of Sekka. Uncountable numbers of devas and Brahmas from

the whole universe came to hear what the Buddha taught. The Buddha returned to the human realm at the end of the Buddhist lent.

On coming down, devas headed by the king Sekka were on the right golden stairway. Brahmas were on the left silver stairway. The Buddha was on the ruby stairway between the golden and silver stairways.

While coming down, six kinds of aureole emanated from the body of the Buddha. Deva Pancasikha paid respect by holding a bunch of flowers. Mahā Brahma held the white umbrella. Deva Suyāma held the tail fly-whisk. In this way, the Buddha was surrounded by devas and Brahmas on His return to the human realm.

On seeing the Buddha, the reverence of human beings, devas and Brahmas was beyond expression. They also came to the willing of becoming Buddha.

When Ven. Sāriputtare told the Buddha about that, the Buddha responded as follows.

Wise people repeatedly tried for jhāna. They are pleased when they have overcome sensuous pleasure and are free from defilements. Not only human beings, but devas and Brahmas revere and value the wise people who have realized the Four Noble Truths through extreme **mindfulness**.

How the meaning of “anuyoga” admonishes and preaches

1. Repeated practice of jhāna is not the way of perception or not for the result of perception. In fact, practising jhāna is the purpose of **samādhi** (concentration). On coming down from deva realm to human realm with devas and Brahmas on both sides of the Buddha, the Buddha developed concentration with full awareness. At that time, devas, human beings and Brahmas extremely

revered the Buddha. This is the result of the Buddha's concentration. So, devotees are exhorted to build concentration repeatedly and to try to make their minds calm.

2. Doing charity and keeping good morality are the basic causes in building concentration. So, devotees are exhorted to do charity and to keep good morality.

3. Those who are associated with defilements, such as greed, hatred, delusion, envy, avarice, etc are unable to get concentration. Those who enjoy sensuous pleasure are also unable to get concentration. Those who do not know what the Four Noble Truths are not able to get concentration, too. Those who do not keep promise hardly get concentration. Those who have no peace of mind is away from concentration.

Devotees are exhorted to try to lessen defilements, such as greed, hatred, etc. Try to eliminate sensuous pleasure. Try to practise insight meditation in order to know the Four Noble Truths. Be careful of not to break up promise. Try to gain peace of mind by overcoming anxiety.

(Peace of mind is for those who have realized the Four Noble truths)

4. Devas and human beings are fond of those who have good volitions, mettā-hearts, forbearance, pity-minds, great mindfulness, great concentration, and intelligence. So laypeople are exhorted to have the qualities shown above.

5. To gain other's love means to gain a kind of power. For this purpose, it is necessary to build concentration repeatedly. So, laypeople are exhorted to try in order to get the highest degree of concentration.

(On the whole, do repeated intense contemplation on the virtues of the Buddha)

**The meaning of “Sotaviññeya” refers knowledge,
observation and practice**

Reference - Mulapannasa Pâli, Alagandupama Sutta, Page 189.

A worldling is in the habit of keeping ariyas (saints) away. He is not clever in and familiar with the Dhamma preached by ariyas. He is poor in Dhamma knowledge. Such a worldling has wrong view regarding six sources. When bases (dvaras) and objects, such as visible objects, sound object, etc. come into contact with each other, the worldling thinks, “This object is mine. This object itself is I or myself.” Such a worldling has this kind of attention repeatedly. This is the doctrine of those who hold false views. The worldling cannot overcome the circle of life and death. His destiny may be in hell.

The worldling who is in conversion from the doctrine of the above worldling will be reborn in the deva and the Brahma realms and may even attain Nibbana.

**The meaning of “ Sotaviññeya ”
(Ear Consciousness)**

1. Dependent on the contact between ear-sensitivity and sound object, ear consciousness appears. The ear consciousness is the meaning of “Sotaviññeya”.
2. If the sound object is pleasant, the hearer will have craving for the sound object. Dependent on the pleasant sound, craving, contact and false view occur. (i.e. tanhâ, mâna, ditthi)

One who has craving, and false view may have destiny in four woeful states and cannot overcome the circle of life and death. The results of the remaining objects are also the same.

(This is for those who take the six senses as permanent, pleasant and self).

3. The causes of being a person called **micha-ditthi** (one who believes in false view) through craving, conceit and false view are (i) not to approach ariyas who have realized the Four Noble Truths and (ii) not to be used to the Dhamma of ariyas. Such a person is called worldling (**puthujana**) who is poor in the knowledge of the Four Noble Truths.

4. The person who is in lack of craving, conceit and false view regarding the six senses is the one who takes the six senses as impermanence suffering and no soul (i.e. the view of **Sammâ-ditthi**).

5. Such a person may have destiny in human realm, deva realm and Brahmanic plane. He may attain even Nibbana.

6. The six senses belong to Ultimate Truth. Such phenomena always dissolute. They do not stand still even a second. The six senses are without essence. They always arise and perish, showing impermanence. The impermanence is not bliss but suffering. The impermanence is not **atta**(self) but **anatta** (no soul).

7. To be able to take the six senses as the phenomena showing impermanence, suffering and no soul is the result of approaching ariyas and hearing their Dhamma, and being used to the Dhamma. Such a person is called the disciple of an ariya who has much knowledge of Ultimate truth. Try to be so.

**(In short, do practise insight meditation repeatedly) According to
“ Sotadvārānusāra Viññāta ”**

Reference - Mulapannāsa Pāli, Mahāgosinga Sutta

Those who made sal grove called Gosinga graceful.

It was the time when the Buddha was dwelling in the sal grove called Gosinga with Ven Sāriputtara, Ven. Muggalāna, Ven. Kassapa, Ven. Anuruddha, Ven. Kankhā Revata and Ven. Anandā in addition to 30000 Ārahants. All sal trees were covered with flowers, making the whole grove beautiful and graceful.

There appeared a question. In order to discuss on the Dhamma, who can make the sal grove graceful? It was the question. Then the above-mentioned Ārahants discussed on the Dhamma.

1. Ven. Ānanda said, “One who listens to and harbours what the Buddha taught, and keeps what the Buddha taught in his heart can make sal grove which is called Gosinga graceful.”
2. Ven. Kankhā Revata said, “One who usually enjoy mental absorption alone can make sal grove called Gosinga graceful.
3. Ven. Anuruddha said, “ One who has supernatural knowledge with devine eyes which can see one thousand worlds can make sal grove called Gosinga graceful.
4. Ven. Kassapa Thera said, “One who can perform 13 kinds of austere practices can make sal grove called Gosinga graceful.
5. Ven. Muggalana said, “One who can teach Abhidamma well can make sal grove called Gosinga graceful.
6. Ven. Sariputtara said, “One who can create prolonged attainment of

the state of mental absorption (phala samapatti) can make sal grove called Gosinga graceful.

7. The Buddha said, “One who can practise insight meditation up to the attainment of Arahatta Phala at one sitting can make sal grove called Gosinga graceful.

**How “Sotadvārānusaya Viññāta” preaches and admonishes
(Sotadvārānusaya Viññāta means to maintain what the Buddha taught
through ear consciousness dependant on ear base)**

1. Sal flowers on all branches of the trees in the sal grove double the beauty which make the grove graceful and pleasant. Handsome lads and beautiful ladies are overjoyed and pleased with the graceful sal grove. In the eyes of worldling, the view seems to be extremely pleased and enraptured. But joy and rapture based on sensuous pleasure does not lead to the cessation of suffering, the knowledge of truths and the peace of mind. This kind of joy and rapture nearly makes the grove dirty but not graceful. So youths are exhorted to avoid joy and rapture based on sensuous pleasure.

2. One tries to be able to understand the literature of Buddhism and also tries to maintain what the Buddha taught in his heart. Such a behaviour is conducive to the world and to the stability of the Buddha sāsāna. This means the person makes the sal grove more beautiful and graceful. Try to be so.

3. If persons try to get divine eyes or to perform austere practice or to teach Abhidhamma with explanations or to create jhāna samapatti or phala samāpatti, they make the world peaceful by way of making the Buddha sāsāna bright. Such persons make sal grove really graceful. Try to be so.

4. In short, according to the Buddha, if a worldling can strive to become the first stream-winner and an Arahant at one sitting in the sal grove, the grove will be more graceful. Try to be so.

(All in all, knowing what beauty or grace is, don't make beauty dirty. To make things more beautiful, do charity, observe virtue and practise meditation.)

What *Evam me sutam* really means

Evam me sutam in brief

I, Ānandā, did nothing but listening to the Dhamma in the presence of the Buddha. In fact, Ven. Ānandā paid special attention to the Brahmajāla Sutta while the Buddha was preaching it.

Conclusion meaning of *Evam me Sutam*

Ven. Ānandā said that Brahmajāla Sutta is not the sutta preached by him. It was preached by the Buddha only. What he did was the interpretation of that sutta preached by the Buddha himself.

I heard the following attributes of the Brahmajāla Sutta from the Buddha.

1. Without any fear and with full courage
2. Ten kinds of the strength of perfection
3. To realize all phenomena
4. To speak boldly as a lion roars_
5. The noblest one in all beings
6. To govern all beings by the strength of the Dhamma
7. King of the Dhamma
8. Head of all beings because of the Dhamma

9. Flaming torch of all beings on account of the Dhamma
10. For all beings to take refuge in the Buddha on account of the Dhamma
11. Exemplary in the ability of teaching noble Dhamma
12. To know all the Dhamma by himself without teacher

Ven. Ānandā admitted, “In the presence of the Buddha, I attentively listened to the Buddha and maintained Brahmajāla Sutta full of attributes.”

Brahmajāla Sutta is unquestionable in all respects. No one should criticize this sutta.

All human beings, devas and Brahmas believe in this sutta.

How Evaṃ me sutāṃ preaches finally

1. There are distinguished human beings, devas and Brahmas in the universe. But they were unable to preach Brahmajāla Sutta. As a matter of fact, it was the Buddha who was able to Preach Brahmajāla Sutta. To Preach Brahmajāla Sutta is the task of the only Omniscience Buddha.

2. The bhikkhu who listened to and maintained Brahmajāla Sutta was not an ordinary one. He was Ven. Ānandā on whom the Buddha conferred four etadeggas. Ven. Sariputta also praised him as a bhikkhu who was quite expert in Dhamma as well as in interpretation.

3. Ven. Ānandā did not hear Brahmajāla Sutta from somebody else. He heard it directly from the Buddha.

4. So, those who listen to what the Buddha taught should not have ambiguity in the Dhamma. You should note the Dhamma with strong faith and maintain it.

5. Laypeople are exhorted to believe in, respect and be fond of the Dhamma consisting of **dāna, sīla, samatha, vipassanā , sila, samādhi, paññā** which were preached by the Buddha himself. Each and every Buddhist should practise insight meditation according to the Buddha.

Evam me sutam comes to the end

“Interpretation of “Ekaṃ Samayaṃ”

Meanings of “samaya” according to commentary teacher : -

1. On a certain occasion or According to circumstances
2. Fortunately or Unexpectedly
3. At one time
4. Assemblage
5. Cause
6. View or Belief
7. Receive
8. Rejection
9. Incisive perception

**How the meaning of “samaya” refers regarding knowledge,
observation and practice**

(samaya = on a certain occasion)

Commentary teacher shows the meaning of samaya as follows.

Reference - Sutta Selekkan Pāli, Sughā Sutta, Pg-188

**How the meaning of “Samaya” refers regarding knowledge,
observation and practice**

Such the youth, son of Todeya, arrived in Savutthi on a certain business. He

wanted to hear what Ven. Ānandā preached. So he sent a youth to supplicate Ven. Ānandā to accept his almsfood the next day. Having taken laxative, Ven. Ānandā said that he would come according to circumstances. This means “samaya” in Pāli.

The next day, Ven. Ānandā recovered his health before lunch time. So he went to Subha as it was the good time under good circumstances. He accepted the almsfood offered by Subha and delivered the Dhamma.

How “Samaya” admonishes and preaches

1. When a layman invites a bhikkhu, if the latter has an important things to be done at the time of response to the invitation, he has to think whether the invitation is more beneficial or not. If the invitation is more beneficial, rejection should be avoided.

2. The cause of Subha’s invitation is for his willing to hear the Dhamma to be preached by Ven. Ānandā. So it is an important matter as well as a beneficial one. Subha was suspicious of whether the Buddha’s Dhamma was complete or not then because the Buddha had already passed away. He wanted to hear the Dhamma from Ven. Ānandā in order to expel his suspicion.

In case of private affairs, we have to decide as Ven. Ānandā did. Then only will problem be solved.

**The meaning of “Khanah” refers to knowledge,
observation and practice**

(Khanah means an opportunity, here)

Reference - Anguttara Pāli, Ekkhanah Sutta

When an opportunity appears, worldlings usually say that it is their fortune.

Although they say so, the ignorant worldlings do not know whether it is really their fortune or not.

O bhikkhus, there are eight kinds of situation which do not permit doing noble practice to attain Nibbana.

The situations of those who cannot attain Nibbana are : -

1. One who is in hell
2. One who is in animal realm
3. One who is in peta realm (Departed spirit)
4. One who is in Asaññassa plane (The Unconscious being)
5. One who is born in the remote place without sāsanā
6. One who believes in false view (micchā-ditthi)
7. One who is born without intelligence which enables him to know what the Buddha taught
8. One who is born at the time when there is no Buddha Sāsanā.

The above persons are in lack of opportunity and time to have noble practice (i.e. practising insight meditation).

9. O bhikkhus, there is only one opportunity or time to be able to do noble practice (i.e. practising insight meditation which is the task of noble persons).

“Only one opportunity or one time” means there appeared the peerless Buddhas and the Buddha also preached the Dhamma to the laypeople for emancipation from circle of life and death. We also become human beings with ears to be able to hear what the wise teach. In addition, we are lucky enough to be born in appropriate places favourable to see monks or wise people to advise us.

Having preached thoroughly thus, the Buddha again preached as follows.

1. With the rare opportunity of being human beings on the one hand and with the compassion of the Buddha leaving the Dhamma for all beings for emancipation on the other, people are in lack of the opportunity of practising noble Dhamma (i.e. practising insight meditation). They miss the rare opportunity.
2. The Buddha revealed the danger which could endanger noble Dhamma. Very rare is the appearance of the Buddha on earth.
3. Very hard is to get the opportunity of being human beings in the Buddha sāsana. We are also in the Buddha sāsana. This means we should practise noble Dhamma (i.e. we should practise insight meditation) for our emancipation from the ocean of life and death.

How “Khanah” (moment) advises and preaches

1. Here eight unsuitable directions means the places where we should not choose to live. We cannot attain **Magga, Phala** and **Nibbana** there. This means fault or unsuitable situation.

Having appeared in this world, the Buddha preached the Noble Dhamma on the Four Noble Truths which are the real causes of the attainment of Magga, Phala and Nibbana. Nevertheless, the following eight persons are not able to attain Magga, Phala and Nibbana. They are : -

1. one in hell
2. one who is in animal realm
3. one who is in peta (departed spirit) realm
4. one who is in **Asañña Brahma plane**
5. one who is born and brought-up in the remote place where there is no Buddha sāsana

6. one who believes in micchā ditthi
7. one who is dull enough not to understand the Dhamma
8. one who is born at the time when the Buddha sāsanā is blind to all

Now, we should be careful of the fact that we are free from those eight unsuitable directions.

2. It is sorrowful that the Buddha is not in existence any longer. However, the complete Dhamma conducive to the attainment of Magga, Phala and Nibbana was left for the interests of all beings. We all can easily enjoy it.

At present, we are lucky enough to be human beings. Monks and some learned people are also preaching the Dhamma which leads to the attainment of Nibbana. We are also intelligent enough to understand what monks and learned people preach. The above mentioned factors are known as “Ninth Opportunity” (i.e. the time free from Eight Unsuitable Directions). It is not certain and easy to encounter such a chance. We should not miss such a rare chance. We should be accustomed to the act of dāna(charity), observing sila (virtue) and practising vipassanā (insight meditation) with unshakable effort and strong faith.

(2) Time refers to knowledge, observation and practice

Reference - Vinaya Pāli - Vol - 2, Page - 55

Nhāna vinaya rule refers to the monks taking bath. This vinaya rule was issued because monks took a bath in the Tapoda river in Rajagaha for a long time till dark came. Then the Buddha ordered them to take a bath in the river fortnightly.

In response to the prohibition of the Buddha the monks did not take a

bath in the river. So the monks sweated heavily. Their robes were wet with sweat and their bedsheets were in ruin. So the Buddha permitted them to take a bath when it was very hot. But the Buddha warned them to take bath moderately.

How “Time” admonishes and preaches

1. Time is of vital importance to not only monks but also laypeople. To wear clothes is necessary for health, comfort and long- living in a certain limited time. To enjoy almsfood for health and long-living is also necessary. In the same way, shelter is necessary. Medicine to be taken in time of illness is essential. It is also necessary to take a bath for cleanliness of the body. All those necessities should be used for self- health, self- cleanliness and to cleanse the surrounding places. If they are used more than need, there will be disadvantages for persons and places. So everything should be moderate so that human needs may go smooth.

2. Dependent on the extremity of bath taken by monks, the Buddha issued promulgation to take bath fortnightly. The Buddha did so with a view to the prevention of illness and laypeople’s veneration to monks. So people are exhorted to take bath moderately not to break up health and not to disturb others.

3. The Buddha issued promulgation for monks to take bath fortnightly. As monks listened to the Buddha, sweat ran heavily. Robes and bedsheets were wet with sweat and were in ruin. Then the Buddha permitted them to take bath moderately when it was hot. To take a bath more than need can make several diseases. With this end in view, the Buddha issued promulgation. So people should be taking bath not to be ill or not to disturb those who are near.

(3) How “samuha” refers to knowledge, observation and practice

(Samuha = group or collection)

Reference - Sutta Mahāvā Pāli, Mahāsamaya Sutta Diga Nikāya 2, Page 202

Once the Buddha was dwelling in the Mahāvām forest in Kapilavut together with 500 Ārahants who were his relatives. At that time, devas and Brahmas from ten thousand worlds came to the Mahāvām forest in order to see the Buddha and 500 Ārahants and also to hear what the Buddha preached. It was a very immense meeting of devas and Brahmas. At the meeting, a **Suddhāvāsa Brahma** humbly requested the Buddha in verse.

Suddhāvāsa = Brahma planes of existence inhabited by those who have been purified of defiling passions(Non Returner).

The Most Exalted One Sir, a great number of devas and Brahmas in group are in the very wide Mahāvām forest. They arrived here collectively. On seeing them, we also came here from the Suddhāvāsa plane. We come here because we are willing to see the Ārahants whom even a single defilement cannot defeat.

How “Samuha” advises and preaches

1. “Samuha” means “group or collection or association”. There are different groups, such as bad group, good group, the best group, etc. Among many groups, this group is one consisting of the best beings. The groups of bad beings makes the animate world disadvantageous. Similarly the group of good beings makes the animate world advantageous. But the group of the best beings will make the animate world best.

So you must try not to be a bad group but to be a good group. To be so, try to the fullest extent of your ability.

2. The monks headed by the Buddha dwelt in the Mahāvām forest in Kapilavastu. They all were Sakkas and were also Arahants who were purified of all defilements. So their clan, character, virtue and place were unquestionable. The group of ariyas was the best group. Devas and Brahmas from ten thousand worlds came to such group to venerate the Buddha and Ārahants, and to hear what the Buddha preached. We should be careful of how the powerful devas and Brahmas respected, loved and admired such a group devoid of all defilements.

3. Laypeople are exhorted to form an exemplary group as follows. There must be no ostentation and pleasure. The group must be purified of demerit, such as greed, hatred and delusion. The group must be conversant with dāna (charity), sila (virtue) and samādhi (concentration). There must be right thought and intellect. All the members in the group must be united. They must have altruistic spirit. At last, they must do the good of their nation, religion and sāsana.

**(4) “Hetu” refers to knowledge, observation and practice
(Hetu means “base or foundation”)**

Reference -Mijjimanikaya, Vol.2, Page 102

While the Buddha was dwelling in Sāvatthi, He told bhikkhu Baddali that the latter did not understand vinaya nor did he abide by the vinaya.

On one occasion, the Buddha gave words of advice to the bhikkhus, “O Bhikkhus, you shall avoid having dinner. You shall have only one meal in the morning (i.e before noon). If you have only one meal in the morning, avoiding having dinner, you will be free from illness and poverty. You will be active in movement and strong. At last, you will be peaceful.”

**Advantages of having only one meal in the morning, avoiding
having dinner**

1. The advantage of being free from disease.
2. The advantage of being free from poverty.
3. The advantage of active movement.
4. The advantage to get strength.
5. The advantage of living in peace.

The Buddha taught so, Baddali told the Buddha that he could not avoid having dinner because he used to be hungry as the result of being a crow in the past.

As Baddali responded to the Buddha negatively, he did not dare to go and see the Buddha for the whole Buddhist lent. Only when other bhikkhus exhorted him to confess, he supplicated the Buddha to forgive him.

How “ Hetu” advises and preaches

1. The ariyas (saints) usually advise people for the good of the people. Then some foolish people tend to response negatively like bhikkhu Baddali. Because of negative response, the bikkhu did not dare to see the Buddha, resulting that both physical suffering and mental suffering tortured him. So all people should avoid negative response to ariyas.
2. As Baddali was exhorted by other bhikkhus, he was bound to apologize to the Buddha for his negative response. Then he got the opportunity of hearing the Dhamma preached by the Buddha and felt mentally and physically happy. So, if ever you give negative response to ariyas, monks, parents,

teachers and elders, you must apologize in no time and you must listen to them. In this way, try to be one who feels mentally and physically happy.

3. Some are apt to avoid keeping sabbath lest their health should be broken down because of lacking dinner. Even some monks, novices and nuns tend to break the rule of avoiding dinner. By avoiding having dinner, one can get five kinds of advantages shown above. So people are exhorted to keep sabbath. Monks, novices, nuns and laypeople who keep sabbath are exhorted to avoid having dinner. In this way, those who avoid having dinner get more time for meditation and, accordingly, spend the time in practising insight meditation.

(5) False view refers to knowledge, observation and practice

Reference - Mijjima pannasa Pāli, Samanamum̐tikā Sutta

It was the time when the Buddha was dwelling at the Jetavunna monastery. At about noon, Uggahamāna heretical ascetic, son of Samanamum̐tikā, was dwelling at the rest- house surrounded by persimmon trees with 500 laypeople.

The rest house was built in Queen Manlika's grove. So it was called Manlika's happy grove. The rest - house was not only for rest but also for the place for a discussion on several doctrines.

At noon, carpenter Pañcakanga, the Buddha's disciple, came from Sāvatthi to see the Buddha. While the carpenter was coming, Uggahamāna heretical ascetic was talking loudly about mundane purposes inconnection with sansuous pleasure. His talk was nothing concerned with magga, phala and Nibbana.

When Uggahamāna heretical ascetic saw the carpenter Pañcakanga

and practise ariyâ Dhamma. So one (the person) can overcome sufferings, such as anxiety, unhappiness, etc. and birth, old age, illness and death.

One who has kalayâna mitta (noble friends) can do the deeds - dâna, sila and bhavanâ lavishly with mindfulness. If a king in a country mindfully does meritorious deeds, his children, queen, ministers and citizens will take after the king. So they can enjoy the benefit both here and hereafter.

Then the Buddha went on preaching as follows.

One who wants to be in high position should have unshakable awareness. The wise praise those who are aware of three kinds of deeds, namely dâna (charity), sila (morality) and bhâvanâ (mental development) which are meritorious acts. The wise who are aware of doing such deeds can enjoy the benefit here and hereafter. That is why such people are called the wise.

How the meaning of “patilâbha” advises and preaches

1. One who can create the noble benefit in the present existence and in the future existence is called a wise person. Here, the benefit in the present existence means human beings on earth want to be long - living, free from illness, to have fine complexion, to be reborn in deva realms as well as in noble families and, at last, to attain Nibbana. They (human beings) are in want of such benefits not only in the present existence but also in successive existences.

To gain such benefits depends on the awareness of doing the meritorious deeds, namely dâna, sila and bhâvanâ. In order to gain such benefits, noble associates (kalayâna mitta) are essential. So, try to have noble association. Do meritorious deeds such as dâna, sila and bhâvanâ. Try to

become a wise person so that the benefits here and hereafter can be had.

One is more long- living than others. This is a kind of power. One is more handsome than others. This is a kind of power. To attain such lovable powers depends on noble associates and the awareness of doing the deeds, namely dâna, sila and bhâvanâ. Try to be a person with noble associates and to be a person who is aware of doing dâna, sila and bhâvanâ.

(8) “ Pahâna refers to knowledge, observation and practice

(Pahâna = rejection , elimination)

As mânia has been entirely eliminated through Arahaththa Magga, the yogi has come to the cessation of all kinds of sufferings.

Reference - Mulapannasa Pâli, Sabbâsava Sutta

(1) **Lobha** (greed), **ditthi** (false view), **moha** (delusion) which are cankers must be eliminated by first stream- winning, realising the Four Noble Truths.

(2) Cankers must be eliminated by controlling six kinds of faculty such as eye- faculty, etc.

(3) Cankers must be eliminated by enjoying four requisites reasonably and intelligently.

(4) Cankers must be eliminated by forbearing the sufferings such as the attack of weather (i.e hot and cold, hunger) the bite of gnats and mosquitoes, abuse, dispraise, illness, etc.

(5) Cankers must be eliminated by avoiding the place where we should not visit.

(6) Cankers must be eliminated by eliminating three kinds of vitakka (discursive thinking) (i.e 1. instigating sensuous desire, 2. instigating ill-will, 3. instigating cruelty)

(7) Cankers must be eliminated by striving strenuously in practising insight meditation in order to attain three higher maggas.

The Buddha said that the bhikkhus who has eliminated cankers thus has entirely eliminated conceit through Ārahatta Magga. Such a bhikkhu can overcome all forms of sufferings.

How “ Pâhana” admonishes and preaches

(1) Here, the major word is “mânâbhisamayâ”. This means all forms of sufferings cease to exist if conceit is entirely eliminated through Ārahatta Magga. So, try to eliminate conceit entirely.

(2) In order to eliminate all sufferings entirely, it is necessary to eliminate cankers step by step.

Four cankers (catu âsava)

- 1.The canker of sense - desire (kâ mâsava)
- 2.The canker of desiring existence (bhavâsava)
- 3.The canker of wrong view (ditthâsava)
- 4.The canker of ignorance (avijjâsava)

The bases of cankers are lobha (greed), ditthi (wrong view) and moha (delusion). Among them, at first, ditthi (wrong view) must be eliminated through sotâpatti magga ñâna (the perception attained by the first stream- winner. So, try to become the first stream winner.

(3) After the elimination of ditthi through sotâpatti magga ñâna, lobha and moha are left. So long as lobha and moha exist, mâna (conceit) will exist. So long as mâna (conceit) exists, suffering will never cease to exist. In order to eradicate lobha and moha,-'

- 1.The faculty such as eyes, ears, etc. must be controlled
- 2.The four requisites must be enjoyed reasonably and moderately
- 3.Forbearance on trouble and sufferings is essential
- 4.Not to go to the place where we should not go is also eradicated.
- 5.Three kinds of discursive thinking (**vitakka**) must be eradicated.

(a) **Kâma vitakka** (instigating sense - desire)

(b) **Vyapâda vitakka** (instigating hatred)

(c) **Vihimsa vitakka** (instigating cruelty)

6. We must strive to attain the three higher maggas or three upper maggas (second, third and fourth stream - winners)

They said lobha, moha must be eradicated.

7. When greed and delusion are gradually weak, conceit will also be weak.The less conceit, the less suffering. So, try to make conceit weaker and weaker.

8. If greed and delusion are eradicated by three upper maggas then conceit has also been entirely eradicated by Ārahatta magga. At that time, all sufferings have ceased to exist. So people are exhorted to try for the entire cessation of conceit, greed and delusion.

(9) “ Pativeda” refers to knowledges,observation and practice

(Pativeda means incisive perception)

Reference - Patisambhidâ magga incisive perception

The truth of suffering tortures the beings having suffering. Things are always conditioned. Beings are tortured by heavy anxiety. Old age and death are changable phenomena. They are objects of incisive perception.

The meaning of pativeda advices and preaches

1. We have to realise well that the aggregates we have attained are not pleasant ones but only the truth of suffering. Some people go about in search of pleasure or happiness, carrying five aggregates which themselves are the truth of suffering. Not noticing or neglecting that the five aggregates are the truth of suffering, they go about thus. Whenever one goes, the aggregate and the truth of suffering are always together. So, there is no pleasure or happiness as one expects, but there is only one suffering after another. Irrespective of place and position, the truth of suffering remains unchanged. So we are bound to face physical and mental suffering. We must be aware of it with a great care.

2. Movement from one place to another and trying to be in high position are not the ways of emancipation from the truth of suffering. To emancipate from the truth of suffering, it is necessary to harbour forbearance, loving-kindness and truth. It is also necessary to do meritorious deeds, namely dâna, sila and bhâvanâ. Furthermore, it is necessary to know incisively the truth of suffering as it is. For this purpose, it is essential to practise insight meditation. Regardless of places, we will have relief from suffering. So, we must embrace forbearance, loving - kindness and truth, we have to do meritorious deeds, namely dâna, sila and bhâvanâ. At last, it is essential to practise insight meditation.

The meaning of time in Brahmajâla Sutta

Why the meaning of time is taken

Time refers to “ year, month, day, night, morning and noon.” Here, time means Brahmajâla Sutta was preached at a certain time.

Ven. Ānanda knew the exact date and exact time when the Buddha preached the Brahmajāla Sutta. But it is more important to remember the Dhamma than to remember the date and the time. Another reason is that the Tri- Pitaka is so wide that it is not easy to note the date and the time in preaching the Tri- Pitaka. In order to remember easily the essence of whatever Dhamma preached by the Buddha and to avoid confusion, Ven. Ānanda defined “Ekam Samayam” as “Once upon a time”.

1. This was the time when the Boddhisatta was in his mother’s womb
2. This was the time when the Boddhisatta was born
3. This was the time when the Boddhisatta saw four great mens and was remouseful
4. This was the time when the Boddhisatta renounced
5. This was the time when the Boddhisatta practised austerities
6. This was the time when the Boddhisatta defeated Māra
7. This was the time when the Boddhisatta realized the Four Noble Truths incisively without any teacher and became the Enlightened One.
8. This was the time when the Buddha enjoyed the blissful peace of Jhānasamāpatti and Phalasamā patti.
9. This was the time when the Buddha preached
10. This was the time when the Buddha closed His eyes for ever.

By looking at the list of time, it is understood that the Buddha preached the Brahmajāla Sutta at a proper time.

In addition, necessary notes on time is as follows.

1. When striving for ñāna (perception) and karunā (compassion), the preaching was for the purpose of compassion. People should understand so.

2. When doing things for self-welfare and the welfare of others, it should be understood that the Buddha did only the welfare of beings.

That is why Ven. Ānanda used “ Once upon a time. ”

“ Bhagavā refers to knowledge, observation and practice ”

Bhagavā means the Buddha deserves the deep respect and admiration of all beings. On earth, the person who deserves the deep respect and admiration of all beings is known as Buddha. After all, the Buddha is peerless one having sila, samādhi, paññā and other distinguished attributes. No need to say the Buddha deserves immeasurable respect and admiration of all beings in the universe.

Ancient commentary teachers interpreted **Bhagavā** as follows.

1. **Bhagavā** means the Buddha is worthy of the highest praise. The Buddha is also nobler than the noblest one on earth. In the same way, the Buddha is worthy of the deep respect of all beings. So the Buddha is known as Guru.

2. (a) The Buddha is in the possession of glory and virtue-
- (b) The Buddha had already eradicated all defilements.
- (c) The Buddha is in the possession of six kinds of glory.
- (d) The Buddha has the ability of discrimination between merit and demerit, etc, etc.
- (e) The Buddha is able to enjoy jhāna, magga and phala.
- (f) The Buddha has done away with existence. He has already eradicated craving (tanhā).

So the Buddha is known as Bhagavā.

How Bhagavâ advises and preaches

As honoured by the commentary teachers, the Buddha is really sublime.

So contemplate the virtues of the Buddha as follows.

1. Like the ornamented stone umbrella near the stupa, the Buddha is worthy of respect by all beings.
2. The Buddha excels all beings in virtues, concentration and wisdom. So, the Buddha is worthy of respect by all beings.
3. Among all beings in the universe, the Buddha is the only one that is worth praising.
4. In case of sublime attributes, the Buddha excels all beings in the universe.
5. The Buddha is worthy of the respect of all beings in the universe.
6. The Buddha is in the possession of power, glory and perfections.
7. The Buddha has already eradicated all defilements.
8. The Buddha is endowed with six kinds of power and glory.
9. The Buddha has the ability to analyse what is know as kusala (merit) akusala (demerit), etc., etc.
10. The Buddha is able to enjoy jhâna, magga phala.
11. The Buddha has already vomitted out craving which is the cause of circling in the circle of life and death.

All the above attributes refer to **Bhagavâ** which is the ninth attribute of the Buddha.

If we can do the contemplation of the reflection of the attribute of **Bhagavâ** as we do the contemplation of the virtues of the Buddha, we can gain the respect of human beings and devas. We have to be sure of it.

Repeatation of “Evaṃ me sutam”, showing

knowledge, observation, practice

(Evaṃ me sutam = Thus have I heard)

Ven. Mahâ kassapa Mahâ Thero, Sir, “Thus have I heard.”

(1) “Thus have I heard” means Brahmajâla Sutta was still clear in Ven. Ānanda’s mind at the time of telling Ven. Mahâ Kassapa Mahâ Thero about his hearing the Sutta. So Ven. Ānanda was said to realized the Dhamma body of the Buddha.

Because of the realization of the Dhamma - body, we should not presume that we have no teacher because the Buddha had demised. The Dhamma and the vinaya left by the Buddha with us are our teachers. The Dhamma and the vinaya still exist as our teachers.

(2) The Dhamma and the vinaya relieved the anxiety and disappointment of all beings, feeling anxious about the failure of meeting the Buddha. We can console ourselves that we have Dhamma and vinaya on behalf of the Buddha.

Dhamma = Teachings of the Buddha

Vinaya = Monastic code for monks

(3) With this end in view, we should know well that the Buddha still exists so long as we learn the Dhamma and the Vinaya and practise according to the Dhamma and the vinaya preached by the Buddha for 45 years. So the Dhamma and the vinaya should be learnt carefully.

**“Ekam Samayaṃ Bhagavā” refers to knowledge
observation of practice**

Ekam Samayaṃ = Once upon a time

Bhagavā = The Most Exalted one

Ekam Samayaṃ - Once upon a time, the Buddha who was worthy of respect and reverence of all beings in the universe : -

Dependant on these words, it was evident that the physical body of the Buddha was no more in existence at the time of the recitation of Brahmajala sutta in the First Buddhist Council (Synod).

Advantages to be gained

Knowing the demise of the Buddha, the following advantages can be gained.

(1) The Buddha was able to preach the Ariya-Dhamma(teaching of the Buddha to saints). The Buddha was endowed with ten physical strength and ten perceptive strength. The Buddha's body was like the solid of diamond called Vijira.

(Vijira solid diamond cannot be broken down by any other stones. In stead, it can break other stones down)

(2) In the same way no one could break the Buddha's body down. While Devadattha pushed the great rock over from the top of the Mt. Gijjakuta, only a tiny bit of broken rock touched the big toe of the Buddha. Except this, nothing happened to the Buddha.

(3) So parts of the Buddha's body are like Vajira diamond and the Buddha's body is like the solid Vijira diamond.

(4) In spite of the fact that Buddha was endowed with wonders, the Buddha himself could not avoid demise. If so, who will be able to overcome death? So the Buddha's demise gave remorse to those who were proud of their long-life. Moreover, the Buddha's demise warned them to prepare to practise insight meditation. That is why people are exhorted to spend their time in doing dāna, observing sila and practising insight meditation.

(5) We have to be aware of the above notable things. For those who are healthy and long-living, death is certain, but life is uncertain. (Living is uncertain).

(6) However wealthy, long-living and healthy people may be, they have no strength like the Buddha whose strength was equal to that of ten Chaddan elephants. Their bodies are not like Vajira diamond which was like the Buddha's body.

(7) In one way or another, death is certain for all beings. Without being proud of health, long-living and wealth, it is necessary for all to do dāna, to observe sila and to practise bhāvanā .

Knowledge, observation and practice through

Evam me sutam, Ekam Samayam Bhagavā

Commentary teacher shows knowledge, observation and practice through "Evam me sutam, Ekam Samayam Bhagavā as follows.

- (1) **Evam** refers to the perfection of the lord Buddha's exposition.
- (2) **Me sutam** refers to the perfection of the hearer of Brahmajāla sutta.
- (3) **Ekam Samayam** refers to the perfect time.

(4) **Bhagavā** refers to the peerless Buddha.

Then the commentary teacher gave the elaborate interpretation of knowledge, observation and practice through “**Evam me sutam, Ekam Samayam Bhagavāti**” as follows.

(1) By saying “The Lord Buddha’s exposition is perfect thus”, the pāli refers to the perfection of the Buddha’s exposition.

If something is not good and perfect, it is not exposed. Now the Lord Buddha’s exposition is good and perfect, so it is exposed.

(2) In referring to the perfection of disciples, the commentary teacher ment no other disciples than Ven. Ānanda who heard Brahmajāla Sutta in the presence of the Buddha.

In giving report to Ven. Mahakassapa Mahā Thero, Ven. Ānanda admitted that he heard Brahmajāla Sutta directly from the Buddha. Ven. Ānanda was conferred with the five etadagga titles by the Buddha himself and was also praised by Ven. Mahā Kassapa Mahā Thero in five places. So it was vivid that Ven. Ānanda was a perfect disciple.

The pāli word “**mesutam**” vividly shows that Ven. Ānanda heard Brahmajāla Sutta from the Buddha directly, but not indirectly.

(3) **Ekam Samayam** - Once upon a time means the time of the appearance of the Buddha. This is the perfect time. Among all the expressions of the time - “Once upon a time, On one occasion, etc.” the time of the appearance of the Buddha is the most sublime.

(4) “**Ekam Samayam Bhagavā**”, here refers to the Buddha. This means the Buddha excelled all other Dhamma-teachers. This shows that the preacher who preached Brahmajāla Sutta was no other than the Buddha.

(5) Dependent on the above documents, Dhamma and Vinaya, which were preached by the Buddha still exist although they were preached over 2500 years ago. It is quite evident that the Buddha preached Dhamma and vinaya with document, but not without document.

(6) Today is the duration of “Kâlasampatti” (golden age). It is said so because there are three pitakas (Suttanta, Vinaya and Abhidhammâ) completely. So the golden age is not ordinary age; ie the age leading people to even Nibbana. Don't miss the opportunity given by this age. Follow and practise the Dhamma preached by peerless Buddha.

Karana refers to knowledge, observation and practice

(Karana = One who does-----)

Reference - Anguttara Pâli, Vol.2, Dhammika Vagga, Migâsâla Sutta.

The necessary interpretation of the above reference is as follows.

Purâna was the father of the lady Migâsâla and Issidattha was the grandfather of Migâsâla. Purâna abstained, from abrahmacariya (to enjoy sexual amusement), while Issidattha enjoyed sexual amusement with his life. They passed away as second stream-winners and became devas in Tossitâ realm. The Buddha said so.

Migâsâla could not understand why her father and her grandfather could enjoy the same result although one abstained from abrahmacariya, while one enjoyed sexual amusement with his wife. She asked Ven. Ānanda, “why?” Ven. Ānanda also could not give answer to this question. He said that it was true that the Buddha said thus. Then Ven. Ānanda asked the Buddha why the two laymen enjoyed the same result inspite of different practices.

The Buddha answered as follows.

The Buddha said, “ Ānandā, the lady Migāsāla’s knowledge is too narrow to know the faculties of the two laymen. It is only the matter of the Buddha to meet such a problem.

The Buddha went on to say that Purāna, Migāsāla’s father, excelled Issidattha, Migāsāla grand father, in virtue; her grandfather excelled her father in wisdom. The Buddha again said that the result of being the second stream-winner and the destiny in the Tussita realm for her father was due to the excellence of virtue. Again, the result of being second stream-winner and the destiny in the Tussita realm for her grandfather was due to the excellence of wisdom.

What the Buddha said means excess virtue of Purāna was equal to the wisdom of Issidattha; excess wisdom of Issidattha was equal to the virtue of Purāna. So their results were the same.

In such a case, no one except the Buddha could meet the answer.

How “Karana” admonishes and preaches (1)

(1) Except the Buddha, no one (no human being, no deva, no Brahma, even Ven. Sariputta) knew one’s attainment of magga, phala and one’s destiny.

(2) So, if people say about the attainment of magga, phala and about one’s destiny without the perception of knowing it, (perception belongs to only the Buddha), such a behaviour may mean committing a heavy evil. People are exhorted not to say so.

(3) The Buddha was peerless in sila (virtue), samādhi (concentration), paññā (wisdom), mettā (loving-kindness), karunā (compassion), āsayānusayāñāna (to know one's destiny, to know the desire of beings, etc). and sabbañutanāna (to know all phenomena). So we should practise in accordance with what the Buddha taught (i.e. practising insight meditation exactly in accordance with what the Buddha taught.) As the Buddha is peerless, his Dhamma is also peerless.

The commentary teacher showed another example regarding the meaning of kāraṇa.

Reference - Sagāvagga saṃyutta pāli - vana saṃyutta-kulagarani sutta.

The necessary meaning is as follows.

Supplication on misjudging on Ārahant's mood

Having heard the methods of practising insight meditation from the Buddha, a bhikkhu went to a forest in Kosala Division and practised insight meditation there. The bhikkhu's behaviour regarding posture were worthy of reverence. A couple who regularly offered alms-food revered the bhikkhu very much. So they supplicated the bhikkhu to accept their alms-food every day.

Having no difficulty of alms-food, the bhikkhu was able to practise insight meditation, resulting that he became an Ārahant soon. Dependent on the gratitude of the couple on the one hand and to increase the merit done by the couple on the other, the bhikkhu went only to their house for almsfood.

One day, a forest-deva had misjudging in his mind as follows.

Sincerity between the bhikkhu and the laywoman might cause craving

one day. The forest-deva wanted the bhikkhu without any black spot in his life. He wanted the welfare of the bhikkhu. He did not know that the bhikkhu had already become an Ārahant. He did not understand the aim and object of the bhikkhu, too.

Based on the above causes, the forest-deva, in the guise of the lay-woman, supplicated the bhikkhu as follows on his return from almsfood.

“Ven. Sir, at the bank of the river, at the recreation centre, at the rest house and at the junction, people are whispering about you and me.”

Then the Ārahant told the forest-deva, “Laywoman Kuragarani, there are many opposite words on earth. The bhikkhu who practises insight meditation patiently must forbear. The bhikkhu should not be disappointed because of the opposite words. Such a bhikkhu cannot be defiled for these opposite words”.

How Kārana preaches and admonishes (2)

(1) Moderate almsfood is of great importance to the bhikkhu who has the function of **pariyatti** (learning Buddhist scriptures) and **patipatti**. (practising insight meditation). The said bhikkhu was able to practise insight meditation till he became an Ārahant just on account of moderate almsfood. So those who offer almsfood must keep in mind that to offer almsfood to the patipatti bhikkhu is better in benefit than to offer almsfood to the pariyatti bhikkhu. So Buddhists are exhorted to offer almsfood to the bhikkhus who has the function of pariyatti and patipatti which brighten the Buddha Sāsana.

(2) The bhikkhu always accepted the almsfood offered by the generous couple for the following causes.

- (a) He became Ārahat because of the moderate almsfood offered by the couple, and so he always kept their gratitude in mind.
- (b) The bhikkhu wanted to increase the meritorious deed of offering almsfood by the couple.

So monks are exhorted to treat their laypeople who offer four requisites with **karuna** (pity) and **khanti** (forbearance), and they should also extend mettā (loving-kindness) to the donors of almsfood.

(3) But it is the duty of a bhikkhu to increase the merit of not only one devotee but also many devotees. Now they said bhikkhu's response of gratitude aimed at only one devotee. So, he was blamed, warned and dispraised by the forest deva with his extra-ordinary anxiety. That is why monks should give priority to the devotee whose gratitude is higher than other's. However, he must also treat the rest as he treated the first one.

(4) Extra ordinary anxiety and saying without proper inquiry should be pondered thoroughly. Otherwise, disadvantage may occur. Ārahatship of the bhikkhu was not known to the forest-deva. This happened that the forest-deva aimlessly dispraised the bhikkhu. That is why, in spite of good mood, over anxiety, blame and dispraise without due inquiry might lead to wrong conclusion. Laypeople are, therefore, exhorted to avoid such an accusation.

(5) Devas and Brahmas who are Ārahants know Ārahants as Ārahants. For some devas who are not Ārahants, it is not easy to know Ārahants as Ārahants.

How can worldings know Ārahants as Ārahants because even some devas do not know Ārahants as Ārahants?

Some devas don't know Āriyas as Āriyas. So, how can worldings know Āriyas as Āriyas? That is why monks and laypeople should not blame one another or each other without evidence.

(6) To blame or to criticise is a universal law on earth. There is no one that is free from blame or dispraise. It is important for everybody to do things advantageous, right and blameless. We have to neglect blame or dispraise or criticism done by others. What we have to be aware is to do things advantageous, right and blamless. In doing so, fear or anxiety should be kept away.

(2) “ Khana (Moment) refers to knowledge, observation and practice

The commentary teacher interpreted “Khana” as follows.

Reference - Majjinapanasa Pāli, Bhikkhu Vagga, Latukopama Sutta.

Disadvantages of having dinner and advantage of not having dinner.

Before the Buddha laid down the rule of training not to have dinner, some monks went almsround and had dinner. Some sincere laypeople also offered almsfood.

Later, good monks dispraised the monks who had dinner. People also did not venerate such monks. So the Buddha laid down the rule of training to avoid having food after mid-day.

Some monks were not satisfied with the rule of training to avoid dinner,

thinking that the Buddha did not spare even such a trifle.

There are two meals, breakfast and dinner. People generally enjoy delicious food only in the evening. When the Buddha prohibited the monks not to have dinner, they thought that they would not be able to enjoy delicious food. This was the reason why they were not satisfied. Ven. Udāyi Thera was one among those who were not satisfied.

In spite of dis-satisfaction, Ven. Udāyi Thera venerated the Buddha very much. So he listened to the Buddha, resulting that he became an Ārahant. He was also able to enjoy “phala samāpatti” (sustained induction of fruition). Then he came to know the gratitude of the Buddha as follows.

Before the Buddha laid down the rule of training to avoid dinner, some monks went almsfood two times, both morning and night. Those who went out at night for almsfood had to face the following difficulties.

- (1) They happened to go to the place where rubbish was thrown away.
- (2) Sometimes, they were up to their knees in mud.
- (3) They often trod on thorns.
- (4) They happened to tread on sleeping cows.
- (5) Some monks were killed by thieves.
- (6) Some women invited the monks for sexual conduct.
- (7) Once Ven. Udāyi went almsround in the dark. At the time of the flash of lightning, a laywoman who was washing plates and cups glanced in the lighting and shouted, “Alas! I am undone. Ogre, Ogre.

Then Ven. Udāyi said that he was not an agree, but a monk who went almsround.

“O Venerable Sir, you were like a person without parents. To cut your stomach with a sharp knife is better than to go almsround in the dark just to meet your dinner.”

Thus Ven. Udāyi was blamed.

In those days, parents did not go out at night. Instead, they cooked well and fed their children. Then they made their children sleep. The laywoman said so, referring to their traditional habit.

Ven. Udāyi did not have dinner since the time of the declaration of the rule of training by the Buddha. So he was free from the seven kinds of danger shown above. He could enjoy the lightness of corporeality and better health. He got more time for meditation, too. As a result, he became an Ārahant who could enjoy phala samāpatti. At last, he lucidly and distinctly came to know the disadvantages of having dinner and advantages of avoiding having dinner. He also associated with the gratitude of the Buddha as follows.

1. How was the Exalted One capable of doing away with all kinds of suffering!
2. How was the Exalted One capable of carrying out all kinds of pleasure!
3. How was the Exalted One capable of doing away with all kinds of demerits!
4. How was the Exalted One capable of carrying out all kinds of merits!

The graticudes of the Buddha shown above came into his mind.

How “Khana” admonishes and preaches

(1) People are bound to do work without taking rest for both morning meal and evening meal. If work is without difficulty, there occurs happiness. If work is with difficulty, there occurs unhappiness. If having dinner is avoided, both a half of the mental and physical suffering given by work will be decreased.

So having dinner should be avoided.

(2) For those who avoid having dinner, rice, oil, salt, etc. will be the balance of offertories. By offering the offertories again, merit can be multiplied.

So having dinner should be avoided in order to do more merit in this way.

(3) Those who keep sabbath (i.e. monks, novices and nuns) must avoid having dinner in order to show that they abide by the rule of training to avoid having dinner laid down by the Buddha. By doing so, they have already overcome heavy work (busy situation) and relieve pressure of work on themselves. They also have already done away with laziness and torpidity and gain lightness of body and also become active. They also have more time for meditation. As a result, they gain concentration and even realize the characteristics of mind and matter. At this stage, they have overcome worldling stage and attain culasotâpanna stage. Meditating strenuously, they come to see the nature of mind and matter as they are. This is the sammâditthi ñâna (right view perception).

If they go on meditating, they can become first stream-winner (sotâpanna). At last laypeople, monks, novices and nuns are exhorted to spend the extra time in practising insight meditation.

**(3) “Citta” refers to knowledge, observation
and practice**

(Citta means Consciousness)

Reference : - Kuddaka Nikâya, Udan Pâli, Baddiya Sutta

The example of the interpretation of Citta is as follows.

Once, the Buddha dwelt at the mango grove in Anupiya town.

Baddiya, son of Kâligodha who was the female descent from Sâkivan, used to enjoy Phala Samâpatti and Nirodka Samâpatti whether he was in the forest or under a tree or at a quiet place. At the end of his enjoyment , he used to utter words of joy, “ How blissful it is, How blissful it is!”.

Some monks did not know Ven.Baddiya’s enjoyment of Samâpatti. They thought that Ven.Baddiya was not happy in the life of bhikkhu and uttered words of joy, expecting the luxury of a king. So the monks went to the Buddha and presented what they thought to the Buddha.

The Buddha called Ven.Baddiya and asked questions in the presence of those monks. Then Ven.Baddiya presented the Buddha why he uttered words of joy”.

“Ven.Sir, while I was a king, I was always fearful and anxious while in the palace or on tour in spite of the fact that security measures were around me. My fear and anxiety were due to the approaching of the enemy kings on the one hand and the assassination of my security guards on the other.”

“ At present, whether in the forest or at the foot of a tree or at a quiet place or without security guards, I have overcome all kinds of fear and anxiety.

I can enjoy full peace of mind. So the situations as a king and as

bikkhus give me lesson of my life. With this end in view, I utter words of joy. How blissful it is!”

The Buddha was very much pleased with Ven. Baddiya and, as a sign of honour to Baddiya, the Buddha also uttered words of joy as follows.

“ One’s mind is without hatred. One has overcome gain and loss. The mind of the man who is harmless, fearless and blissful cannot be seen even devas.”

How “Citta” admonishes and preaches(1)

(1) Mind is of great importance to anybody who come to the human realm whether one is bhikkhu or a king or a rich man or a poor man, and so on. One’s mind makes one degenerate and also prosperous. The same mind can create rise and fall of a person. Purified mind makes one’s life beautiful, whereas defiled mind makes one’s life ugly. So try to have a purified mind.

(2) Irrespective of class and position, if one is full of defilements, such as greed, hatred, delusion, craving, conceit, false view, etc. one feels anxious, excited and fearful in proportion to the defilement which one has. One’s mind is also with distraction. The more defilement one has, the more distraction one’s mind has. The less defilement one has, the less distraction one’s mind has. Greed, hatred, delusion, etc also become less in proportion to the decrease of defilements. So laypeople are exhorted to try to lessen defilements.

(3) Even devas are unable to see the mind of an Ārahant who has entire peace of mind. As for a worldling, it is impossible to see the mind of an Ārahant. So, position, honour and luxury cannot make real peace of mind.

In spite of the fact that a man is devoid of position, honour and luxury, if he is an ariyā, he is endowed with real peace of mind. How can a person know another one's mind without being capable of seeing his own mind? How can such a person gain concentration? Such a person will be overwhelmed by fear, anxiety, excitement, etc. One who knows one's own mind is able to observe another one's mind. Those who see their own minds well, trying to purify their minds, are able to overcome excitement, anxiety, etc. Such person will gain mature and peaceful minds. So, laypeople are exhorted to practise insight meditation according to the Four Foundations of Mindfulness so that they may observe their minds carefully.

The Buddha preached the nature of mind

The Buddha preached the nature of mind in many suttas as follows.

“ O bhikkhus, greed, hatred and delusion are the defilements of mind.

They are bad friends of mind. They are enemies of mind. They are like the murderers and opponents of mind.”

“ Greed, hatred and delusion lead to disadvantage. They make mind shock. People cannot know the existence of greed, hatred and delusion in one's mind.

How “Citta” admonishes and preaches (2)

(1) One's mind by birth is apt to exist as a purified mind as long as it does not associate with exterior objects. When the mind is associated with exterior objects, it tends to be defiled.

According to the 24 modes of conditionality (Paccaya), consciousness arises on account of objects. (âyatana)

According to the Four foundations of Mindfulness, we must know the arisen mind as it is.

The 24 modes of conditionality (Paccaya) mention series of natural phenomenon.

The Four Foundations of Mindfulness say that we know the series of natural phenomenon.

When associated with exterior pleasurable objects, greed, craving and lust occur. When associated with exterior unpleasurable objects, hatred, anxiety, etc. occur. When associated with exterior delusive objects, delusion, ignorance and foolishness occur. All these phenomena destroy one's mind; make one's mind shock. So , according to the Four Foundations of Mindfulness, we must practise insight meditation so that we may know all these phenomena. If we know them, we can do away with them and we will be advantageous. At last, laypeople are exhorted to practise so that they know these phenomena as they are.

(2) Greed consciousness, hatred consciousness and delusion consciousness are the defilements of one's mind. They are bad friends, enemies and murderers. We must be quite careful of it. Since people are unable to try to know these kinds of consciousness, they become foolish people and evil-doers, resulting that there have been a great loss and ruins to them. Such people can be seen here, there and everywhere. According to the Contemplation of Consciousness, if (Lobha citta) greed consciousness or greed - affected mind appears, one must know the greed - affected mind as

greed - affected mind. Then a greed - affected mind becomes weak. After the disappearance of the greed - affected mind, the mind becomes clean and purified. The same ways of observation serve in case of (dosa - citta) hatred- affected mind and (moha-citta) delusion - affected mind. Having observed so, the person concerned is no longer a foolishman. He is free from evil- doer. He becomes a saint. Laypeople are exhorted to try to become saints.

(4) “Evaṃ mijja” refers to knowledge, observation and practice

Evaṃ mijja = Standing in the middle (not yet finished...)

Reference - Angutta Nikâya Pâli, Vol .3 , Page 382

The reference says that some meditators are very smooth at the beginning of observation. But they do not go on meditating till they attain Ārahantship. This means the meditators (yogis) are standing in the middle.

This Vyâkarana sutta was preached by Ven. Mahâ Muggalâna Thera to the monks.

Some bhikkhus cannot do away with ten kinds of phenomena in practising insight meditation. So they do not attain Ārahantship; they are standing in the middle.

The ten kinds of phenomena are:-

1. One in the habit of being angry
2. One in the habit of keeping malice
3. one who eradicates others' dignity

4. Jealous of another one for his higher position
5. One who has envy
6. Crooked – minded men
7. One who has avarice
8. One who has deception
9. One who has ill-will
10. One who is between two extremes (i.e. in the middle)

The Buddha said, “O Bhikkhus, the bhikkhu who is associated with the above phenomena will never be in success (i.e .never attain Nibbana).”

How ‘Evamijja’ admonishes and preaches

(1) In the Buddha’s sāsana, there are many lay-people who are practicing insight meditation with the aim of the attainment of Nibbana. In the same manner, there are many monks, too. In spite of practicing insight meditation, their aims and objects are not materialized, no result comes out as they expect. So it is important to practise vipassana meditation to reach the final goal.

(2) In spite of having practice, why they are not successful is that they cannot overcome the nine kinds of phenomena shown above. If one behaves in accordance with the nine kinds of phenomena or one kind out of the nine, one is still an ill -tempered man. So, try to overcome the above defiled phenomena.

(3) The final stage of the vipassana meditation is the attainment of Ārahatta Phala. Some monks practised vipassana meditation to become sotāpanna (the first stream–winner, the first stage), sakadāgam (the second stream–winner) and anāgam (the third stream–winner) which are the middle stages. They usually stand at the middle stage and they do not usually reach the final stage. (The final stage is to become Ārahat). The Buddha and former Ārahat theras did not like it. That is why the Buddha and the Ārahats exhorted monks and lay–people to meditate till they got to the highest stage.

We have to be aware of the **cetanā** (volition) of the Buddha and the Ārahats. It is said that those who become first stream–winners, second stream–winners and third stream–winners are not yet mature in the Sāsanā of Dhamma and Vinaya. How can those who are not yet even the first stream–winners (Sotāpanna) be mature? They are associated with greed, hatred, delusion, conceit, envy, etc., etc. Irrespective of monks, novices, nuns and laypeople, so long as they are associated with ill phenomena mentioned above (nine kinds) they are only crooks, swindlers and they also destroy Buddha Sāsanā. Not to be so, we have to try to do away with ill phenomena shown above and try to be noble ones (ariyas).

(5) How “Vivara” refers to knowledge, observation and practice

Vivara means space or gap

“O Bhikkhus, Tapoda river flows between two Lohakonbi hells although it started with cold water.”

Reference : Vinaya Pārājika Pāli

From Pāli, necessary meanings are as follows.

Fourth Pārājika Āpatti (monastic code of conduct) is included in Vinaya.

If a monk boasts or pretends as if he were with jhāna, magga, phāla, supernormal power, etc., in spite of the fact that he had none, Fourth Pārājika offence incurs. This is, in Pāli, known as Catuttha Pārājika Āpatti. If this kind of offence incurs, the monk concerned is no more a monk. He becomes a layman then and there.(There was a river called Tapoda not far from Rājagaha, a famous country in the days of the Buddha. The water in that river was very hot. People knew it. But where the river started was not known to them.

There is the Dragon country 500 yujanas wide under the Vebāra mountain. The Dragon country is as pleasant as the Deva realm. The whole ground of the Dragon country is covered with ruby. There is a very pleasant lake in this county. The lake is full of clean and cold water. Dragons are happy in that lake.

There is a gosh (departed spirit) loka near Rājagaha country. The gosh loka is under the pressure of great suffering. There are two hells called Lohakunbi. The hells are as hot as boiling water. The hells and gosh loka are situated closely. When the Tapoda river started to flow, the water was icy cold. Because the river flows between two hells, the water is as hot as boiling water when the river approaches Rajagaha. Ven. Muggalāna Thera knew about the Tapoda River. When Ven. Muggalāna said that the water of the Tapoda River was clean and cold, some worldling monks accused Ven. Muggalāna of Catuttha Pārājika Āpatti.

This problem came to the Buddha. The Buddha explained the true situation of the river and declared that Muggalāna Thera was free from that Āpatti.

How “ Vivara “ admonishes and preaches

Seeing the above evidence, it is understood that some hells are not very far from human realm. Lohakunbi hell is included in those hells. As majority of the Buddhists know, four sons of the wealthy men called Du Sa Na So are suffering in Lohakunbi hell . They committed the offence of sexual misconduct.

The world is in great wonder. The pleasurable realms where merit – doers enjoy good result exist naturally. In the same way, unpleasurable realms where evil-doers enjoy result exist naturally. Only the Buddha, who was willing the attribute of Lokavidu knew the realms and existences. No one except the Buddha knew about them.

So laypeople are exhorted to do good and to avoid doing evils.

A long journey means

To go on a long journey means the Buddha and 500 Bhikkhus went on a journey from Rājagaha to Nālanda. The two towns were one yujanā far from each other.

A tour with 500 bhikkhus

Commentary teacher interpreted as follows.

For the matter of one yujanā, the Buddha did not go alone. The Buddha went together with five hundred bhikkhus who had the quality of contentment, etc., etc.

“ Bhikkhu Sangena” refers to knowledge, observation and practice

Bhikkhu = monk

Sangena = group, collection

Bhikkhu Sangena = a group of bhikkhus

Here, interpretations of the commentary teacher are as follows.

Bhikkhus Sangena (a group of bhikkhus) means only the bhikkhus who have the same conviction and virtue. Even four or five members in a family have different views and different moralities.

But, for the bhikkhus who followed the Buddha, they had the same conviction and the same object of emancipation from the circle of life and death. Furthermore, they all had unbroken morality throughout their life. The Buddha was on tour together with such bhikkhus.

How “ Bhikkhu Sangena “ admonishes and preaches

(1) Laypeople should be aware of maintaining the same view and the same conduct like 500 bhikkhus shown above.

(2) Nowadays, four or five members in a family have different views and different characters. It is needless to say that different villages, towns and countries have different views and different characters.

As a result, there appear greed and hatred and there are also disputes among themselves. At last, people are bound to feel physical as well as mental sufferings. When hatred increases, there appears violent quarrel among themselves. At last , people are exhorted to try to have the same view.

(3) The occurrence of disputes, sufferings, hatred and quarrels is due to different views and different characters. So, no need to say, it is important to have the same view and same character among the members of human society. However, we have to be aware that it is not easy to have the same view and the same character.

(4) If we keep something as it is because it is not easy to make the thing change, the bad position will remain unchanged. Moreover, the bad position will become worse and worse. To make a difficult thing easy, it is necessary to behave according to the Eightfold Path preached by the Buddha. The Eightfold Path is the only way leading to having the same view and the same character. So laypeople are exhorted to learn the Eightfold Path and behave in accordance with the Eightfold Path as much as they can.

The Eightfold Path

Sila (Morality)

Right Speech

Right Action

Right Livelihood

Samadhi (Concentration)

Right Effort

Right Mindfulness

Right concentration

Paññā (Wisdom)

Right Understanding

Right Thoughts

Another group going on a long journey

As the Buddha together with His 500 disciples set out on a long journey, another group did.

Another group means Suppiya and his disciple Brahmadhattha the youth. The journey was one yujana long. Along the journey, the Buddha and His 500 disciples were one group and Suppiya Paribbājaka and Brahmadhattha the youth, Suppiya's close disciple, and some paribbajakas were another group.

Suppiya was once the pupil of Sinjaya, who was the former teacher of Ven. Sari-puttara.

The Pāli word **Mānava** gives three kinds of meaning, namely **Satta**, **Sora** and **Taruna**.

(1) **Satta** refers to knowledge, observation and practice (**Satta means Beings**) Commentary teacher showed the following interpretation.

(Reference – Mijjima Nikāya 3,225) and (Uparipannāsa Pāli, Devaduta Sutta)

1. Newly – born child
2. The old
3. The ill
4. Prisoner
5. The dead

They are called messengers sent by devas. Since Siddhattha was in worldly pleasure, the Arahats Brahmas who were called purified devas created the four great Omens, namely an old man, a sick man, a dead man and a recluse. So they were emphasized as deva messengers.

Wise saints usually make people remorseful and do good deeds by showing the newly – born children who can do nothing in spite of the fact that they have hands and legs of their own. The remaining omens also serve for the same results.

Deva Messengers speak

If the above deva messengers were in the position of speaking, they would speak as follows.

(1) The newly – born child would say, “O human being! Please look at me. I have legs. But I cannot go. I have hands. But I can do nothing. So great is my trouble. Not to be like me, do good deeds while you can do things with the help of your own hands and legs.”

(2) The old man would say,” O human being! I have hands and legs of my own. In spite of that, I can do nothing for being feeble. Not to be like me, do good deeds while you are able.”

(3) The man who is ill in bed would say,” O human beings! I would like to warn you. I have hands and legs of my own. However, my hands and legs cannot move. I am being pressed by disease. Not to be like me, do good deeds while you are still going strong.”

(4) The prisoner who is in prison would say,” O human beings! My hands and legs are still active. In spite of that, I cannot do anything on my own accord. I am being tortured in several ways. In order not to be in such position like me, do good deeds while your hands and legs are still strong and active, avoiding doing evils .”

(5) A dead man would say, “O human being! Look at me. A newly-born child, an old man, an ill man and a prisoner can move. As for me, I cannot move any more. Before you come to your end and while your hands and legs can move, do good deeds.”

It seems to us that the above five kinds of human beings were speaking although they, in reality, don't speak on behalf of deva messengers. So they are called deva messengers.

Those who are asked and those who are not asked by the King Yāma

There are two kinds of human beings whose destiny is determined by King Yāma. But those who had done heavy evils are reborn in hell as soon as they die without being questioned by King Yāma. Those who had done light evils and done merit in their human realm are not reborn in hell as soon as they die. When the human being who had done good deeds comes to the King Yāma, the latter asks the human being whether he had done good deeds while in human realm, referring to what the five deva messengers said. When the human being comes to know his good deeds done by him in the past, he presents it to the King Yāma. Then he is sent to the deva realm.

If the human being had committed heavy evil while in human realm, the King Yāma can do nothing but sending him to hell. Some human beings do not come to the knowledge that they had done good deeds in the past. Then the King Yāma reflects the merit with which the human being(the doer of merits) shared at the time of doing merit. After reflecting so, the King Yāma warns the human being to recall his sharing merit with the King Yāma while doing merits. As a result of merits done, the human being is sent to deva realm.

1. If a human being is unable to recall his merit although the King Yāma warns him, referring to the speech by the five deva messengers, and
2. If the King Yāma himself is unable to trace the merit done by the human being, the King Yāma can do nothing but sending the human being to hell.

King Yāma is included in the list of **Vemānika Peta** (Departed Spirit). But he has power to take measures to choose the place (realm) appropriate for the human beings coming to his office. He enjoys the pleasure of deva as well as sits in his office to determine the destiny of the beings coming to him.

How the meaning of Satta admonishes and preaches

(1) The gas of gunpowder is not a bed of roses. This is the motto which refers to the trouble created by war. There is another motto similar to it. It is - "Hell is not a prison" If a prisoner is speared 300 times a day, he might die by one stroke or his suffering might be beyond patience. What if the prisoner should be speared 300 times? If the suffering created by 300 times of spearing is compared with the suffering in hell, the suffering in hell is as high as the Mt . Himavanta and the suffering created by 300 times of spearing is as small as a sesame. So, laypeople are exhorted to try to be human beings who are afraid of the suffering in hell.

(2) The newly - born child, the aged, the ill, the dead and prisoners are unable to do merit, namely charity, virtue and meditation personally. A person did not do merit when he was strong and active enough to do merit. He was not even mindful of doing merit. Only when he was weak enough and not favoured to do merit, he became mindful of doing merit. Such a man's mindfulness is too late to do merit. His willing to do merit is only a dream. So, people are exhorted to do merit while they are still healthy and strong, and are still young.

② The meaning of Sora refers to knowledge, observation and practice

Reference: - Majjhima Nikāya 2, Page 112

Associating with the thieves who have stolen things and who have not yet stolen things not given:

These are the words which were supplicated by Ven. Udāyi to the Buddha.

Before the Buddha promulgated not to have dinner, monks went alms - round at night. They met with thieves. Some of them had stolen things and some had not yet stolen. Some of the monks were killed by thieves. When the Buddha designated the training for avoiding having dinner, Ven. Udayi was a little dissatisfied. Nevertheless, he revered the Buddha very much and paid deep respect to the Buddha.

So he practiced insight meditation without having dinner, resulting that he became an Ārahant. Then, keeping the Buddha's gratitude in mind, he told the Buddha about the trouble encountered by the monks who went out at night for almsfood.

How the meaning of Sora admonishes and preaches

Generally thieves and robbers who are evil-doers are in the habit of going out at night to do evils. We should not go into the forest where there are tigers. In the same way, dangers wait for those who go about at night. So monks, novices, nuns and members of the noble families are exhorted to do merits including meditation at home, avoiding going out at night.

3 The meaning of Taruna refers to knowledge, observation and practice

Reference:- Sutta Silekkan Pāli, Ambattha Sutta, page 84 and page 116 of Sonadanta Sutta

Paukkharasāti Bramin ordered Ambattha the youth, his pupil, to look into the Buddha whether the Buddha was a real Omniscience Buddha or not. Being very conceited, Ambattha was physically and verbally rude in dealing with the Buddha, showing no respect to the Buddha.

When Paukkharasāti Brahmin knew about that, he was angry with his pupil Ambattha and scolded the latter sharply. In addition, he kicked Ambattha, too. At last, Ambattha was demoted as a punishment.

Sonadanta sutta said as follows.

When the Buddha asked Sonadanta Brahmin, the latter said that a person can be recognized as a Brahmana if he is with morality and wisdom, regardless of one's clan and the mastery of veda. When other brahmans heard it, they dispraised Sonadanta saying that Sonadanta had inclined towards what the Buddha taught.

Then Sonadanta pointed to Angaka the youth who was near him as an evidence. Angaka the youth was a descent of noble clan. He was also perfect in veda. He was handsome, too. In spite of those qualities, he could not be recognized as a Brahmana as he had ill character. It was the way Sonadanta Brahmana responded to the blame of other brahmanas.

How the meaning of Taruna admonishes and preaches

(1) Lads and ladies who are handsome and beautiful tend to gaining others' love. But if their ill character and conceit go to the knowledge of others, the lads and ladies lose their love and are also despised and hated. They are also apt to facing punishment. So people are exhorted not to be conceited and to be humble, and to keep good character.

(2) In the beginning, a man gained the love, respect and fondness of others on account of his noble clan, fine complexion, cleverness in his work and wealth. When people know the ill character of the man, they hate the man bitterly. So it is important for everybody to have good character, wisdom and far-sight. Be the people with good character, wisdom and far-sight.

Necessary meaning here

As shown above, mānava grammar shows three kinds of meaning, namely satta, sora and taruna. The Brahmajāla Sutta demands only taruna. So it is understood that Brahmadattha the youth, pupil of Suppiya, is a youth, not an aged man.

Different views between teacher and pupil

Suppiya, who was the teacher of Brahmadattha the youth, was going on a journey together with Brahmadattha. While going on a journey, Suppiya said that the Tri-ratana (Buddha, Dhamma, Sangha) was of no use, whereas Brahmadattha, his

pupil, talked about the value and honour of the Tri-ratana. They followed the Buddha thus.

(1) Vāra refers to knowledge, observation and practice

Reference: - Uparipannasa Pāli, Nandakonāda Sutta

The sutta said as follows. One day, the stepmother Gotami, bhikkhuni, (i.e- Buddhist nun) respectfully requested the Buddha to admonish 500 bhikkhunis. Then the Buddha handed over the responsibility to his disciples who were maha theras. They took the responsibility in turn.

When Ven. Nandaka's turn came, he was not willing to admonish 500 bhikkhunis because, in one past existence, Ven. Nandaka was a king and those 500 bhikkhunis were his young queens.

Ven. Nandaka attained **Pubbenivāsanussati ñāna** (i.e. the knowledge or power to recall the past existences). He did not want to admonish the bhikkhunis lest he should be blamed by other bhikkhus who also attained the same ñāna, saying that Ven. Nandaka still had attachment to the former queens.

The Buddha let Ven. Nandaka admonish those 500 bhikkhunis because the Buddha foresaw that those bhikkhunis would attain Nibbana under the admonishment of Ven. Nandaka.

According to the order of the Buddha, Ven. Nandaka unavoidably taught those bhikkhunis. The bhikkhunis liked what Ven. Nandaka taught. He taught them two days successively. Some of those bhikkhunis became the first stream-winners, some became the second stream-winners, some became the third stream-winners and some became even Ārahants.

How Vāra admonishes and preaches

(1) There is a Burmese saying—” Faith in the Dhamma depends on the personal fondness.” The bhikkhunis preferred Ven. Nandaka to other Bhikkhus on account of the attachment in the past existences. They paid particular attention to what Ven. Nan -daka taught. The 500 bhikkhunis, therefore, became ariyas (saints). So laypeople are exhorted to try to become ariyas by listening to the Dhamma teachers whom they believe in and who are venerable ones.

(2) Since saṃsarā (the circle of life and death) is immeasurably long, there is not a being who was not relative to the other as a mother, a father, a brother, a sister, a wife, a husband, and so on. But fetter (saṃyojana) between two is rather weak if they are distant relatives. If the two were relatives in the close existence, the fetter between the two are very strong. So it is necessary to deal with one another as good associates. We must try to be good associates.

(3) According to the saying that all sentient beings are but relatives along the circle of life and death, the people not only in Burma but also in the world should be in love with one another, thinking that they were old relatives in an existence in saṃsara. Love within the same family should be kept in mind. So, at the time of meeting together, we have to love one another under the shadow of loving-kindness (mettā). Whenever necessary , we have to help one another ,keeping the Dhamma view in mind.

(2) Pariyāya Grammar refers to knowledge, observation and practice

Reference – Mijjima nikāya ,vol 1,page 161.

The revelation of Pali, commentary and sub-commentary regarding Madupain - ditaka sutta:-

While the Buddha was dwelling at the Nigyoḍayun monastery, Sekka Division, Kapilavutthu Country, he took rest at the foot of the bael-tree in the Mahavum forest

after having lunch.

At that time, Dantapāni, a prince of Sakya clan, approached the Buddha and standing with his supporting stick in his hand, asked the Buddha, “O monk, what is your doctrine and what do you usually say?” Dantapāni did not worship the Buddha at the time of asking questions. He behaved so not because he wanted to know the answer but because he wanted to show his disrespect to the Buddha. Dantapāni was a friend of Devadattha. When Dantapāni approached Devadattha, the latter said to Dantapāni, “Dantapāni, Monk Gotama is the enemy of our Sakya clan. He does not want the prosperity of our Sakya kings. In fact, Yasodara, my sister, is worthy of being the queen of the Universal Monarch. He renounced the world. This means he left my sister. Rāhulā should be the Universal Monarch. I was also ordained a monk as I cannot leave him. However, he is not good to me. He cruelly said in the midst of the audience that Devadattha would be reborn in hell as if I were hit with an axe.”

Dantapāni was not satisfied with the Buddha and showed his disrespect to the Buddha because he heard the above words from Devadattha.

If the Buddha did not give answer to Dantāpani’s questions, Dantapāni would think that the Buddha was unable to answer. So the Buddha answered as follows in spite of Dantapāni’s disrespect.

“Donor Dantapāni, I never dispute with anybody in the animate world. I have entirely been free from sensual pleasure. I have no sceptical doubt. I also have no mortification. Being an Arahant, I am not concerned with existence any more. I have already eradicated all kinds of defilements, too. These are my doctrines and these are my usual words. Dantapāni nodded, produced his tongue, showed three lines on his forehead, picked his stick and went away.

The Buddha told His disciples about that. Then one of the monks requested the Buddha to preach them the above experience in brief. So the Buddha preached as follows.” If a man has seven kinds of latent defilements then he tends to hold stick and knife, quarrel, show different opinions and dispute; and deal with others rudely,

make mischief between two persons and tell a lie.”

Seven kinds of latent defilement

1. Sensual Greed (kāma – rāga)
2. Grudge (patigha)
3. opinion (ditthi)
4. Speculative Doubt (vicikicchā)
5. Conceit (māna)
6. Craving for continued existence
7. Ignorance Speculative (avijjā)

Since the Buddha has already eradicated the seven kinds of latent defilement, the Buddha never behaved as a man who has seven kinds of latent defilement did.

The Buddha went on to say, “ I agree to the world but the world does not agree with me. I preach impermanence, suffering, no soul and impurity as they are. But the world does not know them as they are. What the world says is opposite to what I said”.

One who is called Dhammavādi usually says just in accordance with the Dhamma preached by the Buddha. Such a man never faces dispute with anybody. Act of dispute is the behavior of Adhammavādi (i.e. one whose speech is contrary to Dhamma). At last, the Buddha said in this way.

How Pariyāya Grammar admonishes and preaches

(1) On earth, worldlings are in the habit of putting arguments, quarrelling, using rude words, creating problems and killing one another with weapons. Worldlings do so because they are pleased with sensual pleasure, have seven kinds of latent defilement and mortification and say something quite contradictory to Dhamma. So we have to avoid such bad behaviors.

(2) In spite of the fact that people want to live in peace, they encounter the above problems. As a matter of fact, they themselves accept the problems.

Followings are the root of problems.

1. To be fond of sensual pleasure
2. To have false view
3. To have sceptical doubt
4. To have conceit
5. To have hatred
6. To have craving for continued existence
7. To have ignorance
8. To have mortification
9. To have the habit of telling about wrong Dhamma.

So we must try to lessen these phenomena.

(3) The more the above phenomena, the more problems, and vice versa. Those who are not aware of the Four Noble Truths, the Eightfold Path, the Four Foundations of Mindfulness will be surrounded by the above phenomena, and vice versa.

So Laypeople are exhorted to practise insight meditation without fail.

(3) The meaning of Kārana refers to knowledge, observation and practice.

Reference - Diganikāya Vol . 2, Page 255.

It was the time when Ven.Kumārakassapa was dwelling in the Yindeik forest, Setavya Town, Kosala Country. Then the Governor of Pāyāsi Town approached Ven, Kumārakassapa with other Brahmins and presented his false views as follows.

“Ven. Kassapa, my doctrine is as follows. There is no cause to create the next existence. There is no deva nor brahma nor the being in hell. There is no result produced by merit and demerit.” In presenting his doctrines, the Governor of Payasi showed fourteen references. Ven. Kumārakassapa preached, showing fifteen instances so that the Governor of Payasi might be free from the doctrine of false view. At the end of the fifteen instances shown by Ven. Kumārakassapa, the Governor of Payasi gave up the

false view and became a Buddhist. He believed in the right view. But, when he donated something, he asked someone else to donate on his behalf. As a result, he became a deva in Catumaharajika Realm at Serisake edifice without associates.

Uttara the youth, who managed the donation ceremony of the Governor, donated things personally although the ceremony was not his own. So, after death, he became a deva in Tavatimsa realm with many associates. That is why, in case of donation, personal respect is of great importance.

How the meaning of Kāraṇa admonishes and preaches

(1) In human society, there are several causes to make good results as well as bad results. Some people become good ones as a result of their good deeds in the past, whereas some become bad ones as a result of bad deeds in the past. In spite of the bad deeds done in the past, if people deal with noble associates, they can be good people. It is important to make choice of good associates in order to become good ones. (good human beings.) To become good people or bad people depends on associates. According to the Mangla Sutta, to deal with the foolish is the cause of becoming bad persons. In the same way, to deal with the wise is the cause of becoming good persons. So people are exhorted to avoid dealing with the foolish and to deal with the wise.

(2) Those who are micchā - ditthi (Those who have perverted outlook or false view) are the devil - rāhu for themselves as well as for others. It is not easy for ordinary people to convert a micchā-ditthi into a Buddhist. It is the task of the people who have perfections to convert a micchā - ditthi into a Buddhist. The Governor of Pāyāsi would have his destiny in hell if he had been unfortunate enough to meet Ven. Kumārakassapa, who was a bhikkhu of perfection. His becoming a Buddhist and destiny in the deva realm was due to hearing the Dhamma preached by Ven. Kassapa. So it is important to approach wise and virtuous ones in order to know the discrimination between micchā - ditthi (false view) and sammā - ditthi

(right view) and try to become one to know and have faith in sammā-ditthi (right view).

(3) It is true that the Governor of Pāyāsi became a Buddhist who had faith in sammā-ditthi because he heard the Dhamma preached by Ven.Kumārakassapa. However, in his act of donation, he did not give away the things personally. Instead, he asked someone else to give away the things. This means his respect regarding the act of dāna was rather weak. So, after death, he was reborn in the Catumahārājika which is the lowest celestial abode among the six celestial abodes. He was also at the Serisake edifice without associate. This is the donation with high investment and low benefit.

As for Uttara the youth, he was not a donor. He gave only services and personal attention in case of the donation done by the Governor. But he gave away the things personally with full respect. So he was reborn in Tavatimsa which is higher than Catumahārājika. He also had many deva- associates. His act of donation was one with low investment and high benefit. So be careful of respectful personal action in doing dāna (charity). Try to approach the wise and listen to what they teach so that false view can be entirely eradicated.

How Suppiya Paribbājaka dispraised Buddha, Dhamma, Sangha

With good affection, the wise saints dispraise and blame those who are worthy of dispraise and blame. They praise and adore those who are worthy of praise and adoration. This is the nature of the wise saints, worthy of dispraise and blame. They praise and adore those who are worthy of praise and adoration.

This is the nature of the wise saints. Suppiya Paribbājaka behaved in opposite to the nature of the wise saints.

- (a) The Lord Buddha was without any kind of fault and blame.
- (b) The honour and glory of the Buddha are beyond measurement.

- (c) The Buddha was full of peerless honour.
- (d) The Buddha knew all kinds of Dhamma as they really are without being taught.

In spite of all these distinguished qualities and attributes of the Buddha, Suppiya Paribbājaka dispraised the Buddha as follows.

- (1) In human society, those who are superior in age, honor, clan and caste are worthy of respect and worship. This is known as **Sāmaggirasa** (i.e enjoyable essence of the harmonious people). Buddha Gotama is without such quality.
- (2) The young respect, worship and adore the aged. This is known as **Sāmagiboga** (i.e enjoyable comfort of the harmonious people). Buddha Gotama is without such qualities.
- (3) The aged are worthy of the worship, respect and adoration of the young. This is known as **kiriya - vāda** (i.e the behaviors that should really be done). The Buddha is without **kiriya vāda**. He (The Buddha) is **akiriya - vādi**.
- (4) The idea that the young must worship, respect and adore the aged is a most sacred idea. It is known as **uccheda – vāda** (i.e. annihilation view). The Buddha is an **uccheda - vādi**.
- (5) That the young must worship, respect and adore is a very preferable behaviour. Gotama hates such a behavior.
- (6) Young ones who do not worship, respect and adore the aged must be admonished to worship, respect and adore the aged. Monk Gotama himself does not respect the aged. So Monk Gotama should be admonished.
- (7) If the young do not worship, respect and adore the aged, their negative behaviours will make **tapassi** (i.e. those who make the aged anxious). So Monk Gotama is a **tapassi**.
- (8) Those who worship, respect and adore the aged will be reborn in the deva realms. As Monk Gotama neglects worship, respect and adoration towards the aged, he will not be reborn in the deva realms.

- (9) Monk Gotama is entirely in lack of jhāna, magga and phala which excel ordinary human beings.
- (10) What Monk Gotama preaches is not the Dhamma of his own. It is only artificial Dhamma.
- (11) Monk Gotama is not an Omniscient one.
- (12) Monk Gotama does not know all worlds.
- (13) It is wrong that Monk Gotama is peerless.
- (14) He is not the peerless one.

In reality, the Buddha knew about the death of Sundarikā female paribbājaka. But the Buddha kept silent regarding her death because it was not advisable to mention it there. The beginning of **samsarā** (the circle of life and death) is not distinctly seen. So, regarding the beginning of **samsarā**, the Buddha said as it is. To say so is due to the perfect perception of the Buddha. The Buddha kept silent for the question for which there should be no answer.

Among the Nine Attributes of the Buddha, **Sammā Sambuddha** is one. **Sammā Sambuddha** means Perfect Enlightenment. (That is knowing all kinds of Dhamma without being taught.) Without the attainment of Perfect Enlightenment (**Sammā Sambuddha Ñāna**) no one can attain Buddhahood.

Suppiya accused the Buddha without reasons. There was no logic in his accusation. He showed the following reasons. What the Buddha taught was only his own thinking. Some problems were solved by counter questions. Some of the answers were in accordance with the supplication of Ven. Muggalana, etc.

As a matter of fact, all that the Buddha taught was His own Dhamma attained through Perfect Enlightenment (**Sammā Sambuddha Ñāna**). But some problems were left unsolved because they were of no use. The Buddha preached only the Dhamma which was of use to all. In this way, many questions were left unanswered because they were of no advantage.

All in all, there was no logic in the accusation done by Suppiya Paribbājaka.

To dispraise Dhamma

Suppiya Paribbājaka dispraised the Dhamma preached by the Buddha without logic in his accusation. He said,

- (1) “ No Dhamma preached by the Buddha is good .”
- (2) “ Monk Gotama makes laypeople know His unfair Dhamma.”
- (3) “His Dhamma cannot make freedom from Round of Rebirths.”
- (4) “ His Dhamma cannot make total liberation from suffering in samsarā
(circle of life and death).”

To blame and despise Sanghas

Suppiya Paribbājaka blamed and despised sanghas (monks) as follows.

- (1) Monk Gotama’s disciples were ones who practised wrongly.
- (2) Monk Gotama’s disciples practised the crooked way of meditation.
- (3) Their way of practice was opposite to the right way.
- (4) Their way of practice was not in accordance with the Dhamma of the saints.
- (5) What the disciples practised was not in accordance with the super mundane Dhamma.

In this way, Suppiya Paribbājaka dispraised the Buddha, the Dhamma and the Sanga without any logical sequence.

Remarks by Brahmadattha the youth, Suppiya’s pupil

On hearing the above words, Brahmadattha the youth, pupil of Suppiya, became frightened and remarked as follows.

Remarks by Brahmadattha the youth, Suppiya's pupil

On hearing the above words, Brahmadattha the youth, pupil of Suppiya, became frightened and remarked as follows.

Suppiya Paribbājaka, our teacher,

(1) has criticized **Ariyā yupavāda kamma** which should not be criticized.

(2) has trod on **Ariyā yupavāda kamma** which no one should tread on.

Suppiya who committed such kamma will face a great deterioration because he dispraised the Three Ratanas (Three Gems) which are only worthy of praise.

1. Suppiya is like a man who swallow fire.
2. He is like a man who holds a dagger strictly.
3. He is like a man who wants to break the Mt. Myintmoe into two with his fist.
4. He is like a man who plays on the sharp edge of a saw.
5. He is like a man who touches the furious and ferocious elephant.

These are the remarks by Brahmadattha the youth

Additional remarks by Brahmadattha the youth

Supposing : -

1. The teacher treads on excrement,
2. The teacher steps on the fire,
3. The teacher steps on thorns,
4. The teacher steps on a cobra,
5. The teacher climbs up the edge of a lance,
6. The teacher eats the poison which causes immediate death,
7. The teacher washes himself with salty and bitter water,
8. The teacher jumps into the deep ravine, should his pupils follow him? No.

Again, Brahmadattha the youth remarked as follows.

For beings; -

1. Kamma (volitional action) is one's own property.
2. One's destiny is determined by his kamma (i.e. what he has done).

3. Father's destiny is not determined by son's kamma.
4. Son's destiny is not determined by father's kamma.
5. Mother's destiny is not determined by son's kamma.
6. Son's destiny is not determined by mother's kamma.
7. Younger sister's destiny is not determined by her brother's kamma.
8. Elder brother's destiny is not determined by his younger sister's kamma.
9. Teacher's destiny is not determined by his pupil's kamma.
10. Pupil's destiny is not determined by his teacher's kamma.
11. Since our teacher darkened the attributes of the three gems, showing several reasons, he has committed Ariyā yupavāda kamma (i.e.to accuse ariyas, showing ill qualities which, in reality, do not belong to ariyas). So our teacher is worthy of heavy punishment.

Contradiction between teacher and pupil

Brahmadattha the youth was quite contradictory to his teacher. He pointed out the attributes of the three gems as follows.

The attributes and gratitudes of the Buddha, the Dhamma and the Saṃgha are uncountable.

Brahmadattha praised the three gems in this way so that his teacher might avoid dispraising the three gems, not because he did not respect his teacher. It is customary that the wise man who comes from the noble family praises those who are worthy of praise. Brahmadattha the youth came from the noble family.

The meanings of Vunna

Followings are the meanings of Vunna. (1) Saṅkhāna, (2) Jāti, (3) Rūpāyatana (4) Tāraṇa, (5) Paṃāṇa, (6) Guṇa, (7) Paṣamsa, etc.

(1) Santhāna refers to knowledge, observation and practice

Reference – Samyutta Nikāya, vol-1, page 107.

It was the time when the Buddha was dwelling at Veluvun monastery in Rajagaha country. One dark night, the Buddha enjoyed Phala Samāpatti (sustained induction of fruition) lonely in the open air. Slight rain showered at that time.

At that time, the wicked Māra, in the form of a very big snake, frightened the Buddha, making very terrifying voice, Māra did so with the intention of making disturbance and fright.

Knowing that it was Māra, the Buddha said, “Only those who crave for their bodies will be in fear. They will run about for refuge. But, as for the Buddha, not a stringy hair of fear occurs because the Buddha does not crave for His body any more. The Buddha has already eradicated craving.”

The Buddha went on to say, “O Māra, the sky may break into pieces. The earth may shake violently. Moreover, all creatures on earth may terrify the Buddha. Someone may spear my breast. It is the nature of Buddhas that the Buddha never run about for refuge.”

Knowing that his presence came to the knowledge of the Buddha, Māra was in happiness and disappeared.

How Santhāna admonishes and preaches

(1) Worldlings crave for both animate beings and inanimate things very strongly. They also crave for pleasurable things. When they get what they want, they are joyful, resulting that they are overwhelmed by greed. If they don't get what they want, they feel unhappy, resulting that they are overwhelmed by hatred. They also feel anxious and excited. To avoid two extremes, greed and hatred, people must try to lessen craving as much as they can.

(2) Nowadays, the world is full of problems based on various grounds. Human beings are being tortured and even killed in many ways like fowls. Thus there are many dreadful dangers in the world. Such dangers are threatening the whole human society. People are in vital fear, facing with the attack of such dangers. As a matter of fact, all kinds of dangers are born of greed, hatred, delusion, conceit, false view, etc. So people are exhorted to try to lessen greed, hatred, delusion, false view, etc. and, if possible, to eradicate these undesirable phenomena.

Jāti refers to knowledge, observation and practice

Reference – Majjimapannāsa Pāli, Vol.2, Page 355

The Buddha was in the habit of saying that, irrespective of clan and caste, morality is of major importance. Some Brahmanas did not agree to what the Buddha said. Those Brahmanas firmly believed that their clan and caste were the noblest on earth. It was the time when the Buddha was dwelling at Jetavunna monastery in Savutthi. There was a Brahmana called Assālāyana the youth who was more intelligent than the rest of the Brahmanas. So Assālāyana the youth was asked to go to the Buddha to put an argument, saying that only Brahmanas were the noblest in clan and caste. The Buddha said that clan or caste was not a major purpose. Whatever the clan and the caste might be, irrespective of clan and caste, if one committed evils, one was worthy of punishment, and would have destiny in hell after death. Regardless of clan and caste, if one had purity of morality, one would be worthy of praise here and would have destiny in the abode of devas after death. In this connection, the Buddha showed many instances.

In the end, Assālāyana realized what the Buddha taught and became a devotee of the Three Gems.

How Jāti admonishes and preaches

(1) Clan and caste or honor or position prevails the worldlings' world. That is why problems take place and complicative affairs, dissatisfaction, ill- will, disputes, quarrels, murder and assacination occur in human society, resulting that there occurs only ruin.

(2) In Buddhism, clan and caste are not a major purpose. Instead, only morality is the major purpose. In fact, morality eradicates all kinds of problems including dissatisfaction, ill - will, etc. Consequently, disputes, quarrels, murder, assacination, etc. are never present. So no ruin is displayed in human society.

(3) Purification of morality eradicates all kinds of problems.

It also crates peace, freedom, health and the life having no anxiety. So people are exhorted to observe precept and develop morality.

③ Rupāyatana refers to knowledge, observation and practice

Reference – Diga Nikāya Vol.1, Page 106

It was the time when the Buddha was dwelling at the edge of the lake called Gaggarā near Sampā town, Angā Division, with 500 disciples.

The news of Sonadanta Brahmin, a famous teacher, to approach the Buddha went from mouth to mouth. Sonadanta Brahmin was superior to other Brahmins in education and position. What if Sonadanta should be a disciple of the Buddha?

Such a thought came into the minds of ordinary Brahmins. So they asked Sonadanta not to approach the Buddha, revealing the 12 attributes of their teacher, Sonadanta.

Sonadanta Brahmin responded, saying that he should approach the Buddha, who had 29 attributes.

At last, they all agreed with Sonadanta Pandit to go to the Buddha. They came into discussion on the subject “ Brahmana” as follows.

- (1) Clan and caste must be purified.
- (2) He must be perfect in Veda.
- (3) Personality must be admirable.
- (4) He must be a Brahmin of morality.
- (5) He must have distinguished perception.

Sonadanta humbly told the Buddha that the person who had the above five attributes was recognized as a Brahmana.

Out of the five factors shown above, “(4) He must be a Brahmin of morality” and “ (5) He must have distinguished perception.” are major factors. Even if one may be weak in Nos.1,2,3, if he can embrace Nos.4 and 5, he can be recognized as a good Brahmin. If he is a Brahmin devoid of Nos.4 and 5, he cannot be known as a good Brahmin even if he is in the possession of Nos.1,2, and 3. As the dirt on the left hand is washed with the help of the right hand and vice versa, morality is purified with the help of perception and vice versa.

The Buddha agreed to the presentation put up by the pandit Sonadanta Brahmin. But morality and perception presented by Sonadanta Brahmin were five precepts and veda text only. He did not know morality and perception are nobler than those presented by him.

So the Buddha delivered Dhamma on “moral purity of monks founded on four aspects, the ways of the attainment of jhāna (mental absorption), the ways of practising insight meditation , and the attainment of magga and phala “ which are nobler than five precepts and veda education. At the end of the Dhamma preached by the Buddha, Sonadanta Brahmin became the devotee who had unshakable faith in the Three Gems (The Buddha, The Dhamma and The Sangha).

How Rupayatana admonishes and preaches

(1) If we are deeply aware of “What the most important thing on earth is,” we will vividly see that virtue (morality) and wisdom are the most important things on earth. However honorable a man with higher degrees may be, however high a man’s clan and caste may be, however wealthy a man may be, and however handsome a man may be, if 1. he is without good moral character, and 2. he is in lack of wisdom; he is of no use on earth in any way. To be a man worthy of honor, he must try to have virtue and wisdom in his life. So, people are exhorted to try to have virtue and wisdom.

Kāraṇa refers to knowledge, observation and practice

The meaning of Kāraṇa is as follows. “ O deva, I don’t take lotus nor break it. I smell the lotus from distance. In spite of that, why am I accused of stealing lotus?”

Reference : - Sangathāvagga saṃyutta Pāli, Vāṇa saṃyutta, Gandatthena Sutta.

The above sutta says as follows.

Once there dwelt a monk in a grove in Kosala Country. One day, after having almsfood, he went into the lake and enjoyed the sweet smell of the lotus by drawing the stock of the lotus.

On seeing it, the forest spirit (the deva who is in the possession of the forest) thought, “The monk is an ariya (saint) who is practising insight meditation by hearing the ways of practice from the Buddha. It is not proper for him to enjoy the smell of the lotus. If he has craving for the smell of the lotus, he will be enjoying the smell of the lotus the following days. If so, there will be increase of the craving for smell, resulting that he will have a great loss here and hereafter. Seeing the monk enjoy the smell of the lotus personally, I should warn the monk in order that he

may have no loss.” So the deva humbly and respectfully said to the monk, “O monk, you enjoy the smell of lotus which is not given. That you enjoy the smell of the lotus is a kind of theft out of five kinds of theft. You are the thief of smell.”

Meanwhile, a recluse came and went into the lake. Then the recluse enjoyed the smell of lotus, uprooted the stocks of lotus and took them away.

So, the monk said as follows,

(1) “ O deva, I do not take the lotus nor do I break the stock. I enjoy only the smell of it. In spite of that, why do you say that I am a thief of smell?”

(2) “ The recluse uprooted the stocks of the lotus. He also crushed the lotus. Why don’t you say that the recluse who behaves badly is the thief of smell?”

The deva responded as follows. “O monk, the recluse is one who commits evil repeatedly. As the milkmaid’s clothes are dirty with faeces and urine, the recluse is also dirty with the repeated actions of evils. So, I don’t need to produce any word regarding the recluse.”

“ As for you, you are purified of evils. You are endowed with virtue, concentration and wisdom. You are one who is striving for Nibbana. For such a saint (ariya), the evil as small as sesame seed seems to be a layer of cloud. So, my words aim at you only.”

On hearing the deva say, the monk was ashamed of committing such a trifle of evil and , at the same time, he was shocked.

Kāraṇa admonishes and preaches

(1) People can be classified into four categories.

- (a) One who has been a saint (an ariya)
- (b) One striving to become a saint.
- (c) One who pretends to be a saint.
- (d) One who is satisfied with being a worldling.

Saints (Ariyas) are purified ones who have already eradicated all defile -ments. So, we don't need to say anything about saints. Those who are striving to become saints are like entirely white cloth. Even a small black spot on the white cloth is very distinct. In the same way, for those who are striving to become saints, a trifle of evil may hinder them from the attainment of magga and phala and from the attainment of Nibbana. It is necessary to avoid doing even a trifle of evil until we become saints.

(2) Those who are pretending to be saints are like liars, thieves, the foolish, lowless persons and crooked persons. The worldlings who do not take care of behaving to become saints are also like lowless and foolish persons who are filled with great delusion. Both of them are like the dirty clothes of the milkmaid and the black potholder because they are filled with defilements , such as greed, hatred, delusion, etc on the one hand and repeatedly commit evils, such as killing living beings, stealing things not given, sexual misconduct, etc on the other. It is not easy to make the clothes of milkmaid and the potholder white. In the same way, it is not easy for them to become saints. Because of repeated evils done, they will be in great trouble in the present existence and in the next, too. Laypeople are warned not to be the persons like them.

(3) “Every mistake can be corrected” Like this motto, even if a man may be a villain, he can be a good man if he is clever enough to correct his mistakes (i.e. to avoid doing wrong again). So, laypeople are exhorted to try to become saints by avoiding doing evils and by meditating.

(5) Pamāna refers to knowledge , observation and practice

Reference: - Pārājikan Pāli, Patta Vagga, Patta Training for monks.

The Patta Training for monks explains as follows.

If a monk gets a bowl in addition to his bowl used in going almsround, he can keep the new bowl for ten days without keeping vow and without ritual regularization

in order to set aside the new bowl. If he keeps the bowl for more than ten days in contravention to the above vinaya codes, he deserves. **Pācittaya āpatti** (i.e. offence incurred by contravention of the monastic code of conduct).

Regarding the additional bowl, there are two kinds of bowl, namely iron bowl and earthen bowl.

Regarding size, there are also three kinds of size.

- 1.The biggest size
- 2.The middle size
- 3.The small size

The biggest size (The biggest bowl) can hold the rice of one small standard tin and the curry one-fourth of the rice. The bowl of the middle size can hold the rice of smaller tin smaller than the standard tin and the curry one – fourth of the rice.

The bowl of the smallest size can serve as the bowl of the middle size does.

How pamāna admonishes and preaches

(1) There is an old saying -"Everything should not be beyond limit". This means we must be aware of limit in doing things. If what we do is beyond limit or beyond necessity, there will be disadvantage or danger. In case of living , if we do not know the limit (i.e if we do not know how to balance our income and expenditure), there will be deterioration in our doily life. Spending money on one's facilities beyond necessity may cause waste of money (i.e waste of one's income). Such an unnecessary expenditure is a kind of deterioration in one's family. One who knows how to live in harmony with his standard of life will be prosperous sooner or later. It is necessary to make choice of the place where we should go and live. In the some way, it is important to choose which kind of knowledge we should pursue and the person we should deal with. So we must be clever enough to do things which will be conducive to our benefit as well as to others' benefit.

(6) How guna refers to knowledge, observation and practice

O wealthy person, when did you compose the attributes of the Gotama Buddha?

Reference:- Majjima Pannāsa Pāli , Upāli Sutta

The Buddha preached the Upāli Sutta while the Buddha was dwelling at the mango grove belonging to wealthy Pāvārika who lived in Nālanda. The donor Upāli was a wealthy man. He was a reliable disciple of Niganthanātaputta , a head of a sect, before he met the Buddha.

According to the Buddha, three volitional actions were known as "Kāya kamma, Vacī Kamma and Mano Kamma". But what Niganthanātaputta, said was "Kāyadam, Vacīdam and Manodam".

When Diga hermit, a senior disciple of Niganthanātaputta , met the Buddha , the Buddha said that Mano Kamma is the most serious offence among the three kammās, whereas Diga hermit said that Kāyadam is the most serious offence. In this connection, Niganthanātaputta sent Upāli to the Buddha for a debate.

Diga hermit refused three times . However, Niganthanātaputta forced Upāli, to go to The Buddha for debate.

During the debate between the Buddha and Upāli, Upāli became the first stream-winner (Sotāpanna) and became a disciple who had strong belief in the Buddha. The news that Upāli had been the disciple of the Buddha came to the knowledge of Niganthanātaputta many a time. However, Niganthanātaputta did not believe it and went to Upāli's home. Then he said to Upāli, "Upāli, you were my disciple before. Now what shall I recognize regarding your master and whose disciple are you now?". At that time, Upāli turned to the direction of the Buddha with his palms on his forehead as a sign of reverence to the Buddha and told Niganthanātaputta that he was then the disciple of the Buddha. In saying so, he recited ten verses in honour of the Buddha. The following verse is the ninth verse among the ten recited by Upāli. "I am the disciple of the Buddha, who is endowed with:-

1. Peaceful heart,
2. The wisdom as immense as the dimension of the earth,
3. Incomparable and noble wisdom,
4. Eradication of greed,
5. Excellent appearance like former Buddhas,
6. Noble and right verbal action,
7. The attribute as a peerless figure,
8. No equal,
9. Unshakable courage, and
10. Very subtle wisdom.

On hearing what Upāli said, Niganthanātaputta said, “O Upāli, when did you compose these attributes of Gotama ?”

Then Upāli replied as follows-

“One who is clever enough to make a garland of flowers by putting the flowers in serial order makes the garland of flowers in an easy manner. Now the Buddha’s attributes are in great help. Like the maker of the garland of flowers who picks up the flowers among the flowers in heap, who will sit still without praising the Buddha by picking up the attributes among the attributes in heap? So I make the garland of the Attributes of the Buddha as the one who makes the garland of flowers.”

On hearing the reply of Upāli, Niganthanātaputta felt sick at heart, saying that Upāli, who was once my disciple, had become the disciple of the Buddha. So saying, his mouth vomited forth a stream of blood.

Guna admonishes and preaches

(1) The truth exists in one’s heart. The existence of the truth and the realization of the truth are the special marks showing the supernatural power having an immense strength. Through the existence and the realization of the true, one is able to conquer his opponents easily. So, laypeople are exhorted to spend their time for the existence

and the realization of the truth.

(2) If one is devoid of the existence and the realization of the truth, one will never be able to conquer his opponent however high his position and power may be. He may think he will conquer his opponents. However, what he thinks is in vain on account of the lack of the truth. Whenever he faces with the attack of vicissitude, he will have a violent fall. So the existence and the realization of truth are of crucial importance to everybody.

(7) Pasamsā refers to knowledge , observation and practice

Those who are worthy of praise should be praised.

Reference:- Anguṭṭara Pāli, Pathamakhata Sutta.

One makes a decision without analysis and scrutinizing through one's own intelligence as follows.

1. One is praised even though he is not worthy of praise.
2. One is despised in spite of the fact that he is worthy of praise.
3. One is revered although he is not worthy of reverence.
4. One is not revered although he is worthy of reverence.

One who is endowed with the above ill qualities destroys himself. He has offence. He deserves dispraise by the wise. He also increases evil. He is but a foolish man.

One decides something only after analysis and scrutinizing through one's own intelligence as follows.

1. One who is worthy of dispraise is dispraised.
2. One who is worthy of praise is praised.
3. One who is not worthy of reverence is not revered.
4. Reverence is made only when one deserves it.

One who is endowed with the above good qualities does not destroy himself.

He is free from offence. He is never dispraised by the wise. He increases good deeds. After preaching the above phenomena, the Buddha went on saying thus.

(1) A foolish man praises the man who is worthy of dispraise. The foolish man dispraises the man who is worthy of praise. The foolish man is gathering offence verbally. So doing never makes the foolish man happy physically and mentally.

(2) A foolish man has a great loss through gambling. Such a loss is a mere trifle to him. A foolish man does a wrong. Such a wrong done by the foolish man is really a great offence.

How Pasamsā admonishes and preaches

(1) On earth, there is no man that is not despised. In the same way, there is no man that is not praised. All persons are ever despised as well as praised. As the foolish do dispraise, blame and praise, the wise also do the same.

But the foolish tend to despise wise saints who should not be dispraised. They praise the foolish and villains who are not worthy of praise. As for wise saints, they praise the persons who are worthy of dispraise. So, it is no matter to us whether the foolish praise or dispraise us. The major purpose is the praise and the dispraise done by wise saints. All in all, we have to behave to be free from the dispraise by wise saints and to gain the praise by wise saints.

(2) On earth, there are a lot of people whose lives go to ruin on account of gambling. But, if the ruin of their lives is compared with the disadvantage given by the act of praise and dispraise in a wrong way, such a ruin is just a trifle. So, we must respect and honor those who are worthy of respect and honour. Similarly, we must not respect and honour the foolish who are not worthy of respect and honour.

Necessary meaning here

Here, the meanings of **guna** and **pasamsā** are necessary.

Admiration of Brahmadattha the youth regarding the attributes of the Buddha, the Dhamma and the Samgha.

As Suppiya heretical ascetic blamed the Buddha, the Dhamma and the Samgha, Brahmadattha, his disciple, praised the Buddha, the Dhamma and the Samgha.

How to praise the attribute of the Buddha

(1) Because the Buddha is worthy of the worship of all beings, He is worthy of attribute - Arahant.

(2) Because the Buddha is endowed with **Sabbaññuta Ñāna** (Knowing all phenomena without teacher), He is worthy of the attribute - Sammāsambuddha., etc

(3) Those who revere the Buddha are known as the persons who revere the noblest figure.

(4) When a peerless figure appears in the universe, such a figure has no equal in all respects. He is the same as the former Buddhas only.,etc.

In this way, Brahmadattha the youth praised the Buddha.

How to praise the attribute of the Dhamma

(1) The Buddha preached the Dhamma so that all beings might get rid of all forms of suffering and might enjoy happiness.

(2) People are fond of the Eightfold Path. This means they are fond of the Noble Dhamma.

(3) The Dhamma preached by the Buddha entirely eradicates craving. It is the Dhamma that eradicates round of rebirths and sufferings., etc.

Thus Brahmadattha the youth praised the Dhamma.

In praising the Three Gems, Brahmadattha the youth did not realize the Three Gems by himself but praised as much as he could through hearing them from others. In this way, there was contradiction between the teacher and the pupil.

What Suppiya ascetic said resembles a poisonous nail which is hammered into the good floor.

What Brahmadattha the youth said resembles the substitution of the gold-nail, silver-nail and ruby-nail in place of his teacher's nail.

At the time of the talk between the teacher and the pupil, 500 disciples headed by the Buddha were travelling and Suppiya ascetic, Brahmadattha the youth and some disciples of Suppiya were behind the Buddha and 500 disciples.

The cause of the Buddha's long journey

The Buddha went on a long journey between Rājagaha and Nālanda. The reasons why the Buddha did so were as follows.

1. The Buddha wanted to preach the citizens of Nālanda who were eligible for Nibbana.
2. Referring to the different views between Suppiya and Brahmadattha, the Buddha wanted to preach the Brahmajāla Sutta endowed with three kinds of virtue and which can get rid of 62 kinds of false views. The Buddha also wanted to show the power of the Brahmajāla Sutta which can make ten thousand worlds shake violently.

Why Suppiya went on a journey

Suppiya did not know that the Buddha and His disciples were on a journey in front of him. If he knew it, he would not go on that journey.

Complexion of the Buddha

In the sight of Suppiya and his disciples, the Buddha and His disciples were moving as if a golden mountain with red rugs on both sides were moving in a slow manner.

Suppiya saw the Buddha in a solemn style. At that time, six kinds of aureole emanated from the body of the Buddha. The aureole spread out in ten directions and extended up to the distance of 120 feet.

The forest through which the Buddha passed was wonderfully graceful.

1. The forest seemed to be garlands of flowers of jewels of different sizes.
2. The forest seemed to be golden cloth which extended to the edge of the forest.
3. The forest seemed to be under the shower of bright gold-rain.
4. The forest seemed to be under the cover of stars.
5. The forest seemed to be Mahāhlega flowers matted together.
6. The forest seemed to exist under the strong wind.
7. The forest existed as if she had been under rainbow or lightning or stars, forming a wonderful, pleasant and graceful view.

To have a look at the body of the Buddha

The eighty detailed characteristic signs in the persons of Buddhas can be seen.

1. The person of Buddha, therefore, resembles the lake full of five kinds of lotus. But glory and grace of the person of Buddha are far beyond the beauty of the lake full of lotus.
2. The coral tree full of flowers is incomparably beautiful. But, if compared with glory and grace of the person of Buddha, the beauty of the coral tree

full of flowers is far behind the glory and grace of the person of Buddha.

3. Stars double the beauty of the sky. If the beautiful sky is compared with the eighty detailed characteristic signs in the person of Buddha, the beauty of sky is just ridiculous.

Furthermore, thirty-two characteristic signs of the person of Buddha are graceful with aureole emanated up to the length of about seven feet. The grace of the thirty-two signs of the person of Buddha supersedes the grace of 32 moons, 32 suns, 32 universal monarch, 32 kings of deva and 32 kings of Mahā Brahmas.

To have a look of Samghas

The 500 bhikkhus who accompanied the Buddha

1. were devoid of ill-will,
2. were contented with the four requisites whether they are adequate or inadequate,
3. were devoid of defilements and companions,
4. were not associated with kings and ministers,
5. warned those who do evils,
6. disliked misdeeds,
7. talked only for the welfare of laypeople, patient with contradictory words of others,
8. were full of **catupārisuddhi precepts** (moral purity of monks founded on four aspects),
9. attained jhana and concentration.
10. Practiced insight meditation for the attainment of Nibbana.
11. Attained Arahatta Phala.
12. were endowed with retrospection (of path consciousness, fruition, etc attained).

When looking at the Buddha and His disciples in procession

1. The Buddha himself is devoid of lust and is surrounded by the bhikkhus who are also devoid of lust.
2. The Buddha himself is devoid of greed and is surrounded by the bhikkhus who are also devoid of greed.
3. The Buddha himself is devoid of delusion and is surrounded by the bhikkhus who are also devoid of delusion.
4. The Buddha himself is devoid of craving and is surrounded by the bhikkhus who are also devoid of craving.
5. The Buddha himself is devoid of defilements and is surrounded by the bhikkhus who are also devoid of defilements.
6. The Buddha himself has realized the Four Noble Truths and is surrounded by the bhikkhus who also have realized the Four Noble Truths.

How the Buddha and His disciples walk was very graceful and comely.

1. The Buddha was surrounded by His disciples. The position of the Buddha resembles the pollen and stamen covered by leaves.
2. The position of the Buddha also resembles the pollen and the stamen of lotus covered by lotus leaves.
3. The position of the Buddha resembles the king of elephant called Hsadan surrounded by 8000 elephants.
4. The position of the Buddha resembles the king of Brahminy duck surrounded by 90000 Brahminy ducks.
5. The position of the Buddha resembles the monarch of the universe surrounded by the retinues of high – ranking army officers (on elephants and horses).
6. The position of the Buddha resembles the king of devas surrounded by devas.
7. The position of the Buddha resembles the king of Brahmas surrounded by Brahmas.

8. The position of the Buddha resembles the full – moon moving in the sky.
The Buddha himself is peerless figure.

The Buddha's grace, glory, etc. are also peerless. The Buddha could enjoy all these noble qualities because of the incomparable perfections fulfilled by the Buddha throughout a number of existences in the past.

How Suppiya ascetic walks

On seeing the Buddha full of grace and modesty like the full moon in the sky and the bhikkhus giving respect to the Buddha, Suppiya had a look at his disciples. His disciples were walking thus:-

1. They were walking clumsily with articles, such as bowl, jug, bag, etc., etc. hanging.
 2. They were also in a talk which was of no use to themselves as well as to others.
- By comparing the awkward manners of his disciples with the modest and graceful manners of the Buddha's disciples, Suppiya was disappointed.

Upatissa (future Ven. Sariputta) and Kolita (future Ven. Mughlāna) were the disciples of Sanjiya heretical ascetics. At that time, Sanjiya gained wealth and many associates. From the time that Upatissa and Kolita went to the Buddha and they became the disciples of the Buddha, Sanjiya heretical ascetic faced with the deterioration of wealth and associates. This is the reason why Suppiya heretical ascetic always talked of the blame of the Three Gems.

Stopped and took rest on the half way

As the sun set, the Buddha and His disciples stopped at Ambhalatthika grove and dwelt in Mingun Palace.

Suppiya heretical ascetic and his disciples also dwelt at the same place.

Why Suppiya dwelt in Mingun Place depended on the following reasons.

1. The sun had set.
2. He was afraid of the danger of thieves, robbers, ogres, ghost, etc.
3. He was afraid of lions, tigers, etc.
4. Devas took the security duty of the place where the Buddha dwelt.

Different positions

When night came, Suppiya had a look at the side where the Buddha and His disciples were taking rest.

The place where the Buddha and His disciple were shone with candle lights which resembled bright stars in the sky. The Buddha was sitting amidst the disciples who were also sitting. All disciples were just calm and quiet. Not a disciple among 500 disciples made a noise. It was so silent that a pin-drop sound could be heard.

The disciples were modest because the Buddha taught them how to behave accordingly and they deeply respected the Buddha. So their sitting posture was like the oil-light in the space without wind.

Then Suppiya had a look at his disciples.

1. Some heretical ascetics' hands were moving even in sleep.
2. Some made their legs move about even in sleep.
3. Some were making unnecessary noise.
4. Some heretical ascetics' mouths watered even in sleep.
5. Some made teeth-rubbing noise.
6. They made strange noises as a crow were crowing.
7. Some were snoring while in sleep.

In spite of that, Suppiya heretical ascetic was still saying about the blame of three gems. It was due to his envy.

Brahmadattha the youth, Suppiya's disciple, was always saying about the attributes of three gems. They two were in contradiction regarding the Buddha, Dhamma and Samgha.

The positions of the Buddha and His disciples at dawn

It was dawn when the Buddha's disciples got up from bed and sat at a place in the Mingun Palace. Then they said as follows.

“Dear friends, the Buddha knows all Dhamma which He should know. The Buddha realizes all Dhamma which He should realize. He knows and realizes all kinds of Dhamma by himself without being taught. The Buddha is worthy of worship. He knows what all beings need exactly and particularly. The Buddha's wisdom is a wonderful one that we have ever seen.”

They went on to say, “ Dear friends, Suppiya heretical ascetic always talks of the blame of the Three Gems, while his pupil Brahmadattha the youth always praises the attributes of the three Gems. Thus the master and the pupil are contradictory. So saying, they followed the Buddha and His disciples. ”

What the Buddha knows means

1. The Buddha had fulfilled ten perfections. He had eradicated all forms of defilements. He had attained **Arahatthamagga ñāna** and **sabbanuta ñāna** by himself and has become a peerless one in the universe.
2. The Buddha knew one's desire and latent disposition through His **Āsayānusaya Ñāna**.
3. The Buddha knew the past existences through His **Pubbenivāsānussati Ñāna**.
4. The Buddha knew all kinds of phenomena through His **Sabba ñuta Ñāna**.
5. The Buddha knew the Four Noble Truths thoroughly.
6. The Buddha knew the phenomena which caused danger.

Āsayānusaya Ñāna	= Knowing one's desire and latent disposition.
Pubbenivāsānussati Ñāna	= Knowing the past existences.
Sabba ñuta Ñāna	= Knowing all that He should know.

What the Buddha sees means

- 1.The Buddha saw all things that He should see as one clearly sees a gooseberry on the palm.
- 2.The Buddha saw the nature of all cognizable phenomena through His samanta cekkhu.
- 3.Unlike the eyes of beings, the Buddha's eyes saw all visible things clearly even through a thick wall.
- 4.The Buddha had Dibbacakkhu (this means eyes of deva or divine eyes)
- 5.The Buddha had compassion which made others prosperous and happy.
- 6.The Buddha saw the phenomena which had overcome rāga, etc.

What Arahatā means

- (1) The Buddha was endowed with the attribute known as **Arahatā** because the Buddha had already overcome the enemies, namely defilements, the five māra and false view in which heretical ascetics believed.
- (2) The Buddha was endowed with the attribute of **Arahatā** because He was worthy of the four requisites donated by laypeople.
- (3) The Buddha was endowed with the attribute of **Arahatā** because the Buddha had defeated all the enemies shown above.
- (4) The Buddha was endowed with the attribute of **Arahatā** because He was worthy of worship by all beings and was also worthy of anything donated by all beings.

Sattānam nānādhimutti
(Different desires of beings)

Regarding the desires of beings, the Buddha preached as follows.

- (1) “O bhikkhus, those who are fond of evil deeds are associated with those who are fond of evil deeds. In the same way, those who are fond of noble deeds are associated with those who are fond of noble deeds. The same nature of association mentioned above took place in the past. Such a nature takes place at present and will take place in future, too.
- (2) “ The Buddha knew the different attentions, desires, doctrines, and like and dislike of all beings through his **Subbañuta ñāna** (omniscience) just as something is balanced by scales.”
- (3) “ It is hard to see two persons with the same desire or intention or idea, etc. If one wants to go, the other wants to stand. If one wants to eat, the other wants to drink.”

Suppiya heretical ascetic talked of the blame of the three Gems in various ways, whereas Brahmadata the youth, his pupil, talked of the honour and attributes of the Three Gems. Thus they followed the Buddha and bhikkhus.

Bhikkhus, the Buddha’s disciples, were in such a discussion.

The Buddha knew what bhikkhus were talking.

Five ways of knowledge by the Buddha

1. Knowledge through sight. (through eyes)
2. Knowledge through **dibbacakkhu**. (divine eyesight)
3. Knowledge through hearing.
4. Knowledge through **dibbasota**. (divine ears)
5. Knowledge through **sabbanuta ñāna**. (omniscience)

1. The Exalted Buddha saw a big log floatiag in the Ganga river. This means seeing through ordinary eyes.
2. The Exalted Buddha saw devas (deities) who occupied one thousand houses in Pālali village. This means seeing through divine eyes.
3. The Exalted Buddha heard the talk between Ven .Ānanda and Subadda heretical ascetic. This means the Buddha heard through divine ears.
4. The Exalted Buddha heard the talk between Sandāna, a wealthy man, and Nigyoda heretical ascetic through divine ears. This means the Buddha heard through divine ears.
5. According to Brahmajāla Sutta, the Buddha heard and knew the talk among the bhikkhus mentioned above through Sabbanuta ñāna.

The Buddha heard and knew their talk at the last watch when the Buddha was at His usual work.

The Buddha's usual work

Affairs are of two kinds. One is beneficial and the other is not. The Buddha had already dispelled all kinds of affairs which were not beneficial though His Ārahattkamagga. That is why the Buddha performed only beneficial affairs.

Five kinds of beneficial affairs

1. **Purebatta** affair done before having almsfood.
2. **Pacchabatta** affair done after having almsfood.
3. **Purimayāma** affair done at first watch.
4. **Majjimayāma** affair done at middle watch.
5. **Pacchimayāma** affair done at down.

① The Buddha's Purebatta affairs

(1) The affair done before having almsfood.

The Buddha washed His face with the water prepared by the attendant monks with the intention of giving merit to the monks on the one hand and to fresh Himself on the other. (This is the first affair done before having almsfood.)

(2) Then the Buddha dwelt calmly. (i.e The Buddha spent His time in sustained induction of fruition)

(3) At the time of going almsround, the Buddha was well- dressed and went almsround alone sometimes and, sometimes, went with monks who accompanied Him.

(4) At the time of going almsround, the Buddha sometimes showed miraculous power and, sometimes, did not.

Showing miraculous power while going almsround

(1) When the Buddha in whom all beings took refuge went almsround, gentle breeze blew away thorns and rubbish. (i.e gentle breeze made the clearance of thorns and rubbish on the road on which the Buddha walked)

(2) When the Buddha went almsround, slight rain showered in order to make dust die out.

(3) Clouds served as cealings above the Buddha.

(4) When the road was clean , the wind blew at a regular speed , spreading various flowers on the road.

(5) As soon as the Buddha walked, the surface of the road became even.

(6) Whenever the Buddha stepped, the sacred tolus was under the feet of the Buddha.

(7) As soon as the Buddha put down His right leg at the gate of the town or village, six kinds of rays emanated from the person of the Buddha.

(8) The heads of the houses in that town or village seemed golden under the rays emanating from the person of the lord Buddha. The heads of the houses were also comely as if they were under the cover of very beautiful cloth.

(9) Elephants, horses, birds, etc. made very pleasant voices from the places where they lived.

(10) Musical instruments and clothes also made pleasant sounds.

(11) The voices and the sounds indicated that the lord Buddha was coming for alms round. Then people were dressed well to offer almsfood to the Lord Buddha and came out from respective houses with flowers and sandal sticks in hands.

(12) Respectfully requesting the Buddha, laypeople invited 10 or 20 or 30 or 40 or 50 monks to accept almsfood at their homes, including the Lord Buddha.

(13) After having almsfood, the Buddha preached the devotees the Dhamma in accordance with their faculties.

(14) At the end of the Dhamma preached by the Buddha, some devotees had firm faith in Three Gems, some became regular in observing five precepts and eight precepts. Some became the first stream-winners, some; the second stream-winners and some ; the third stream-winners.

(15) Some were ordained as monks and became Arahants.

(16) Having done the benefit of devotees, the Buddha went back to the monastery and waited for the return of the monks.

(17) When His disciples arrived at the monastery, the Buddha went into His special chamber.

These are the affairs done by the Buddha before almsfood.

(2) The Buddha's Pacchabatta affairs

(1) The Buddha sat near the special chamber and washed His feet. Then He gave admonishments, standing near the chamber.

(2) O monks, try with diligence and steadfast mindfulness so that you may be endowed with virtue, concentration and wisdom.

- (a) Extremely hard is appearance of the Buddha on earth.
- (b) In the same way, very hard is to become a human being during the Buddha sāsana.
- (c) Very much difficult is to become a monk
- (d) Very difficult is to hear what the Buddha teaches although one is a monk.
- (e) Very difficult was to see the Buddha although one was born during the days of the Buddha.

After the Buddha's admonishment, the monks asked the Buddha for teaching them the method of meditation. The Buddha also taught them accordingly.

After that, the monks went to the quiet place in the forest for meditation. Some went to Catumaharajika realm. They meditated at the quiet places in Catumaharajika realm.

(3) When the monks had gone out, the Buddha went into His special chamber and took a nap, observing insight meditation.

(4) When the Buddha woke up, He watched the beings with the intention of saving them.

(5) At the time that laypeople came to the Buddha to hear what the Buddha taught, the Buddha preached the Dhamma which was suitable for them and let them go back before dark came.

These are the Pacchabatta affairs done by the Buddha.

3 The Purimayāma affairs done by the Buddha

(1) When laypeople had gone back, the Buddha took a bath.

(2) The attendant monks of the Buddha had already prepared the seat for the Buddha to sit and take rest after taking a bath. It is in the compound of the monastery. The Buddha enjoyed the sustained induction of fruition as much as time favoured.

(3) While enjoying the sustained induction of fruition, monks from various places came to the Buddha. Some monks put up problems; some asked for the ways of practising insight meditation and some asked for preaching.

(4) Thus the Buddha spent His first watch, fulfilling the respective desires of the monks.

(4) The Buddha's majjimayāma affairs

(1) Mid - night comes after the first watch. Then devas and Brahmas from ten thousand worlds came to the Buddha.

(2) They asked the Buddha to give answer to their questions prepared beforehand. They put up the question containing at least four alphabets.

(3) The Buddha spent the second watch, giving answers to the questions put up by devas and Brahmas.

Thus the Buddha spent the second watch.

(5) The Buddha's pacchimayāma affairs

(1) After the devas and the Brahmas had gone back, the Buddha divided the remaining last watch into three parts.

(2) The Buddha spent the first part of the last watch by walking so that He could relax His stiffness.

(3) The Buddha spent the second part of the last watch by sleeping with care and concentration.

(4) The Buddha spend the third part of the last watch by surveying the devotees who were mature enough to attain Nibbana.

Thus the Buddha spent the watches.

How the Buddha pondered

While the Buddha stayed one night in the Mingun Palace , the followings had been Done.

- (1) The affairs before almsfood were done in Rājagaha.
- (2) The affairs after almsfood were done on the way.
- (3) The Buddha taught the monks the ways of meditation during the first watch.
- (4) The Buddha spent the second watch by giving answers to the questions put up by devas and Brahmas.
- (5) The Buddha knew how 500 monks praised His sabbanutañāna through His sabbanutañāna while walking.

Then the Buddha thought

- (1) The monks spend their time in praise of my sabbanutañāna (omniscience)
- (2) Although they are in praise of sabbanutañāna, it does not belong to them. It only lies in me.
- (3) If I go, they will ask me about that.
- (4) I have to analyse the story through three kinds of virtue.
- (5) I have to preach the Brahmajāla sutta consisting of 62 factors which no one can preach.
- (6) I have to reveal the attributes of the Buddha together with Dependent Origination (**Paticcasamuppāda**)
- (7) To interpret the Brahmajāla sutta is as hard as lifting up the Mt. Myintmo and striking the sky with golden hammer.
- (8) At the end of preaching the Borahmajāla sutta, the earthquake of the whole world will occur.
- (9) The Brahmajāla sutta will be conducive to the attainment of Nibbana. The Brahmajāla sutta will be so advantageous for 5000 years after my demise.

After thinking so, the Buddha went to the place where monks were sitting in groups.

What paññatteāsanenisidi means

(1) In the days of the Buddha, monks used to prepare the special seat for the Buddha wherever they meditated.

(2) They did so because the Buddha was apt to come to them at any time.

(3) The Buddha did not neglect the yogis who asked him for teaching them how to meditate and practise insight meditation everywhere.

(4) The Buddha paid attention to the yogi who had listened to what He taught. With great attention, He thought of the yogi whether he was mature enough to attain jhāna, magga, phala. The Buddha did so lest the yogi should spend his time without the act of meditation.

(5) Why is the monk in lack of mindfulness in spite of the fact that he has heard what I taught him regarding the ways of meditation? If he goes on in this way, he will sink in the ocean of life and death. He must be warned by me. So thinking, out of compassion, the Buddha went back to His monastery through space.

(6) The monks thought that the Buddha knew their consciousness. That is why the Buddha came and stood before them. So they prepared seat in one way or another so that it would be ready for the Buddha to sit on at the time of coming to them.

The seat in the Ambalatthika grove

(1) The king prepared a seat for public use in the grove. Monks removed the public seat and prepared a better seat for the Buddha. The monks sat round the better seat and had a talk in praise of the omniscience of the Buddha.

(2) While the monks were in such a talk, the Buddha came and sat on the prepared seat and said to the monks “O monks, what are you talking about, sitting here?”

(3) Then the monks respectfully responded as follows.

“The Most Exalted Buddha, we are not talking about the thing which is not conducive to the attainment of magga and phala. We left our beds at the last watch. Then something strange come into our minds as follows.”

“O friends, how wonderful it is! We have never seen such a thing. As you all know, the Most Exalted Buddha, who is worthy of the worship of all beings and knows all phenomena by himself, knows all forms of desires of the beings up to the fullest extent. Suppiya heretical ascetic talks of the blame of the Three Gems, whereas Brahmadattha the youth, his pupil, talks of the praise of the Three Gems. They two followed the Buddha and His disciples, talking so.”

They went on to say, “ This is only a part of our talk in praise of the omniscience of the Lord Buddha”

To show fine introduction

Ven. Ānandā presented a comely introduction to Ven. Mahā Kassapa Thera as follows.

- (1) There is a very beautiful lake full of five kinds of lotus. The water- surface is bright under the sun and the beautiful colours of lotus.
- (2) Having five kinds of lotus, the lake is very clean and the water in it is also purified.
- (3) There is a stairway for the visitors to go into the lake easily. The stairway was made of very fine rocky plates.
- (4) The sand- bank in the lake is very beautiful as if pearls were put evenly.
- (5) The walls on both sides of the stairway are decorated with woodcarving.
- (6) The stairway is so splendid that it looks like a flying tiered-roof. The stairway seems flying in the space.
- (7) The stairway is also decorated with ivorycarving. Rubies are stuck into the ivory carving.

The decorations of the stairway attracts every visitor. Every visitor cannot help going into the lake.

- (8) Being wonderfully beautiful and comely, the stairway is always full of visitors who are rich and in high standard. It is also overwhelmed with noises.
- (9) In addition to the lake, there is also a home filled with several honours.
- (10) The archway of the home is as splendid as the home.
- (11) The archway is decorated with jewels. So the archway is bright with the reflection of the jewels.
- (12) The introduction of the Brahmajāla sutta is like the lake full of five kinds of lotus, the stairway of the lake and very splendid archway decorated with jewels shown above.
- (13) The introduction shows the time when the Buddha preached the Brahmajāla sutta which is full of deep meaning and supernatural powers and attributes of the Buddha.

(Early morning is the time for the Buddha to preach.)

- (14) The introduction shows the place where the Buddha preached the Brahmajāla sutta. **(The place where monks were sitting in group in the Ambalatthikā grove was the place where the Buddha preached the Brahmajāla sutta)**
- (15) One who preaches the sutta. **(Here, “One who preaches” refers to the Buddha.)**
- (16) The reason why the Buddha preached the sutta. **(Here “the reason why.....” refers to Suppiya heretical ascetic and his pupil Brahmadattha the youth.)**
- (17) Those who were listening to the Dhamma- **(Here, “Those who were listening” refers to 500 monks.)**

These are the factors included in the introduction presented by Ven. Ānandā to Ven. Mahā Kassapa Thera.

Benefit of reading the introduction

Reference:- Silekkhanda mahātikā, Pg-55

Silekkhan tikā (new), vol 1.,Pg-215

- (1) The monks who participated in the first Buddhist Council headed by Ven. Mahā Kassapa Thera recited the introduction in addition to Suttanta, Vinaya and Abhidhammā.
- (2) Because the introduction is included in the first Buddhist Council, the Dhamma preached by the Buddha will be reliable, will not be lost and will be long - lasting.
- (3) The exposition of the Buddha was born of the time of preaching, the place of preaching, who preached, those for whom it was preached and hearers. So it was not a legend. The introduction shows that the exposition of the Buddha was a true one.
- (4) So the wise agree to the Brahmajāla Sutta as the reliable exposition of the Buddha.
- (5) Being a reliable exposition of the Buddha, both Pāli and translation of this sutta can be maintained by one generation after another.
- (6) So the Brahmajāla Sutta is unshakable and stable up to the present day, and so will be in future.
- (7) All these are the advantages of reciting the Brahmajāla Sutta.

End of the introduction of the Brahmajāla sutta

To analyse why the sutta was preached

Four Kinds of suttanta

These are four kinds of suttanta suitable for the devotees worthy of the attainment of Nibbana.

- (1) The suttanta preached according to the Buddha's desire.
e.g - Ākankheya sutta, Mahāsatipathāna sutta, etc.
- (2) The suttanta preached according to the desire of hearers.
e.g - Cularāhulovāda sutta, Dhammacekapavuttana sutta, etc.
- (3) The suttanta preached when questions were put up by human beings, devas and Brahmas.
e.g - Sekkapaññā sutta, Sāmañaphala sutta.
- (4) The suttanta preached dependant on short story.
e.g - Dhammadāyā sutta, Venapintupama sutta.

Brahmajāla sutta is dependant on a short story

- (1) Out of the four kinds of suttanta shown above, Brahmajāla sutta is included in No - 4. That is the suttanta dependant on biography.
- (2) It is right. Suppiya heretical ascetic had a talk of the blame of the Three Gems, while his pupil Brahmadattha the youth had a talk of the praise of the Three Gems.
- (3) Dependant on the story of Suppiya and Brahmadattha, the Buddha, who was quite perfect in the choice of the suttanta, etc, to be preached, preached the Brahmajāla sutta.

The Dhamma preached by the Buddha regarding blame

Regarding the unfair blame on the Three Gems by Suppiya, the Buddha taught ethics to the monks to follow.

- (1) "O monks, don't keep hatred or malice in mind if someone talks of the fault or blame of the Buddha, the Dhamma and the Saṃghā."
- (2) Don't feel unhappy.

(3) Don't feel disappointed.

(4) If you have hatred, malice, unhappiness and disappointment in mind, referring to the person who talks of the fault or the bame of the three Gems, you will not be able to gain jhanā, magga and phala.

(5) You will not be able to discriminate between the sweet words of saints (ariyas) and the bitter words of enemies.

(6) If it is negative, your response must be negative. Be bold to say as it is. Don't keep quiet everywhere.

For example, if someone says that your Buddha is devoid of Omniscience, you have to explain patiently that Omniscience belongs to the Buddha.

If someone says that the Dhamma taught by the Buddha is not good, you have to explain patiently that the Dhamma is excellent in the beginning, in the middle and in the end. If someone says that ariya samghas are without noble practice, you have to show the evidence of the noble practice of the ariya samghas.

(7) In any way, you must avoid keeping hatred, disappointment and malice in your mind.

(8) You don't need to respond everywhere.

For example, if someone abuses, saying that you are a dog or an ox, you must entirely neglect him. In any way, don't keep hatred, disappointment and malice in your mind. If you keep them in your mind, you will not be able to see the truth. In this connection, the Buddha taught His disciples as follows.

(1) One who feels angry cannot see the right sense of the problem or cannot see the right answer to the problem. In the same way, he cannot see the Dhamma as it is. If hatred overwhelms someone then delusion also overwhelms him.

(2) Hatred creates disadvantage. It makes everybody shocked. Unconsciousness makes terrible danger. Those who are unaware of hatred cannot see the disadvantage given by hatred.

What the Buddha taught regarding the praise of attribute

“O monks, if people praise the attributes of the Buddha, the Dhamma and the Samgha, you must behave as follows.”

(1) “You shall avoid showing your pleasurable inspiration. (you shall not show your reapture.)

(2) You shall avoid showing your pleasure.

(3) You shall avoid your act of taking pride.

(4) If you become excited, your excitement will hinder your attainment of jhāna, magga and phala.”

(Unwholesome reapture and wholesome reapture)

You may put up the following argument. Other suttas say reapture regarding the Buddha, the Dhamma and the Samgha is nobler than being the universal monarch. It is right. But such a reapture is not an unwholesome reapture. It is the great wholesome pleasurable reapture which makes one free from lust. So ariyas (saints) praise such a reapture. Reapture which causes excitement is a kind of unwholesome reapture based on pleasure with greed. Such a reapture should be avoided.

(5) If people praise the attributes of the Buddha, the Dhamma and the Samgha, you should not be excited or proud. This is unwholesome reapture. You should be in harmony with those who praise the Three Gems.

For example, if someone says that your Buddha is the “Knower of all phenomena,” you must be in harmony with him, saying that the Buddha fulfilled ten perfections so that He might be so.

If someone says that the Buddha preached the Dhamma which is excellent in the beginning, in the middle and in the end, you should say that the Buddha fulfilled perfections in many past existences so that He might be so.

If someone says that the Buddha preached the Dhamma which is excellent in the beginning, in the middle and in the end, you should say that the Buddha

fulfilled perfections in many past existences so that He might be so.

If someone says that ariya monks practise insight meditation well, you should say that they practise well according to the admonishment of the Buddha.

Such a logical response shows that you have no ill-will. People will also know that what the Buddha taught is the right path leading to Nibbana.

(Unwholesome reapture must be avoided.)

(6) During the presence of the Buddha, Channa Thera had reapture. But he had the thought of “ my Buddha, my Dhamma, my Samgha.” This kind of reapture is based on unwholesome pleasurable greed consciousness. So Channa Thera was still away from jhāna, magga, phala. At the time of the demise of the Buddha, he was given punishment called Brahmadan. So he was remorseful and meditated leaving such reapture. Then only Channa Thera became ariya.

(7) So the Buddha exhorted His disciples and laypeople to avoid the reapture (pity) based on unwholesome pleasurable greed consciousness. It is true that hatred and greed hinder jhāna, magga and phala.

If there is greed, no truth can be seen. In this connection, the Buddha preached as follows.

- (1) Because of greed, one cannot see the Dhamma and the result (advantage) of the Dhamma. If one is overwhelmed by greed, then greed darkens the ñāna cekkhu (perceptive intellect).
- (2) Greed makes a great loss. It makes one's mind distractive and shocked. Dreadful danger is born of consciousness because of greed. Those who are devoid of awarness do not know about greed well.

The Buddha taught the Code of Dhamma

- (1) The 500 monks who listened to the Brahmajāla Sutta became Arahants. They are free from defilements. In spite of that, the Buddha laid down the code of Dhamma in order to avoid demerit in hearing one blame or praise the Three

Gems. The Buddha wanted everybody to avoid demerit in way of self- conceit or self-pride.

(2) The Buddha exhorted everybody not to have hatred or pleasurable consciousness based on greed on hearing one blame or praise the Three Gems.

We must particularly avoid greed, hatred and rapture (pity).

Important points included in Brahmajāla Sutta

In preaching the Brahmajāla sutta, the following points were included.

- (1) Minor virtue
- (2) Middle virtue
- (3) Higher or Major virtue
- (4) 62 kinds of false views in order.

Out of four kinds shown above, minor virtue, middle virtue and major virtue were preached in saying about the honour of Brahmadaṭṭha the youth.

62 kinds of false views were known as “zero display.”

The Buddha knew the zero - value of the 62 kinds of false views through His omniscience (sabbanutañāna). So the 62 kinds of false view are indirectly known as “sabbanuta display”. As a matter of fact, monks were in a talk on the wonder of omniscience of the Buddha. The Buddha preached 62 kinds of false view dependent on the wonder of omniscience.

Here, the Buddha said, “O monks, if worldlings praise the honour and glory of the Buddha, they have only minor virtue”.

(These are the words of the Buddha as an introduction to Brahmajāla Sutta.)

Words in connecting link

The Brahmajāla sutta is the mixture of PRAISE and BLAME. Regarding “BLAME”, the Buddha said that the Buddha, the Dhamma and the Samgha are devoid of such a blame. This resembles the living fire ceased by heavy shower of water. Words of blame have ceased to exist.

The Buddha went on to say that words are abundant to praise the Buddha, the Dhamma and the Samgha.

In showing PRAISE, there are two kinds of praise.

- (1) The attribute of the Buddha shown by Brahmadattha the youth.
- (2) The attribute of the Buddha shown by monks.

What the Buddha taught referred to both of them.

As the Buddha wanted to preach the attribute of the Buddha presented by Brahmadattha, the Buddha produced the words in connecting link.

The attribute which worldlings present

- (1) In revealing the attributes of the Buddha in the Brahmajāla sutta, the attributes are dependant on sila (virtue), samādhi (concentration) and paññā (wisdom).
- (2) Brahmadattha the youth who praised the attributes of the Buddha was worldling.
- (3) Here, the Buddha used the word “Tathāgata” which means “Buddha”.
- (4) Regarding virtue, new commentary and old commentary show four kinds of virtue, namely.

(a) Pātimokkha - samvara -sila = Morality consisting in restraint with regard to the Disciplinary Code.

(b) Ājiva - pārisuddhi - sila = Morality consisting in Purification of livelihood.

(c) **Paccaya - sannissita - sila** = Morality consisting the wise use of the monk's requisites.

(d) **Indriya - samvara - sila** = Morality regarding faculties.

(5) Out of the four kinds of morality or virtue mentioned above, the Brahmajāla sutta includes only two kinds, namely Pātimokkha - samvara - sila and Ājiva - pārisuddhi - sila. These two are known as Morality of Āsāra.

(6) As for worldlings, they can maintain only two kinds of morality (Āsāra - sila) in praising the attributes of the Buddha.

What the Buddha preached regarding morality or virtue

Ancient monks preached as follows.

Morality is the decoration of yogis. It is a kind of sandal wood (fragrance). The yogi decorated with morality is a noble one.

Jewels are the things to be fond of. But morality is far better in value than jewels. So laypeople are exhorted to decorate themselves with morality.

The Buddha himself preached many suttas in praise of morality as follows.

(1) “ O bhikkhus, if you want to gain mettā, fondness, respect and praise of your fellow - bhikkhus, you must be wrapped up in morality.”

According to this teaching, one who is wrapped up in morality gains mettā, fondness, respect, and praise of others. So laypeople are exhorted to be in love with morality.

(2) The Buddha went on preaching as follows.

Yitma (A kind of female - bird) watches her eggs. The prey called Zāmayi always guards its neck - feathers. A mother always watches her loving child. A one - eyed man always takes care of his eye. In the same way, we must be associated with morality at any time so that we may gain love, respect, etc of others.

According to this sutta, as Yitma guards her eggs at the risk of her life; Zāmayi guards its neck feathers at the risk of its life, not only monks, novices and

nuns but also laypeople must embrace morality. We may risk our lives but we may not break our morality.

As parents love their children, monks, novices, nuns and laypeople must love morality.

As one-eyed man takes care of his only eye, we all have to take care of morality.

At any time, monks, novices, nuns and laypeople must be fond of morality as they are fond of their lives.

The fragrance of flowers never goes windward. In the same way, the fragrance of sandalwood, taung-za-lat flowers and kyet-yone never go windward. But the fragrance of the fame of ariyas (saints) goes to all directions.

We can enjoy the fragrance of different kinds of flowers of which everybody is fond. However fragrant the flowers may be, the fragrance cannot go far. It cannot go windward.

Nevertheless, the fragrance of the morality of ariyas reaches all directions in space. So we have to observe morality without fail.

Of all kinds of the fragrance of sandal-wood, rose-bay, water-lily and wild jasmine, the fragrance of morality is by far the best.

According to the above teaching, however valuable and fragrant the said flowers may be, the fragrance of those flowers lasts just for a short time. However, the fragrance of morality (virtue) is always living just before or after the death of the saint who keeps morality. The fame of such a saint never disappears. The fragrance of flowers cannot make one walk on the path leading to deva realms or Nibbana. But the fragrance of morality (virtue) can make one walk on the path leading to not only deva realms, but to Nibbana. So we must try so that morality may dwell in our hearts.

Faint is this fragrance of rose-bay and sandal but the fragrance of morality (virtue) which ascends up to the deva realms (or pervades even amongst gods) is supreme.

According to the above teaching, the fragrance of the flowers of deva realms cannot reach the human world as the fragrance of the flowers of human world cannot

ascent up to the diva realms. But noble is the fragrance of morality (virtue) which pervades the whole universe. So, it is essential for us to keep morality in our hearts.

Māra finds not the path of those who are perfect in virtue, fully vigilant in living and delivered (from passions) through perfect wisdom.

According to the above teaching, a person with perfect morality (virtue) can be Arahant if he or she practises insight meditation. When an Arahant demises, māra is unable to find the Arahant however diligent he may be in finding out the Arahant. So, we have to try to embrace virtue which is conducive to the attainment of Arahantship.

(7) A person is with inborn wisdom. He has unshakable effort which can burn defilements and mature perception. If such a person becomes monk, observes the disciplinary code, establishes concentration and practises insight meditation, he will be able to dispel craving.

According to the above teaching, the world is surrounded by complicative problems both internally and externally. Ordinary people are unable to solve such problems. Only those whose virtue is purified, concentration is unshakable and wisdom is mature will be able to solve such problems. So we have to try to become virtuous persons.

(8) The Buddha went on to say as follows.

“ O monks, for example, all seeds are sown on the soil. The seeds produce trees with branches and fruits. In the same way, dependant on Satta Bojjhāṅga (seven factors of enlightenment), if a monk practises insight meditation strenuously, the monk will be associated with 37 Bodhipakkhhiya (37 associates of enlightenment.)

According to the above teaching, as a seed becomes a tree producing fruits dependant on soil, a monk becomes the first stream-winner, the second stream-winner, the third stream-winner and Arahant dependant on virtue and practising insight meditation in accordance with 37 associates of enlightenment. So, monks, novices, nuns and laypeople must observe virtue accordingly.

Why the Buddha preached sila as a minor one

According to the above teaching, the Buddha emphasized virtue as an important phenomenon in many suttas. But, in the Brahmajāla sutta, the Buddha did not emphasize virtue as He did in other suttas. Why?

(1) Virtue is very noble because it is morality in human society. But, in comparison with concentration, virtue is inferior to concentration.

(2) Concentration is nobler than virtue. But, in comparison with wisdom, concentration is inferior to wisdom.

This means the Buddha is endowed with three attributes, namely virtue, concentration and wisdom. Virtue is the lowest stage. Concentration is the second stage which is higher than virtue. Wisdom is the highest stage. Here, wisdom refers to Sabbaññūta ñāna (omniscience).

The Buddha's concentration is the noblest

Regarding the concentration of the Buddha which is nobler than virtue, the commentary teacher revealed as follows.

(1) As soon as the Bodhisatta gained the Arahatta - magga - ñāna, he also attained the Omniscience, Sabbaññūta - ñāna, the Fully Enlightenment. He attained Buddhahood at the age of 35. It was Wednesday, the fullmoon day of Kason in the year 103 Mahā Era (589 B.C)

(2) Seven years after the attainment of Buddhahood, the Buddha showed **Pātihāriya** (Miracles performed to win over antagonists). (Here, antagonists means heretics).

The Buddha did so because heretics were very proud and pretended as if they had been Buddhas. The place was near the Kanta mango-tree closely to the gate of Sāvatti. The jewel pavilion was 12 yujanas wide. The jewel throne on which the Buddha sat was one yujana wide. The Buddha was under the white devas' umbrella three

yujanas wide. The audience occupied 12 yujanas.

- (3) If fire emanated from the upper part of the Buddha's body, water emanated from the lower part of the Buddha's body.
- (4) If fire came out of a follicle, water came out of another follicle.
- (5) In the same manner, six kinds of aureole emanated in pairs from the person of the lord Buddha.
- (6) The aureole of gold from the person of the lord Buddha arose and reached the highest realm in the 31 realms of existence.
- (7) The aureole of the Buddha was like the decorations covering the ten thousand worlds.
- (8) Pairs of aureole seemed to emanate simultaneously.
- (9) Although pairs of aureole seemed to emanate simultaneously, mind performs only one function at a time.
- (10) But the six kinds of aureole seemed to emanate simultaneously because the Buddha's cognitive processes were very fast on the one hand and He had Vasibhava (mastery through practice) on the other.
- (11) However, in case of pondering preliminary action and firm resolution in support of producing aureole, the Buddha performed them separately.
- (12) The Buddha contemplated on the Kasina (meditation device) which is relevant to aureole.
- (13) For the purpose of the aureole of fire, the Buddha contemplated on fire device and for the purpose of the aureole of water, the Buddha contemplated on water device.

At the time of contemplating so, the Buddha had the recurrence of the 4 fine-material absorption.
- (14) When the Buddha himself was walking, the image of the Buddha was in the posture of standing or sitting or lying.
- (15) In showing the miraculous power as shown above, virtue did not serve anywhere.

All those powers were dependant on samādhi (concentration). (supernormal knowledge through absorption)

(16) So, in comparison with concentration, virtue is inferior to concentration.

Wisdom far better than concentration

Commentary teacher presented as follows.

- (1) The Bodhisatta attained Buddhahood on Wednesday, the fullmoon day of Kason in the year 103 Mahā Era. Before dawn on that day, the Buddha thoroughly knew about Dependant Origination.
- (2) Then the Buddha recurred 4 absorption through breathing in and out. Then He went on practising insight meditation and eradicated all defilements through Arahatta - magga and attained Omniscience which made Him know what he should know.
- (3) At the time of practising insight meditation, the yogi has overcome adequate concentration. The attainment of vipassana - ñāna, magga ñāna, phala ñāna, sabbañuta ñāna, etc is nothing concerned with concentration. It is concerned with wisdom only.
- (4) According to this instance, concentration is inferior to wisdom.
- (5) So, the Buddha preached the stages of the training as “ virtue as the lowest stage, concentration as the second or middle, and wisdom as the highest.

Two kinds of worldling

Brahmadattha the youth who praised the attributes of the Buddha, the Dhamma and the Samgha was a worldling. If a worldling praises the attribute of the Buddha as much as he could, such a worldling can praise, depending on only two kinds of virtue (i.e- minor virtue) .The Buddha preached so.

The Buddha who was the associate of the sun said that there are two kinds of worldling, one is blind (i.e- without the eyes of wisdom) and the other is able to see things as they are (i.e- the eyes of wisdom). (**Andha puthujana and Kalayāna puthujana**).

Why one is called Andha Puthujana

One who is in lack of the knowledge of (the Four Ultimate Truths) is known as Andha Puthujana (a blind person).

Four Ultimate Truths : -

- (1) Mind,**
- (2) Mental concomitants,**
- (3) Matter and**
- (4) Nibbana**

Why one is called Kalayāna puthujana

One who has through knowledge of **Paramattha Dhamma** (the Four Ultimate Truths) is known as Kalayāna Puthujana (one who can see.....)

The meanings of Puthujana

- (1) One who makes a lot of defilements is known as a worldling.
 - (2) One who is associated with worldlings is known as a worldling.
 - (3) One is a worldling so long as he has no practice of insight meditation as Ariyas (saints) have.
- (This is in brief.)

Commentary teacher showed elaborated interpretation as follows.

- (1) On account of the creation of many defilements, one is known as a worldling.
- (2) Not eradicating Sakkāya ditthi (personality - belief) through magga ñāna, one is known as a worldling.
- (3) One who approaches several teachers is known as a worldling.

- (4) One whose destiny is uncertain is a worldling. (i.e His upper destiny is not yet reliable). If one becomes Sotāpanna, his upper destiny is certain.
- (5) One who is apt to doing things under conditioning forces is a worldling.
- (6) One who is not yet free from Ogha(floods or whirlpool or torrential current) is a worldling.

(There are four - kinds of Ogha).

- (7) One who has lust is a worldling.
- (8) One who is surrounded by defilements is a worldling.
- (9) Regarding five sensual pleasures : -
 - (a) One sticks sensual pleasures in his mind just as a white dress is dyed.
 - (b) One likes sensual pleasures very much.
 - (c) One has a great expectation of lust.
 - (d) One is in a daze because of defilements.
 - (e) One is overwhelmed by sensual pleasure.
 - (f) One is in love with sensual pleasure.
 - (g) One is in great love with sensual pleasure.
 - (h) One is in contact with sensual pleasure.

The person with above ill qualities is known as a worldling.

- (10) There are five kinds of hindrances.
 - (a) One is blocked with hindrances.
 - (b) One is obstructed by hindrances.
 - (c) One is wrapped with hindrances.
 - (d) One is not allowed to be free from hindrances.
 - (e) One is covered with hindrances.
 - (f) One is blind with hindrances.

Such a person is known as a worldling.

Interpretation of worldling in another way

Worldlings are generally associated with defilements. They are usually pleased with sensual pleasure. They do not pay attention to how Ariyas practise insight meditation. So worldlings float in the ocean of life and death unceasingly.

Worldlings are quite separated from Ariyas. Ariyas are endowed with virtue, knowledge of Dhamma, etc., whereas worldlings are not. In fact, worldlings are so called because they are separated from Ariyas.

According to the above teaching, to be worldlings is dreadful. So we should try not to be worldlings but to be Ariyas.

Tathāgata means Buddha

In Pāli, the words “ the attributes of the Buddha “ are changed into “ the attributes of the Tathāgata “. So, we have to know Tathāgata means the Buddha.

What Tathāgata means

The commentary teacher defined the meaning of Tathāgata after he had defined the meaning of worldlings. In case of the meaning of Tathāgata, definitions are of two kinds, brief and elaboration.

Eight kinds of the meaning of Tathāgata in brief

(1) The Buddha came as the former Buddhas did. So, the Buddha was called Tathāgata.

(2) The Buddha went off as the former Buddhas did. So, the Buddha was called Tathāgata.

(3) The Buddha knew the characteristic mark of ultimate reality. So the Buddha was called Tathāgata.

- (4) The Buddha knew the right Dhamma incisively as it really is. So, the Buddha was called Tathāgata.
- (5) The Buddha had only right view. So, the Buddha was called Tathāgata.
- (6) The Buddha always told the truth. So, the Buddha was called Tathāgata.
- (7) The Buddha did as he said. So the Buddha was called Tathāgata.
- (8) The Buddha was above all beings in all respects. So, the Buddha was called Tathāgata.

① Eight kinds of the meaning of Tathāgata in elaboration

Former Buddhas appeared with the same aspirations for the welfare of all beings. Our Buddha also appeared having the same aspiration as the former Buddhas had. So, the Buddha was known as Tathāgata.

- (1) Former Buddhas such as Vipassi, etc. made aspiration which aimed at the attainment of Omniscience.
- (2) Former Buddhas fulfilled ten perfections.
- (3) Former Buddhas in the position of the Bodhisatta made fivefold great sacrifice :-
 - (a) the sacrifice of the most valuable treasure, royal kingdom and royal properties (**Dhanapariccāga**);
 - (b) the sacrifice of sons and daughters (**Puttapariccāga**);
 - (c) the sacrifice of one's wife (**Bhariyapariccāga**);
 - (d) the sacrifice of one's limb (**Angapariccāga**);
 - (e) the sacrifice of one's own life (**jivitapariccāga**).
- (4) Before the attainment of Buddhahood, the Bodhisatta practised insight meditation and fulfilled the perfection of charity to the fullest extent of his ability. He also told his relatives the advantage of charity. He was concerned about the welfare of his relatives as well as others, irrespective of race and class.

The former Buddhas fulfilled ten perfections for the attainment of Omniscience and they attained that ñāna accordingly. Our Buddha also did as the former Buddhas did. So, the Buddha was known as Tathāgata.

(5) The former Buddhas, such as Vipassi, etc. strenuously practised insight meditation which is Four Foundations of Mindfulness. Our Buddha also did so. So, the Buddha was called Tathāgata.

The commentary teacher again interpreted as follows.

On earth, the Buddhas, such as Vipassi, etc. had the aspiration of the attainment of Omniscience. So those Buddhas fulfilled ten perfections, made the fivefold great sacrifice and also practised with the aim of the welfare of his relatives and others. Accordingly, former Buddhisattas became Buddhas with five kinds of eyes having supernormal powers. So, all the Buddhas were known as Tathāgatas.

② Our Buddha demised as the former Buddhas did. So, our Buddha was known as Tathāgata.

Interpretation in elaboration :-

(1) The former Buddhas, such as Vipassi, etc. took a walk as soon as they were born, although they were still Bodhisattas. Then the Bodhisatta was under the Deva white umbrella. The baby began to walk seven steps towards the north and, at each step, a lotus flower appeared on the ground where his foot should have been. Looking about, the baby boldly said,

- (a) “I am the chief in the world.”,
- (b) “There is no equal to me.”,
- (c) “In this world, I am the only one worthy of praise.”,
- (d) “This is my last birth.”, and
- (e) “No rebirth for me.”

As the former Buddhas walked as soon as they were born, our Buddha also did the same. So, the Buddha was called Tathāgata.

(2) Former Buddhas attained eight kinds of jhāna (absorption). They fully practised insight meditation and attained four magga phala ñānas in order, eradicating all defilements. The same things were done by our Buddha. So, the Buddha was called Tathāgata.

(3) Like former Buddhas, our Buddha also found right characteristics. So, the Buddha was called Tathāgata.

Another interpretation in elaboration.

1. The Earth or Solid Element is characterized by hardness.
2. The Water - Element is characterized by cohesion or fluidity.
3. The Wind - or Motion - Element is characterized by strengthening or supporting.
4. The fire - or Heat - Element is characterized by heating.
5. The Space - Element is characterized by non - touch.
6. The Element of consciousness is characterized by knowing.
7. Nibbana is characterized by the end of the noblest practice.
8. The ultimate truth bears the truth. Thus the Buddhas knew the true characteristics through their own perceptions (ñānas). So, the Buddha was known as Tathāgatas.
9. Thus former Buddhas knew all characteristics through their own perceptions. Our Buddha also did the same. So, the Buddha was known as Tathāgata.

(4) Elaboration -

The Buddha knew the Four Noble Truths, and the Dependent Origination perfectly and equitably. So, the Buddha was called Tathāgata.

(5) Elaboration -

The Buddha knew six bases and six corresponding objects of all beings in the universe and also the appearance of objects, such as visible object, etc., and

ins and outs of the objects. So, the Buddha was known as Tathāgata.

(6) Elaboration-

The Buddha preached from the time of the attainment of Buddhahood and to the time of demise. The Dhamma preached by the Buddha was excellent in the beginning, in the middle and in the end. Not a single point in the Dhamma is questionable. So, the Buddha was called Tathāgata.

(7) Elaboration-

The Buddha did as He said, and vice versa. So, the Buddha was called Tathāgata.

(8) Elaboration-

The Buddha excelled all beings in the universe in virtue, concentration, wisdom, arahattha phala and retrospection of path consciousness and fruition already attained.

(1) Peerless in the attribute of virtue, etc.,

(2) Peerless in all respects,

(3) Supreme in the universe,

(4) The king of all human kings,

(5) The king of all deva kings,

(6) The king of all supreme kings of devas,

(7) The king of all Brahmanic kings.

Thus the Buddha excelled all beings. So, the Buddha was called Tathagata.

The above are the real attributes of the Buddha.

(9) The Buddha is like the medicine of deva. Why it is said so : -

The Buddha's Omniscience and a lot of good deeds are like the medicine of deva.

As a perfect physician can remove the poison of a poisonous snake, the Buddha's power can remove the false view which lies in the hearts of all beings. So the Buddha was known as Tathāgata.

In addition, there are other reasons why the Buddha was called Tathāgata.

(a) The Buddha perfectly and adequately knew all kinds of phenomena.

(b) The Buddha had overcome all defilements.

(c) The Buddha had attained Nibbana.

(d) The Buddha had gone to the place where there is peace.

(1) The Buddha knew the Four Noble Truths through *Tirana pariññā* (Full understanding as investigating) in full measure. So, the Buddha was called *Tathāgata*.

(2) Dependant on relevant cause, the Buddha had overcome *Samudaya Sacca* (the Truth of the cause of suffering) through *Pahāna pariññā* (Full understanding as overcoming). So, the Buddha was called *Tathāgata*.

(3) The Buddha had already attained Nibbana which is devoid of all kinds of suffering and has eternal peace. So, the Buddha was called *Tathāgata*.

The Buddha trod on path leading to Nibbana (i.e *Magga Sacca*). So, the Buddha was known as *Tathāgata*.

Attribute in brief

The above are only a brief account of *Tathāgata*. The elaborated account of *Tathāgata* is beyond words.

The Buddha said that monks might praise the attributes of the Buddha through their virtue of low class. Worldling might also do the same. What is the virtue of low class ?

Five kinds of question

(1) To see the thing which is not yet seen.

This is the answer to the first question.

(2) Discussing on the idea which has been seen.

This is the answer to the second question.

(3) The question to give. The answer to dispel ambiguity.

(4) The question to give the answer so as to make one know what the hearers need.

(5) The question to give the answer to make the laypeople know the Buddha Himself wanted to answer.

Necessary questions and Unnecessary questions

The five kinds of questions shown above are unnecessary because the Buddha knew all phenomena regarding the above questions.

These questions are unnecessary because the Buddha did not need to discuss with any wise man. Furthermore, the Buddha had no ambiguity regarding Dhamma.

The two questions to make the Buddha know what the hearers need and to let them know that the Buddha Himself wanted to answer are necessary.

The necessary question for Brahmajāla Sutta

Out of the above two questions, only the second question is necessary for Brahmajāla sutta.

Why the words “Samana Gotama” were used

In the days of the Buddha, the people who were not Buddhists used to call the Buddha “Samana Gotama.” The Buddha agreed to that name.

Three kinds of virtue

There are three kinds of virtue, namely cula sila (virtue of the lowest stage), majjima sila (virtue of the middle stage), and mahā sila (virtue of the highest stage). The Buddha taught the three kinds of sila in order of merit.

Virtue of the lowest stage

The Buddha said, “O monks, what are the virtue of the lowest stage? They are : -”

(1) Samana Gotama could abstain from killing living beings. He sympathized every being. He was apt to living for the welfare of beings. This is a kind of virtue.

(2) Samana Gotama could abstain from stealing things not given. He lived on Right Livelihood, accepting things given. This is a kind of virtue.

(3) Samana Gotama could abstain from sexual misconduct. This is a kind of virtue.

(4) Samana Gotama could abstain from telling lies. He was apt to telling the truth. He never broke up his words (promise). Every word of his was reliable. He never deceived others. This is a kind of virtue.

(5) Samana Gotama abstained from slendering. He never broke the love between two friends. He turned disagreement to agreement between two persons. He used only the words conducive to harmony. This is a kind of virtue.

(6) Samana Gotama abstained from rude speech. He used only polite words which sweeten one's ears.

(7) Samana Gotama abstained from foolish bable. He used to speak at proper time. He used to make right speech which was of advantage. His words were in connection with Dhamma and admonishment. This is a kind of virtue.

(8) Samana Gotama abstained from destroying seeds and plants. This is a kind of virtue.

(9) Samana Gotama had only one meal a day. He never had any food in the afternoon.

(10) Samana Gotama could abstain from dancing, singing, enjoying any kind of entertainment show. This is a kind of virtue.

(11) Samana Gotama abstained from the use of flowers, garlands, perfumes, gold, silver and newly - produced rice. This is a kind of virtue.

(12) Samana Gotama abstained from accepting raw flesh, females, servants (male and female), animals and farms. He never devoted himself to diplomatic services. He also abstained from trading. He never deceived anybody. This is a kind of virtue.

(13) Samana Gotama abstained from enjoying bribery, doing tricks, killing, etc. which are all evil deeds. This is a kind of virtue.

“O monks, worldlings would mention these virtue when they praise the virtue of the Buddha.”

To follow the lowest stage of virtue

(1) It is frightful to see that, in human world, some people kill human beings in addition to killing fowls and fish. Such killers have no shame to kill living beings. They are without the sense of mettā (loving - kindness). They destroy their life.

(2) According to the above teaching, people are exhorted to avoid killing living beings, and to be shy in doing evils. Be famaliar with diffusing mettā to all beings. Be interested in doing the good of others. Don't be a destroyer of one's life.

② The Buddha did abstain from taking things not given. He used something only when it was given. He was pleased with only the thing given. So the Buddha's behaviours were quite purified.

(1) Nowadays, majority of the people are very bold to steal things not given. Some people rob by force. Such behaviour are very frightful. Such people are foolish enough to make their bodies dirty. They are the people to make the world dirty.

(2) So laypeople are exhorted to avoid stealing things not given and deceiving others with the intention of getting things illegally. Be in the habbit of taking things given. So doing will make your body clean. Be a person to beautify one's life through your clean body.

③ The Buddha did abstain from sexual misconduct.

(1) The people in the world usually establish married life and enjoy sexual amusement. They do not abstain from sexual amusement which the Buddha and ariyas hate. It is the tradition of the worldlings. But sexual misconduct must be avoided. As for monks, they must totally avoid such an enjoyment. Sexual amusement means destroying one's life.

(2) Excessive sexual enjoyment or illegal sexual enjoyment means destroying one's life. It is an inferior behavior. So one should try to avoid sexual enjoyment.

④ According to this paragraph, the Buddha did abstain from telling lies. The Buddha did tell the truth. He did not tell a lie even between two words. His words were very solemn and reliable. He never deceived others.

(1) In human society, deception, boasting, and taking pride seem to be traditional behaviours whenever people have a talk. It is indeed a bad thing. If someone says that the man in question always tells the truth, such an admiration will be a fable. It is very hard to refer to a man whose words are very solemn. If someone says that the man in question is reliable in word and in action, such an admiration will be a legend. It is hard to believe that a certain person never tells a lie in his life. It is hard to believe that no person deceives others. Even so-called gentlemen boldly deceive others everyday. It is a dreadful thing.

(2) According to the above teaching, everybody should try to become one who abstains from telling a lie. Try to tell the truth. Try to be a person whose words are solemn and reliable. Tell the truth for ever. Be aware of not to deceive others.

⑤ According to this paragraph, the Buddha did abstain from slandering. The Buddha never made two persons separated from each other. The Buddha built only friendship between two. The Buddha encouraged harmonious society. The Buddha was fond of friendship among people. Every word of the Buddha led to only friendship and harmonious society.

(1) On earth, some people are in the habit of slandering in a carefree manner. This is the act of fomenting trouble among people. It is very frightful to do so. Such people are destroying their lives. They are not shameful and are in lack of mettā (loving - kindness).

(2) According to the above teaching, people should avoid the habit of slandering. Don't break up the unity. In stead, try to build up unity among people. Be fond of unity. Don't use any word which breaks up unity.

⑥ According to this paragraph, the Buddha did abstain from abusive language. The Buddha was apt to telling the truth. (This means only the faultless words came out of the Buddha's mouth). Each and every word of the Buddha was sweet. All the words of the Buddha were lovable and were also pleasing to every heart. The Buddha's words showed not only politeness but also attracted every heart. At last, the Buddha's words touched every heart.

(1) On earth, some people are famalia with rude words and abusive language. They threaten and shout at others. Their words are not faultless. Their words are bitter and are never pleased with every heart. Moreover, their words are so rude that everybody dislikes them. These are the ill words of the shameless people who are without mettā. Such people destroy the whole society.

(2) According to the above teaching, people are exhorted to use the words which are quite opposite to the negative words shown above. Try not to be persons who destroy the whole society.

⑦ This paragraph shows that the Buddha never engaged in idle talk. The Buddha kept silent when the situation demanded silence. The Buddha's words were always positive, not negative. The Buddha's words were always advantageous and associated with the Dhamma. In addition, the Buddha used to give admonishment. Every word of the Buddha was notable and remarkable.

(1) Some people, on earth, are used to foolish babble or idle talk which is of no use to him or others here and hereafter. Such people have come to ruin. But some people tell the truth. However, they come to ruin because they tell the truth unnecessarily or at improper time. Some tell tales which are of no use. What they say is nothing concerned with the Dhamma or admonishment. Their words are not worth noting. In the end, they come to ruin.

(2) So, vain talk must be avoided. The talk at improper time must also be avoided. We must keep away telling tales. Try to become persons whose words are concerned with Dhamma and admonishment and are worth noting.

8 The Buddha did avoid destroying seeds and plants.

(1) Some people sell the timber of good quality such as teak, ironwood, etc illegally. So they are punished by law.

(2) So people are exhorted not to destroy valuable seeds and plants and not to sell teak, ironwood, etc illegally.

9 The Buddha Gotama did abstain from taking substantial food after midday (from noon to dawn).

(1) Some laypeople who keep sabbath, some monks, novices and nuns usually have substantial food after midday. Such a behaviour is a matter of the destruction of dispraise and dishonour by ariyas (saints).

(2) So laypeople, some monks, novices and nuns are exhorted not to have substantial food after midday.

10 This paragraph says the Buddha did abstain from dancing, singing, music and any kind of entertainment show.

(1) If the laypeople do not keep sabbath; monks, novices and nuns do not abstain from dancing, singing, music and any kind of entertainment show, they are said to tread on the thornful road. Those who do tread on the thornful road will not be able to do work because of the pain given by thorns. In the same way, those who are fond of dancing, singing, music, etc. will not be able to practise insight meditation.

(2) So, according to the above advice, the laypeople who keep sabbath, monks, novices and nuns must, by hook or by crook, avoid dancing, singing, music, etc,etc. which increase defilements.

11 According to this paragraph, the Buddha did abstain from the use of flowers, garlands, perfumes, unguents and things that tend to beautify and adorn a person.

(1) According to above advice, those who keep sabbath, monks, novices and nuns must be aware that the above - mentioned behaviours lead to the ruin of virtue. So all these behaviours must be avoided.

12 This paragraph says that the Buddha did abstain from deceiving others in any way.

(1) Deceit is a matter of destroying oneself. So everybody should avoid deceiving others.

13 The Buddha was entirely free from taking bribe, deceiving others in way of several tricks and being crooked. The Buddha also did abstain from killing, robbing, etc.

(1) The above behaviours darken one's life and the world.

(2) So, all peoples are exhorted to avoid the behaviours shown above.

(All in all, don't be the persons to destroy the world. Instead, be the persons to beautify the world).

Virtue of Middle Class

Worldlings may reveal the attributes and virtue of the Buddha as follows.

(1) Some ascetics accept the offerings offered by laypeople through their faith. Then the ascetics misuse the offerings. Doing so means a kind of wrong livelihood. They destroy seeds, plants, stem, etc. The Buddha avoided doing so.

(2) Some ascetics accept the four requisites and they save the offerings such as food, robe, rice, etc. for their personal use. The Buddha Gotama never did so.

(3) After using the things offered by laypeople through their faith, some ascetics enjoy dancing, singing, music and several kinds of entertainment show. The Buddha Gotama enjoyed none of them.

(4) Having used the offerings offered by laypeople, some ascetics play several games. The Buddha Gotama avoided playing so.

(5) Some ascetics were pleasant to use the offerings offered by laypeople through their faith. Then they enjoyed using high and luxurious beds and seats. The Buddha Gotama never used high and luxurious beds even in dream.

(6) Some ascetics lavishly used the offerings offered by laypeople. Then they used flowers, garlands, perfumes, unguents and things to beautify and adorn a person

The Buddha Gotama avoided using all of them and never used things to beautify and adorn a person.

(7) After some ascetics had used the offerings offered by laypeople, they talked of this and that which were not conducive to the attainment of Nibbana. The Buddha Gotama talked nothing but of Magga, Phala and Nibbana.

(8) Some ascetics were pleased with disputes after using the offerings offered by laypeople. The Buddha Gotama never did so.

(9) Some ascetics lived on the offerings offered by laypeople and did the work of a diplomat in support of the king, the minister, the wealthy, etc. The Buddha Gotama never gave such services.

(10) Some ascetics enjoyed the offerings offered by laypeople. Then they pretended as if they had attained supernatural power. They also flattered the laypeople. They also showed sign indirectly. They also forced the laypeople to offer things. Such behaviours aim at gaining wealth. In fact, pursuit of wealth is made by trick. The Buddha Gotama was devoid of such behaviours.

Warning : - Monks, novices and nuns are exhorted to avoid the above - mentioned improper, unnecessary and ill behaviours.

Great virtue or Virtue of the highest class

The Buddha preached the virtue of the highest class as follows.

O monks, worldlings can praise the attributes of the Buddha thus.

(1) Some ascetics, having used the offerings offered by laypeople who offered through faith, lived on wrong livelihood learning several texts conducive to only mundane purposes. The Buddha Gotama avoided such wrong livelihood.

Warning : - The texts regarding mundane knowledge is conducive only to the worldly gain (wealth known as *lāba*). Such kind of gain or wealth is

nothing concerned with right livelihood, but only with wrong livelihood. Monks, novices and nuns should not live on such a gain. They should be aware of it.

(2) Having used the offerings offered by laypeople, some ascetics lived on wrong livelihood, predicting the characteristics of gems, cloth, weapons and also the characteristics of males, females and even animals. To live on such knowledge means to live on wrong livelihood which should be avoided by monks, novices and nuns. The Buddha Gotama never lived on such knowledge.

Warning : - Monks, novices and nuns should not live by changing such knowledge into four requisites.

(3) Some ascetics, having used the four requisites offered by laypeople, predicted that a certain king will defeat the opponent or will be defeated in the battle field and so on. This means the ascetics used the knowledge of prediction. This is a kind of wrong livelihood. The Buddha Gotama never did so.

Warning : - Monks, novices and nuns must avoid living on wrong livelihood by turning their worldly knowledge into four requisites.

(4) Some ascetics had the knowledge of astronomy. They turned their knowledge of astronomy into four requisites. This is a kind of wrong livelihood. The Buddha Gotama avoided doing so.

Warning : - Monks, novices and nuns must not do so because it is a kind of wrong livelihood.

(5) Some ascetics had knowledge of Mathematics, poems and worldly vision. After using the four requisites offered by laypeople, they used to predict there would be drought, famine, danger, diseases, etc. This means they changed their knowledge into four requisites. The Buddha Gotama had no habit of doing so.

Warning : - Monks, novices and nuns must avoid doing so.

(6) After enjoying the four requisites offered by paypeople, some ascetics used their knowledge of black magic. They deceived people through their knowledge of black magic. This is a kind of wrong livelihood. The Buddha Gotama was without the

habit of doing so.

Warning : - Monks, novices and nuns are exhorted not to do so.

(7) After the enjoyment of the four requisites offered by laypeople through faith, some ascetics used their magical power, deceiving people and giving trouble to people. This is a matter of wrong livelihood. The Buddha Gotama did not do so even in dream.

Warning : - Monks, novices and nuns must avoid doing so.

These are the words of praise by worldlings regarding the attributes of the Buddha.

The attributes presented by monks

The Buddha preached the following on two reasons. One is that the Buddha wanted to say how monks praised Omniscience (Subbañña ñāṇa) and the other is that 62 kinds of wrong view (false view) lead to nothingness.

“O monks, except virtue, there exists Omniscience which is very profound and can be known to the wise only. (Digha Nikāya, I , III)

Four kinds of meaning of Dhamma

The meaning of Guna given by Dhamma Grammar refers to knowledge, observation and practice.

At first, regarding the meaning of Guna given by Dhamma Grammar, the Commentary teacher presented as follows.

There are two kinds of Dhamma. One is (**Kusala Dhamma**) merit which is worthy of honour and the other is (**Akusala Dhamma**) demerit which is not worthy of honour. The two kinds of Dhamma produce different advantages. The demerit which is not worthy of honour makes one's destiny in hell. The merit which is worthy of honour leads one to deva realms and even to Nibbana.

The above teaching comes from Dhammika Tera verse, catukka nipāta, Teraghathā Pāli. The necessary meaning of the above teaching is as follows.

When the Buddha accepted the Jetavunna Monastery donated by Anāthapīṇ, a wealthy man, Dhammika, a devotee, out of faith in the Buddha and the Dhamma, was ordained a monk. He dwelt alone in a separate monastery as an abbot. When visitors came to him, he was envious of the visitors and was also in lack of forbearance. So visitors left Dhammika's monastery. Then the donor of the monastery took the complaint to the Buddha. At last, the Buddha preached the Dhamma showing the advantage of unity in human society. At the end of the Dhamma, Dhammika became an Arahant.

How the meaning of Guna given by Dhamma Grammar preaches

(1) Some people tend to taking pride of their great anger. Such people usually say as follows.

“He is short - tempered because he is straightforward. If it is not right, I don't forbear. If someone insults my nationality, I am not patient. I am prepared to revenge. ,etc.” These are the signs of anger, envy, pride, unforgiveness and dis-satisfaction which are the causes of ruin. They are opposite to honour. They are only demerit which is not worthy of honour. If one keeps these ill phenomena in mind, one's destiny will be in hell, no doubt. So everybody should avoid these ill phenomena (evils).

(2) Some people are rich but they are in lack of faith and are not interested in charity. Although they beautify themselves as much as they can, they are not graceful because of the lack of faith. A man may be full of wealth but his appearance is not graceful if he is in lack of faith.

Some people are in poverty but they are rich in faith. Such people are graceful and comely. As they are interested in dāna (charity), sila (virtue) and bhāvanā (meditation), they are graceful.

Those who have faith can control anger. They have no ill will and have forbearance and forgiveness. Their minds dwell in dāna, sila and bhāvanā.

(3) So people are exhorted to avoid doing ducarita (evils) which are not worthy of honour. At the same time, they are exhorted to associate with sucarita (merits) which are worthy of honour.

How Dhamma grammar refers to knowledge, observation and practice

Reference- Majjima nikāya 3, 327

According to Chachekka sutta, Santāyatana vagga, Uparipannāsa Pāli, necessary meanings are as follows.

“ O monks, I am going to preach the Dhamma which is excellent in the beginning in the middle and in the end. I am going to expound the noble practice which is complete with definition, grammar, etc. I am going to preach Chachekka Dhamma (the Dhamma consisting of six parts). Please listen to the Dhamma carefully.”

Chachekka Dhamma

The Dhamma consisting of six parts means : -

1. Six internal bases
2. Six external bases
3. Six kinds of consciousness (viññāna)
4. Six kinds of contact (phassa)
5. Six kinds of feeling (vedana)
6. Six kinds of craving (tanhā)

Each Dhamma consists of six kinds. So they are called Chachekka Dhamma.

The Buddha elaborately said that the above Dhamma must be known to us through insight meditation (vipassanā ñāna). At the end of the Dhamma, sixty monks became Arahants.

Note : - To know the Dhamma through vipassanā ñāna means the meditater must see the characteristics (there characteristics) of all the Dhamma mentioned above.

To know through magga ñāna means the meditater will realize Nibbana at the end of vipassanā ñāna.

How Dhamma grammar admonishes and preaches

(1) In Buddhism, there are three kinds of training, namely sila, samādhi and paññā (virtue or morality, concentration and wisdom). At first, virtue must be fulfilled. By fulfilling virtue, evils through body, mouth and mind are eradicated. It is known as rejection of bodily violated defilements by virtue (morality). If the bodily violated defilements can be removed, the human world will be a peaceful world. So the Dhamma preached by the Buddha is said to be excellent in the beginning. It is, therefore, important to have training precept.

(2) As the Dhamma is excellent in the beginning, the human world is peaceful. In spite of that, human beings have distraction of mind because greed, hatred and delusion are in action in the minds of human beings. If greed, hatred and delusion are eradicated by way of insight meditation, peace of mind and stability of mind occur. This is known as rejection of mentally violated defilements by concentration (samādhi). If there is the rejection of mentally violated defilements, the bodily violated defilements have also been rejected. Then the whole human world will be pleasant and peaceful. So the Dhamma preached by the Buddha is excellent in the middle, too.

Laypeople are, therefore, exhorted to practise insight meditation so that they may be full of the training of concentration (smādhi).

(3) As the Dhamma is excellent in the middle, the human realm where we live can be a peaceful place. But it will be a momentary peace. Such a peace cannot be everlasting peace. This is because the training of wisdom still remains unfulfilled. In fact, the training of wisdom is excellent in the end. As long as the training of wisdom

remains unfulfilled, the training of virtue (morality) and concentration can be broken up. If so, there will be no peace in the world. So the training of wisdom is essential. In order to have training of wisdom, you have to practise insight meditation in accordance with the four foundations of mindfulness. When one attains *magga ñāna* and *phala ñāna* through *vipassannā ñāna*, latent defilements which exist in one's mind have already been eradicated. So, if the training of wisdom has been fulfilled, the defilements through verbal violation and bodily violation have already been eradicated. Then the whole human world will be a peaceful and pleasant place. That is why the Buddha said that His Dhamma is excellent in the end. It is filled with deep meaning. It is also full of grammar idea. It is really perfect. It is without any bit of criticism. In other words, it is quite perfect in all respects. It is also a noble practice. Here, what we have to be aware of is that the attainment of Arahatta phala is the complement of the training of wisdom. In other words, one has become Arahant. One must be at least Sotāpanna. This means one must always practise insight meditation strenuously. At last, laypeople are exhorted to spend their time in practising insight meditation.

How Dhamma grammar refers to knowledge, observation and practice

In the field of Buddhist, monks learn all that they should learn.

In this connection, Anguttara Pāli Text explains as follows.

A monk gave deep respect to the Buddha and asked as follows.

“ The Most Exalted One, Sir, it is generally said that a monk usually spends his time, practising *vipassanā* meditation. Up to which extent is a monk said to spend his time, practising *vipassana* meditation? “

The Buddha answered -

(1) In Buddhist field, a monk learns Buddhist literature such as the four noble truths, etc. He spends his time, learning Buddhist literature. He is not in the habit of dwelling alone. He does not try to expel defilements from his mind. Except the

knowledge of literature, the monk is without the knowledge of vipassana and that of magga. Such a monk is known as “Ganthadura monk”(i.e. the monk who learns only the Tri-Pitaka as his duty to maintain the Buddha - sāsa - nā). He is not a monk who is practising insight meditation.

(2) There is another monk who learns the Tri-Pitaka and teaches what he has learnt to others. He is not in the habit of dwelling alone. He never tries to expel defilements from his mind. He only teaches others as his duty to maintain the Buddha - sāsanā. He has no knowledge of vipassanā. Such a monk is also known as Ganthadura monk.

(3) Another monk learns the Tri-Pitaka. Then he spends his time, reciting what he has learnt. He is not in the habit of living alone. He does not try to expel defilements from his mind. He does not know the deep meaning of what he has learnt through vipassanā paññā and magga paññā. Such a monk is known as the monk who is pleased with recitation. He is not a monk delighted in vipassana meditation.

(4) Another monk learns the Tri-Pitaka and he thought of what he has learnt. He spends his time, thinking what he has learnt. He does not live alone. He does not try to expel defilements from his mind. Such a monk is known as a monk who has discursive thinking. He is not a monk delighted in vipassanā.

(5) Another monk learns the Four Noble Truths. Then he dwells alone and tries to expel defilements from his mind according to the instruction of the Four Noble Truths. He thoroughly knows what he has learnt through vipassanā ñāna. Such a monk is one who is delighted in vipassanā meditation. (He is known as Vipassanādura monk)

The Buddha said, “ O monks, I have told you about five kinds of monk. They are -

1. The monk who has devoted his life to the study of the Tri- Pitaka.
2. The monk who is interested in teaching what he has studied to others.
3. The monk who is delighted in recitation.
4. The monk who is delighted in thinking.
5. The monk who is delighted in practising insight meditation.

The Buddha again said, “ O monks, the Tathāgata, who does the good of beings and who looks after beings out of compassion has done what Tathāgata should do for you.”

They are...

- (a) Under the tree,
- (b) Calm and quiet place,
- (c) To do meditational exercises to attain jhāna and practise insight meditation, magga ñāna and phala ñāna.
- (d) Don't be forgetful
- (e) Don't be remorseful Don't create mortification after wasting a certain period of time.
- (f) These are my admonishments for you.

How Dhamma grammar (Gantha meaning) admonishes and preaches

(1) It took the Buddha 45 years to preach **sutta** (discourses), **vinaya** (monastic code of conduct) and **abhidhamma** (higher doctrines) which are known as **pitaka** (repository of the Buddha's teachings). They are also known as **pariyatti** (Buddhist Scriptures) which are being learnt by monks today. Although some monks and some laypeople are clever in Buddhist scriptures, they are weak in meditation (i-e. **samatha** - meditational exercise to attain absorption and **vipassanā** - insight meditation). It is true that **pariyatti** is the root of Buddhism (**Buddha Sāsana**). But it is a great loss to monks and laypeople if they do not turn to the side of meditation (especially insight meditation). There are two kinds of Buddhist mission, namely **pariyatti** mission and **patipatti** mission. Some people neglect both of them. It is a great loss to such people. If compared with the person who does nothing, the person who does the work of **pariyatti** mission alone is excusable. In spite of that, it is not satisfactory because the person neglects insight meditation. So people are exhorted to learn

pariyatti as well as to practise insight meditation.

(2) Some people are weak in pariyatti but they are clever in meditation (both samatha and vipassanā). Such people are good for themselves but they are not able to teach others through Buddhist Scriptures. It is satisfactory because they can do the good of themselves although they cannot do the good of others. It is entirely satisfactory if they are clever both in pariyatti and in patipatti (i-e. cleverness in Buddhist Scriptures and in meditation).

(3) You should not be a person who neglects the Dhamma (the Buddha's teaching) which can hardly be found. You should be a person who buries himself in practising meditation (especially vipassana meditation).

Desanā and pariyatti

Desanā means Lord Buddha's exposition.

Pariyatti means Buddhist Scriptures

(New Commentary- page 379, Mahā Commentary-page 132)

How Dhamma grammar (Nissatta meaning) refers to knowledge, observation and practice

On that occasion, the ideology which is neither animate being nor life occurs. Five aggregates also occur. (Abhidhammā Pitaka, etc.)

According to Abhidhamma Sangaha, we know the following:

“One consciousness, accompanied by joy, associated with knowledge, unprompted.”

(Somanassasahagatam ñānasampayuttam asankārikam ekam)

This is one of the consciousness out of the five kinds of Sense - Sphere Wholesome Consciousness. When this consciousness occurs, consciousness and mental factors which are accordingly appear together with the above consciousness

also occur as mental wholesomeness.

Here, three kinds of āhāra (nourishment) appear. These are mental nourishments which appear together with First Great Wholesome Cousecousness. They are Kusala Dhamma (phenomenon regarding merit). Wholesomeness (merit) takes place occasionally. All kinds of merits lead to impermanence, suffering and no-soul. Such Dhamma (phenomenon) can be found only at the time of the appearance of the Buddha.

How Dhamma grammar preaches regarding No - soul or No - self

Abhidhamma shows the nature of mind and matter. Mind and matter are devoid of atta (self). Mind and matter themselves are anatta (no-self, no-soul). In order to realize anatta, it is necessary to practise insight meditation.

When a meditator attains stages of vipassanāñāna (insight knowledge), or (perception through insight meditation), he comes to know that there is no-self or no-soul, mind and matter arise and perish accordingly and such are ultimate truth. Eventually the meditator will perceive the meaning of annatta (no-soul, no-self). So people are exhorted to meditate while they are fortunately in the Buddha Sāsana (in the period of the existence of the teachings of the Buddha).

How commentaries mention about Dhamma grammar

Silekkhandha commentary was written by Ver. Mahā Buddhagosa Mahā Thero.

Silekkham Mahātikā, the interpretation of the above commentary, was written by Ven Ācariyadhammapāla Mahā Thero. The Mahātikā was generally known as Old Commentary.

Silekkhandha New Commentary was written by Ven. Nānābhivamsa, Dhamma hero. New commentary consists of two volumes. The meanings of Dhamma grammar which can be given by both old commentary and new commentary are as follows.

Dhamma grammar through ādhi grammar in the commentary gives eight kinds of meaning. (Mahātikā 132, New likā 1/379)

**How Dhamma grammar through Sacca meaning refers to knowledge,
observation and practice**

In this connection, commentary teachers interpret as follows.

Reference: - **Sutta Mahānā, Mahāparinibbana sutta Anguttara Pāli, Stutha
Nipāta, Anu Buddha Sutta**

While the Buddha was dwelling at Bantu Village, He preached the following Dhamma to the monks.

O monks, you and Tathāgata moved from one existence to another in the circle of life and death because of the ignorance of the Four Noble Truths through vipassanā ñāna (insight knowledge) and (i.e. pativeda ñāna).

**How Dhamma grammar through Sacca meaning
admonishes and preaches**

According to the above Buddha's exposition, first and foremost, we must know the Four Noble Truths through vipassana ñāna and then magga ñāna and phala ñāna. Because of the ignorance of the Four Noble Truths thus, the Buddha as well as the monks encountered sufferings, such as the suffering of mind and matter, the suffering of life and the suffering of aggregates along the journey of the circle of life and death. Now that I (the Tathāgata) have realized the Four Noble Truths through vipassana ñāna and also magga ñāna and phala ñāna, all kinds of sufferings have ceased to exist. So, all are exhorted to strive in order to realize the Four Noble Truths through vipassana ñāna and also magga phala ñāna.

**How Dhamma grammar through natural meaning
refers to knowledge, observation and practice**

In the Abhidhamma Pitaka, the Buddha said that there is **Kusala** (wholesomeness) as well as **akuasala** (unwholesomeness).

According to Abhidhamma Pitaka, mind and matter which make wholesomeness or unwholesomeness or indeterminate action are not self but only no-self, no-soul (**anatta**). They are mere idea or concept of wholesomeness or unwholesomeness or indeterminate action. On the whole, mind and matter refer to only idea. To know mind and matter as they really are, people are exhorted to follow the Four Foundations of Mindfulness (i.e. to practise insight meditation).

**How Dhamma Grammar through Samādhi meaning
refers to knowledge, observation and practice**

According to Mahavaggasamyutta Pāli, Satipathānasamyutta, Nālanda Vagga, Nālanda Sutta, the Buddhas were full of concentration.

While the Buddha was dwelling at Pāvārika mango grove in the town of Nālanda, Ven. Sāriputtrā asked the Buddha as follows.

The Most Exalted Buddha, Sir, regarding **Sabbanuta ñāna** (omniscience), there was, there is and there will be no recluse or Brahmin that excelled, excels and will excel the Buddha in the past or at present or in future. Thus have I believed.

Then the Buddha said as follows.

“O Sariputtrā, like the roar of a bull or a lion, you boldly proclaim, using noble words in speaking in praise of the omniscience of the Buddhas. O Sariputtrā, do you know through your mind that the former Buddhas and the future Buddhas were and will be in the possession of the fullest extent of virtue, concentration and wisdom? Do you know the minds of those Buddhas through your mind?”

Ven. Sariputtara said, “ The Most Exalted One, Sir, I am unknown to these questions. I know the minds of the Buddhas through my hypothetical knowledge when I study the Dhamm in series.”

Then the Buddha said, “ Sariputtra, Well done!, Well done’. Well done! In my teachings (sāsanā), you shall always teach the Dhamma to Buddhist monks, Buddhist nuns, male devotees and female devotees. I say so because those who are unable to enjoy the fruits of magga and phala may have doubt and irresolution regarding the Buddha and the Buddha’s Dhamma. Your act of teaching will get rid of their doubt and irresolution regarding the Buddha and the Dhamma.

How Dhamma grammar in Samādhi’s meaning preaches (Samādhi = Concentration)

The Buddha is the only one in the universe that is in the possession of Omniscience.

So the Buddha is the peerless figure in the universe. No one can measure the virtue, concentration and wisdom of the Buddha. Laypeople are exhorted to keep deep faith in the Buddha and to practise Buddhānussati Bhāvanā (i.e. repeated reflection on the virtues of the Buddha).

The meaning of wisdom by Dhamma Grammar

Referance : - Khuddaka Nikāya, Vol- 1, Page 307.

It was the time when the Buddha was dwelling at the Ālāvaka Edifice in Ālāvi country. The Buddha preached a sutta dependant on Ogre Ālāvaka.

This sutta consists of 12 verses, 3 Ālāvaka’s questions, 5 Buddha’s answers, 1 Buddha’s exhortation and 3 Ālāvaka’s supplications.

The complete questions and answers are as follows.

(1) Genuine wisdom according to the Buddha is nothing but the Ultimate Truth which is known as “ mind and matter.” In order to gain such wisdom, it is necessary to listen to the Dhamma which is the way of the attainment of Nibbana and to practise insight meditation. So laypeople are exhorted to try to gain such wisdom.

(2) The work one does must be appropriate to him. He must keep keen interest in his work. He must have perseverance and effort in doing his work. Such a man will, no doubt, be prosperous. In order to prosper, such qualities must be fulfilled.

(3) On earth are many people who are without truthfulness and do not keep promise. Only a few people have truthfulness and keep promise. Those who have truthfulness and keep promise can defeat those who are without truthfulness and promise. Those who have truthfulness and promise gain the trust of others and reputation. On earth, truthfulness and promise are noble qualities which everybody should have. Such qualities have distinct power. So, laypeople are exhorted to try to have such qualities.

(4) Friendship is essential in the worldling field. In case of making friendship, fondness towards friends, vice versa, is of importance. To gain fondness of others is a kind of power. Laypeople are warned to gain friends through charity. They are exhorted to try to gain the fondness of others.

(5) Married people who earn their living must have confidence in themselves on the one hand and must believe in Kamma (volitional action) and the result of Kamma on the other. If one always tells the truth, has logical view, has a habit of charity and has perseverance and effort, such a person can overcome anxiety here and hereafter. So, it is necessary for everybody to try to have the qualities shown above.

**Dhamma grammar refers to knowledge,
observation and practice**

Referance : - Majjima Nikya, Vol.3 Page 293

(1) Birth, old age, death, anxiety, lamentation, physical pain and and mental pain are

all included in suffering (dukkha). No one wants and expects such sufferings. However, no one can avoid such sufferings. They themselves are sufferings by nature. Not to be able to avoid such sufferings is an additional suffering. Suffering increases suffering. All in all, five aggregates or mind and matter are but sufferings.

(2) So long as five aggregates or mind and matter exist, suffering will exist. If we do not want such suffering, we have to eradicate craving (the Truth of the Cause of Suffering). In order to eradicate craving, we have to practise insight meditation.

(3) Only when we attain Arahatta Magga Ñāna through the repeatation of practising insight meditation, craving will entirely cease to exist. At least, it is essential to become first stream - winner. So laypeople are exhorted to keep on practising insight meditation.

Meritorial deeds through Dhamma Grammar refer to knowledge, observation and practice and admonishment

(1) To abstain from killing living beings, to abstain from stealing things not given and to abstain from sexual misconduct are known as the three aspects of moral conduct.

To abstain from telling a lie, to abstain from backbiting, to abstain from using harsh speech, and to abstain from frivolous words are known as four aspects of good speech.

Not being covetuous, not to make others ruin, and to have right view are known as three aspects of moral thinking.

In this way, there are ten aspects of good moralities.

(2) To maintain ten aspects of good character or good morality is to avoid doing ten aspects of evils. So the ten aspects of good morality are, in other words, known as kusala (i-e. wholesomeness). The ten aspects of good morality are also known as punña which means good deed or meritorious acts. There are ten meritorious acts.

(3) Those who maintain ten aspects of good character or morality and ten meritorious acts gain the destiny in human realm and deva realm after death. Moreover, they can gain even magga phala ñāna. This means meritorious deeds look after them.

As a result of doing meritorious deeds, human beings can enjoy the bliss of human realm. In the same way, devas and Brahmas can also enjoy the bliss of their respective realms. Moreover, those human beings, devas and Brahmas can enjoy even the bliss of Nibbana.

(4) Beings are eager to gain bliss on the one hand and are afraid of suffering on the other. The most dreadful suffering is the four woeful states. Only the meritorious deeds shown above can prevent us from the suffering in the realms of human beings and devas, and that in the four woeful states.

(5) In order to gain all kinds of bliss including the bliss of Nibbana on the one hand and to overcome all kinds of suffering including that of the four woeful states on the other, do meritorious deeds shown above without wasting time and with strenuous effort.

**Monastic Code of Conduct refers to knowledge,
observation and practice and admonishment**

Reference : - Vinaya vol.1, Page 150

There are four kinds of Pārājika Āpatti. Pārājika means “loss.” If a monk violates Pārājika Āpatti then he is no longer a monk in this existence. He becomes a human being then and there. At the same time, he has a loss of dealing with true monks. Pārājika offense includes :-

1. enjoyment of sexual amusement,
2. stealing,
3. killing living beings, and
4. boasting as if he were an ariyā (saint) in spite of the fact that he is, in reality, not yet an ariyā.

In human society, those who are crooked and wicked are not dealt with by good people, such persons are like the monks who violate Pārājika offense.

So it is very important not to violate Pārājika offense.

Neya Dhamma and knowledge, observation, practice and admonishment

Reference : - Mahāniddeśa Pāli 277,
Culaniddeśa Pāli 175
Patisambhidāmagga Pāli 375

Neya Dhamma means “ knowing all phenomena which should be known.”

(1) The Buddha was the peerless figure who knows all phenomena (Dhamma). The Dhamma that the Buddha preached for 45 years was the Dhamma which the Buddha practised, observed and realized by Himself. So, we should believe in the Dhamma which is not without essence and advantage.

(2) With this end in view, the Buddha preached the Dhamma so that all beings may be free from all kinds of sufferings. The Dhamma preached by the Buddha is of real advantage to the hearers. The Dhamma always invites all beings, saying, “ Come and see me.”

(3) According to the admonishment of the Buddha, the phenomenon which should be avoided must be avoided. The phenomenon which should be followed must be followed. The phenomenon which should be observed must be observed. The phenomenon which should be practised must be practised. In this way, try to be able to enjoy all kinds of bliss including the bliss of Nibbana.

Attribute of the Omniscience

If we want to honour the Buddha, virtue alone of the Buddha is not enough to do so. The Omniscience is the only attribute in harmony with the honour belonging to the Buddha.

(1) How subtle and deep the Buddha's Omniscience is

A man measures the depth of the ocean by using the beak of a mosquito. He cannot know the depth of the ocean in this way. In the same way, the Omniscience of the Buddha is too subtle and deep for the people to know. No one knows it except the Buddha. Even Ven. Sāriputtrā whose intellect was very great could only guess the extent of the Buddha's Omniscience.

(2) Omniscience is beyond measurement

No one can measure the Buddha's Omniscience through one's intellect.

(3) It is impossible to merely see the Buddha's Omniscience

No one can merely see the Buddha's Omniscience. So it is impossible to follow it.

(4) Calm and peaceful Omniscience

It is Omniscience that can realize the objects of Magga Phala Nāna and Nibbana. Magga, Phala and Nibbana are totally free from all defilements and conditioned things and are peaceful and calm. Omniscience whose objects are Magga, Phala, Nibbana is also peaceful and calm.

(5) Very good taste

The tasteful food cannot fulfil the satisfaction of one who eats it. The taste of knowledge belongs to Omniscience. The taste of knowledge of Omniscience cannot fulfil the satisfaction of the Buddha, who enjoys Omniscience. A bow - man has a great pleasure when his arrow hits the target right. Such a pleasure is the taste for the bow - man. In the same way, when the Buddha knew what he should know through His Omniscience, the taste of His satisfaction reached the top of the tower.

(6) Not through logic, but through the Buddha's intellect

Only the Buddha could attain Omniscience through his peerless intellect because Omniscience is the noblest phenomenon in the universe. It cannot be realized through logic.

(7) Very subtle phenomenon

The Buddha knew all things through Omniscience. So it is very subtle.

(8) Only for those who have deep intellect

The attainment of Omniscience is only for the matter of the person who is with deep intellect like the Buddha.

To guess what Omniscience is like

To praise the attribute of the Buddha means to praise the attribute of Omniscience. Except the Buddha, no one realizes Omniscience and no one can say about it.

The Buddha attained Arahatta Magga Nāna (the highest wisdom) on the full - moon night of Kason in 103 B.E- (just before dawn). At the same time, the Buddha attained Omniscience. Through His retrospection of path consciousness and fruition attained, the Buddha himself knew that he had attained Omniscience. The Buddha also let others know in indirect way that He had attained Omniscience.

(1) When the Buddha taught laypeople the Four Noble Truths, the laypeople remarked that such a deep Dhamma could be preached only by the figure with distinguished and profound wisdom. (figure = the Buddha) (distinguished and profound wisdom = Omniscience).

(2) The Buddha himself also admitted that He had attained Omniscience.

Omniscience and Dhamma

Omniscience is but one, but not two. In Pāli, it is used as Dhammā which is a noun in plural number. It is also used as plural because of the following reasons.

(a) Many objects can be known through Omniscience.

(b) Omniscience is associated with four kinds of Mahākiriya Consciousness associated with knowledge.

N-B. Kiriya Consciousness means “ Consciousness which is neither cause nor effect.” Mahā means great.

(c) In case of concentration, Omniscience concentrates objects repeatedly.

Suññatā and Omniscience (Suñña means zero)

The Buddha taught the Brahmajāla Sutta just to show 62 kinds of false - views. So it is called Suññatā. Those who have 62 kinds of false - views believe in self (atta), annihilation - view and eternity - belief.

The Buddha knew through Omniscience that there is no self or soul (atta), no annihilation and no eternity. The Buddha revealed 62 kinds of false - view through His Omniscience. So, it can be said that the Buddha preached the Brahmajāla Sutta with the aim of showing the 62 kinds of false - view.

Once the Buddha set a question and gave the answer to the question by himself. The Buddha did so because He proclaimed in preaching four kinds of phenomena. They are :-

- (1) Vinaya (Monastic Code)
- (2) Special moment of vipassanā ñāna
- (3) Dependent Arising or Dependent Origination, and
- (4) Sixty - two kinds of false - view

(1) How deep the Buddha's Enlightenment or Omniscience is in promulgating vinaya (monastic code)

The Buddha promulgated the monastic code for monks and nuns, depending upon the following reasons.

- (1) This monastic code is a light one.
- (2) This monastic code is a heavy one.
- (3) This monastic code can be corrected.
- (4) This monastic code is not to be excused.
- (5) This monastic code is an offense incurred by contravention of the monastic code of conduct.
- (6) This monastic code is not an offense.

(7) This monastic code leads to pārājika offense. (The heaviest code of conduct for monks and nuns).

(8) This monastic code is overcome by way of parivāsa.

(Parivāsa = Observance of probationary period in penance for an infraction of the ecclesiastical code of conduct)

(9) This monastic code is healed through hearing desanā.

(Desanā here means lord Buddha's expositions)

(10) This monastic code brings about offense immediately.

(11) This monastic code leads to offense because of designation by the Buddha.

(12) This monastic code should be promulgated dependent on this story.

(13) It is natural that promulgation of a code is according to the story which is the cause.

(14) In case of the promulgation of a certain monastic code, no one except the Buddha has the ability physical, verbal and mental.

(15) It is the concern of the Buddha only to promulgate the monastic code.

(16) Only the Buddha can do it.

All these monastic codes of conduct shows how deep and profound the Buddha's Omniscience is.

(2)The profound Buddha's nāna

Regarding the Buddha's Enlightenment in the field of vipassana, the commentary teacher's interpretation is as follows.

(1) These phenomena are the Four Foundations of Mindfulness.

(2) These phenomena are the Eight - fold Path (Magganga).

(3) These phenomena are five aggregates.

(4) These phenomena are twelve bases (Āyatana).

(5) These phenomena refer to 18 elements.

(6) These phenomena refer to the seven consciousness elements.

- (7) Such phenomena are said to be moral and immoral consciousness.
- (8) Such phenomena are said to be material realms and immaterial realms.
- (9) Such phenomena are determined by three kinds of craving.
- (10) Such phenomena occur only in mundane world.
- (11) Such phenomena occur only in super - mundane world.
- (12) Except the Buddha, no one has intellectual ability and strenuous effort to preach the 24 modes of conditionality which has unlimited method of explanation.

In this way, the Buddha is peerless in all respects.

(3) Dependent Origination and the Buddha's intellectual ability

In this connection, commentary teacher wrote as follows.

- (1) Ignorance is the condition for the beginning of the occurrence of the kammic formation in one life.
- (2) Ignorance is the condition for the stability of the kammic formation after its occurrence.
- (3) Ignorance is the condition for the consequence created by the kammic formation in one's life.
- (4) Ignorance is the condition for the effort for the consequence of kammic formation.
- (5) Ignorance is the condition for kammic formation to be associated with its consequence.
- (6) Ignorance is the condition to make the bondage of series of aggregates in which kammic formation exists.
- (7) Ignorance is the cause of the occurrence of kammic formation when it is associated with other causes.
- (8) Ignorance is the condition for the volitional activity of kammic formation.
- (9) Ignorance is the condition for the upathambaka kamma of kammic formation.

(Upathambaka kamma means kamma that supports other kamma)

The rest run in the same way.

When ignorance is the condition for kammic formation through nine modes, how Dhammathiti Ñāna and Paccayapariggaha Ñāna occur.

Dhammathiti Ñāna = Firm faith in the Dhamma

Paccayapariggaha Ñāna = Knowledge through cause

In Patisambhidā magga Pāli, Page 48, Ven. Sariputta preached as follows.

- (1) Ignorance serves as the cause of the beginning of the occurrence of the kammic formation in a life.
- (2) Ignorance serves for the stability of the kammic formation after occurrence.
- (3) Ignorance serves for the consequence of the kammic formation's life.
- (4) Ignorance tries for the consequence of the kammic formation.
- (5) Ignorance stands for kammic formations associated with their consequence.
- (6) Ignorance is the cause of the bondage of series of aggregates in which kammic formations exist.
- (7) When ignorance is associated with other causes, it becomes the cause of the occurrence of kammic formation.
- (8) Ignorance is the cause of the janaka kamma of kammic formation.

(janaka kamma means volitional action likely to result in conception and rebirth.)

- (9) Ignorance is the cause of the upatthambhaka kamma of kammic formation.

(Upatthambhaka kamma means kamma that supports other kamma).

Through these nine modes, ignorance is the cause and kammic formation is the effect of which dependent origination is the cause.

Ignorance and kammic formation are effects which are the results of causes.

Knowledge through cause is the firm faith in the Dhamma.

The followings are the causes to make the result of kammic formation.

- (a) Three rounds
- (b) Three periods
- (c) Three connections
- (d) Four groups or divisions
- (e) Twenty modes

No one but the Buddha can criticize the Dependent Origination or Dependent Arising because intellect and effort belong to nobody but the Buddha in teaching the Dependent Origination. Needless to say, the Buddha's proclamation was loud. His intellect was very sharp and deep. His wisdom and the bliss of Nibbana were distinct. His Dhamma is devoid of atta (self or soul)

(1) How deep is the Buddha's intellect in case of 62 false views

- (1) There are four kinds of people who believe in sassata ditthi which means **deluded concept eternally transmigrating souls**.
- (2) There are four kinds of people who believe in ekiccasassata ditthi which means particularly believe in sassata ditthi.
- (3) There are four kinds of people who believe in antānanta view which means immeasurable belief in false view.
- (4) There are four kinds of beings who believe in amarāvikkhepa which means unlimited belief in false view.
- (5) There are two kinds of beings who extremely believe in false view.
- (6) There are six - teen kinds of beings who believe in the existence of perception.
- (7) There are eight kinds of beings who believe in non - existence of perception.
- (8) There are eight kinds of beings who believe in neither existence of perception nor non - existence of perception.
- (9) There are seven kinds of beings who believe in annihilation view.

(10) There are five kinds of beings who believe in the certainty of Nibbana view.

Altogether there are 62 kinds of false views.

Four kinds of eternity - belief can be known in detail only by the Buddha through His Omniscience.

Why did many people believe in 62 kinds of false view ? Because Dependent Origination was very far beyond their knowledge. They were not mature enough to follow Dependent Origination.

To know miccha - ditthi (false - view) through Omniscience

When the Buddha preached false - views in detail, the hearers came to know that the Buddha could do so on account of His Omniscience. So analysis of false - views means showing the greatness of Omniscience.

Why it is said that false - views exist

When the Buddha reflected through His intellect, He saw that false - views existed in the society of Brahmins or Brahmanas. So it is said that false - views exist.

As those who believe in false - views are still living, the Buddha's reflection could grasp those who believe in false - views. Such belief still exists even today.

Because the Buddha, out of compassion, showed the analysis of the 62 false - views to the laypeople, some laypeople could lessen their wrong belief and some could expel their wrong belief.

What “ Samana Brahmana mean

(1) According to Buddhism, those who know how to eradicate and who tries to eradicate defilements are known as true Samana Brahmana.

(2) Some so - called Samana Brahmanas believed in 62 false views. They cannot be called true Samana Brahmanas. They were ordained novice or monks in their own

ways, but not in Buddhist way on the one hand and were born of Brahmana clan on the other, and so they were called Brahmanas in an easy way.

(3) They were also recognized as Samana Brahmanas by some people. So they are so called.

Why the Buddha Preached Vijaya Suttanta

Referring to Abhirupanandā, daughter of king Khemaka, and Janapadaklayānī-nandā, wife of Prince Nanda, the Buddha preached Vijaya Suttanta.

Both of them became Bhikkhunis, however they were very proud of their beauty.

The Buddha preached Vijaya Suttanta so that they might get rid of the fondness of their beauty on the one hand and they might become Arahants on the other. At the end of this suttanta, both of them became Arahants. In addition, 84000 human beings, devas and Brahmas became stream-winners respectively. Vijaya Suttanta consists of 14 verses. But only 3 verses are given as instances.

The interpretations of the verses are as follows

This body is filled with the 32 constituent parts.

This body is not sweet, but bad-smelling.

In spite of that, one is proud of his or her beauty. One does so because he or she has no knowledge of the Four Noble Truths.

The Buddha's admonishment for apprehension

(1) Silk, satin and velvet are beautiful cloth. No need to say, people will like them, using them for the sake of beauty and comfort in many ways. But people will not even touch silk or satin or velvet if excrement is wrapped up with them.

(2) In the same way, men and women seem handsome and beautiful because their bodies are conditioned with perfume, powder, etc. With this end in view, people crave

for themselves and they want to deal with others.

(3) If we can see the internal parts of our bodies, we will have no attachment to our bodies because no part of the body is lovable, adorable, pleasurable, etc. We will know that each and every body is composed of undesirable 32 constituents.

(4) As Abhirupanandā and Janapadakalayāninandā were devoid of such knowledge, they were conceited and proud of their beauty. They were so conceited and proud because they did not know the nature of the internal parts of their bodies and they had no knowledge of the Four Noble Truths.

(5) When Abhirupanandā and Janapadakalayāninandā came to the end of what the Buddha taught, they knew the nature of their bodies and realized the Four Noble Truths through insight meditation. In the end, they became Arahants.

(6) So people are exhorted to try to see the repulsiveness of their bodies. They are also exhorted to realize the Four Noble Truths through insight meditation. Eventually, they are warned to expel conceit and not to despise others insolently.

How the Buddha taught King Kosala

It was an evening when the Lord Buddha was dwelling at the Pubbāyon Monastery donated by Visākhā in Sāvatti. At that time, King Kosala came to the Buddha and sat respectfully.

Meanwhile, seven ascetics with long nails and soft long hairs and also with hair-knots at the tops of their heads, seven heretical ascetics called Nigantha teitthi, seven heretical ascetics called Acelaka teitthi, seven teitthis who wore only a sheet of cloth and seven additional heretical ascetics passed by the monastery, taking the requisites of monks.

Note : - Nigantha, Acelaka, heretical ascetics, etc. were those who were against the teachings of the Buddha.

Then King Pasenadi Kosala gave respect, turning to them and said, "O Bhante, I am King Pasenadi Kosala." The King said so three times.

Then the king told the Buddha that the above persons were included in the group of Arahants.

At that time, the Buddha told the king as follows.

“O King, as a person who usually enjoys sensuous pleasure, you can hardly know whether a man has become an Arahant or not.”

The Buddha went on to say:-

(1) “O King, you can know the virtue of a person only when you live together with the person for a long time; pay attention to him through your intelligence.”

(2) “O King, you can know the purity of one’s mind only when you come into discussion with him very often.”

(3) “O King, only when you discuss with a person, you can know his wisdom.”

(4) “O King, only when there appears danger, you will know how useful one’s ability is”

Then the king said to the Buddha with deep respect, “The most Exalted One, Sire, I have never heard such a wonderful word. Whatever the Buddha has said is but Right Speech.”

(a) The Buddha again said that external mark of a person is of no use without internal purity. So one should not be familiar with a person on sight. On earth, those who are without the purity of word, heart and action will always be inferior to those who are with purity of word, heart and action.

(b) The Buddha again said that external mark of a person is of no use without the purity of heart.

Admonishment

(1) The wicked persons who pretend to be gentlemen are called hypocrites. The wicked live on wrong livelihood, deceiving others. We must keep such wicked persons away with a great care.

(2) Imitations are here, there and everywhere in the world. Wicked persons in the

pretence of gentleman are internally very dreadful and loathsome. Such persons tend to give great trouble to good persons. So we must avoid all kinds of imitations.

**How Mariyāda serves
(Mariyāda means range)**

When the Buddha was dwelling at the Jetavamna monastery donated by Anātha-Pindikassa in Sāvatthi, Ven. Sāriputtrā preached the monk as follows.

Among the foot-prints of the land-animals, the foot-print of the elephant is the largest. The foot-prints of other animals are smaller than the foot-print of the elephant.

All the foot-prints are within the range of the elephant's foot-print. In the same way, all kinds of merit (kusata) are in the range of the Four Noble Truths. The Truth of Suffering (Dukkha Saccā) includes four elements. Ven. Sāriputtrā analysed each element internally and externally. In this way, Ven. Sāriputtrā proved the occurrence of impermanence, suffering and no-soul (no-self). This preaching refers to the impermanence of external element of heat (tejo).

Complete Dhamma

(1) There are two kinds of the element of heat. They are internal element of heat and external element of heat. The heat in one's body is known as internal element of heat. Buildings, trees, forests, mountains, town, villages which are outside our bodies are known as external element of heat. Heat in Pāli is tejo. Tejo is of two kinds, HOT and COLD.

Tejo has power of burning things. Because of the burning power of tejo, a number of houses, trees, forests, mountains, towns and villages in the world have come to destruction.

(2) The heat-element which destroys towns, villages, trees, forests, etc. is very powerful.

However powerful it may be, burning goes on so long as inflammable material

exists. If there is no inflammable material at all, burning ceases. This shows the nature of impermanence of the external element of heat.

(3) If such an extremely powerful element of heat is impermanent, the internal element of heat in our bodies will necessarily be impermanent. The arising and perishing of the element of heat every second shows the impermanent nature of the element of heat.

Occurrence of arising, perishing, burning, decay, etc. is not pleasure, but suffering (dukkha). Dependent on cause, the arising and perishing of the element of tejo occur. The element of heat belongs to no one. So the element of heat is anatta (no soul, no self).

(4) The three characteristics of the element of heat can be known by those who practise insight meditation. Four elements and five aggregates are only mind and matter which are impermanent, suffering and have no soul.

Those who know the above phenomena can forbear, have little anger and contentment. They can neglect the anger of their enemies. Their minds dwell only in insight meditation. They are the only people that listen to what the Buddha advises.

(5) A man will be angry if his property is destroyed by someone else. If he is abused, his anger will be doubled. He is angry thus because he has craving for his property.

(6) If a man has no craving for anything, he is not angry if someone else destroys things in his possession. Such a man believes that everything is of no value. In the same way, one rightly knows that his aggregate is not his own.

It is only impermanent, suffering and without self. Such a man can overcome greed, anger, delusion, unsatisfaction, etc. He also has full strength of forbearance.

So people are exhorted to practice insight meditation in order to realize impermanence, suffering and no-soul, no-self.

Warning of the Buddha showing the meaning of Lāmaka (Lāmaka means inferiority)

Reference - Khandhāvagga Samyutta, Khijjaniya Vagga, Pinnodalaya Sutta.

While the Buddha was dwelling at the Nigiyodāyun monastery in Kapilavutthu, He preached on Lāmaka. (Inferiority)

The Buddha arrived at the Nigiyodāyun monastery just after lunch together with His disciples. In the afternoon, Sakiya kings came and donated many kinds of offering including catumadu (i.e. electuary made of sesame oil, molasses, honey and butter). Young monks asked for offerings for themselves as well as for their teachers in a loud voice.

The Buddha disliked their behaviours and ordered them to go away. The next day after alms-round, the Buddha went to the Mahāvum forest and took rest under the bael tree. Then a thought came into the Buddha's mind. Without cows, calves will be in trouble. Without water, seeds will be of no use. In the same way, without seeing the Buddha, the young monks will be converted into laymen or they will be associated with heretics. Such a thought came into the Buddha's mind. So the Buddha ordered the young monks to come to the Nijodāyun monastery and admonished them as follows.

(1) The Buddha would like the path leading to Nibbana. Those who practise insight meditation with the aim of the attainment of Nibbana must have concentration, calmness and quiet. Without concentration, calmness and quiet, to attain Nibbana is only a dream. So the Buddha exhorted all to have concentration, calmness and quiet.

(2) When people crave for wealth, greed, hatred and anxiety appear. They become noisy. Such people have no concentration. Only when they practise for jhāna or Nibbana, they have concentration, calmness and quiet. The Buddha did not like the monks who were noisy dependent on wealth. So the Buddha ordered them to go away. So we should avoid making noise and should have concentration in support of Dhamma.

(3) The Buddha said that, among the ways of livelihood, the livelihood of going almsround is the worst. Monks, novices, nuns and saints should be careful of it. The Buddha said so because He wanted monks to go almsround just for the purpose of the maintenance of the Buddhist literature and of practising insight meditation. Ending in two things (i.e. *pariyatti sāsānā* and *patipatti sāsānā* - maintenance of Buddhist literature and meditation), monks should live on almsfood. Living on almsfood is free from the danger of king and thieves, but to do only two things- i.e. to maintain Buddhist literature and to meditate. At last, monks are exhorted to shoulder the duty of the propagation of *sāsānā*

(*sāsānā* = teaching and admonishment of the Buddha).

(4) The monk whose major purpose is to get wealth, but not to realize Dhamma is like a ghost dirty with excrement between two flames. The ghost is of no use, and so is such a monk. The monk is in lack of the pleasure of the present life and is also far from sainthood. So monks are exhorted not to crave for wealth and to practise insight meditation.

Parabhāga means -

(Parabhāga = On the other side or Beyond)

While dwelling at the Jetavana monastery donated by Anāthapin in Sāvatti, the Buddha preached *Vimansana Sutta* to monks.

(1) The Buddha said to the monks, “O monks, if you ponder on nature with a great care, you will see that sufferings, such as old age and death take place in the world. You have to ponder on what the cause of old age and death is and when old age and death cease to exist.”

(2) The Buddha again said, “When the monk ponders carefully, he knows old age and death. He knows the cause of old age and death. He also knows the cessation of old age and death. He, at last, knows the path to the cessation of old age and death.

In addition, he knows what the Eightfold Path is and practices in accordance with the Eightfold Path.

Such a monk is said to tread on the path to Nibbana. “O monks, the monk practices well. He is the monk who practises for the cessation of old age and death.”

In this way, the Buddha preached the cause of old age and death, and also the cause and the cessation of birth, life, clinging, craving, feeling, contact, bases, mind and matter, consciousness and kammic formation respectively. The Buddha went on to preach that there will be trouble of round without dispelling ignorance. Only when ignorance is dispelled, trouble of round ceases to exist. This is the stage of the attainment of Arahantship. The Buddha finally said that kammic formation, consciousness, mind and matter, bases, contact, feeling craving, clinging, life, birth, and death cease to exist only when one became Arahant. Then the Buddha concluded as follows.

“Without cause, there is no effect. You must believe in this phenomena. Only Nibbana is beyond all kinds of sufferings.”

Parabhāga admonishes

(1) There is no a traditional saying - We must try to see both sides. In Buddhist field also, there are two sides, this side and that side. This side refers to only suffering, such as five aggregates which are mind and matter. That side refers to the bliss of Nibbana which means the cessation of five aggregates (i.e. mind and matter). So people are exhorted to go from this side (suffering) to that side, Nibbana.

(2) Having five aggregates- mind and matter, there are sufferings, such as old age and death. Old age and death are not sufferings which appear without cause. Suffering is the effect dependent on cause. Suffering which is the effect appears because of birth which is cause. Birth appears because of kammic bhava (becoming or existence or continuity of existence). Kammic bhava exists because of clinging. Clinging exists because of craving. Craving exists because of feeling. Feeling takes place because of contact. Contact appears because of bases (12 bases). The bases exist because of

mind and matter. Mind and matter arise because of consciousness. Consciousness arises because of kammic formation. Kammic formation occurs because of ignorance. Thus the Buddha preached effect dependent on cause, and vice versa. This is Dependent Origination.

(3) If one can entirely dispel ignorance through arahattha magga, then ignorance ceases to exist. So Kammic formations, such as meritorious volitional formations (**Puññ-ābhi Sankhāra**) etc. cease to exist. Because meritorious volitional formations cease to exist, consciousness also ceases to exist. Because consciousness ceases to exist, mind and matter cease to exist. Because mind and matter cease to exist, bases (12 bases) also cease to exist. Because bases cease to exist, contact ceases to exist. Because contact ceases to exist, feeling ceases to exist. Because feeling ceases to exist, craving ceases to exist. Because craving ceases to exist, grasping ceases to exist. Because grasping ceases to exist, becoming ceases to exist. Because becoming ceases to exist, birth ceases to exist. Because birth ceases to exist, old age and death also cease to exist.

Thus the Buddha preached the extinction of effect dependent on the extinction of cause. This kind of preaching is known as Dependent Arising or Dependent Origination (**Paticcasa-muppāda**).

(4) So mere suffering dependent on five aggregates (i.e. mind and matter) exists on this side. Extinction of five aggregates (i.e. mind and matter) is Nibbana (i.e. on other side). It is essential to totally dispel ignorance for the attainment of Nibbana where there is the extinction of all kinds of sufferings. Ignorance (i.e. Not knowing the Four Noble Truths) is the real cause of the truth of suffering. In order to uproot ignorance, it is necessary to become the first stream-winner, the second stream-winner, the third stream-winner and the Arahant. (i.e. to attain four magga ñānas).

In order to attain four magga ñānas, we must practise insight meditation. So people are exhorted to try to meditate so that they may attain Nibbana through the extinction of ignorance (**avijjā**).

**Dependent on 32 constituent parts
of the body**

Reference - Anguttara nikāya, Hsatta nipāta, Dutiya pannāsaka mahā vagga, Mijje sutta.

When the Buddha was dwelling at Migadāvan forest in Bārānasi, senior bhikkhus were in a discussion after meal in the afternoon.

Referring to the discussion of the senior bhikkhus, the Buddha preached as follows.

(1) Craving makes the link between the contact of the present existence and the future existence strong. If craving can be expelled entirely, Nibbana where there is extinction of craving can be attained. So people are exhorted to meditate so that the string of craving can be cut off.

(2) Craving links up past with present, and present with future. In the same way, for sufferings, such as the feeling of dukkha, the feeling of sukha and the feeling of conditioned states, craving does the same work.

Craving does the work of linking for mind, matter, consciousness, six internal bases, six external bases and six kinds of consciousness (eye consciousness, ear consciousness, etc).

According to ultimate truth, craving links up the Truth of suffering and the Truth of the cause of suffering. If the string of craving can be cut off, the phenomena shown above will cease to exist.

(3) If craving is totally eliminated through four stages of magga ñāna, Nibbana where there are extinctions of contact, suffering of life, feeling, mind and matter, bases and wrong views can be attained. So people are exhorted to meditate.

(4) People are exhorted to meditate to become first stream- winner so that they can at least close the door of four woeful states down.

What Samipa means
(samipa = near, close)

(1) In the admonishment of the Buddha, the prime duty is to attain Nibbana. In other words, the prime duty is to maintain the Buddhist literature (all that the Buddha taught) and to practise insight meditation. Some monks can attain Nibbana only when they meditate as forest-dwellers. The Buddha encouraged such monks to meditate, dwelling in the forest. If a monk cannot control his mind even though he meditates as a forest-dweller, his solitude life in the forest is of no use. Some monks' health situation is too poor to dwell in the forest for meditation. The Buddha permitted such monks to dwell at the monasteries in villages for meditation. Irrespective of the place for dwelling, it is important for monks to shoulder two duties, one is to study Buddhist literature and the other is to meditate. So, monks, novices, nuns and laypeople are exhorted to study Buddhist literature and to meditate, irrespective of place.

(2) As a monk, to go almsround is his duty. But monks are allowed to accept the almsfood offered by laypeople at their homes. Whether a monk goes almsround or accepts the almsfood offered at home, it is important for him to shoulder two duties, one to study Buddhist literature and the other to meditate.

(3) The Buddha allowed monks to wear the robes thrown away at a place by a donor on the one hand and to wear the robes donated by laydonors on the other. Whatever the robes may be, it is important for monks to shoulder the duties of pariyatti and patipatti.

(Pariyatti = To maintain Buddhist literature)

(Patipatti = To meditate)

So monks are exhorted to fulfil these two duties.

(4) The Buddha allowed monks to dwell under the big trees. In the same way, the Buddha allowed monks to dwell in the buildings with roof and walls. To dwell under a tree or in a monastery, it is the duty of the monks to fulfil two duties shown above.

If a monk sees or hears or is suspicious that fish or fowl or pig or cow is killed for almsfood for the monk, the monk must avoid eating such almsfood. Monks should accept the meat of the dead fish, fowl, etc. There is no question for vegetable curry. But it is not easy for monks to get only vegetable curry when going almsround. So the Buddha allowed the monks to accept meat curry under the conditions shown above. Whatever the curry may be, monks must study Buddhist literature on the one hand and meditate on the other.

Ommagga admonishes

(Ommagga means wrong way)

(1) According to the Ultimate Truth, there are only five aggregates. In other words, there are only mind and matter. On the whole, there is only the Truth of suffering. There is no body or no man or no woman or no human being or no deva, etc. People do not see five aggregates or mind and matter as they really are. So they see themselves or beings through craving and wrong view. Then they believe that there is self or soul. The self or soul is permanent. In this way, they go to the extreme of eternity-belief. (sassata-ditthi). So long as one has eternity-belief, he cannot overcome universal sufferings including the suffering of four woeful states. In order to dispel eternity-belief, people are exhorted to try so that they can see mind and matter as they are through vipassana until they attain Nibbana.

(2) When one does not see mind and matter as they really are, he believes that there is individual and being. Some persons also believe that the individual or being has no transmigration, and that the individual or being comes to an end in this life only. Thus the person goes to the extreme of annihilation - view. So long as one has annihilation view, the person will never overcome universal sufferings including the suffering of four woeful states. In order to entirely expel annihilation - view, try to see mind and matter as they really are through meditation until Nibbana is attained.

(3) As a matter of fact, five aggregates - i.e. mind and matter are only the truth of suffering which arises, depending upon cause. In order to know thus, we must have vipassana ñāna (magga ñāna) through Dependent Origination. If we have magga ñāna (**insight attained by meditation**) eternity - view has already been up - rooted.

If we know that kammic formation ceases to exist because of the cessation of ignorance and consciousness ceases to exist because of the cessation of kammic formation, etc. (i.e. Dependent Origination vice versa) through vipassanā ñāna, annihilation - view has been already up - rooted.

According to Dependent Origination (forward), only suffering arises, but not individual or self. According to Dependent Origination (backward), only suffering ceases to exist, but not individual or self. To know the idea of Dependent Origination and backward through vipassanā insight is Right View (**samma ditthi**). People are exhorted to try to realize Right View well.

Dependent on Past existences, there are 18 kinds of wrong views

① Four kinds of eternity - view

Beings have self. Such self is permanent and never perish. Such a view is known as eternity - view.

Four Kinds

- (1) Reflecting on lakhs and lakhs of past existences, eternity - view occurs.
- (2) Reflecting on ten past aeons, eternity - view occurs.
- (3) Reflecting on forty past aeons, eternity - view occurs.
- (4) By means of deep thinking, eternity - view occurs.

There are four kinds of eternity - views.

(1) Reflecting on lakhs and lakhs of past existences, how eternity - view occurs.

A great number of people of today do not know what happened in the nearest past existence, no need to say about the events in lakhs and lakhs of past existences. There are many people who do not know what happened ten years ago. No wonder, they are blind to the events even one existence ago.

So it is undeniable that those who can reflect on many past existences are not ordinary persons.

How eternity - view occurs.

Three kinds of effort.

(a) Ātappa Viriya (First Viriya)

(b) Padhāna Viriya (Second Viriya)

(c) Anuyoga Viriya (Third Viriya)

(Viriya = Effort)

1. By way of meditational exercise to attain tranquility (**samatha**) through the first viriya, one attains access concentration (**upacāra samādhi**), (**Ātappa Viriya**)

2. One attains up to the 4th absorption (4th jhāna) through the second viriya. (**Padhāna Viriya**)

3. By way of strenuous effort, one attains supernormal knowledge with the ability to recall past existences (**pubbe nivāsānussati abhiñña**). (**Padhāna Viriya**). Such a person vividly sees the series of aggregates in the past existences.

4. There must be mindfulness in trying through these three efforts so that meditational objects may not be lost.

5. Right attention is necessary so that meditational exercise is on the right way.

6. Only through very extensive effort, mindfulness, absorption concentration, and perception, one attains supernormal knowledge with the ability to recall past existences.

7. Such a person is one in thousand. Such a person is no other than a brahmana whose mindfulness, effort, perception and concentration are very great. But his attainment of **pubbe nivāsā ñāna** is the cause of belief in eternity - view because he missed the Buddha's teaching which shows the way to go from tranquility to vipassana.

8. So those who can luckily enjoy the Buddha's teaching are exhorted not to stop at tranquility (samatha) but to practise insight meditation.

The meaning of three kinds of effort, mindfulness and right attention

(1) Everybody wants to be prosperous. The person has aim and object, too. According to one's willing and aim and object, the person, in the beginning, tries through effort. Such an effort is a normal effort which cannot overcome difficulties in time of difficulties. Such an effort may lead to unsucces. The person also stops trying. This is the usual experience of the people. So lay people are exhorted to try to become one who has strenuous effort leading to sure success.

(2) The effort which is superior to normal effort is called **Ātappa Viriya**. It is a kind of strenuous effort. One who has such effort can overcome all kinds of difficulties and can be successful. Some people tend to give up the hope of success although they have strenuous effort. It is quite wrong. Laypeople are exhorted to try through strenuous effort till they attain success.

(3) **Padhāna viriya** is superior to **ātappa viriya**. **Padhāna viriya** means the effort with strong and constant zeal. Success is certain for those who have **padhāna viriya** (the effort with strong and constant zeal). One who is fully successful is known as a distinguished person. But some people cannot maintain such success. So people are exhorted to try to maintain success.

(4) The effort which is superior to **Padhāna viriya** is called **anuyoga viriya**. **Anuyoga viriya** means the effort with unshakable zeal. Such an effort never diminishes. It can maintain success. In addition, it can raise success up to the top of the tower. Such a person is called extremely distinguished one. We have to try to be extremely distinguished ones.

(5) Those who reach the highest success need mindfulness. If mindfulness becomes a little weak, their success tends to diminish. So mindfulness maintains one's top position.

(6) Sometimes, some people have a fall only after getting to the top position. Not to be so, right attention, perception, general knowledge and perfect qualification are necessary. If there is little education, they may tend to have great loss. So we must try to be perfect and fully qualified ones.

(7) On the whole, to get to the towers of success, following qualities are needed.

1. Effort
2. Strenuous effort
3. The effort with unshakable zeal
4. The effort in superior quality (i.e, The effort superior to other efforts)
5. There must be mindfulness in order to maintain the effort
6. Right attention to one's work is needed to maintain success

These qualities will make the quality of unshakable mind.

To recall the past

1. One can recall one past existence.
2. One can recall many past existences. (up to one lakh existences)

How to recall

1. I was named so and so.
2. I had such a clan.
3. I had such a fine complexion.
4. I had had delicious food.
5. I had enjoyed both sukha and dukkha.
6. I had such a life - span.

After death in one existence, I was in the next existence as I. In that existence, too -

1. I was named so and so.
2. I had such a clan.
3. I had such a fine complexion.
4. I had had delicious food.
5. I had enjoyed both sukha and dukkha.
6. I had such a life - span.

In the last human realm

I have come to this human realm after death in the past existence. The person (I) can refer to his past existences and can reflect series of his aggregates with names, etc.

Eternity - belief comes in

(1) Some bramins reflected lakhs and lakhs of past existences through supernormal knowledge to recall the past existences and the view of self came in as “I”.

For instance, in many existences, I had been a king, a rich man, a poor man, an animal, a thief, a robber, a deva and a Brahma. When he reflected his series of existences,

(2) Deva is five aggregates, and so are all beings in the 31 realms. The person known as I do not know these concepts.

(3) The person believes that Brahma is self or I. Deva is self or I. King or thief or robber or poor man is also self or I. In this way, the person recognizes himself as self or I.

(4) In series of existences, changes of bodies occur (for instance, from king to wealthy man; wealthy man to deva, etc.) only changes of the existences.

(5) Self as “I” never changes. Self or I always exist in the body which has changes in series of existences. In this way, eternity - view appears.

Firm eternity - belief

Regarding firm eternity - belief, the Buddha preached as follows.

After recalling one lakh past existences through supernormal knowledge to recall the past, one believes that these are changes of body from one existence to another. In every existence, “I or soul or personality” is constant in the body. This is the way of firm eternity - belief accepted by those who believe in wrong - view.

The Brahmins who believed in eternity - belief taught the same to others.

Another way of belief in eternity - view

Beings move from one existence to another through birth and death.

By referring to the changes of bodies and existences, Brahmins believed that “soul or personality” was as firm as the earth or the mountain or the pillar.

Second and Third Eternity - belief

(1) The Brahmins who believed in the first eternity - belief achieved the fourth jhāna and the supernormal knowledge to recall one lakh past existences.

(2) The Brahmins who believed in the second eternity - belief achieved supernormal knowledge to recall the series of aggregates in the past ten aeons.

(3) The Brahmins who believed in the third eternity - belief achieved supernormal knowledge to recall 40 past aeons.

However, they all believed in eternity - belief in the same way.

Because of different insights

(1) Those who could recall one lakh past existences had the knowledge (ñāna) of the low level.

(2) Those who could recall ten past aeons had the knowledge of middle level.

(3) Those who could recall 40 past aeons had the knowledge of the highest level.

(4) The heretics (**titthiyas**) who were out of the Buddha's teaching could not recall more than 40 past aeons.

(5) Those who were within the teaching of the Buddha could recall up to millions of past aeons. The senior disciples like Ven. Sāriputtrā and Ven. Mahāmuggalana could recall uncountable numbers of aeons.

Apprehension from belief in eternity - belief

by those who attained jhāna and the supernormal knowledge

Jhāna (Absorption) and the supernormal knowledge cannot be achieved through ordinary (normal) effort, mindfulness, concentration and perception. The way of attaining jhāna and the supernormal knowledge is through (Samatha) tranquility. Only one in thousand or in ten thousand can achieve jhāna and the supernormal knowledge through Samatha. One can achieve jhāna and the supernormal knowledge only when he can fulfil six factors, such as the highest effort (3 kinds), the highest mindfulness, right attention and unshakable mind.

If such persons do not tread on vipassana - path after achieving jhāna through a great hardship, their achievement of jhāna and supernormal knowledge becomes the cause of strong belief in firm eternity - belief. So long as one does not dispel the eternity - belief, one will not be free from the sufferings of the rounds of birth and death. So the appearance of the Buddha is of immeasurable advantage to beings because they have opportunity to know the right way.

So laypeople are exhorted not to stop at samatha and to go to the practice of insight meditation which is the major purpose in Buddhism.

How the fourth eternity - belief occurs

Those who believed in the fourth eternity - view were titthiyas (heretics). They

did not achieve jhāna as the former ones did. But they believed in eternity - belief only through deep thinking.

There are four kinds of their belief

(1) Some Brahmins, on hearing the Vissantarā jataka, believed through deep thinking that King Vissantarā became the Buddha then. (i.e King Vissantarā transformed himself into the Buddha.)

They believed that the “soul” (atta) of King Vissantarā remained unchanged although King Vissantarā passed away. Such a believer is known as one who believes in eternity - belief through hearing (through second knowledge).

(2) Those who fortunately can recall two or three existences think that “I” of the present existence was once the same “I” in the past existence.

In this way, they believe in eternity - view. Such a person is known as one who believes in eternity - belief through their power of recalling two or three existences.

(3) One who can enjoy visible object, sound object, etc. thinks that it is the same “I” who enjoyed and enjoy the same objects. The same “I” also will do the same in future.

Such a person is known as the believer of eternity - belief by enjoying present sense - pleasure. “Self or soul or personality” is unchanged.

(4) So the result of kamma (volitional action) comes back to the doer. Otherwise, the doer and the one who enjoys the result will be separated. In this way, some believe in eternity - belief. Such a person believes in eternity - belief only through mere thinking.

Four ways of the occurrence of eternalism

There are four ways of the occurrence of eternalism. They are: -

- (1) To belief in eternity - belief on account of recalling one lakh past existences.
- (2) To belief in eternity - belief on account of recalling ten past aeons.

(3) To belief in eternity - belief on account of recalling 40 past aeons.

(4) To belief in eternity - belief through deep thinking.

It was only the Buddha who revealed the eternity - belief through His proclamation.

Nowadays, there are many people who believe in eternity - belief. They are included in the fourth category of eternity - belief.

The Buddha's Omniscience

It was the Buddha's Omniscience that knew the ins and outs of wrong - views, dis- advantage of wrong - view, uselessness of wrong - view and destiny in four woeful states.

Craving, arrogance, wrong - view and belief in wrong - view

Those who believe in wrong - view enjoy pleasurable feeling. This kind of enjoyment is known as craving (tanhā). One is proud that it is he who knows this kind of view. This concept is known as arrogance (māna). One thinks or believes that personality enjoys the feeling. This is known as (atta) self or soul or ego or personality.

The Buddha's view was quite contradictory to that of heretics (titthiyas).

To keep in mind

Nowadays, some people have arrogance when they have virtue, concentration and knowledge up to a certain extent. One who has arrogance is proud of his virtue, concentration and knowledge. He also has the concept of personality (I). In fact, such a person is overwhelmed by craving, arrogance and wrong - view. Craving, arrogance and wrong - view are unwholesomeness (demerit). It is a sorrowful thing for a man who accepts craving, arrogance and wrong - view although he is overwhelmed by virtue, concentration and knowledge. So laypeople are exhorted not to deal with craving, arrogance and wrong - view.

What Nibbana is

(1) Nibbana can be explained as the extinction of the fire of lust (**lobha**), hatred (**dosa**) and delusion (**moha**). So, if there is no fire of defilements, there will be only peace. Thereby, Nibbana, in one sense, may be interpreted as the extinction of the flames of all defilements. Without the flames of defilements means mere peace exists. In one sense, Nibbana may also be interpreted as peace.

(2) Nibbana is not nothingness.

(3) There is no mind or mental factor or matter in Nibbana.

(4) It resembles the extinction of fire when ember is showered with water. Defilements are like fire. Magga ñāna is like water. Fire of defilements is showered with the water of Magga ñāna. This is a metaphor here. Then there is no heat at all. Only the extinction of fire remains. This is the nearest idea of the interpretation of Nibbana.

(5) The element of peace is called Asankhata Paramattha.

(Asankhata means The Unformed, Unoriginated, Unconditioned) (In other words, the Beyond of all becoming and conditionality)

(6) The element of Asankhata is very vivid in the mind of the Buddha.

(7) Because the element of Asankhata is dwelling in the minds of the Buddha and the Arahants, they often enjoy the Attainment of Fruition (phala - samāpatti). In this way, the Buddha and the Arahants enjoy the bliss of Nibbana in the present existence.

(8) The Buddha and the Arahants have ever - lasting peace in their minds. No defilement can shake them.

Nibbana is Nicca, Sukha, Anatta

(1) One has the entire extinction of defilements from the time that he attains arahattha magga ñāna. So it is that Asankhata is permanent.

(2) The total extinction of defilements or Nibbana is unconditioned (i.e. beyond conditionality). It has ever - lasting peace. So it is emphasized as permanence.

(3) The ever - lasting peace in Nibbana is unconditioned. It is never associated with suffering (dukkha). So it is only genuine bliss.

(4) Asankhata or Nibbana is not possessed by anybody. So it is Anatta.

(5) Nibbana is not like mind, mental factor and matter. No one can say Nibbana is his or her own property. It is only Anatta.

Wishing

Mind, mental factor and matter are always associated with conditionality (i.e - they have arising and perishing). They are also tortured by the fire of defilements. They are also conditioned by kamma, citta, utu and āhāra. Nibbana is devoid of mind, mental factor and matter.

So Nibbana is unconditioned. It has only extinction of the fire of defilements. It is also no longer conditioned by kamma, citta, utu and āhāra. So laypeople are exhorted not to be contented with mundane happiness, but to try to enjoy Nibbanic bliss.

Kamma = volitional action

Citta = mind

Utu = season

Āhāra = nutriment

Power of Omniscience

The followings are the power of Omniscience.

1. To know four kinds of causes to have belief in eternity - belief.
2. To know that there is no additional cause except these four causes.
3. To know the destiny of those who believe in eternity - belief.
4. In addition, to know virtue, concentration and wisdom up to the fullest extent.
5. To realize the Nibbanic bliss.

Meditation on feeling

(1) The Buddha himself experienced the Nibbanic bliss and genuine peace. So He preached what He had experienced.

(2) In preaching so, there are many things to be preached regarding aggregates, bases and elements. But the Buddha gave the method of meditation on feeling (vedanā).

(3) The Buddha gave priority to meditation on feeling because heretics (those who believed in wrong-view) were pleased with their doctrine and they craved for pleasurable feeling.

(4) Thus they craved for feeling. They also believed that they would be happy with their doctrine. With this end in belief, they reached the forest of wrong-view.

(5) So the Buddha did not teach them other ways of meditation but only the contemplation of feeling. That the Buddha exactly knew what sort of meditation was suitable for them was the power of Omniscience.

(6) The Buddha, who was extremely clever in making choice of Dhamma, preached Four Noble Truths as follows.

“O monks, as I know the cause of feeling, I know the cessation of feeling and I know how to try to escape from feeling objectively. I have no attachment to anything.

So I am totally free from the sufferings (dukkha) of the cycle of life and death.

Five kinds of the cause of feeling

1. Feeling occurs because of ignorance
2. Feeling occurs because of craving
3. Feeling occurs because of kamma
4. Feeling occurs because of contact
5. Feeling occurs because of the observation of the arising of feeling.

The Buddha knew all these phenomena objectively.

Five kinds of the cessation of feeling

1. Cessation of feeling depends on the cessation of ignorance.
2. Cessation of feeling depends on the cessation of craving.
3. Cessation of feeling depends on the cessation of kamma.
4. Cessation of feeling depends on the cessation of contact.
5. Cessation of feeling depends on the observation of the characteristics of changes.

The Buddha knew all these phenomena objectively.

How to know the pleasure of feeling

The pleasure of feeling means happiness dependent on feeling and delight or joy dependent on former feeling.

The Buddha knew the delight of feeling objectively.

To escape from feeling

The feeling which arises is impermanent and suffering. It has the nature of changes through old age and death. In this way, impermanence, suffering and changes are the flaws of feeling.

To know the flaws of feeling is the cause of dispelling lust (rāga). To be able to dispel lust is the way of deliverance from feeling.

Thus had the Buddha known objectively.

Contemplation on Four Noble Truths

(1) To observe feeling means to have observed mind and matter. So mind and matter are no other than five aggregates which are the Truth of Suffering.

(2) Ignorance, kamma and contact are the Truth of the Cause of Suffering.

(3) Nibbana is the Truth of the cessation of feeling together with five aggregates.

(4) Vipassana ñāna and four magga ñānas are the Truth of Path to the cessation of all sufferings.

Conclusion of Eternity - belief

Worldlings can honour the Buddha only through virtue. It amounts to saying that virtue alone is not complete to honour the Buddha. If one wants to honour the Buddha, one must mention His omniscience. In this connection, commentary teachers said as follows.

“O monks, worldlings are not mature enough to honour the Buddha objectively. In the same way, the first stream - winner, the second stream - winner, the third stream - winner and Ārahants are also unable to honour the Buddha objectively”.

“Only the Buddha can mention His attribute rightly. O monks, the Buddha knows the cause of four kinds of the occurrence of eternity - belief completely. The destiny of those who believe in eternity - belief can be mentioned by the Buddha exactly. In addition, the Buddha knows ins and outs of virtue, concentration and Omniscience.”

Laypeople should know that the attributes of Omniscience is extremely deep, can hardly be seen, can hardly be known incisively and very excellent. No one can try to know about Omniscience. It is very subtle, so subtle that only Buddha can know it.

Reflecting on the past through craving

There are four kinds of Pubbantakappika akicca. (It is a kind of eternalism reflecting on the past)

- (1) Occurrence of eternity - belief by reflecting on the existence of Brahma through the super - knowledge to know past existences.
- (2) Occurrence of eternity - belief by reflecting on the life of a deva who died through extreme happiness through the same knowledge.

- (3) Occurrence of eternity - belief by reflecting on the life of a deva who died from anger through the same knowledge.
- (4) Occurrence of eternity - belief by deep thinking.

Destruction of the world

(1) It is said that the world was destroyed by fire and it was naturally reconstructed and became the new world. Then beings reached three realms of the first jhāna, six deva realms and four woeful states.

So long as beings are worldlings, they will face such sufferings repeatedly. So laypeople are exhorted to try to become at least the first stream - winners.

(2) Immediately after the reconstruction of the new world, there was no Brahma in three realms of the first jhāna. The realms were in silence.

A Brahma came

Meanwhile, a Brahma dwelling in Ābhassarā realm passed away and came to the edifice of one of the realms of the first jhāna.

The Brahma felt bored with lonely life

The Brahma was all alone. So he felt as follows.

- (1) He was not happy.
- (2) His mind shook repeatedly through the force of craving and wrong - view.

Human beings become unhappy and bored with life because they are disassociated from their beloved ones and what they want. The base of unhappiness or displeasure is anger (hatred).

But, as for Brahmas, hatred is dispelled by the power of jhāna. So their unhappiness only depends upon arrival of another one as their companion.

Meanwhile, other Brahmas from Ābhassarā realm passed away and came to the realm of the first jhāna.

The first Brahma became proud

When other Brahmas arrived, the first Brahma felt as follows.

- (1) I am the great Brahma (Brahma the great)
- (2) I am superior to others.
- (3) I am not inferior to others.
- (4) In fact, I can see all things.
- (5) I can persuade beings.
- (6) I govern them.
- (7) I can control the world.
- (8) I can create the world.
- (9) I am nobler than the world.
- (10) I have power of administration for all beings.
- (11) I have distinguished quality.
- (12) I am the father of all beings - past, present and future.
- (13) He was proud in this way because other Brahmas arrived as soon as he longed for.

How other Brahmas thought

Other Brahmas thought as follows.

- (1) He is the great Brahma.
- (2) He is superior to us.
- (3) He is not inferior to others.
- (4) We are created by him.

Thus the Brahmas who arrived late thought highly of the first Brahma.

Situation of the first Brahma and the second Brahmas

- (1) The first Brahma's life-span was longer than the Brahmas who arrived late.
- (2) The first Brahma was finer.
- (3) He was more powerful, too.

The Brahmas who arrived late -

- (1) Their life-span was short.
- (2) They were not fine.
- (3) They were not powerful.

So they thought highly of the first Brahma.

When the Brahmas passed away and became human beings, how they belived in eternity-belief

Some Brahmas whose life-span was shorter than the great Brahma passed away and became human beings. They also became hermits. They meditated through three kinds of effort, strong mindfulness and strong attention. At last, they practised the exercise of fourth jhāna and attained supernormal knowledge with the power of recalling past existences. Then they could recall their former realm or (existence). With this end in view, they belived in eternity-belief.

They thought as follows.

- (1) The great Brahma can maintain his life-span.
- (2) We became Brahma later than he did. But we passed away earlier.
- (3) So he is the great Brahma.
- (4) He is superior to others.
- (5) He is not inferior to others.
- (6) He can know all things.
- (7) He can persuade beings.
- (8) He is the head of all.

- (9) He can create the world.
 - (10) He is nobler than the world.
 - (11) He has administration power.
 - (12) He has distinguished power.(quality)
 - (13) He is the father of all beings.
 - (14) He creates us.
 - (15) His life is permanent.
 - (16) He cannot pass away.
 - (17) He is not old.
 - (18) He is as constant as the mountain, the earth, the sun, etc.
- Thus, the junior Brahmas believed in eternity-belief dependent on the great Brahma.

They thought again as follows.

- (1) We have birth. So we are impermanent.
- (2) We are short-living.
- (3) We had death as Brahmas. So we became human beings.

Thus, they believed in eternity-belief.

The great Brahma is permanent. He created us. So we are impermanent. They strongly believed so. They taught what they believed to others.

This is how eternity-belief occurred.

Second cause of eternity - belief

(1) The sensuous pleasure of devas is so pleasurable and delightful that devas' sensual enjoyment is beyond satisfaction. The devas who are not mindful of their extreme enjoyment die from their extreme enjoyment.

(2) Deva's body is gentler than the body of human being. Deva's digestible fire in the body is stronger than that in the body of human being. Because deva's digestible fire is very strong on the one hand and his body is very gentle on the other, the deva

becomes exhausted if he does not have deva-food in time. If the deva enjoys the deva-food only after the meal-time, the nutriment is not mature and the deva dies from digestible fire.

(Note: - Not all devas according to some religious teachers). Human bodies are rough and the digestible fire is also weak. So human beings can forbear from not eating one meal.

Warning

Some human beings also die from extreme happiness. So we must avoid extreme happiness when we are lucky enough to be in the Buddha's sāsana. (the period of the existence of Buddha's teaching) So, laypeople are exhorted to turn to dāna (charity), sila (virtue) and bhāvana (meditation) so that they may become good persons spending the time wisely. When the devas passed away, they were reborn in human realm. Then they were ordained monks and meditated through three kinds of effort, mindfulness and right attention. At last, they attained supernormal knowledge through fourth Jhāna concentration

- (1) Through this supernormal knowledge, they could recall only one deva existence.
- (2) Because of this result, they believed in eternity-belief.

The third cause of eternity-belief

(1) Envy, hatred, etc. exist not only in human realm but also in deva realm. Devas become angry because of envy. At that time, devas pass away because their bodies are gentle and their anger is violent. They are called manopadosika devas.

(2) Manopadosika devas dwell in catumahārāja realm. A deva went on tour by cart with his followers in order to watch stars. Another deva also did the same. The second deva was jealous of the first deva. The second deva, through envy, said that the first deva was proud of his position which was of no use.

(3) On hearing this, the first deva turned to the second deva and came to know that the second deva was not pleased with him.

(4) The first deva said to the second deva, “ You are getting angry with me and I am not pleased. How do you want to do? I attain this position through dāna (charity) and sila (virtue), but not because of you. Saying so, the first deva got angry.

(5) If one deva is angry and another one is not angry, it is that the deva who is not angry saves the angry deva from death.

Warning

What the commentary teachers said is of great value. Human beings are often angry with one another. If one is angry and the other is not, it is that one who is not angry saves the other who is angry from destruction. If both of them are in rage, both of them will be in destruction.

(6) The first one who is angry is said to be foolish. According to the saying of mangala Sutta, we must disassociate from foolish men. In stead, if we are angry with foolish men, we will become foolish men. If both are foolish, both will be in destruction. So laypeople are exhorted to dispel anger and malice.

(7) If you wrestle with the person who is dirty with stool, you will also be dirty with stool. If you wash the dirty man with water, both of you will be clean. Anger is like stool.

Mettā (Loving - kindness) is like water. The man who is angry and dirty with stool must be washed with water which resembles mettā. Try to forgive and to disfuse mettā.

Two devas with a great loss

The said two devas were angry with each other. As their bodies were very gentle, their anger tortured them. At last, the two devas died. This is the result of anger in deva field. It is heard that some human beings die from anger.

(3) After death, the devas became human beings and were ordained monks. They meditated through strenuous effort and attained supernormal knowledge recalling their former deva life.

The fourth cause of eternity - belief

Same people do not attain supernormal knowledge. But they believe in eternity - belief by their thinking.

Heretics and wrong - view

(1) If matter perishes once, mind perishes 17 times. Mind's perishing is much quicker than matter's perishing. So perishing of mind seems more vivid.

(2) The second mind arises instantaneously after the perishing of the first mind.

(3) Perishing speed of the mind is so swift that no one can see the gap between two minds.

(4) Ordinary eye cannot see the series of minds. It is the matter of the Buddha.

(5) The nature of perishing mind is far beyond the knowledge of heretics.

(6) They have no knowledge of Dependent Origination, too.

(7) So heretics wrongly believed that eye sensitivity (matter) is impermanent and mind is permanent.

Different

According to Dependent Origination, the characteristics of ignorance and that of Kammic formation are different.

In case of knowledge through seeing, eye consciousness and receiving mind have different functions. They are called different method (nānattha in Pāli).

Continuation

A tree seems to be only one thing. In fact, it starts from seed and gradually grows up. But people think that it is only one thing.

Eye - consciousness, ear - consciousness, etc. go one after another in series, but not at a stretch. It is continuation method (akattha in Pāli).

Wrong - view occurs

Heretics cannot see the perishing of mind. They believe that mind is permanent. So they believe that mind goes into a new body when a person dies. They also believe that mind or soul or (atta) is permanent. In this way, they believe in eternity - belief.

This is the fourth way of eternity - belief.

Buddhā nussati

(Reflection on the virtue of the Buddha)

(1) The Buddha perceived that some people believed in eternity - belief, recalling only one existence of Brahma through supernormal knowledge which can recall the past existences.

(2) The Buddha perceived that some people believed in eternity - belief, recalling only one existence of deva through supernormal knowledge.

(3) The Buddha perceived that some people believed in eternity - belief by their own deep thinking.

(4) The Buddha perceived that there are only four ways of belief in eternity - belief.

(5) The Buddha perceived the destiny of those who believe in eternity - belief.

(6) The Buddha perceived virtue, concentration, wisdom and Omniscience well.

(7) The Buddha perceived that only the Buddha can know the attribute of Omniscience.

(8) I always pay deep respect to the Buddha by putting my palms on my forehead.

Four kinds of wrong - view

(1) The world has extremes.

(2) The world has no extreme.

(3) The world above and below has extremes. But no extremes on eight sides of the world.

(4) The world has neither extreme nor nonextreme.

The world has extremes - why

Some Brahmins meditated basing on three kinds of effort, mindfulness and right attention and attained Appanā Samādhi (also called jhāna Samādhi (i.e. Attainment Concentration or Full Concentration)). With the help of this concentration, they saw Patibhāga - nimitta (Counter - image) which is the object of Appanā Samādhi. They thought that the counter - image is the world. So they believed that the world has extremes.

(2) Patibhāga - nimitta means to concentrate on a clay - plate, saying **pathavi, pathavi (earth, earth)** until he becomes so wholly absorbed in it that all adventitious thoughts (different thoughts) get automatically excluded from the mind. When he does this for weeks or months or years, he would be able to visualize the object with closed eyes. On this visualized image (uggaha nimitta) which is a mental replica of the object, he concentrates until it develops into a conceptualized image (Patibhaga nimitta).

(3) Conceptualized image is very clean.

(4) If one maintains the conceptualized image and observes this image continuously, upācāra samādhi (Access Concentration) is achieved. (This concentration comes before jhāna). If one goes on meditating, appanā samādhi (Full Concentration) which is jhāna samādhi is achieved.

(5) Basing on upācāra samādhi or jhāna samādhi, patibhaga nimitta (conceptualized image) is enlarged by citta samādhi (mental concentration).

Here, there are three kinds of enlargement.

(a) Enlargement to see the end of surrounding.

(b) Enlargement not to see so.

(c) Enlargement to see the end of above and below and not to see the end of surrounding.

(6) One who has attained jhāna (absorption) thinks that patibhāga nimitta (conceptualized image) so enlarged is the world. Then he accepts wrong - view.

One who has attained the first jhāna enlarged the patibhaga nimitta up to the fullest extent and he has accepted that the world has ending or extreme and that the world is in circular form on all sides.

This is how the persons who accept wrong - view believe the world has extreme.

The second Cause

After enlarging the patibhāga nimitta by the power of jhāna samādhi up to infinity, one believes that the patibhāga nimitta is the world of soul. Then he believes that the world is endless and also teaches others his belief.

The Third Cause

The third person enlarges the patibhāga nimitta on all sides round up to infinity by the power of jhāna samādhi. Then he believes that the world has ending or non - ending. He teaches others his belief.

What Brahmins believed or said was totally wrong.

The Fourth Cause

This time, the heretic was not like the former three. He only thought deeply of the world. He heard the heretics who attained jhāna say that the world was endless. The fourth heretic believed what the former heretics said.

Another heretic who attained jhāna samādhi said that the world has ending. Dependent on this saying, he again believed that the world has ending.

At last, he believed that the world has neither ending nor non-ending. He taught others his belief.

All that the heretics said was totally wrong.

All these believes are included in micchā titthi (wrong-view).

The Reflection on the Virtues of the Buddha

(1) The Buddha perceived that some people believed that world has extreme (ending) through the power of jhāna samādhi.

(2) The Buddha perceived that some people believed that the world has no extreme through the power of jhāna samādhi.

(2) The Buddha perceived that some people believed that the world above and below has extreme and has no circular ending.

(3) The Buddha perceived that some people believed that the world has neither ending nor non - ending.

(4) The Buddha perceived that there are only four causes regarding the belief of the situation of the world, and no more.

(5) The Buddha perceived the destiny of the heretics who believed in wrong - view.

(6) The Buddha perceived the attributes of virtue, concentration, wisdom and Omniscience well.

(7) The Buddha perceived that only the Buddha can know the attribute of Omniscience.

(8) I always pay deep respect to the Buddha by putting my palms on my forehead.

Beliefs in Amarāvikkhepa

(Amarāvikkhepa means Rejection in various ways of the doctrine of heretics)

(or)

Doctrine of heretics

There are four kinds of the doctrine of heretics. (four kinds of Amarāvikkhepa).

(1) Amarāvikkhepa which occurs through fear of telling a lie.

- (2) Amarāvikkhepa which occurs through fear of clinging.
- (3) Amarāvikkhepa which occurs through fear of the inquisition of the wise.
- (4) Amarāvikkhepa which occurs through delusion because of little knowledge.

Through fear of telling a lie

Some Brahmins did not know whether it was merit or demerit. If someone asked them, they had to answer as if they had known the answer although they, in fact, did not know the right answer. After giving answer, they felt that they told a lie unawares. So they felt mentally and physically unhappy. Then they thought that their telling a lie would deter them from magga phala and the destiny in deva realms came into their minds. Such Brahmins did not answer whether it was merit or demerit. They refused to give answer in several ways through uncertain and meaningless words. That is for fear of telling a lie.

How they refused:-

- (1) Is it merit? I don't mean it is merit.
- (2) Then is it demerit? I don't mean it is demerit.
- (3) Then is it other than merit and demerit? I don't mean so.
- (4) Then it is not other than merit and demerit I don't mean so, too.
- (5) Then it is not other than neither merit nor demerit; I don't mean so also.

In this way, the Brahmins (heretics) refused to answer by giving unreasonable, uncertain and imperfect answers.

This is how they refused to give right answer for fear of telling lies.

They give unreasonable, uncertain and imperfect answers for fear of clinging

Some Brahmins did not know whether it was merit or demerit. If someone asked them and the answer was right, they would think, "I have desire and lust." If the answer was wrong, they would think, "I have anger and hatred without knowing

such a trifle. They would again think, “I will cling to desire, lust and anger. If so, I will weary in body and mind. Then my weary will deter me from magga phala and my destiny in deva realm. So, such a Brahmin did not give perfect answer for fear of clinging.

Imperfect answer for fear of the question set by the wise

Some Brahmins who did not know merit or demerit thought that they would not be able to answer if the wise asked them what merit or demerit was. If so, the wise would teach them what merit or demerit was. They knew that they would have weary of body and mind for being unable to answer. They went on to think that weary of mind will deter them from magga phala and the destiny in deva realms. So, they did not give perfect answers when they were asked.

They did so for fear of the questions by the wise.

Because of foolishness

Some Brahmins were very foolish and dull. Because of foolishness and dullness, they refused to give answers to the questions.

- (1) Is there another world except human world? I don't think so.
- (2) I have no concept that there is no another world.
- (3) I have no concept that there is another world except existence and non-existence of the world.
- (4) No another world except existence and non-existence of the world. I don't take so.
- (5) No non-existence of another world except existence and non-existence of the world. I don't take so.

Some Brahmins avoid answering properly and perfectly in this way.

- (a) Is there rebirth - process as devas and Brahmas?(Questions in five ways as shown above)

(b) Is there any result produced by good kamma and bad kamma? (Questions in five ways as shown above)

(c) Is there rebirth after the death of beings? (Questions in five ways as shown above)

They answered imperfectly and unreasonably.

Foolishness, dullness and delusion

Former three persons know that they do not know their merit, etc. But the fourth person do not know his ignorance of merit and demerit, and so on. So the fourth person is said to be foolish, dull and deluded.

These are the four ways of imperfect answers.

These four ways are included in eternity - belief

(1) In the above four ways of imperfect and unreasonable answers, the Brahmin evaded giving right answer because he did not know the question. One has to ask why it becomes wrong - view mere evading answer.

(2) Just evading answer does not make wrong - view. (This is the answer).

(3) The former three thought, “ I am the person to tell a lie, I will have clinging and I will be asked in several ways”. Thus they had atta (soul or self or I), Dependent on this atta, they are said to take wrong - view.

(4) They also thought that such atta was permanent. So this kind of belief was included in eternity - belief.

(5) Having great delusion, the fourth person was one who did not entirely know what merit or demerit was. The former three knew that they knew what they did not know. But the fourth one did not know what he did not know.

(6) In spite of the fact that he knew nothing, he did not admit. Instead, he evaded giving answer and he thought that such a behavior was good. So, what he behaved was nothing but a kind of wrong - view (micchā ditthi).

(7) Out of two wrong - views, eternity - belief and annihilation - belief, this kind of wrong - view occurs by concentrating merit or demerit repeatedly. This kind of belief is taken continuously. So it is included in eternity - belief.

Reflection on the virtues of the Buddha

(1) The Buddha perceived that some people believed in eternity - belief for fear of telling a lie.

(2) The Buddha perceived that some people believed in eternity - belief for fear of clinging.

(3) The Buddha perceived that some people believed in eternity - belief because they had fear of the questions asked by the wise.

(4) The Buddha perceived that some people believed in eternity - belief because they were without knowledge and with delusion.

(5) The Buddha perceived that there are no other causes except these four regarding the belief of eternity - belief.

(6) The Buddha perceived the destiny of those who believed in eternity - belief.

(7) The Buddha perceived the attributes of virtue, concentration, wisdom and Omniscience well.

(8) The Buddha knew that the Buddha was the only one that attained Omniscience and that no one can attain it.

(9) I pay deep respect to Omniscience by putting my palms on my forehead.

Occurrence of atta (soul) and the world, regardless of cause

Two kinds of such belief

(This is known as Adiccasamuppana vāda)

(1) The Brahma who dwells in Asañña realm passes away and is reborn in human realm. Then he is ordained monk and attains jhāna and supernormal knowledge. From

jhāna and the said knowledge, the above doctrine or belief appears.

(2) Without jhāna and supernormal knowledge, the said doctrine or belief appears through deep thinking.

So there are two kinds of the said belief.

How one becomes Brahma in Asañña realm

(1) Asañña realm is included in 4th jhāna realm.

(2) Unconscious Brahma is called Asañña Brahma.

(3) This Brahma has only matter, but no consciousness.

(4) Some heretics who were out of the Buddha's teaching, in the form of hermit or monk, observed vāyo kasina (wind kasina) and attained fourth jhāna. (Kasina means “ all, complete, whole”).

(5) Titthi (Heretics) who believed in wrong - view were in their doctrine just like a man who sinks and appears alternatively in the water. They were floating in their belief of wrong - view.

(Titthi means boat - stand at the bank of the river)

(6) Why did the heretics observe wind kasina? They did so because earth kasina, etc. has matter clearly. Wind kasina is not clearly seen although it is matter. It is like mind. So they observed wind kasina from first jhāna to fourth jhāna.

(7) One who attains fourth jhāna through the wind kasina sees mind or consciousness as a flaw. When consciousness is observed repeatedly as a flaw, the fourth jhāna which is real mind (nāma) becomes extremely disgusting meditation. So the wind kasina which is the jhāna object is included in disgusting ones like mind. Therefore commentary teachers said that it is the observation of mind.

Why mind (nāma) is observed as a flaw

(1) The heretics who were out of the Buddha's teaching and who attained jhāna had the following view. Different kinds of sufferings and dangers exist on account of the existence of perception (saññā). One without mind is in peace.

(2) Thinking that there is suffering because there is mind and vice versa, the heretics tried to attain asaṇṇasamapatti jhāna. With the mind of asaṇṇa jhāna, the heretic became Asaṇṇassa Brahma when he passed away.(asaṇṇa = unconsciousness)

(samapatti = attainment)

(Asaṇṇassa Brahma = Unconscious Being or Brahma)

Asaṇṇassa realm or Asaṇṇassa abode is included in "Eight states unfavourable for the realization of Dhamma."

(3) The Asaṇṇassa Brahma in Asaṇṇassa realm has only matter, but has no mind.

(4) The yogi who wants to become Asaṇṇassa Brahma contemplates vāyo kasina in order to attain fourth jhāna. After attaining fourth jhāna, the yogi contemplates the fourth jhāna so that nāma becomes extremely disgusting.

(5) When the yogi dies, only matter remains, but no mind.

How Asaṇṇassa Brahmā passes away

(1) The Asaṇṇassa Brahmā's life - span in Asaṇṇassa realm is as long as the momentum of jhāna he attained. The momentum of jhāna is utmost 500 aeons long. This is the life - span of that Brahma.

(2) When the momentum of jhāna comes to an end, the matter (i.e. the Brahma's body) disappears automatically.

(3) Those who pass away in Asaṇṇassa realm are only worldlings with greed, hatred and delusion. After death, their destiny is only in sensuous realms. It is according to nature.

When they are reborn in human realm

(1) When the momentum of jhāna and kamma come to an end, rebirth - consciousness appears by the force of past kamma. As soon as the rebirth - consciousness appears, the matter aggregate of the Asaññassa Brahma disappears. This is called passing away.

(2) As a human being, the Brahma is ordained monk and meditates through three kinds of effort, mindfulness and right attention. At last, he attains jhāna and supernormal power.

(3) With the help of jhāna and supernormal power, he can recall only how his rebirth - perception started. He cannot recall the life of Asaññassa Brahma. He cannot recall 500 aeons.

(4) Because the Brahmin could not recall the life of Asaññassa Brahma, he said as follows. “Atta (soul, self) or the world occurs automatically without cause. Why? Because it did not occur in the past. This existence is the beginning of occurrence. So atta or the world occurs without cause.”

(5) To know the rebirth - consciousness of this existence and not more than that is the first cause of wrong belief of the occurrence of atta and the world.

The second cause of Adiccasamuppana

The second person is not like the first person. He does not attain jhāna and super normal power. He believes that atta or the world appears without cause. He believes so through his deep thinking.

Reflection on the virtues of the Buddha

(1) Some people reflect the occurrence of the rebirth perception of human life through fourth jhāna concentration. Then they believed that atta or the world appears automatically without cause. The Buddha perceived all about that.

The Buddha said that Brahmins believed in the said wrong-views based on past events on one hand and by way of deep thinking on the other.

(2) The Buddha perceived that some people take the above-mentioned doctrine through their repeated deep thinking.

(3) The Buddha perceived that there are only two ways as shown above for this purpose.

(4) The Buddha knew positively the destiny of those who believed in such doctrine.

(5) The Buddha perceived virtue, concentration, wisdom and Omniscience well.

(6) The Buddha knew well that only the Buddha knows Omniscience.

(7) I pay a deep respect to the omniscience of the Buddha with my palms on my forehead.

There are 18 kinds of wrong-views based on several past events.

Reflection on the virtues of the Buddha

(1) The Buddha perceived that there are only 18 kinds of wrong-views taken by heretics and no more than those 18 kinds.

(2) The Buddha knew positively the destiny of those who believed in those wrong - views.

(3) The Buddha perceived virtues, concentration, wisdom and Omniscience well.

(4) The Buddha knew that it is only Buddha who++ attains Omniscience.

(5) I pay a deep respect to the Buddha with my palms on my forehead.

44 kinds of Aprantikappika wrong - views

(Aprantikappika means “ wrong - views by way of craving and wrong - belief regarding future aggregate”)

(1) Uddamāgātanita saññi (16 kinds)

(i.e. Perception exists after death)

(2) Uddamāgātanita asaññi (8 kinds)

(i.e. No perception after death)

(3) Uddamāgātanita nevasaññi nāsaññi (8 kinds)

(i.e. Neither perceptior. - nor- non- perception) (8 kinds)

(4) Annihilation - view (7 kinds)

(5) Ditthadhamma Nibbāna (5 kinds)

(i.e. Not realize Nibbana and Arahatha phala).

Altogether 44 kinds of this kind of wrong - view.

Uddamāgātanikā saññi (16 kinds)

- Uddamāgātanikā means “ atta (soul, self) still exists after death.”
- Saññi means there is perception after death.
- On the whole, “atta and perception” exist after death or “ atta and perception after death”

The 16 kinds of this kind of wrong - view are as follows.

(1) Atta has changes. Atta is permanent after death. Perception exists after death. One who attains jhāna takes conceptualized image as “atta”. The conceptualized image is narrow if it is not extended. If it is extended, it becomes large. So he believes it as changes.

The jhāna which pays attention to conceptualized image is called perception here. So he accepts “atta has perception”.

By deep thinking, one who does not attain jhāna also accepts - “atta is in the sense of matter and atta has perception”.

Both one who attains jhāna and one who does not attain jhāna have the following belief.

“The atta in the sense of matter is undestructable after death. So atta is, at any time, permanent.

(2) Atta has no changes. It is undestructable after death. It has perception. One believes thus. He is one who attains immaterial absorption.

**There are four kinds of the attainment of the object
of immaterial absorption**

1. Concept of boundless space
2. The first immaterial consciousness
3. Nothingness of concept
4. The third immaterial consciousness

Concept of Boundless Space is the object of the attainment of the sphere of Boundless Space absorption.

The first immaterial consciousness is the object of the attainment of the sphere of the Boundless Consciousness absorption.

Nothingness Concept is the object of the attainment of the Sphere of Nothingness absorption.

The third immaterial consciousness is the object of the attainment of the Sphere of Neither -Perception-nor -Non- Perception absorption.

Concept of Boundless Space which is the object of the Attainment of Immaterial absorption, etc. is taken as “atta” (self). Then it is assumed that Concept of Boundless Space, etc. is not the idea of matter. It is again assumed that the Attainment of the Sphere of Boundless Space absorption which concentrates the Boundless Space absorption, etc. has perception.

The perception of atta which has no idea of matter is unchangeable after death. So it is assumed that the “atta” is permanent at any time.

(3) This person attains material absorption as well as immaterial absorption. He assumes that the Conceptualized image which is the object of material absorption has the idea of matter and concept of Boundless Space which is the object of immaterial absorption having no idea of matter.

The absorption which concentrates Conceptualized Image has perception. In the same way, immaterial absorption which concentrates Concept of Boundless Space also has perception. Then both of the perceptions are taken as “atta”.

The person assumes that the perception of atta which has the idea of matter as well as the perception of atta having no idea of matter will remain unchanged at any time after death.

(4) Now, this person does not attain absorption. He draws conclusion on his deep thinking. He assumes that atta is very gentle, so atta cannot do even his own work. That is why the idea of matter is uncertain. No one can overcome the idea of matter, so it cannot be said that there is no matter.

At last, the person assumes that “atta” has perception. He makes sure that the perception of atta is permanent at any time after death.

(5) This person extends the conceptualized image unlimitedly and he takes this image as “atta” firmly. He assumes that the perception of “atta” is permanent after death.

(6) Atta is endless. It is permanent even after death. Perception exists. Some persons assume in this way.

(7) Some persons believe that “atta” has an end and is endless at the same time. After death, the atta is permanent.

(8) Atta has neither eternity nor non - eternity. After death, the “atta” is permanent at any time.

(9) The person assumes that there is only one atta. After death, it is permanent at any time.

When the person enters into the attainment of absorption, he takes the process of mind as atta. Because the atta concentrates the object of absorption, he assumes that there is only one perception. He firmly assumes that the atta is permanent at any time after death.

(10) There are perceptions of variety. The person assumes that the perception of atta is permanent at any time after death.

The person thinks that there are varieties of perceptions in various objects when he does not enter into absorptions. So he assumes that the perception of atta is permanent at any time after death.

(11) Atta is to be tiny. He assumes that the atta is permanent at any time after death.

(12) Atta is said to have immeasurable perception. The person assumes that the atta is permanent at any time after death.

Heretics assumed that atta is as small as the size of the body. It is as big as the size of the body. As atta has various sizes, perceptions have incalculable sizes. They assumed so. (pg. 172, Mahā Tikā / pg. 443, New Tikā)

(13) It is assumed that atta has joy and the atta - joy is permanent at any time after death. This person is one who has attained absorption together with supernormal power. He achieves divine eyes. Through his divine eyes, he sees the Brahmas from the 3 realms of first jhāna, the 3 realms of the second jhāna and the 3 realms of the third jhāna and he enters into jhāna (absorption) and enjoy the pleasurable feeling of jhāna. So he assumes that atta, in fact, has joy. The atta joy is permanent at any time after death.

(14) It is assumed that atta, in fact, has suffering. So the perception of atta - suffering is permanent at any time after death. Through his divine eyes, the person sees the denizens of hell suffer in hell. So he is sure that atta, in fact, has suffering. The atta - suffering is permanent at any time after death.

(15) There are two kinds of atta, namely atta - joy and atta - suffering (atta - sukha and atta - dukkha). The person is sure both atta - joy and atta - suffering are permanent at any time after death. The person sees human beings enjoy pleasurable feeling and suffer from suffering. So he is sure atta has joy and suffering. So the perceptions of atta - sukha and atta - dukkha are permanent at any time after death.

(16) The person assumes that atta has the feeling of equanimity. The perception of atta - equanimity is permanent at any time after death. The person, through his divine eyes, sees the Vehapphala Brahmas from fourth realm of jhāna enjoy the feeling of equanimity by entering into the jhāna of equanimity. So he is sure atta has equanimity. The atta - equanimity is permanent at any time after death.

On the whole

According to the 16 kinds of atta shown above the heretics believed in the same wrong - view.

Conclusion on the doctrine of perception and atta after death

The Buddha said, “O monks, the Brahmins who believe in perception and atta after death say that atta has perception after death. According to the 16 kinds or one out of 16 kinds shown above, heretics are sure atta has perception after death.

Reflections on the virtues of the Buddha

(1) The Buddha perceived that heretics believed that perception of atta (which is in the sense of matters) is permanent at any time after death through 16 kinds of causes.

(2) The Buddha perceived that such wrong view is based on the 16 causes shown above. There is no more cause except these 16 kinds.

(3) The Buddha knew particularly the destiny of those who believed in the wrong view according to the 16 kinds of causes shown above.

(4) In addition, the Buddha perceived the attributes of virtue, concentration, wisdom and omniscience well.

(5) The Buddha knew well that the Buddha is only one that knows the attribute of omniscience.

(6) I pay a deep respect to the Buddha with my palms on my forehead.

Eight kinds of Uddamāgātanika Asaññi

**(Uddamāgātanika Asaññi means “atta exists after death but
no perception after death “)**

“ Atta exists but no perception after death “

N.B. The meaning of “ atta “ has been given in former chapters.

(1) This person, through supernormal power, sees the Brahma from Asaññasa realm and assumes that the atta of the past existence has no perception after death. So the atta without perception is permanent at any time.

(2) This person takes the aggregate of perception as atta. He also believes that there is no other perception than that. So there is no perception after death. So the atta - perception is permanent at any time.

(3) This person takes all minds and matters together with perception as atta. The atta- has no additional perception. So he assumes that there is no perception after death. The atta - nonperception is permanent at any time.

(4) This person does not attain absorption but he thought only deeply. He thought that atta is too gentle to solve his problems. So there is neither matter nor non - matter. But there is no perception. The atta - nonperception is permanent at any time.

(5) This person takes the kasina (which should not be extended) as atta which has ending. As the kasina has no perception, he assumes that there is no perception. So he is sure atta is permanent after death.

(6) This person takes kasina (which should be extended) as atta which is endless. As the kasina (in the form of matter) has no perception, he assumes that there is no perception. So the nonperception - atta is said to be permanent after death.

(7) The person takes the kasina (which is not extended) as atta which has an end, and the kasina (which is extended) as atta which is endless. As the kasina has no perception, he assumes that there is no perception. Then the nonperception - atta is said to be permanent after death.

(8) Through deep thinking, the person believes that the atta has neither an end nor

not an end. The atta is without perception. So the atta is said to be permanent after death.

Conclusion on nonperception

The Buddha said, “O monks, the Brahmins who believe in nonperception say that there is no perception and atta is permanent after death. There are only eight causes for that doctrine.”

Reflection on the virtues of the Buddha

(1) The Buddha perceived that some people believe that nonperception - atta (in the sense of matter) is permanent at any time after that. The personality - belief is based on eight causes.

(2) The Buddha perceived that there are only the eight causes shown above regarding the personality - belief having no perception.

(3) The Buddha knew well the destiny of those who believe in personality - belief without perception.

(4) In addition, the Buddha knows virtue, concentration, wisdom and Omniscience positively.

(5) The Buddha knows that, except the Buddha, no one knows the attribute of Omniscience.

(6) I pay deep respect to the Buddha with my palms on my forehead.

Eight kinds of Uddagātanika Nevasaññi nāsaññi

Uddagātanika = Atta exists after death

Nevasaññi nāsaññi = Neither - perception - nor - Non - perception

Eight kinds of —

(1) The same as No.1 of the above interpretations. But “Neither - Perception - nor - Nonperception” should be added in place of Perception.

(1) The eight kinds are the same as the former interpretations. But “Neither - Perception - nor - Nonperception should be added in place of Perception.

Conclusion of Neither - Perception - nor - Nonperception

The Buddha said, “The Brahmins who believed in Uddagātanika Nevasaññi nāsaññi firmly accepted this doctrine dependent on eight causes.”

Reflections on the virtues of the Buddha

(1) The Buddha perceived that some people believed that “Neither - perception - nor - Nonperception” is permanent after death. They believed thus on eight causes.

(2) The Buddha perceived that there are only eight causes in this connection.

(3) The Buddha knew well the destiny of those who believed in such doctrine.

(4) In addition, the Buddha knew well about virtue, concentration, wisdom and Omniscience.

(5) The Buddha knew that only the Buddha knew the attribute of Omniscience.

(6) I pay a deep respect to the Buddha with my palms on my forehead.

Seven kinds of Ucccheda or Ucccheda - Ditthi

Ucccheda = Annihilation

Ucccheda - Ditthi = Annihilation - View

(1) This person takes the whole body of human being as “Atta.”

(a) The atta has matter

(b) The atta is the group of four Primary Elements.

(c) The atta appears because of the semen of the parents.

(d) When the body perishes, atta also perishes.

(e) Nothing exists after death.

The above doctrine is devoid of kamma. The person assumes that the body is composed of the semen of parents, and so nothing happens after death.

(2) The second assumes that a man does not annihilate his *atta* when he dies. Only after enjoying ambrosia as a *deva*, the *atta* is annihilated after death as a *deva*.

(3) The third person assumes that life (existence) still exists as a *deva*. *Atta* still exists because of *jhāna* consciousness (absorption consciousness) in Brahmanic realm. *Atta* is annihilated at the time of death as a *Brahma*.

(4) The fourth person assumes that *atta* still exists as a *Brahma* in the corporeal realm. When he reaches *Ākāśanañcāyatana* (Sphere of Boundless Space), there is still “*atta* of mind.” Only when the immaterial *Brahma* in the Sphere of Boundless Space dies, *atta* is annihilated.

(5) The fifth person assumes that *atta* still exists although the said immaterial *Brahma* dies. There is a kind of *atta* as the second Immaterial *Brahma* of the *Viññānañcāyatana* (Sphere of Boundless Consciousness). Only when the said *Brahma* dies, *atta* is annihilated.

(6) The sixth person assumes that *atta* is not annihilated although the second Immaterial *Brahma* dies. There is still “*atta* of mind” which is the Sphere of Nothingness. Only when the second *Brahma* of the Sphere of Nothingness dies, the *atta* is annihilated.

(7) The seventh person assumes that there is still “*atta*” although the third Immaterial *Brahma* dies. There is still “*atta* of mind” of Neither - Perception - nor - Non - perception which is known as Immaterial *Brahma* (Formless *Brahma*). Only when the *Brahma* of Neither - Perception - nor - Non - perception dies, *atta* is annihilated.

Condensed Note -

(1) Nothing happens after the death of a human being.

(i.e. annihilation after death of a person)

(2) Similarly, annihilation occurs when a *deva* dies.

(3) If the *Brahma* of Corporeal Realm dies, annihilation occurs.

(4) When the Immaterial *Brahma* of the Sphere of Boundless Space dies, annihilation occurs.

(5) When the Immaterial *Brahma* of the Sphere of Boundless Consciousness dies,

annihilation occurs.

(6) When the Immaterial Brahma of the sphere of Boundless Space dies, annihilation occurs.

(7) When the Immaterial Brahma of Neither - Perception - nor - Non - perception dies, annihilation occurs.

Thus there are seven kinds of annihilation - view (Uccheda - ditthi).

Special Note regarding Uccheda - Ditthi

(Annihilation - View)

(1) Because some people who attain jhāna with the supernormal Power of Divine Eyes cannot see the rebirth of the Arahants, they occupy Annihilation - View.

(2) Some people who attain jhāna with the Supernormal Power of Divine Eyes can see only death out of death and rebirth. They have no power to see rebirth. So they occupy Annihilation - View.

(3) Some people without Supernormal Power with Divine Eyes occupy Annihilation - View through Natthika Ditthi (Nihilistic View \ Nihilism)

(4) Some people occupy Nihilism because they do not know the presence or future existence due to their weakness of knowledge to decide.

(5) Some people occupy Nihilism because they have strong craving for sense - pleasure. Those who do not believe in kamma and kammic result are willing to enjoy sense - pleasure very much. As they want to enjoy sense - pleasure as they like, they accept Nihilism. They assume that there is no rebirth after death.

(6) There are many causes of the occurrence of Nihilism through the force of craving and wrong view. But, according to the Buddha, there are only seven causes.

Conclusion of Nihilism

The Buddha said, “O monks, the Brahmins who believe in Nihilism assume that there is no rebirth after death according to the seven causes.”

Reflection of the virtues of the Buddha

- (1) The Buddha perceived that some people assume that *atta* ceases to exist after the death of human beings according to the seven causes.
- (2) The Buddha perceived that there are seven causes only for that purpose.
- (3) The Buddha knew well the destiny of those who believe in Nihilism.
- (4) The Buddha perceived well the attributes of virtues, concentration, wisdom and Omniscience which are superior to them.
- (5) The Buddha knew positively that only the Buddha can know the attribute of Omniscience.
- (6) I pay deep respect to the Buddha with my palms on my forehead.

Dittha Dhamma Nibbāna

or

The Doctrine of Dittha Dhamma Nibbāna

Dittha Dhamma means present aggregate Unformed, Unoriginated, Unconditioned. Nibbāna in other words means total extinction of all defilements.

The meaning of Parama Dittha Dhamma Nibbāna

The heretics' teachers said that Parama Dittha Dhamma Nibbāna means the present aggregate is free from sufferings.

- (1) Sensual pleasure is called Parama Dittha Dhamma Nibbāna.
- (2) To enjoy the bliss of first *jhāna* is called Parama Dittha Dhamma Nibbāna.
- (3) To enjoy the bliss of second *jhāna* is called Parama Dittha Dhamma Nibbāna.
- (4) To enjoy the bliss of third *jhāna* is called Parama Dittha Dhamma Nibbāna.
- (5) To enjoy the bliss of fourth *jhāna* is called Parama Dittha Dhamma Nibbāna.

These are the doctrines of heretics' teachers.

Regarding the doctrines of heretics' teachers, the Buddha preached as follows.

How the doctrine of the first Dittha Dhamma Nibbāna occurs

(1) The heretics said that feeling does not enjoy the sensual pleasure. Only atta enjoys the sensual pleasure. (It is quite wrong)

(2) They said that craving for sensual pleasure means to reach well.

(3) Faculty of eyes, etc. is made to move about means faculty of eyes is made to go to the visible object. Similarly faculty of ears is made to go to sound object, etc. Eyes, ears noses, etc. enjoy visible object, sound object, smell object respectively.

(4) To enjoy sensual pleasure to one's heart's content is Parama Dittha Dhamma Nibbāna.

What the heretics mean is that atta can enjoy five sensual pleasures.

How the second person refused to say that atta is not Dittha Dhamma Nibbāna

The second person has attained the first jhāna.

(1) The second person said that there is atta which enjoys sensual pleasure. However, mere enjoyment of sensual pleasure does not mean that atta reaches the Dittha Dhamma Nibbāna.

(2) Because sensual pleasure arises and perishes in one existence, sensual pleasure is not permanent.

N.B. Heretics' teachers can know the arising and perishing in one existence. Cognitive Process (i.e. Three sub - moments - arising, presence and dissolution) is far beyond their knowledge.

(3) Sensual pleasure is being tortured by various enemies. So it is suffering.

N.B. Heretics cannot know that beings are always tortured by real suffering -“ arising and perishing ” at any time.

(4) Impermanence is permanent. Everything has changes.(Everything is changeable). For instance,youth of a person is changed into decay (i.e. old age). This means

changes take place, leaving the normal position.

N.B. Heretics do not know the momentary changes of sensual pleasure.

(5) Heretics know only the ordinary idea of changes. They assume that changes of things make anxiety, lamentation, suffering, hatred, limitless sorrow. Although there is *atta* to enjoy sensual pleasure, *atta* is not *Dittha Dhamma Nibbāna*.

How second “Dittha Dhamma” occurs

Dittha Dhamma Nibbāna of the second person is as follows.

Devoid of craving for sensuality and craving for pleasurable enjoyment, entering into the first *jhāna* through rapture or joy is the cause of second *Dittha Dhamma Nibbāna*.

The third person rejects the second person’s *Dittha Dhamma Nibbāna*

The third person can enter into the second *jhāna*. So he rejects the second person’s doctrine as follows.

(1) Zest and joy in the first *jhāna* are based on the initial application and sustained application of the first *jhāna*.

(2) Zest and joy in the second *jhāna* appear because of the concentration paying attention to *jhāna* devoid of initial application and sustained application.

(3) So zest and joy appear because of initial application and sustained application. So the second person who attains second *jhāna* rejects in this way.

(4) The third person said, “The *atta* which enjoys the first *jhāna* is in existence. But the first *jhāna* is the joy based on initial application and sustained application. That is why it is impossible to say - *Dittha Dhamma Nibbāna*”.

(5) Because initial application and sustained application seem to be rough or to have thorns.

(6) Initial application and sustained application make one’s mind unsteady. So the first *jhāna* consciousness associated with initial application and sustained application

is not as delicate as the higher jhānas. It seems rough.

(7) The first jhāna consciousness is dependent on initial application and sustained application which resembles thorns. So the third person rejects the joy of the first jhāna, saying that it is not *Dittha Dhamma Nibbāna*.

How the third “Dittha Dhamma” occurs

The third person's idea is as follows.

To enter into the second jhāna through zest and joy which appear because of jhāna concentration devoid of initial application and sustained application is the cause of the occurrence of *Dittha Dhamma Nibbāna*.

The fourth person rejects the third person's doctrine of *Dittha Dhamma Nibbāna*

The fourth person can enter into the third jhāna. So he rejects the third person's idea as follows.

- (1) The joy of the second jhāna is zest and joy which occur because of the concentration which is pleased with the second jhāna.
- (2) The joy based on equanimity is the third jhāna's joy devoid of zest and joy.
- (3) Equanimity which is the third jhāna's joy is superior to zest and joy of the second jhāna. So the fourth person rejects, saying that the second jhāna's joy is not *Dittha Dhamma Nibbāna*.

How the fourth doctrine of *Dittha Dhamma Nibbāna*

The fourth person's idea is as follows.

Here, leaving zest, to enter into the third jhāna through the joy of equanimity is the cause of the occurrence of the fourth doctrine of *Dittha Dhamma Nibbāna*.

How the fifth person rejects the doctrine of the fourth person's Dittha Dhamma Nibbāna

The fifth person can enter into the fourth jhāna. So he rejects the former person's doctrine.

(1) The joy of equanimity of the third jhāna is rough because it is young on the one hand and there is repeated attention to the joy of equanimity after giving up jhāna on the other.

(2) The joy of equanimity of the fourth jhāna is more delicate because there is no attention to the joy. Because the delicate joy of equanimity of fourth jhāna has dispelled joy and suffering, pleasure and pain have ceased to exist. The joy of fourth jhāna without joy, suffering, pleasure and pain is superior to the joy of the third jhāna.

(3) Thus the joy of equanimity of the fourth jhāna which does not need attention is superior to the attention to joy of the joy of equanimity of the third jhāna when giving up the jhāna. So the fifth person refuses to accept the joy of the third jhāna as Dittha Dhamma Nibbāna.

How the doctrine of the fifth Dittha Dhamma Nibbāna occurs

The fifth person's idea is as follows.

The cause of the appearance of the doctrine of Dittha Dhamma Nibbāna is the entering into the fourth jhāna through purified mindfulness to make equanimity through attention to joy after giving up jhāna.

Conclusion of the doctrine of Dittha Dhamma Nibbāna

The Buddha said, "O monks, Brahmins have accepted the doctrine of Dittha Dhamma Nibbāna on these five causes. There is no other causes except them.

Reflection of the virtues of the Buddha

(1) The Buddha perceived that some people accept the doctrine of Dittha Dhamma Nibbāna on five causes.

(2) The Buddha knew particularly that there are only five reasons for that purpose, no more than that.

(3) The Buddha knew positively the destiny of those who accept the doctrine of Dittha Dhamma Nibbāna.

Nos 4, 5 and 6 are the same as the former reflections.

Altogether, there are 44 kinds of the doctrine of Aparantakappika, and no more except the 44 kinds.

Reflection of the virtues of the Buddha

(1) The Buddha perceived that those who believe in wrong - view based on future possibilities embrace the wrong - view dependent on 44 causes only.

(2) The Buddha perceived that there are only 44 causes and no more than that regarding the said wrong - view.

(3) The Buddha knew well the destiny of those who embrace the said wrong - view.

The rest are the same as the former 4, 5, 6.

Conclusion on 62 kinds of wrong - view

Great Proclamation

Regarding the 62 kinds of wrong - views, the Buddha boldly proclaimed as follows.

(1) There were Brahmins who pondered on the events of the past and embraced wrong - views dependent on those past events.

(2) There were Brahmins who pondered on the events of future and embraced

wrong-views dependent on those events of future.

Reflection on the virtues of the Buddha

(1) The Buddha said, “O monks, the Tathāgata (the Buddha) knows the 62 kinds of wrong - views positively and objectively.”

(2) The wrong - views are of no use at all. If the wrong - views consisting of 55 kinds of eternity - belief and 7 kinds of annihilation - belief are embraced, analysis should be done through craving and the consciousness of wrong - view.

(3) The Buddha knew well the destiny of those who embraced wrong - views.

(4) The Buddha positively knew the causes of the 62 kinds of wrong - views and the destiny of the heretics who embraced the wrong - views.

(5) The same as No - 5 in former Reflections.

(6) The Buddha realized virtue, concentration, wisdom and omniscience. In this connection, He did not use craving, conceit and wrong - view.

(7) As the Buddha had already dispelled craving, conceit and wrong - view, He attained Nibbana.

(8) I pay a deep respect to the Buddha with my palms on my forehead.

Contemplation on feeling

The Buddha went on teaching the contemplation on feeling as follows.

“ O monks, the Tathāgata knows objectively the truth of the cause of feeling, the truth of the cessation of feeling, joy and pleasure, impermanence, suffering, the way of emancipation from greed and lust. So the Tathāgata is totally free from craving, wrong - views, etc. and has no rebirth at all.”

Conclusion of Omniscience

The Buddha revealed the attributes of Omniscience as follows.

- (1) As the beak of a mosquito cannot measure the depth of the ocean, no one except the Buddha can measure the depth of Omniscience.
- (2) Omniscience cannot be seen through the perception of anybody.
- (3) In spite of great effort, no one can grasp the attribute of Omniscience.
- (4) On account of Omniscience, all defilements cease to exist.
- (5) Omniscience is so excellent that even the Buddha is not contented with repeated contentations.
- (6) No one can know Omniscience through deep thinking.
- (7) Omniscience is extremely subtle.
- (8) Only the saints with high wisdom can grasp the attribute of Omniscience.

Question on Omniscience

Answer on Omniscience

- (1) The Buddha gave the answer to the question on Omniscience, covering 44 kinds of heretics' doctrines.
- (2) Then the Buddha answered with the explanations on 62 kinds of wrong-views.
- (3) The Buddha used Omniscience in giving answer to the question on 62 kinds of wrong-views. So this answer was very particular.
- (4) It is too hard for everybody to know 62 kinds of wrong-views. It resembles the sand at the foot of the Mt. Myitmoë which no one can take.
- (5) But the Buddha was able to reveal Omniscience as if the said sand were taken by the Buddha. Thus the Brahmajāla Sutta appeared.

Three kinds of Question and Answer

(1) Question is cause and answer is effect. The link between question and answer is called Pucchā - anusandhi.

(2) The Buddha's answer depends on His knowledge of one's mind. This is called Ijjāsaya - anusandhi. (To see one's mind)

(3) The Buddha's answer depends on former text and latter text. This is called Yathā-anusandhi.

Causes in series and benefit

It is Paticcasamuppāda (Department Origination) that shows causes in series. Every effect depends on cause. We get this benefit from the study of Dependent Origination.

(1) To accept nihilism, etc. is the task of heretics.(miccha ditthi)Craving is the cause of clinging.

(2) Feeling is the the cause of craving.

(3) Contact is the the cause of feeling.

(a) Feeling arises because of contact.

(b) Craving arises because of feeling.

(c) Clinging arises because of craving.

(4) Taking atta (self) or loka (the world) is nothing but five aggregates.

(5) If there is the well-understanding of Dependent Origination, one knows through Right Understanding that five aggregates (mind and matter)are without atta as well as loka.

(6) Heretics embrace 62 kinds of wrong-views because they have no knowledge of Dependent Origination.

Powerful Phassa (Contact)

The Buddha said that, in connection with pleasurable feeling on their own doctrine, there is no cause except contact (Phassa).

“O monks, among 62 kinds of wrong-views, the Brahmins who accepted nihilism assumed that *atta* or *loka* is permanent through four causes. They did so because they were pleased with feeling. If the Brahmins enjoyed the feeling, ignoring contact, they would have right view on *atta* and *loka*.” **Interpretations by Commentary and Sub-commentary teachers**

(1) Those who believe in wrong-view have pleasurable feeling on their own doctrine. They take craving as a cause of feeling. This view is known as *ditthi* (wrong-views).

(2) So the cause of feeling is wrong view which shows clinging.

(3) Contact is the powerful cause to make feeling through wrong-view.

(4) Although there are eye-sensitivity and visible object and other to make feeling, some feelings can occur without those causes.

(5) No feeling occurs without contact. So contact is the powerful cause to make feeling.

(6) In the first eternity-belief, in the recollection of one lakh aeons, without contact, feeling is impossible.

(7) If feeling does not occur, wrong-views such as eternity-belief, etc. will not appear because they are not pleased with their doctrine.

(8) In Dependent Origination, the Buddha taught as follows.

Because of contact arises feeling.

Because of feeling arises craving.

Because of craving arises clinging, etc.

So clinging on wrong-view depends on craving.

The craving depends on feeling. The feeling depends on contact.

(9) That is why contact is the powerful cause to make feeling.

Six Kinds of contact bases

(1) According to heretics, six kinds of contact bases are as follows.

- (a) Contact base of eye
- (b) Contact base of ear
- (c) Contact base of nose
- (d) Contact base of tongue
- (e) Contact base of body
- (f) Contact base of mind

(2) According to heretics, base means well-born, the place of meeting, cause, designation.

(3) The interpretations of base in six kinds of contact base are (1) well-born, the place of meeting, and cause.

Contact (Phassa) is the head according to the Buddha

(1) Eye consciousness arises, dependent on eye sensitivity and visible object. Because of the association of eye sensitivity, visible object and eye consciousness, contact arises.

(2) This is the way the Buddha taught. Thus, six contact bases are headed by contact according to the Buddha.

Explanation on contact (i.e phassa)

(1) Feeling occurs through the base of contact. This means the six bases, such as eye, ear, nose, tongue, body and mind do the work of contact. This is the idea of Brahmins.

But bases cannot do the work of contact.

(2) Phassa alone does the work of contact. But contact and bases stand closely. So the Buddha taught -"contact through bases of contact".

(3) Heretics who embraced 62 kinds of wrong-view assumed that feeling on visible object, sound object, etc. occur through contact created by bases of contact.

Feeling arises because of contact

Heretics assumed that feeling occurs through six bases of contact.

Craving arises because of feeling

In fact, all kinds of craving arise because of feeling. (This is the doctrine of the Buddha)

Clinging arises because of craving

Four kinds of clinging occur because of craving. Here, the craving which is a cause is the weak craving. The craving known as Sensuous Clinging is strong craving. (Because of weak craving, strong craving and wrong-view occur). In four kinds of clinging, Sensuous Clinging is taken as craving. The remaining three clings are wrong-view (ditthi).

There are four kinds of Clinging.

- | | | |
|----------------------------|----------|--|
| (1) Kāmūpādāna | = | Sensuous Clinging |
| (2) Ditthūpādāna | = | Clinging to View |
| (3) Silabbatūpādāna | = | Clinging to mere Rules and Ritual |
| (4) Attavādūpādāna | = | Clinging to the Personality- Belief |

Existence arises because of Clinging

Because of clinging, such as craving and wrong-view, the kamma process and the rebirth process occur.

(Rebirth process = One who has sprung forth into existence independent of any progenitor).

Kamma Bhava = Kamma process

Upapatti Bhava = Rebirth process

Because of kamma process, birth arises. Because of kamma process, five aggregates (i.e. birth) arise.

Because of birth, old age and death occur

Because of birth which is known as five aggregates, old age, death, sorrow, lamentation, pain, grief and despair occur. **(This is according to the Buddha)**

Why headed by ignorance, craving for existence and wrong-view of existence

The commentary teacher interprets why the Buddha preached only a part of Dependent Origination commencing from feeling in the Brahmajāla Sutta as follows.

(1) When the Buddha preached “ rounds of existences ” - The beginning of ignorance is not clear even through omniscience.(Here, sub-commentary interprets that just the beginning of ignorance is absent.) **(According to the nature of Dhamma, if one says, “Ignorance arises because of Āsava” ignorance is clear).**

Āsava = Cankers, Taints (Greed and such that intoxicate like alcohol)

(2) The Buddha said, “O monks, the beginning of the craving for existence is not clear.”(It is clear if one says- “Craving arises because of ignorance”.) So craving becomes head or heading.

(3) The Buddha said, “O monks, the beginning of eternity-belief is not clear.” (It is clear if we say - “Wrong - view arises because of feeling”.) So wrong - view is made heading.

Ditthi is made heading

When the Buddha preached the rounds of births or rebirths, there were three headings, such as Ignorance, Craving and Wrong-view. But Wrong-view was made heading in the Brahmajāla Sutta.

Why the Buddha preached the Dependent Origination

Why the Buddha preached Dependent Origination based on feeling:-

Those who believed in wrong-view did not leave wrong-view through the mere teaching of Dependent Origination showing the rounds of existences. So commentary teachers said that heretics will sink in the ocean of births and deaths.

The Buddha preached the ways of escape from rounds of existences

Then the Buddha pointed to the monk who practised insight meditation which is the cause of escape from the rounds of existences.

Here, the Buddha taught Dependent Origination in several ways.

Different knowledge between heretics and saints

Heretics know only wrong-view which is the doctrine of heretics. Only stream-winners can know virtue, concentration, wisdom and the path leading to Nibbana.

Emenicipation from existence

- (1) The Buddha had cut off the string of “craving for existence” with the dagger of Ārhattha Magga Ñāna. Rebirth had ceased to exist for the Buddha.
- (2) So beings could see the Buddha during the life-span of the Buddha.
- (3) No one could see the Buddha after the demise of the Buddha.

Simile presented by commentary teacher

- (1) Mango tree resembles the Buddha's body
- (2) Craving of the past resembles the stalk of the mango.
- (3) Five ripe mangoes, twelve ripe mangoes and eighteen ripe mangoes resemble five aggregates, twelve bases and eighteen elements.
- (4) So long as the stalks are at the tree, 5, 12, 18, mangoes will also be at the stalks.
- (5) When the stalks are off the tree, all the mangoes will have a fall.
- (6) In the same way, so long as craving for existence exists, 5 aggregates, 12 bases and 18 elements will also cease to exist.
- (7) If craving for existence ceases to exist, 5 aggregates, 12 bases and 18 elements will also cease to exist.
- (8) The Buddha had already cut off the string of the craving for existence with a dagger and 5 aggregates, 12 bases and 18 elements followed the craving for existence as the stalks and mangoes are off the tree at the same time. The Buddha, therefore, has no more rebirths at all.

Like the mango tree of which the name remains

- (1) Just as the tree is lost and its name remains.
- (2) In the same way, craving having totally been eliminated, the Buddha's body withered gradually. When mind and matter of the Buddha disappeared, no being would see the Buddha.
- (3) Then only the name of the Buddha's teaching would remain.
- (4) Although the Buddha's body disappears in the world, the name of the Buddha will remain.
- (5) At present, the Buddha's teaching still exists. So it is certain that the conventional truth- "the teaching of the Buddha and the name, Buddha Gotama," will remain in the world.

(6) Even though the teaching of the Buddha fades away after 5000 years, the conventional truth:-"Gotama Buddha had appeared" will remain in the days of Arimittaya Buddha and other Buddhas to appear in future.

(7) Thus the Buddha's teaching came to an end through the attainment of Nibbāna freed of all five aggregates.

Ven. Ānanda said to the Buddha, "The Most Exalted One, Sire, the name of the teaching may kindly be revealed."

The name of the teaching

(1) The Buddha said, "O Ānanda, you shall note that this teaching is of great advantage to all beings."

(2) "This teaching comes from the Pāli Text."

(3) "This teaching includes the Noble Brahmajāla Sutta."

"This teaching also shows the invaluable Omniscience."

This teaching shows the disadvantage of belief in 62 kinds of wrong-views.

This is the great victory of Dhamma battle.

The Buddha preached the Brahmajāla Sutta through His highly-honourable Omniscience and the Buddha got rid of the darkness of 62 kinds of wrong views as the sun gets rid of the darkness in the sky.

Earthquake

At the end of the preaching of the Brahmajāla Sutta, a violent earthquake struck to make the whole universe shake violently.

According to the interpretationa by Commentary regarding earthquake

The earthquake struck not only at the end of the Brahmajāla Sutta, but at the

end of each verse preached by the Buddha. So, in preaching the Brahmajāla Sutta, 62 times of earthquake occurred.

The causes of earthquake

- (1) Because of the changes of the elements in the earth.
- (2) Because of the powerful supernormal power of ariyas (saints).
- (3) Because of the Bodhisatta's (would-be Buddha's) last destiny in the womb of his mother.
- (4) On the day of the Bodhisatta's birth as a human being (i.e. on his birth day).
- (5) On the day of the attainment of Omniscience (on the day of the attainment of Buddhahood).
- (6) Because of the (At the time of the) preaching of Dhammacakkapavuttana Sutta.
- (7) At the time when the Buddha declared that he was going to leave his life.
- (8) At the time of his demise.

Thus there are eight causes of earthquake.

Other causes of earthquake

- (1) When the Buddha was Sumedha in the form of Bodhisatta, he made the reflection of his perfections up and down. Then earthquake struck.
- (2) At the time that the Buddha's teaching settles down and the Buddha's teaching disappears, earthquake strikes.
- (3) At the time of the renunciation of Bodhisatta.
- (4) At the time that Bodhisatta approached the bodhi-tree.
- (5) When the Buddha picked up the discarded robe, removing a heap of traitors on the dead body of a slave-woman of Brahmin caste.
- (6) When the Buddha washed the discarded robe.

- (7) In Vissantara jāṭaka, earthquake struck 7 times. This is called untimely earthquake.(Pg.475, Vol.1 ,New Commentary).
- (8) When it is necessary, earthquake strikes as a witness.
- (9) In case of the Brahmajāla Sutta, earthquake struck as a sign of acclaim.

Powerful Brahmajāla Sutta

- (1) When the first and the second Buddhist Councils came to an end and at the time of celebration of the third Buddhist Council, earthquake struck.
- (2) Ven. Mahinda, son of King Siridhammāsoka, preached Anamatekka Sutta at Nandana grove in Srilanka. At that time, earthquake struck.
- (3) Ven.Pintapātika Thera dwelt at Kalayaniya monastery in Srilanka. One day, the Thera swept away the dirt on the platform and recited the Brahmajāla Sutta as a sign of the reflection of the Buddha's virtues. At the end of recitation, earthquake occurred.
- (4) At one of the mango groves in Srilanka, some Theras who studied Nikāya recited the Brahmajāla Sutta. At the end of recitation, earthquake occurred.

Brahmajāla Sutta was preached in Suvunnabummi

It was about 235 years after the demise of the Buddha when 1000 Arahants, who were clever in the Tri-Pitaka and who had analytical intellect, headed by Ven.Mahāmuggaliputtatissa Mahā Thera celebrated the third Buddhist Council.It took 9 months. The Theras were anxious about the stability of the Buddha's teaching in India in future.So Ven. Mahāmuggaliputtatissa Mahā Thera sent those Arahants to 9 countries to shoulder the duty of the propagation and stability of sāsanā (the Buddha's teaching).

- (1) Five monks headed by Ven.Mijjantika Thera wentto Kashamira. They made dragons polite and gentle.They preached Āsivisopama Sutta. Thereby, 80000 beings

knew the Four Noble Truths thoroughly. One lakh laypeople were ordained monks.

(2) Five monks headed by Ven. Mahādeva Thera went to Mahinsaka and preached Devaduta Sutta of Uparipannasa. Thereby 40000 laypeople became first, second and third stream - winners.

(3) Five monks headed by Ven. Rekkhita Thera went to Vanavāsi and preached Anamategga Sutta. Thereby 60000 laypeople knew the Four Noble Truths thoroughly and 70000 laypeople were ordained monks.

(4) Five monks headed by Ven. Yonakadhammarekkhita Thera went to Apranta and preached Aggikhandopama Sutta. Thereby 70000 being could enjoy the taste of Dhamma. Men of royal blood were ordained monks and over 60000 ladies were also ordained bhikkhunis.

(5) Five monks headed by Ven. Mahādhammarekkhita Thera went to Maharatha and preached Mahānārada Kassapa jātika of ten jātakas. Thereby 84000 laypeople attained Magga Phala and 13000 people were ordained monks.

(6) Five monks headed by Ven. Mahārekkhita Thera went to Yonaka and preached Kārakālāma Sutta. Thereby 170000 people attained Magga Phala and 10000 people were ordained monks.

(7) Ven. Mijjima Thera, Ven. Kassapagota Thera, Ven. Alakadeva Thera, Ven. Donubissara Thera and Ven. Mahādeva Thera went to Himavunta and preached Dhammacekkapavutta Sutta. Thereby 80 crore beings attained Magga Phala.

(8) Five monks headed by Ven. Sona Thera and Ven. Utara Thera went to Suvunna Bummi and made ogre and ogress polite and gentle. They preached Brahmajāla Sutta. Thereby 60000 beings attained Magga Phala ; 3500 laymen were ordained monks and 1500 women were ordained bhikkhunis.

(9) Five monks headed by Ven. Mahinda Thera went to Srilanka one year later. Then Buddha's sāsanā (Buddha's teaching) became as bright as the sun and the moon in Srilanka. (The then Cylon).

No.8 shows that Ven. Utara Thera came to Suvunna Bummi and preached Brahmajāla

Sutta. So it is evident that Brahmajāla Sutta had reached Burma even about 235 years after the demise of the Buddha.

Commentary teachers exhorted the laypeople to pay attention to Brahmajāla Sutta because the Buddha preached the sutta through His own perception on the one hand and many times of earthquakes showed that Brahmajāla Sutta is very powerful on the other.

Exhortation for reflection of the virtues of Dhamma

Those who recite Brahmajāla Sutta will have the following advantages.

(1) The advantage of both present existence and future existence can be had.

(2) Because it is composed of Pāli, one who studies and recites Brahmajāla Sutta can be clever in Pāli.

(3) Because it is the analysis of the noblest omniscience, one who recites Brahmajāla Sutta can be intelligent.

(4) Since Brahmajāla Sutta consists of the detailed analysis of 62 kinds of wrong views, one who studies Brahmajāla Sutta can get rid of wrong views.

(5) One who studies and recites Brahmajāla Sutta can conquer five kinds of māra.

(6) At the end of the preaching of every one of the wrong views, earthquake occurred. At the end of the preaching of all wrong views, one earth - quake occurred. So, altogether 63 times of earthquake occurred. That is why Brahmajāla Sutta can make one's ability to achieve success.

(7) At last, laypeople are exhorted to pay attention to Brahmajāla Sutta respectfully.

Deep respect to the Dhamma

I pay deep respect with my joined palms on my forehead to Brahmajāla Sutta preached by the Exalted Buddha.

About Kappa -

(1) It is universal law that the Buddha lived only 4/5 of the life - span of human beings. At the age of 80, the Buddha told Ānandā in a delicate hint about His demise three months earlier. But it happened that Ānandā forgot to supplicate the Buddha to live up to the full life - span for the welfare of all beings.

(2) Even one day of the lifespan of the Buddha makes immeasurable advantage for all beings in the universe. In spite of that, the Buddha unavoidably demised at the age of 80 in 148 B.E.

There are three causes regarding the Buddha's demise.

1. The Buddha did not want to behave against the natural law.
2. Because the Buddha's disciples were able to maintain His teachings of Sutta, Vinaya and Abhidhamma throughout 45 years so that His teachings might last for 5000 years.
3. The Buddha's demise might give apprehension to human beings, devas and Brahmas to practise meditation with the expectation of being free from sufferings including death.

Flaw of laziness

The major purpose of the Buddha's teaching is the attainment of Nibbana which is the final goal of Buddhists. In spite of that, some people do not practise vipassana meditation owing to laziness. They waste time, sleeping and going about. So long as they waste time in this way, they will be far from emancipation from the rounds of life and death. So, laypeople are exhorted to meditate without being lazy and without showing unnecessary reason.

Thinking on craving and wrong view

Because of thought-conception (vitakka), contact arises. Then feeling arises. Because of feeling, craving arises. Because of craving, clinging arises. Thus, craving

and wrong-view become cause and effect and vice versa. It is not easy for worldings to be free from craving and wrong view. To be free from craving and wrong view, we must at least be first stream-winners. So, people are exhorted to practise vipassana meditation to become at least first stream-winners.

Apprehension on birth, decay, etc.

Birth, decay, illness, death, etc. are phenomena for contrition. Those with little perfection are far from contrition although they see old men, sick men and dead men everyday. Some feel apprehensive on seeing them. Then they practise vipassana meditation and becomes ariyas (saints). Those who neglect vipassana will have to deal with hell. So, people are exhorted to meditate before old age and death.

Importance of the Buddha's teaching

Devas and Brahmas who are long-living and powerful got rid of eternity-belief only when they heard Dhammacekkapavuttana Sutta. Before hearing that sutta, they embraced eternity-belief dependent on their long life, power and fine complexion. On hearing that sutta, many devas and Brahmas became ariyas (saints). Their eternity-belief ceased to exist.

Dependent on prosperity, youth and good health, some people are overwhelmed by craving, conceit and wrong view and they tend to forget Dhamma. Only when they are in poverty and in old age, they tend to have interest in Dhamma. So laypeople are exhorted to meditate while they are young and healthy.

Four kinds of bases of contact

- (1) The place where births and deaths occur
- (2) The place used as a shelter
- (3) The same cause
- (4) Only name

The place where births and deaths occur

Our bodies are the places where various germs are born. Our bodies are also the places where germs die. In addition, our bodies are the places where several dangers and sufferings set foot. So we should not be pleased with our bodies. To overcome the sufferings of five aggregates, we must practise insight meditation leading to Nibbana.

The place used as a shelter

(1) There are two kinds of people. Some have faith, while some are without faith. Only those who have faith pay attention to charity, virtue and meditation. So ariyas (saints) associate with those who have faith. They, out of compassion, preach, ask for offerings and honour those who have faith. Saints never associate with those who have no faith. As for those who have faith, they achieve a great gain because of the association with saints. So laypeople are exhorted to try to become those who have faith.

Faith is saddhā in Pāli which means faith in the Buddha, the Dhamma and the Sangha. (Three gems)

(2) As a banyan tree is the shelter of many birds, those who have faith are also the shelter of saints for four requisites.

(3) To donate a tiny thing to ariyas (saints) may make a great gain for donors. Laypeople can get the ways of practice for virtue, concentration and wisdom from ariyas. So laypeople are exhorted to have faith in three gems.

The same cause

(1) Every Arahant cannot attain supernormal power. To get supernormal power, one practises both samatha- bhāvanā (development of tranquility) and vipassanā bhāvanā (insight meditation).

The monks who practise insight meditation only can attain Ārahatship, but such monks do not attain supernormal power. The monks who practise only samatha - bhāvanā successfully may attain supernormal power but they may not become even first stream - winners. Such monks may turn to wrong - view if they do not hear the Four Noble Truths and the ways of insight meditation. So people are exhorted to practise both samatha bhavanā and vipassanā bhavanā as much as they can.

(2) In order to practise samatha bhavanā and vipassanā bhavanā, laypeople must overcome five kinds of difficulties. The first difficulty is to abstain from killing living beings, stealing things not given and sexual misconduct. (i.e. three kinds of evil committed through deeds).

Then four kinds of evil committed through speech. This is to abstain from telling a lie, to abstain from fomenting trouble between two, to abstain from using abusive language and to abstain from engaging in idle talk.

Then we must abstain from covetousness, from thinking of creating one's downfall and from belief in wrong-views.

- They are
1. Three kinds of evil committed through deeds.
 2. Four kinds of evil committed through speech.
 3. Three kinds of evil committed through mind.

They are called ten kinds of Ducarita (evil). We must positively abstain from these ten kinds of evil.

(3) It is not difficult to abstain from the above ten kinds of evil. But it is not easy to abstain from three vitakka (discursive thinking)

- They are-
1. Kāma vitakka - instigating sensual desires
 2. Vyāpāda vitakka - instigating hatred.
 3. Vihimsa vitakka - instigating cruelty

If one cannot get rid of these 3 kinds of discursive thinking or instigating, the above ten kinds of ducarita (evil) may be committed. So yogis are exhorted to abstain from these three kinds of Vitakka. (interpretation shown above).

(4) In addition, it is difficult to abstain from the following vitakka.

- They are -
1. Thinking of the affairs regarding relatives.
 2. Thinking of the places when you and your relatives once lived.
 3. Thinking of one's disrespect towards you.

Yogis are exhorted to abstain from these defilements.

(5) It is very difficult to dispel Dhamma Vitakka.

(Dhamma Vitakka means effulgence of light appearing at times during deep insight)

It is very important for yogis to dispel this kind of Dhamma Vitakka (i.e. Obhāsa Nimitta). It is one of the ten pollutants of insight meditation.

Only name

(1) Although the bodies of human beings are coated with fragrant substances, the interior parts of the bodies are filled with blood, sweat, urine, faeces, etc. so the foul smell from the human body goes up to 100 yujanas. So devas (deities) never approach human beings. They pass human beings from the distance of 100 yujanas.

If the foul smell emanates from human bodies, worse foul smell will emanate from the bodies of hermits who dwell in the Himavunta forest because they never decorate their bodies with fragrance. So the superior deva called Vepacitti never gives respect to those hermits and leave them rudely. This kind of behavior shows that the superior deva is rude and does not value virtue. Such rude behaviours should be avoided.

(2) The king of all devas is different from Vepacitti deva. The king of all devas gave respect to the hermits with his joined palms on his forehead. This means the king of devas values virtue. We must value virtue.

(3) Hermits requested the devas' king not to sit at the place which is downwind. Then the devas' king said that the fragrance of virtue is much sweeter than the fragrance in their deva realm. Devas value virtue and prefer the fragrance of virtue. It is clear that powerful devas admire virtue and they look after the human beings who have virtue. Laypeople are exhorted to embrace virtue.

Fondness through craving

If we cannot see aggregates as mind and matter through ultimate truth, we think the five aggregates are only personality or self (atta). Then we crave for five aggregates. Craving has arisen. It is craving that creates sufferings.

If we see five aggregates as mind and matter through vipassanā ñāna and we can entirely remove craving from our aggregates, then all sufferings cease to exist.

The greater craving is, the greater suffering is and vice versa. Cessation of suffering, therefore, depends on the cessation of craving. We must try to cease craving.

Approaching

(1) All beings live on nutrition. So human beings, devas and Brahmas approach the place where they can get nutrition. Nutrition is of great importance to the living of all beings. We must donate food as much as we can.

(2) Commentary teacher said that, in the days of the Buddha, monks and laypeople followed wealthy Citta and Ven. Sivali and asked for the donation of food. Donors donate four requisites to monks through purified faith (saddhā). As a result, double reward turns to the donors. Donation must be done through faith. Effect is certain.

(3) There are many refugees in the world. They are poor because their act of charity in the past existence was very poor. The only thing on which we have to depend is charity or dāna. We must help others as much as we can through volition and faith.

Fruit in Advance

The wealthy Nandiya always donated alms - food to the monks headed by the Buddha through his great faith and homage to Three Gems. Moreover, he also helped the helpless persons and travelers as his duty. He listened to the Buddha's

teaching and knew the fruit of the donation of monastery. So he donated a grand monastery to the Buddha in the Issipassana grove.

No sooner had the ceremony of the donation of monastery finished then a very great edifice appeared in Tāvātinsa deva realm. The edifice was full of female devas. One day when Ven. Muggalana visited Tāvātinsa, he reached the edifice of the Wealthy Nandiya. Then the female devas came out and gave deep respect with their palms on their heads and said, “Ven. Sire, we are the female devas to attend wealthy Nandiya when he comes here as a deva. We are not happy because he has not arrived here yet. Please tell him to leave the human realm which is like earthen pot and come to the Deva realm which is like golden pot.” When Ven. Muggalana came back to the human realm, he told the Buddha about that.

(1) All the members of a family are waiting for the return of a son who goes to a remote place for earning. It is certain that the members of the family will gladly welcome the son who comes back in good health and in good fortune.

(2) Nandiya was a wealthy person. But he was not interested in sense - pleasure. Instead, he had faith in Three Gems. He donated almsfood to the monks headed by the Buddha, helped the poor, donated a grand monastery and maintained good morality. So, even before death, his edifice full of female devas to attend him were waiting for him. It is an evidence that even devas love those who have the fulfillment of dāna (donation), sila (virtue) and bhavanā (meditation). We must fulfil good deeds.

Blessing

Once the Buddha preached on the cessation of seven kinds of latent disposition. The Buddha preached only in brief. Then he went back. Thus the Buddha went back with the intention of honouring Ven. Mahā Kiccānaka.

Mahā Kiccānaka preached in elaboration.

Mahā Kiccānaka preached as follows.

- (1) Dependent on eyes and visible object, eye consciousness arises.
- (2) Dependent on ears and sound object, ear consciousness arises.
- (3) Dependent on nose and smell object, nose consciousness arises.
- (4) Dependent on tongue and taste object, tongue consciousness arises.
- (5) Dependent on body and tangible object, body consciousness arises.
- (6) Dependent on mind and mind object, mind consciousness arises.

In each of the above verses, the three phenomena come into contact with one another, and so contact arises. Because of contact, feeling arises. Because of feeling, perception arises. Because of perception, thought - conception arises. Because of thought - conception, exaggeration of object arises. Because of the exaggeration of object, (past, present and future) visible object, sound object, smell object, taste object, tangible object and mind object are overwhelmed by exaggeration of perception.

The laypeople were very pleased with the preaching of Ven. Mahā Kiccānaka. So monks are exhorted to try to be able to preach like Mahā Kiccānaka. Try to be free from all defilements. When one preaches, others may show blessing without envy and avarice. Try to have repeated blessing on one's preaching.

End of Brahmajāla Sutta

❧ **Sāmaññaphala Sutta** ❧

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(2) SĀMAÑÑAPHALA SUTTA

To show the place where the Buddha dwelt

Meaning of Rājagaha

(1) Rājagaha means the Town Rājagaha. The town was occupied by Universal Monarch and Mahā Govinda Purohita as their residence.

Rāja = Universal Monarch

Gaha = Occupy

(2) Rājagaha was the residence in the days of the Buddha and at the time of the appearance of Universal Monarch.

(3) Other than these two causes, a spirit - ogres spent their time there, enjoying wine.

Meaning of Viharati

(1) Rājagaha Viharati means four postures, namely standing, walking, sitting and lying. But, here, the Pāli shown above refers to only one of the postures out of the four postures.

(2) So, viharati means the Buddha pays attention to insight meditation through one of the postures out of four.

(3) Not to have a fall, the Buddha changed from one posture to another.

Rājagaha

Rājagaha was the town where the Buddha went almsround.

Jivaka

A prostitute named Sālāvati gave birth to a male - child. Unluckily, the child was left at the cemetery where there were crows around the child. When Abaya, son of King Bimbisāra, passed by the cemetery, he heard the crows crow.

Looking at the child, the prince asked the attendants whether the child was still living. The attendants gave positive answer.

How mango - grove appeared

(1) Jivaka was a very distinguished physician. Once the Buddha was ill, suffering from wind and bile trouble. Physician Jivaka cured the disease suffered by the Buddha. Then Jivaka donated a set of dress made in Sivi. The Buddha preached the Dhamma in praise of the donation of dress. At the end of the Dhamma, Jivaka became a first stream - winner.

(2) Because Jivaka deeply venerated the Buddha and he wanted to attend the Buddha closely, he built monasteries in his mango - grove and donated the monasteries to the Buddah for the Buddha and monks to dwell.

(3) The Buddha was dwelling at the monastery called Ambavana in the mango - grove together with 1250 monks when He was going to preach Sāmaññaphala Sutta.

Rājā

A rājā is so called because he has to do four things - They are : -

- (1) Charity or donation
- (2) Using lovely and polite words
- (3) To do the good of others
- (4) Dealing with people in the same level

Regarding King Ajātasattu, according to commentary.

(1) When Ajātasattu's mother was pregnant to give birth to Ajātasattu, she had an intense desire to drink the blood from her husband's (Bimbisāra's) arm.

(2) As it was not an appropriate matter to let her husband know, she kept it secret.

But her forbearance made her thin and her complexion wither. Only when King Bimbisāra asked her repeatedly, she revealed her desire.

(3) Being a first streame - winner and broadminded, he was satisfied with the desire of his queen. He fulfilled her desire.

(4) Fortune - tellers predicted that the child would kill his father. So the child was called Ajtasattu before his birth.

(5) On hearing the news, Queen Vedeti went to the grove and tried to destroy the pregnancy by pressing her stomach many times. But it was in vain.

(6) When King Bimbisāra heard it, he admonished his queen not to do so later. Then the queen was put under the care of the personal attendants.

(7) Queen Vedeti tried to kill the child as soon as the child was born. But the personal attendants took away the child. So she could not kill the child. When the child came of age, the Queen had no mind to kill the child.

(8) When the prince came of age, he was appointed as crown prince.

Devadattha persuaded Ajātasattu

(1) When Ajātasattu became crown prince, Devadattha had an idea.

“ Sariputrā, Mugglana and Mahākassapa had many followers. They are senior disciples of the Buddha. I am lonely. I will try to have many followers.”

(2) Devadattha knew gift could make followers. So he persuaded Ajātasattu, who did not know the Three Gems, by showing his supernormal power.

(3) Ajātasattu thought very highly of Devadattha every day. He also approached Devadattha two times a day. So they two became very friendly with each other.

(4) Then Devadattha said to Ajātasattu, “ Ancient people are long - living. Your father will be long - living. You cannot easily become king. So it is better to kill your father. If so, you will become king earlier. I will kill the Buddha and make myself Buddha.”

(5) Ajātasattu was overwhelmed by the supernormal power of Devadattha. So he went into the palace in the day time, hiding a dagger between his thighs. Seeing Ajātasattu's dishonest thought, gate - keepers inspected the prince and the dagger was

found. The gate - keepers brought the news to the King. But , in stead of being angry, the King handed over kingship to Ajātasattu.

(6) Ajātasattu informed his teacher Devadattha about his kingship without killing his father. But Devadattha told Ajātasattu that his kingship was not certain because his father might reoceupy the power in a few days. So Devadattha suggested Ajātasattu to kill his father.

(7) It was not their tradition to kill kings with weapon. In this case, Devadattha suggested Ajātasattu to kill the king by way of starvation. So Ajātasattu put his father in prison without being fed. He allowed only his mother to go and see the king.

(8) The Queen went into the prison with food hidden in her breast, in her hair - knot and in her slipper. When Ajātasattu did not allow all these ways, the Queen took a bath with fragrance and coated her body with catumadu. The king licked his Queen's body and lived.

(9) When Ajātasattu knew it, he did not allow his mother to go into the prison. Then the king lived on fruitional consciousness of a first stream - winner. As the result of fruitional consciousness, his complexion became fine.

(10) On hearing this, Ajātasattu issued an order to cut the king's feet with a knife, to put salt into the cuts and to stick with burning ember to the king's feet.

(11) At last, King Bimbisāra died of these sufferings and became a deva called Janavasaba in Satumahārāja realm.

Apprehension

Worldlings dare kill even their fathers when greed, hatred and delusion overwhelm them. Don't long for worldling life. Try to become at least the first stream - winner.

(12) Commentary teacher said that King Bimbisāra walked on the platform of a pagoda, putting on shoes in one of his past existences.

Repentance

(1) On the day when King Bimbisāra passed away, Ajātasattu's Queen gave birth

to a child. Ministers came to Ajātasattu and presented a note to him that his Queen gave birth to a child.

(2) Ajātasattu, on hearing the news of the birth of his child, felt overjoyed.

(3) Ajātasattu thought that his father would love him as he loved his son. Then he told the ministers to set his father free. But his order was too late. The ministers told him that his father had passed away. With repentance, Ajātasattu wept bitterly.

(4) Ajātasattu with great worry in heart went to his mother and said, “ Did my father love me when I was born” ?

His mother said, “ How do you say ? When you were young, there was a boil on your finger. You felt so painful that no one could make you stop crying. So I took you to your father who was preparing to make a judgement. Your father kept your finger in his mouth. Meanwhile, abscess came out from your boil. Instead of spitting out the abscess from his mouth, your father swallowed up the abscess. You can guess how great your father’s love towards you.”

On hearing this, Ajātasattu wept inconsolably and celebrated his father’s funeral.

Devadattha, Ajātasattu’s teacher

(1) With the help of Ajātasattu, Devadattha assassinated the Buddha by sending murderers, by making a big rock roll off the Gijjagutta mountain and by sending the Nālāgiri elephant. In spite of that, Devadattha’s effort to assassinate the Buddha was in vain. The repercussion was that many people including Ajātasattu hated Devadattha and the latter had a lot of loss (no gain at all)

(2) At last, as a deceit, he demanded five things from the Buddha. He knew that the Buddha would not accept his demand. When the Buddha did not accept his demand, he committed the order offense of causing schism in the monastic community.

(3) Having committed this great sin, Devadattha came into lonely life. Having great remorse and anxiety, his mouth vomited blood out and lay in bed for nine months. He felt apprehensive and sent his disciples to the Buddha so that they might attend to the

Buddha closely on the one hand and he wanted to confess his wrong deeds on the other.

(4) His disciples took him on stretcher to the Buddha. On arrival at the arch of the Jetavunna monastery, his disciples wanted to take a bath in the lake nearby. So the stretcher was put down on the ground for a while. Devadatta wanted to stand on the ground to lessen his stiffness as he was in perfect rest in bed for nine months. No sooner did his feet touch the earth than his feet sank down into the earth. He struggled to the fullest extent of his strength. The more he struggled, the more his body sank down. When the earth was up to his neck, he paid deep respect to the Buddha with his palms on his forehead. So paying respect, the whole body sank down into the earth and reached Avici Hell. This is the path for the foolish.

Ajātasattu was the son of Queen Vedeti

Ajātasattu was not the son of the King Videha's daughter. He was the son of Queen Vedehi, daughter of King Kosala.

Tadahuposathe

Tadahu + Uposatha - Tadahu = On that day.

On that day refers to the fullmoon day of Tazaungmon or fullmoon night of Tazaungmon. It was a Sabbath day.

Uposatha = Upa + pasatha

Upa means everything enough

Pasatha means to live

Uposatha in other words means to keep Sabbath.

Uposatha, in fact, means, on the Sabbath day, everything is enough to live on that day.

The meaning of Pātimukkhadesa

The above Pāli means monks recite Pātimukkha and the rest listen to the recitation, sitting calmly.

(1) Meetings are everywhere in the world. In those meetings, some people agree with one another, whereas some do not agree with one another. When the leader gives speech, the rest listen silently without putting any argument. This means there is unity among the people. Otherwise, there is no unity.

According to the Buddha's monastic code (vinaya), more than four monks recite Pātimukkha in the ordination hall on the full - moon day and the last day of waning when the moon is not visible and the rest of the monks listen silently. This is called " Function of Pātimukkha." (Samgha Uposatha). In such ceremony, the samghas who commit Parajika offence are excluded. This kind of ceremony shows the unity of samghas and the samghas in such meetings have purity of virtue. So laypeople are exhorted to become ones who have purity of virtue and to be in unity.

(2) Ven. Kappina Thera was an Ārahant. His virtue was quite purified. So he thought of not going to the Samgha meeting to listen to Pātimukkha. The Buddha told him, if such an Ārahant did not pay attention to the Function of Pātimukkha, how worldling - samghas would pay attention to that meeting. At last, the Buddha exhorted him to attend the meeting. Ven. Kappina listened to the Buddha. So people are exhorted to value unity everywhere.

Deva's life - span equivalent to human lifespan

- (1) Catumahārāja realm (9 million years human lifespan)
- (2) Tāvātimsā realm (3 crore and 6 million years human lifespan)
- (3) Yāmā realm (14 crore and million years human lifespan)
- (4) Tussitā realm (57 crore and 6 million years human lifespan)
- (5) Nimmānarati realm (230 crore and 4 million human lifespan)
- (6) Paranimittavasavutti (921 crore and 6 million human lifespan)

Interpretation of Virtue

(1) Five precepts are the virtue for human beings. This kind of virtue must be as firm as the stone - pillar. A man is not good - looking if he is without dress, similarly he is not good - looking if he is without five precepts. A man is very lovable and respectable if he observes five precepts. So people are exhorted to embrace five precepts as they wear their dress.

(Five precepts were shown in former chapter).

(2) Eight precepts are superior to five precepts. Eight precepts are known as Uposatha Sila. (i.e. special precepts observed on Sabbath days). It is not easy for laypeople to observe eight precepts everyday. So people usually observe eight precepts on Sabbath days. Those who observe five precepts may sleep together with their wives. But those who observe eight precepts must avoid sexual conduct entirely. They must avoid eating (having) any kind of food after mid - day, dancing, singing, enjoying concert, etc.

They must avoid lying and sleeping on luxurious beds. So it is said that eight precepts are superior to five precepts. For those who observe eight precepts, they get more time for meditation. They can do the reflection of mettā (loving - kindness) and the virtues of the Buddha. They can practise samatha and vipassanā meditation. So people are exhorted to observe eight precepts as much as they can.

(3) To observe five precepts is fine. To observe eight precepts is finer than that. Once the Buddha said to Visākha, donor of monastery, “ To observe precepts through the promise before Ārahants is more excellent than observing in ordinary way.” It is like “ Reflection of the attributes of samghas.” For instance, Ārahants abstain from killing living beings, stealing things, etc. for life. But as for you, such precepts are observed promptly for 24 hours (i. e. on Sabbath day). Eight precepts must be observed in this way. If so, advantages are beyond words.

So the Buddha said, “Much advantage will come to the observer of precepts. Double advantage will come to the observer of precepts. The advantage wider than the former ones will come to the observer of precepts. The advantage more excellent

than the former ones will come.” So try to observe uposatha sila by promising before Ārahants.

(Uposatha sila means eight precepts on sabbath days).

How Uposatha preaches

(1) The Buddha said, “Ārahants are the bhikkhus who have taken an interior bath.” There are two kinds of bath, one is interior bath and the other is exterior bath. Interior bath means the attainment of four kinds of magga ñāna, the defilements in the mind of a yogi have been entirely eradicated. So meditation for the attainment of four magga ñānas means taking interior bath. Everybody knows the exterior bath. Purification of defilements cannot be done by means of exterior bath. Such a yogi cannot be free from four woeful states. So people are exhorted to meditate in order to attain magga ñāna which is like taking interior bath.

(2) Some heretics believed that the evil deeds they did would have been eradicated if they swam in the Bāhukā river, etc. Among them, Sundrikabhāradvāja Brahmin was one. The Buddha said that one who had attained Ārahattha Magga Ñāna (i.e. attainment of Nibbana) had taken interior bath. When the said Brahmin heard it, he thought that the Buddha and the heretics had the same idea. Dependent on this thought, Sudrikabhāradvāja Brahmin asked whether the Buddha Gotama went to the Bāhukā river for bath. The Buddha did not give the answer demanded by the question. The Buddha wanted the Brahmin to know the right view. So the Buddha said, “ Brahmin, what can the Bāhukā river do?” Then the Brahmin said, “ People said that the Bāhukā river can remove the evil deeds one has done.” At that time, the Buddha frankly said that the Bāhukā river could do nothing for the foolish who have done evil deeds. To cleanse the evils one does, the only way is practising insight meditation. So, practise insight meditation to eradicate all defilements.

(3) Brahmins and heretics believed that the evil deeds they had done for one year were taken away by the water of the Sundarika river if they took a bath in the Sundarikā

river in the month of Tabound (in March). Brahmins used to go to the Sundarikā river for bathing. So the Brahmin who did so was called Sundarika Bhāradvāja Brahmin. The Buddha, with the intention that Sundarika Bhāradvāja Brahmin might dispel wrong views, preached how defilements are entirely removed through four strokes of magga ñāna by Ārahants. So we have to know that the major purpose is to attain magga ñāna. In other words, our major task is to practise insight meditation.

(4) The Buddha said that those who abstain from evil deeds, such as killing living beings, etc. and fulfil charity (dāna), virtue (sila) and meditation (bhāvanā) need not go to the bank of Gāyā for a bath. Evils and defilements cannot be eradicated by taking a bath in the river. Taking a bath in the river can remove only the dirt on the exterior body. To cleanse the dirt on the exterior parts of the body, Brahmins need not go to the river. For that purpose, they can take a bath at home. According to the Buddha, it is quite natural that taking a bath anywhere cleanses only the dirt on the exterior body of all beings, but cannot eradicate the evil deeds and defilements one has done. It is necessary to do dāna, sila and bhāvanā to dispel evil deeds done and to attain even Nibbana so that we gain emancipation from all forms of sufferings.

Uposatha Elephant

When the Buddha approached His demise, He dwelt on a bed between sal trees at sal grove in Kusināra. Then Ven. Ānanda respectfully requested the Buddha, “ The Most Exalted Tathāgata, Sire, demise should not be determined at a small town and Rajagaha and Sāvutthi which are big cities should be chosen for demise.” Then the Buddha said to Ven. Ānanda, “ Kusināra should not be recognized as a small town. Once Kusināra was a very splendid city called Kusavati where the Universal Monarch called Mahāsudassana once dwelt as a royal city. The Kusavati city was surrounded by seven walls decorated with seven kinds of gems. The tiered roof of the palace was decorated with seven kinds of gems. The city was as busy as a deva city. Mahāsudassana dwelt there as a king. Out of his past merit, King Mahasudassana

became the Universal Monarch. As a Universal Monarch, on one Sabbath day, he observed eight precepts. Because of his purified virtue, the flying vehicle automatically came to him. In addition to the flying vehicle, white elephant, horse, ruby, queen, the wealthy, son also came to him as gems.

The white elephant was called Uposatha. The elephant was very powerful. It was as valuable as gem. It was suitable for only powerful king.

(Diga Nikāya - Vol. 2, 142)

In this way, the Buddha preached Mahāsudassana sutta.

Function of Uposatha for monks

Monks are bound to do “ function of uposatha” on full moon days and on the last days of the month. If not, offence of dukkata āpatti incurs.

The full - moon night of Tazaungmun

Among the full - moon nights of the twelve months of Burmese calender, the full - moon night of the month called Tazaungmun is the most pleasant - incomparably pleasant. On one fullmoon night of Tazaungmun, King Ajātasattu was sitting with his ministers around him.

Why King Ajātasattu was sitting

King Ajātasattu had been unable to sleep in bed since his father was killed by him. As soon as he lay down, he felt as if he were pierced with sharp needle or spear all over his body. Because of this kind of suffering, he got up from bed, murmuring uncontrollably.

Thus the fullmoon night of Tazaungmun came. The night was incomparably pleasant. Citizens were going happily to the planet festival. King Ajatasattu was sitting with his ministers to hide his great mental feeling.

(Diganikāya Commentary 1, 128)

King Ajatasattu gave vent to solemn utterance

(1) “O ministers and others, how pleasant the night bearing the bright and beautiful sky without cloud, snow, frozen vapour and even smoke is!”

(2) “O ministers and others, how charming the night without a tiny spot of question is!”

(3) “O ministers and others, how delightful the sky without a tiny spot of question is!”

(4) “O ministers and others, how joyful it is to see the sky without a tiny spot of question!”

(5) “O ministers and others, how notable it is to see the sky without a tiny spot of question!”

(6) Can we not visit some ascetic or Brahmin, to bring peace to our heart?

(Diga Nikāya 1,44)

Feeling burning sensation of king Ajātasattu

The above utterance shows that King Ajatasattu was feeling burning sensation.

There were many causes to make him feel burning sensation.

(1) He had a great remorse because he happened to kill his father who was extremely good to him.

(2) Whenever he closed his eyes in bed, he felt as if he were pierced with spear and needle. So he did not dare to close up his eyes in bed. This is one of the causes to make him anxious.

(3) His wrong choice of Teacher Devadattha gave him a great remorse. This is also a cause.

(4) It happened that he gave help to Devadattha when the latter assassinated the Buddha. This also made his remorse.

(5) On hearing the news of Devadattha's death in the earth, he had a suspicion that he might one day be swallowed by the earth. He was always anxious about that.

(6) Very immense anxiety of King Ahtasattu resembles boiling oil. Such anxiety made him feel burning sensation.

(7) Although his royal luxury and sense - pleasure as a king were very great, the luxury and the sense -pleasure could not bring peace to his heart.

(8) Although one gives very tasteful food to a person who is very thirsty, the food will not lessen his thirst. In the same way, his great royal luxury gained by killing his father could not bring even a grain of peace to his heart. King Ajātasattu realized this idea very well.

As for a person who commits evil, his mind threatens him. Taking Ajātasattu's case as a contrition, laypeople are exhorted not to do any kind of evil throughout life.

(9) Realizing that there was no way to bring peace to his heart except meeting the Buddha, who could give him Dhamma nutriment, he made the above utterance with the intention of hearing the Buddha's Dhamma.

(Diga Nikāya, Commentary 1-129)

Which ascetics and Brahmins the King referred

As a matter of fact, the king's utterance referred to Jivaka. Ajātasattu himself knew that only the Dhamma of the Buddha would cure his burning sensation. But he did not dare to go to the Buddha personally because of his great sin.

Physician Jivaka was the Buddha's sincere layman, his father's physician and also his friendly minister. So he wanted to go to the Buddha together with Jivaka.

Didn't Jivaka slightly know the intention of the king? As a perfect physician and a first stream - winner, physician Jivaka knew the mental design of the king well. But he psychologically kept silent as a man of intelligence here. Six heretics, namely Pūrana Kassapa, Makkhali Gosala, etc, were then the King's ministers. The heretics approached the teachers who had no prestige. Accordingly they themselves also had no prestige. Jivaka knew well about that.

If Jivaka spoke in praise of the virtues of the Buddha earlier, there would be arguments to be put up by the heretic ministers, making confusions. So Jivaka kept silent, waiting for the opportunity to defeat the heretic ministers. That is Jivaka was waiting for the demand of the king.

(Diga Nikāya, Commentary 1- 129,130)

Heretic ministers thought that their teachers and they themselves would be good if the King approached their teachers. They, therefore, presented the pride of their teachers to the King.

(Diga Nikāya, Commentary 1- 130)

Six heretics' teachers -

1. Pūrana Kassapa,
2. Makkhali Gosala,
3. Ajita Kesakambali,
4. Pakudha Kaccāyana,
5. Sanjaya Belatthaputta,
6. Nigan?tha Nātaputta.

1. Pūrana Kassapa

Before the appearance of the Buddha, Pūrana Kassapa declared that he was the Buddha. It was the time that there was a rumour that the Buddha would appear.

In those days, there was a householder who had 99 servants at home. One day, a female - servant gave birth to a male - child. Then the householder had 100 servants including the child. They believed that the birth of hundredth servant was a blessing. So the child was named Pūrana. He was the clan of Kassapa. Thus his complete name became Pūrana Kassapa.

Pūrana Kassapa was a hundredth servant. So the wealthy man gave him special favour. No one spoke to him whether what he did was good or bad. Tired of his

lonely life, one day, he ran away from home. On the way, robbers took away his clothes. He went on naked. When he reached a village, the villagers saw him coming naked. Then the villagers who were longing for the Buddha remarked that he must be Arahant. The villagers approached him, thinking that they should take refuge in him. The villagers thought that one without clothes was nothing but an Ārahant. Thus Pūrana Kassapa became a Buddha.

(Diga Nikāya, Commentary 1- 130)

2. Mskkhali Gosāla

Makkhali Gosāla was born in the cowshed of Gosāla village. So he was named Gosāla. One day, he carried his master's oil pot. When he reached the place where there was mud, his master warned him to go through mud with care and not to have a fall. In spite of his care, he fell on the mud and the oil pot was broken. Being afraid of his master, he ran away. His master ran after him and drew his clothes. He struggled as much as he could. At last, he reached a village, and the villagers remarked that the naked person was Ārahant. In this way, Makkhali Gosāla became a Buddha.

His master said, “ Makkhali. “ This Pāli word means “ Be careful not to fall.” Gosāla was the name of the village where he was born. So his full name was Makkhali Gosāla.

(Diga Nikāya, Commentary 1- 131)

3. Ajita Kesakambali

This heretic's dress was woven by human hair. So he was called Ajita Kesakambali. The dress woven with human hair is the worst. He also declared that he was a Buddha.

(Diga Nikāya, Commentary 1- 131 / 132)

4. Pakudha Kaccāyana

Pakudha means they hate Right View. He came from Kaccāyana clan. So he was

called Pakudha Kaccāyana.

Pakudha Kaccāyana never used cold water. If there was no warm water or vinegar, he did not wash his anus after he had emptied his bowels. If it happened to tread on water, he assumed that his virtue was in ruin. So he built sand- pagoda on the water. Then only he continued his journey.

(Diga Nikāya, Commentary 1 - 132)

5. Sanjaya Belatthaputta

His name was Sanjaya. He was the son of Belattha. So he was called Sanjaya Belatthaputta. (Putta means son)

6. Nigantha Nātaputta

He used to say that he was free from defilements. So he was called Nigantha. He was the son of Nāta. So he was called Nigantha Nātaputta.

(Diga Nikāya, Commentary 1 - 132)

Ministers presented the attributes of their teachers who were heretics

The six ministers who were the disciples of heretics' teachers persuaded the king to approach their teachers respectively.

One minister said to King Ajātasattu: “ Sire, there is Purana Kasspa, who has many followers, who has a sect of ascetics, the founder of a sect,whose reputation goes far and wide, who is famous because of less greed, who has invented a doctrine, who is highly honoured by the multitude, who spent nights as an ascetic, who has been an ascetic for years, who is of long - standing, long - since gone forth and who is aged and honourable. May Your Majesty visit this Purāna Kassapa. He may well bring

peace to Your Majesty's heart. At those words, King Ajātasattu was silent.

The remaining ministers also presented the same. At the end of each minister's words, King Ajātasattu was silent.

(Diga Nikāya - 1 - 44 / 45 / 46)

A thought in King Ajātasattu's mind

“ I don't want to hear the words of the disciples of the heretic teachers. I hear the words I don't like. I want to hear the words of Physician Jivaka. But Physician Jivaka is silent like a Galon - Bird which drinks the blood of a Dragon. My aim and object is in vain.” Such a thought came into King Ajātasattu's mind.

Physician Jivaka was an attendant to the Buddha, who was naturally in peace, and so was Physician Jivaka. King Ajātasattu thought that Physician Jivaka would not speak without his starting word. If an elephant presses, one should lift up the elephant's leg. Thus the King decided to make Jivaka speak by his starting word.

King Ajātasattu started to speak

The King said to Jivaka, “You, friend Jivaka, why are you silent? These ministers present the attributes of their teachers respectively. For this purpose, their mouths are too narrow for their words. Have you not any ascetic as your teacher? Are you poor in association? Didn't my father help you with a post in the palace or are you a man without faith?

Physician Jivaka responded

Heretic teachers' disciples presented the attributes of their teachers, sitting and giving salute to the King with joined hands. But Jivaka thought that he should not behave as those ministers did in presenting the attributes of the Buddha. Thinking thus, Jivaka stood up, turned to the place where the Buddha was staying and with his joined hands raised, he said to the King Ajātasattu, “ Sire, Your Majesty should not

think that the ascetic in whom I take refuge is an ordinary one. The Buddha in whom I take refuge is a peerless figure in the universe.

- (1) As soon as the Buddha, as Bodhisatta, was in her mother's womb,
- (2) As soon as he was born,
- (3) At the time of his renunciation,
- (4) When he attained Buddhahood,
- (5) When he preached the Dhammacakkapavuttana Sutta, earthquake struck in 10000 worlds.

Water and fire emanated simultaneously from his body when he showed miraculous power.

He came down from Tāvātimsa realm to Samkassa town.

Your Majesty Sire, may I present the attributes of the Buddha, my teacher.

I may request Your Majesty to pay attention to the attributes of the Buddha.

The most Exalted One, who is the knower of all that he should know, is endowed with Nine Attributes, such as Ārahan, etc. his reputation has spread about.

Your Majesty, this Blessed Lord, the Ārahant, the fully - enlightened Buddha is now in my mango grove with a large company of some 1250 monks. May Your Majesty visit the Blessed Lord. The Lord Buddha is endowed with exposition and ten kinds of perception. The Lord is able to solve not only Your Majesty's problems but also the problems of thousands of kings. Your Majesty may boldly ask the Buddha for the answer to Your Majesty's problems. The Lord Buddha may well bring peace to Your Majesty's heart.

(Diga Nikāya - 1 - 46) (commentary 1—132 / 3 / 4)

King Ajātasattu prepared to visit the Buddha

On hearing the word “ Buddha,” King Ajātasattu could not help visiting the Buddha. Then King Ajātasattu said to Jivaka, “Jivaka, have the riding-elephants made ready.”

Choice of Elephant

Elephant is superior to other animals. So, in order to visit the Most Exalted Buddha, elephant was chosen for riding. This is one reason. Another reason is that horses and carts made noise, while elephants did not make noise. The Buddha is always in peace. So to be calm and quiet is important in visiting the Buddha. This is another reason. These are the reasons of the choice of elephants.

Preparations done by Jivaka

(1) Jivaka arranged as follows.

Jivaka had 500 she - elephants made ready, and for the king the royal tusker. King Ajātasattu, having placed his wives each on one of the 500 she - elephants, mounted the royal tusker and proceeded in royal state, accompanied by torch - bearers, from Rājagaha towards Jivaka's mango - grove.

(2) Jivaka was intelligent. It was night when they went to the Buddha. Dangers could easily occur at night. If a certain danger occurred, he would be blamed. So Jivaka arranged so that King Ajātasattu was free from danger.

(3) According to Jivaka's advice, 500 ladies took the forms of men and the king was surrounded by them. The ladies took daggers and lances with them.

(4) For the purpose of the King's security, Jivaka arranged in such a way that the king was surrounded by many followers in the form of walls. It was said that the crowd consisted of thousands of followers.

Fear and terror of King Ajātasattu

When King Ajātasattu came near the mango - grove, he felt fear and terror, and his hair stood on end. And feeling this fear and the rising of the hair, the King said to Jivaka, "Friend Jivaka, you are not deceiving me? You are not tricking me? You are not delivering me up to an enemy? How is it that from this great number of

1250 monks not a sneeze, a cough or a shout is to be heard ? “

The king thought that the Buddha and 1250 monks must make noise. However, even a sneeze or a cough was heard. So the king was suspicious of Jivaka. As a matter of fact, the peaceful situation near the king in whose mind there was a suspicion that Jivaka had deceived and tricked him.

Physician Jivaka encouraged King Ajātasattu

King Ajātasattu did not know that Jivaka never killed any living being because Jivaka was a first stream-winner. Actually Jivaka took Ajātasattu to the Buddha with the expectation that the latter might gain peace up to a certain extent in his heart.

So Jivaka said, “Have no fear, Your Majesty, I would not deceive you or trick you or deliver you up to an enemy. Approach, Sire, approach. There are the lights burning in the round pavilion.”

(Diga Nikāya, Commentary 1-138)

King Ajātasattu Approached the Buddha

King Ajātasattu, having ridden on his clephaut as far as the ground would permit, alighted and continued on foot to the door of the round pavilion. Then he said, “Jivaka, where is the Lord?” That is the Lord, Sire. That is the Lord sitting against the middle column with his order of monks in front of him.

Utterance of King Ajātasattu

Then King Ajātasattu went up to the Lord and stood to one side, and standing there to one side, the king observed how the order of monks continued on in silence like a clear lake, and he exclaimed: “If only Prince Udāyabhadda were possessed of such calm as this order of monks!”

Then King Ajātasattu, having bowed down to the Lord and saluted the order

of monks with joined hands, sat down to one side and said:”Lord, I would ask something, if the Lord would deign to answer me.”

King Ajātasattu suspected that his son would kill him as he killed his father. So he uttered:” If only Prince Udāyabhadda were possessed of such calm as this order of monks!”Lest his son should kill him. (**King Ajātasattu was killed by his son Prince Udāyabhadda later.**)

The Buddha started to greet the King

The Buddha said,” O King, having saluted the order of monks with joined hands, your mind has turned to your beloved one.” On hearing this, King Ajātasattu was in great wonder.

Problems put up by King Ajātasattu

The Lord Buddha told King Ajātasattu to ask anything he likes.

“ Lord, just as these craftsmen, such as officers, clerks, teachers, servants, etc.,etc. - and whatever other skills there are:they enjoy here and now the visible fruits of their skills, they themselves are delighted and pleased with this, as are their parents, children and colleagues and friends, they maintain and support ascetics and Brahmins, thus assuring for themselves a heavenly, happy reward tending towards paradise.Can you, Lord, point to such a reward visible here and now as a fruit of the homeless life?”

“Your Majesty, do you admit that you have put this question to other ascatics and Brahmins?”

“I admit it, Lord.”

“Would Your Majesty mind saying how they replied?”

“I do not mind telling the Lord, or one like him.”

“Well Then, Your Majesty, tell me.”

The answer by Purāna Kassapa

“Once, Lord, I went to see Purāna Kassapa. Having exchanged courtesies, I sat down to one side and said, “Good Kassapa, just as there are three various craftsmen, ... they enjoy here and now the visible fruits of their skills. Can you, Kassapa, point to such a reward visible here and now as a fruit of the homeless life?”

(1) Purāna Kassapa’s doctrine is “View of the inefficiency.” At this, Lord, Purāna Kassapa said, “There is no result (vipāka) for the evil. Charity, virtue, etc. would produce no result. This body is like a log. The exterior part of the body is like a bark, whereas the interior part is atta (self or ego) which is essence. The results of good deed and bad deed go only to the exterior part of the body, not to the interior part (atta). This view of the inefficacy refuses to accept kamma and kammic result.”

(Diga Nikāya - 1 - 49) (commentary 1—144 / 5) (Mahā commentary 222)

(2) “ Lord, in spite of the fact that my question leads to the fruit of the homeless life, he gave me the answer of “ Resultless of Kamma.” It is like : “ Question needs mango tree but answer indicates jack - fruit tree.” I do not agree to his answer. But I put no argument and returned. (Diga 1 - 49/50)

Makkhali Gosāla’s view of the uncausedness (of existence)

Makkhali Gosala said, “ Your Majesty, there is no cause or condition for the defilement of beings, they are defiled without cause or condition. There is no cause or condition for the purification of beings, they are purified without cause or condition. There is no self - power or other power, there is no power in humans, no strength or force, no vigour or exertion. All beings, all living things, all creatures, all that lives is without control, without power or strength, they experience the fixed course of pleasure and pain through the six kinds of rebirth. There are one million four hundred thousand principal sorts of birth, and six thousand others and again six hundred.

There are five hundred kinds of kamma or five kinds and three kinds and half - kamma, sixty - two paths. Sixty - two intermediary aeons, six classes of human - kind, eight stages of human progress, four thousand nine hundred occupations, four thousand nine hundred wanderers, four thousand nine hundred abodes of nāgas, two thousand sentient existences three thousand hells, thirty - six places of dust, seven classes of rebirth as conscious beings, seven as unconscious beings, and seven as beings free from bonds, seven grades of devas, men, goblins, seven lakes, seven great and seven small protuberances, seven great and seven small abysses, seven great and seven small dreams, eight million four hundred thousand aeons during which fools and wise run on and circle round till they make an end of suffering.”

“Therefore there is no such thing as saying: “By this discipline or practice or austerity or holy life, I will bring my unripened kamma to fruition, or I will gradually make this ripened kamma go away. Neither of these things is possible because pleasure and pain have been measured out with a measure limited by round of birth - and - death, and there is neither increase nor decrease, neither excellence nor inferiority. Just as a ball of string when thrown runs till it is all unravelled, so fools and wise run on and circle round till they make an end of suffering.”

Thus, Lord, Makkhali Gosala, on being asked about the fruits of the homeless life, explained the purification of round of birth - and - death to me. So I neither applauded nor rejected his words but got up and left.

(Diga Nikāya - 1 - 50 / 51) (commentary 1 - 46) (Mahā commentary - 223)

Ajita Kesakambali's Nihilistic - View

King Ajātasattu said, “ Lord, once I visited Ajita Kesakambali and asked him the same question.”

Ajita Kesakambali said, “ Your Majesty, there is nothing given, bestowed, offered in sacrifice, there is no fruit or result or good or bad deeds, there is not this world or the next, there is no mother or father, there are no spontaneously arisen beings, there

are in the world no ascetics or Brahmins who have attained, who have perfectly practised, who proclaim this world and the next, having realized them by their own super - knowledge. This human being is composed of the four great elements, and when one dies, the earth part reverts to earth, the water part to water, the fire part to fire, the air part to air, and the faculties pass away into space. They accompany the dead man with four bearers and the bier as fifth, their footsteps are heard as far as the cremation ground. There the bones whiten, the sacrifice ends in ashes. It is the idea of a fool to give this gift the talk of those who preach a doctrine of survival is vain and false. Fools and wise at the breaking - up of the body are destroyed and perish, they do not exist after death.”

Thus, Lord, Ajita Kesakambali, on being asked about the fruits of the homeless life, explained the doctrine of annihilation to me I got up and left.

(Diga Nikāya - 1 - 51 / 52)

(Commentary 1 - 149 / 150)

(Mahā commentary - 226)

The same idea among Purāna Kassapa, Makkhali Gosāla and Ajita Kesakambali

(1) Purāna Kassapa’s idea is that it is in vain to do good deeds or bad deeds. Thus cause - kamma is rejected. If so, kammic result has also been rejected.

(2) Makkhali Gosāla’s idea is that every being must circle 8400000 aeons exactly. So it is that Kammic force is rejected. If so, kammic result has also been rejected.

(3) Ajita said that there is neither the wholesome result nor unwholesome result. This means kammic result is rejected. If so, the cause which is wholesome kamma or unwholesome kamma has been rejected.

(4) In rejecting kamma and kammic result, the ideas of these three teachers are the same. For them, the path to Nibbana is blocked.

Pakudha Kaccāyana's View

Once I visited Pakudha Kaccāyana and asked him the same question.

He said, “Your Majesty, these seven things are not made or of a kind to be made, uncreated, unproductive, barren, false stable as a column. They do not shake, do not change, obstruct one another, nor are they able to cause one another pleasure, pain or both. What are the seven? The earth - body, the water body, the fire - body, the air - body, pleasure and pain and the life - principle. These seven are not made. Thus there is neither slain or slayer, neither hearer nor proclaimer, neither knower nor causer of knowing. And whoever cuts off a man's head with a sharp sword does not deprive anyone of life, he just inserts the blade in the intervening space between these seven bodies.

Thus, Lord, Pakudha Kaccāyana, on being asked about the fruits of the homeless life, answered with something quite different.— I got up and left.

(Diga Nikāya - 1 - 52 / 53)

(commentary 1 - 151)

Nigantha Nātaputta's cātuyāmasamvara

(Four kinds of restraint)

I visited Niganṭha Nātaputta, and asked him the same question.

Niganṭha Nātaputta said, “Your Majesty, here a Niganṭha is bound by a four-fold restraint. What four? He is curbed by all curbs, enclosed by all curbs, cleared by all curbs and claimed by all clubs. And as far as a Niganṭha is bound by this fourfold restraint, thus the Niganṭha is called self perfected, self - controlled, self - established.”

Thus, Lord, Niganṭha Nātaputta, on being asked about the fruits of the homeless life, explained the fourfold restraint to me. — I got up and left.

Sanjaya Belatthaputta's View

Once I visited Sanjaya Belatthaputta and asked him the same question.

He said, "If you asked me: "Is there another world?" if I thought so, I would say so. But I don't think so, I don't say it is so, and I don't say otherwise. I don't say it is not, and I don't not say it is not. If you ask: "Is n't there another world?" --- "Both?" "Neither?"

"Does the Tathāgata exist after death?" "Does he not?" --- "Both?" --- "Neither?" --- "I do not say it is not." Thus, Lord, Sanjaya Belatthaputta, on being asked about the fruits of homeless life, replied by evasion. Just as if on being asked about a mango, he were to describe a breadfruit tree. And I thought: "Of all these ascetics and Brahmins, Sanjaya Belatthaputta is the most stupid and confused." So I neither applauded nor rejected his words, but got up and left.-

1. Purāna Kassapa,
2. Makkahali Gosāla, and
3. Ajita Kesakambali are included in annihilation - view.
4. Pakudha Kaccāyana,
5. Nigantha Nātaputta, and
6. Sanjaya Belatthaputta are included in eternity - view.

King Ajātasattu asked the Buddha

" Lord, I now ask the Blessed Lord: Just as there are these various craftsmen, --who enjoy here and now the visible fruits of their skills,---assuring for themselves a heavenly, happy reward --- Can you, Lord, point to such a reward, visible here and now, as a fruit of the homeless life ?

" The Buddha said, " I can, Your Majesty."

The first Sanditthika Sāmaññaphala Sutta

Sanditthika = Reward visible here and now

Sāmaññaphala = The fruit of the homeless life

Your Majesty, I will just ask a few questions in return and you, Sire, shall answer as you see fit.

What do you think, Sire ? Suppose there were a man, a slave, a labourer, getting up before you and going to bed after you, willingly doing whatever has to be done, well - mannered, pleasant- spoken, working in your presence. And he might think: “ It is strange, it is wonderful, the destiny and fruits of meritorious deeds! This King Ajātasattu of Magada is a man, and I too am a man. The King is addicted to and indulges in the fivefold sense- pleasures, just like a god, whereas I am a slave ---- working in his presence. I ought to do something meritorious. Suppose I were to shave off my hair and beard, don yellow robes, and go forth from the household life into homelessness!” And before long, he does so. And he, having thus gone forth might dwell, restrained in body, speech and thought, satisfied with the minimum of food and clothing, content, in solitude. And then people were to announce to you: “Sire, you remember that slave who worked in your presence, and who shaved off his hair and beard and went forth into homelessness? He is living restrained in body, speech and thought, --- in solitude” --- would you then say.

“ That man must come back and be a slave and work for me as before?”

“ No indeed, Lord. For we should pay homage to him, we should rise and invite him and press him to receive from us, robes, food, lodging, medicines for sickness and requisites, and make arrangements for his proper protection.”

What do you think, Sire ? Is that one fruit of the homeless life visible here and now ?

“ Certainly, Lord.” “ Then that, Sire, is the first such fruit of the homeless life.”

“ But, Lord, can you show any other reward, visible here and now, as a fruit of homeless life ? ”

I can, Sire, I will just ask a few questions in return and you, Sire, shall answer as you see fit.

What do you think, Sire ? Suppose there were a man, a farmer, a householder, in your service, the steward of an estate. He might think: “ it is strange, it is wonderful, the destiny and fruits of meritorious deeds! This King Ajātasattu is a man, and I too am a man. The King is addicted to and indulges in the fivefold sense - pleasures, just like a god, whereas I am a farmer, --- the steward of an estate. I ought to do something meritorious. Suppose I were to go forth from the household life into homelessness ! And before long he does so. And he, having thus gone forth might swell in solitude. And if people were to tell you this would you then say: “ That man must come back and be a steward as before ” ? ”

“ No indeed, Lord. For we should pay homage to him, we should rise and invite him and press him to receive from us robes, food, lodging, medicines for sickness and requisites, and make arrangements for his proper protection.”

“ What do you think, Sire ? Is that one fruit of the homeless life visible here and now ? ”

“ Certainly, Lord.” Then that, Sire, is the second such fruit of the homeless life.”

But, Lord, can you show me any other reward visible here and now, as a fruit of the homeless life that is more excellent and perfect than these ?”

“ I can, Sire. Please listen, Your Majesty, pay proper attention, and I will speak.”

“ Yes, Lord,” said King Ajātasattu, and the Lord went on.

Observation on seeing, hearing, etc.

On seeing a visible object, the yogi has to note: “ seeing, seeing, seeing,” and no more. On hearing a sound object, the yogi has to note: “ hearing, hearing, hearing,”

and no more.

The way of noting for the remaining sense organs and their corresponding objects are the same. For instance : -

While seeing : note “ seeing, seeing ————— .”

While hearing : note “ hearing, hearing ————— .”

While smelling : note “ smelling, smelling ————— .”, etc.

Regarding Consciousness

On thinking a thought with the mind, he does not grasp at its major signs or secondary characteristics, --- he develops restraint of the mind - faculty. He experiences within himself the blameless bliss that comes from maintaining this Ariyan guarding of the faculties.

Request

(1) The Buddha wanted anyone that came into the order of monks to become Arahant whether he is old or young. It was the compassion of the Buddha. When Mālukyaputta was old, he came to the Buddha and respectfully requested the Buddha to teach him the essential Dhamma in brief. Then the Buddha said, “ If so, how shall I teach the young monks?” This kind of the Buddha’s reply shows the great compassion of the Buddha. The Buddha’s reply covers the following ideas.

“ While in youth, some enjoy sense - pleasure and meditate only when in old age. It is not proper to do so.”

“ See the instance of Mālukyaputta, who practised insight meditation in spite of old age. Take after Mālukyaputta.”

So laypeople are exhorted to practise insight meditation, regardless of age while in the rare sāsana of the Buddha. (sāsana = the dispensation of the Buddha).

(2) Those who did not experience six senses in the past, who are not about to

experience six senses at present and are not willing to experience them are certain to get rid of defilements, such as greed, hatred and delusion, etc. So, try to be far from six senses.

(3) Worldlings are willing to enjoy the object which is not yet enjoyed and try again and again to enjoy the object which has been enjoyed. Worldlings are being tortured by greed, hatred and delusion, etc. on the one hand and they are also facing with the attack of suffering unceasingly on the other. As for ariyas (saints), they do not try to enjoy the object which is not yet enjoyed. In the same way, they try to remove greed, hatred and delusion when they happen to experience the present objects. So, in the field of ariyas, sufferings gradually fade away and at last sufferings have entirely been eradicated. So laypeople are exhorted not to go along with new objects. The fewer objects, the less defilement. The less defilement, the less suffering.

(4) When one faces six senses, such as visible object, sound object, etc., he must behave as follows. On seeing the visible object with the eye, a monk does not grasp at its major signs or secondary characteristics. Because greed and sorrow, evil unskilled states, would overwhelm him if he dwells leaving this eye - faculty unguarded, so he practises guarding it, he protects the eye - faculty, develops restraint the eye - faculty. On hearing a sound with the ear, on smelling an odour with the nose, etc., the monk goes on observing thus.

A monk asked the Buddha

Once, the Buddha was dwelling on the ground in front of the Pubbāyun monastery together with monks. It was a fullmoon day. It was the time when the sun was about to set and the moon was about to rise. Thus it was a pleasant time. In addition, the Buddha's ray made the time more pleasant.

At that time, a monk stood with his joined hands raised and said, " The Most Exalted Sire, may I present a problem."

The Buddha said, " O monk, you may ask any question by sitting."

The reason why the monk asked the Buddha was as follows.

Sixty monks were instructed how to meditate by the Thera. But the monks attained the basic knowledge of vipassanā, but did not attain Magga, Phala Niggana. The monk who asked the Buddha was an Arahant. When the monk asked the Buddha, mentioning five Upādānekkhandhas, the Buddha said that the method or the way was right. Then the Buddha went on saying.

- (1) Five Upādānekkhandhas depend on craving.
- (2) Upādan and Upādānekkhandhas are not associated, but not separated.
- (3) The cravings for Upādānekkhandhas are different from one another.
- (4) Khandhā (Aggregate) is so called depending on eleven modes.

(Upādāna = Obsession)

(Khandhā = Aggregate)

- (5) Aggregate of matter refers to four elements Aggregate of feeling, aggregate of perception and aggregate of condition refer to contact. Aggregate of consciousness refers to mind and matter.
- (6) The worldling who is not in the habit of seeing Ariya and hearing the teaching of Ariya : -
 - (a) Matter is atta (self or soul) in his view
 - (b) Atta has matter
 - (c) He observes atta as matter
 - (d) He observes matter as atta

In addition : -

- (a) He observes feeling, perception, conditioned things and consciousness as atta.
- (b) He assumes that atta has feeling, perception, conditioned things and consciousness.
- (c) He observes atta as feeling or perception or conditioned things or consciousness.

(c) He observes feeling or perception or conditioned things or consciousness as *atta*.

(7) When a worldling sees mind and matter as they really are because he usually approaches Ariya and hears what Ariya teaches : -

(a) He does not assume that feeling, perception, conditioned things and consciousness as *atta*.

(b) He does not assume that *atta* has matter or feeling or perception or conditioned things or consciousness.

(c) He does not observe *atta* as matter or feeling or perception or conditioned things or consciousness.

(d) He does not observe matter as *atta* and feeling or perception or conditioned thing or consciousness as *atta*. In this way, mind and matter are devoid of “group of existence or personality.”

(8) Physical comfort and mental happiness based on five aggregates are pleasure relating to aggregate.

The flaw relating to five aggregates is impermanence, suffering and changes of the aggregate.

To get rid of and to dispel craving for five aggregates is the matter of emancipation from aggregate.

(9) One who observes in such a way that five aggregates are not his own, not I or not self, are not *atta* will be free from *mānanusaya*.

(*Mānanusaya* means conceit ever present in the mind.)

(10) Then the Buddha preached the impermanence, suffering and no-self of five aggregates and 60 monks became Arahants at the end of preaching.

(*Majjima Nikāya* 3-70)

True teacher's mettā, volition, etc.

(1) The Ārahant who was the teacher of 60 monks was not angry with his pupils

and had no feeling of frustration when his pupils did not succeed in meditation. Out of great mettā, he took his pupils to the Buddha. He knew the answer to be given by the Buddha. However, he asked the Buddha for the sake of his pupils. The Ārahant's behaviours showed how great his mettā, compassion and volition towards his pupils were.

(2) The Ārahant, teacher of 60 monks presented the problem to the Buddha not for his sake but for the sake of his pupils. The Buddha told him to sit down and put up the problem. Standing in the presence of the Buddha is the sign of disrespect to the Buddha. So people must sit before the teacher as a sign of giving respect.

(3) Sitting and listening to the Buddha means the 60 monks gave respect to the person who was worth accepting respect. So they attained Nibbana. It was the reward of giving respect to the Buddha. So we must honour those who are worthy of respect.

Feeling glad

(1) Human beings, devas and Brahmas who practise insight meditation according to the Dhamma preached by the Buddha will gain fruits here and hereafter. They may attain even Nibbana. So the Dhamma is endowed with the attribute “ Svakkhāta Dhamma. “

Thus the Buddha himself wanted the Dhamma to exist for incalculable number of years to come, and so did His senior disciples, such as Ven. Sariputta, etc. the order of monks must be in unity for the stability of the Dhamma preached by the Buddha. They have to maintain the Dhamma. Moreover, they have to hand over the Dhamma to their younger generation. Accordingly the Buddha let Ven. Sariputta preach the Dhamma to 500 monks in his presence. It is important for all monks to shoulder the duty of the stability of sāsanā (the teachings of the Buddha).

(2) According to the permission of the Buddha, Ven. Sariputta preached the Dhamma to 500 monks in the presence of the Buddha. Buddhism makes the welfare of human beings and devas. In the same way, Buddhism looks after animate world. So the

Buddha wanted monks to recite the Dhamma together, not to dispute regarding the Dhamma and to be in unity. If monks are not in unity, do not recite the Dhamma together and do not teach the Dhamma to younger generation. If so, the Buddha Dhamma may disappear. If the Buddha Dhamma (the teachings of the Buddha) disappear, the animate world will be under darkness of clouds. So, to make the teachings of the Buddha stable for existences to come, it is necessary for monks and Buddhists to be in unity and to try strenuously.

(3) Ven. Sariputta was pleased with the Buddha because the Dhamma preached by Ven. Sareputta led to the stability of the teachings of the Buddha for incalculable years to come. Thus the Buddha uttered, “ Sādhu, Sādhu, Sādhu.” (Well done! Well done! Well done!).

Excellent

(1) To behave according to the Ten good conducts (Ten Sucaritas) is the traditional behaviour of good kings. King Sivi, a Buddhisatta, was filled with mindfulness, concentration and wisdom. Later, he was bewitched by Ommādanti's beauty and his mindfulness, concentration and wisdom were also lost. Gradually, he came to know that his craving for Ommādanti's beauty was known to devas. So contrition (sainvega) came to him and he tried to recover his mindfulness, concentration and wisdom with which he dispelled defilements. General Abhipāraka agreed with the King to occupy his wife, Ommādanti. However, knowing the flaw of committing sexual misconduct, he refused to occupy General Abhipāraka's wife. So everybody should observe ten good deeds (ten sucaritas) including sexual misconduct. Here, King Sivi himself preached.

(2) Second preaching of King Sivi was that those who have intelligence are farseeing, whereas those who have no intelligence are short - seeing. Everything should be done through far - sight. Then only there will be good result. At last, it is important to do things not for momentary gain, but for long - term gain.

(3) Third preaching of King Sivi was that we should not make the ruin of our friends or associates. In the same way, we should not do wrong to them. Here, King Sivi behaved as he preached. Like King Sivi, we have to behave.

(4) The fourth preaching of King Sivi was not to do any kind of evil. This is according to what the Buddha preached. If we want to attain real happiness, we must avoid doing any kind of evil and must do only merit. These are the words of the Buddhas.

The Buddha and Singārava Brahmin

(1) Singārava Brahmin assumed that to offer a sacrifice by killing animal makes the welfare of others. The Brahmin also assumed that, if the human beings are still worldlings, they cannot be free from four woeful states. In order to be totally free from four woeful states, we must be at least the first stream-winner (sotāpana). So we must strive to become the first stream-winners.

(2) There are five kinds of person in Buddha's sāsanā. They are worldling, the first stream-winner, the second stream-winner, the third stream-winner and Ārahants. In other sāsanās, there are two kinds of worldling, one practises insight meditation and the other doesn't. Thus, the first stream-winner, the second stream-winner, the third stream-winner and Ārahant can be seen only in the Buddha's sāsanā. This is the essence of Buddhism which supersedes other religions. So let us strive as much as we can to become at least the first stream-winners.

The Four woeful states:-

- 1. Purgatory (Hell)**
- 2. The realms of animals**
- 3. The hungry miserable departed beings called peta**
- 4. The abject loathsome beings called asura**

Interpretation of Okāsa

King of devas had purity of heart and virtue. He also did meritorious deeds

worthy of the life of the King of devas. He, therefore, became the King of devas. When he was a human being, he spoke only lovely words. He was a man of mettā. He used to help others with heart and soul. He not only forbore but also forgave. In Buddha sāsana, the monks who meditate in the forest as forest-dwellers are selfish ones because they do only for their sake. To offer a sacrifice is a behaviour born of wrong view. So what Singārava Brahmin thought and did was totally wrong. The Buddha told Singārava Brahmin that the appearance of the Buddha is just for the welfare of all beings in the universe, but not for self benefit. The Brahmin understood what the Buddha taught and he became a Buddhist. So it is very important to understand what the Buddha taught.

(3) The Buddha is not present today. However, what the Buddha taught is still present. The presence of what the Buddha taught is like the presence of the Buddha. The Dhamma and the Buddha are inseparable. So we must listen to what the Buddha taught.

The teaching of the Buddha or the Dispensation of the Buddha or the Buddha's Sāsana

(1) There are four stages in meditation. They are the first stream-winner, the second stream-winner, the third stream-winner and the fourth stream-winner called Ārahant. The fourth stream-winner is the final stage. We must strive to be at least the first stream-winner.

Worldlings are circling in samsarā. The most dreadful samsarā is four woeful states. Peta is worse than animals. Asura is worse than peta. Purgatory (Hell) is the worst in all. It was Singārava's constant habit to tell the truth. He also gave respect to his elders. He spent his time, giving altruistic services. He could control his mind. He also did charity at any time. He observed five precepts. He took the place of the leader in constructing roads, bridges, rest-houses and also in digging wells. For these meritorious deeds, he became the King of devas when he passed away. As a human being, his heart, words and deeds were devoid of demerit or evils.

Eventually, he became a being in the right place. This means he was worthy of the post of the King of devas. So we should purify our minds, words and deeds.

(3) Wealthy persons are anxious about the change of life (i.e from richness to poverty). Men in high position are anxious about the change into low position. Living people are afraid of death. It is the universal law. Being a worldling, King of devas was afraid of death because he had to leave the luxury of the king of devas on the one hand and he might be in low position, returning to the human realm on the other. It is natural that when the momentum of merit (wholesomeness) expires, one must return to the place according to the deeds done by him in the past. So, as a worldling, we cannot assure ourselves of the merit we did. It is assured only when we become at least sotāpanna (the first stream-winner). So we must try to become sotāpanna.

(4) Being anxious about his destiny, the King of devas went to the Buddha and listened to what the Buddha taught. His act of approaching the Buddha was quite right. He became sotāpanna. No sooner did he become sotāpanna than he passed away. However, his recovery of the old post of the king of devas was concurrent with his death as a King of devas. This is the result of hearing the Buddha's Dhamma and being the first stream - winner. So the merit done as a first stream - winner is assured. The first stream - winner's destiny only in deva realms lasts not more than seven existences. He never turns to four woeful states. He is also able to attain higher wisdom. So we must strive to become at least sotāpanna (the first stream - winner).

How the Buddha preached

(1) The Tathāgata saw the animate world clearly by himself through Omniscience. Then the Tathāgata preached.

(2) Out of compassion, the Tathāgata preached, leaving the bliss of phalasamapatti. The Tathāgata did so for the welfare of beings.

(3) Whether the hearers were a few or many, the Tathāgata preached virtue, concentration and wisdom (three trainings). So the Tathāgata's Dhamma is excellent in the beginning, in the middle and in the end.

(4) The Tathāgata preached the Four Foundations of Mindfulness with deep meaning.

(5) Hearers were very much pleased with what the Tathāgata preached because the Dhamma could be understood easily.

(6) The Tathāgata's Dhamma was quite complete, no more or no less.

(7) In preaching Dhamma, the Tathāgata had no expectation of gain or reward. His volition was only to lead the hearers to the attainment of Nibbana.

(8) The Tathāgata's Dhamma is endowed with virtue, concentration and wisdom leading to the noble practice. The Tathāgata wanted to show such a noble sāsana.

(Diga Nikāya, Commentary 158 to 160)

The Result of Dāna

In Vidūra Jātaka, Ponaka ogre invited Vidura (the wise minister) to the Dragon country. Varuna , the King of Dragon, was in great luxury in his grand edifice. Then wise Vidura asked the King of Dragon why they were in such position. The King of Dragon said that their couple were with great saddhā (faith). They never hesitated to donate something whenever those who asked for offerings came to their home. Their present position was the result of their great faith to donate without hesitation. So we must try to become such donors.

Result of Personal Attention giving service

The wealthy Ankura was in trouble in the desert with 500 carts. He and his followers were without food and water. There was a very big banyan tree nearby. A deity resided in the big banyan tree. In one past existence, the deity was the servant of the wealthy Ankura. He (The deity) remembered the gratitude of wealthy Ankura, and the deity helped Ankura by taking all of them to the banyan tree. He also showed himself to Ankura. The wealthy Ankura told the deity that they wanted to drink water and they also wanted to take a bath.

The deity pointed to a branch of the banyan tree. To their wonder, water gushed out from the branch of the tree. Ankura and his one thousand followers got water more than enough. The branch of the tree could give them whatever they wanted. So the wealthy Ankura asked the deity what the latter did in his past existence. Then the deity told the wealthy Ankura that the deity, while in human realm, pointed the people to the pavilion where the wealthy Asacha was giving a great donation. In doing so, the deity (the then human being) was very happy. He added that whatever the branch of his banyan tree could give was the result of his services just to point to the wealthy Ankura's pavilion. So we must not hesitate to give personal services happily.

Result of Respect

Once upon a time, there lived three animals together. They were an elephant, a monkey and a bird called Khar. Among them, elephant is the biggest in size. Monkey is the middle - sized one. Khar is the smallest. But, in age, Khar was the oldest. Elephant was the youngest. So, according to age, younger one gave respect to the elder one. Thus they lived in the forest until their life - span came to an end. When they died, they were reborn in deva realm. This is the result of mettā (loving- kindness), karunā (pity) and upakkhā (equanimity). These are the phenomena observed by Brahmanās. These phenomena should be observed by everybody.

Methuna virati which means really abstain from sexual mis - conduct

Sexual conduct is the inferior behaviour. Moreover, every man must abstain from sexual mis - conduct. Anyhow, sexual conduct is not the behaviour of noble men. Every man should avoid it.

Importance and value of effort

Men in high position and those who are prosperous are with effort. Those who

are lazy and without effort are not easy to reach the top position. So we should avoid laziness and should embrace effort.

To give priority to merchants and farmers

In those days, there were four kinds of generation. Among them, the Buddha gave priority to merchants and farmers because they worked hard and had no conceit.

Trouble of marriage life

(1) The compound of the home of a couple may be a hundred yuzanas wide, but their life is narrow. They are associated with anxieties and unavoidable human problems. So it is said that their life is narrow.

(2) Why have they anxieties? They have anxieties because they have craving for animate and inanimate things. In fact, they are not peaceful because of craving.

(3) They are always busy for their earning. So they can hardly get time for meditation. This means they have difficulties.

Monk is like open space

If we wave our hands in the open space, our hands touch nothing because there is neither animate things nor inanimate things in the space. In the same way, monks have nothing to be craved for as nothing exists in the space. So monk - life is very good to practise insight meditation.

Real purity

There are three kinds of purity, namely purity of deed, purity of mouth and purity of heart. Virtue means to control physical and verbal actions. To control mind is the matter of concentration. We should practise in such a way that our minds are

devoid of defilements. matter of concentration.

(**Digha Nikāya, Commentary 1- 162**)

Happiness without flaw

This kind of happiness is praised by ariyas (saints) because it is without flaw. Sexual happiness has flaw. So such kind of happiness is dispraised by saints. But, as for a monk, his virtue is purified. Therefore, saints praise such virtue and the monk himself is also happy with his purified virtue. At last, the monk feels mentally and physically happy. This kind of happiness is the result of controlling physical and verbal actions.

Bliss of Indriya - Samvara - Sila

(**Indriya - Sanvara - Sila means morality consisting of purity of restraint of the senses**)

The monk has the purity of restraint of the six senses (six faculties of senses). Such a monk can enjoy the bliss devoid of defilements.

Happiness with defilements

When eyes and visible object come into contact with each other, the yogi observes the object as a man or a woman or an act of smiling, etc. and happiness occurs through the object of man or woman, etc. This kind of happiness is called the happiness mixed with defilements.

Bliss devoid of defilement

This kind of bliss is dependent on the restraint of not only physical action and verbal action but also mental action. This kind of bliss is associated with concentration.

Through the Buddha's eyes

Bodhisatta attained Buddhahood before dawn on the fullmoon day of Kason in 103 B.E. He attained Arahatta -magga - ñāna, sabbhanuta - ñāna and became the Buddha known as Sammāsambuddha.

(Sammāsambuddha means the Buddha knew everything without any teacher).

Seven weeks after the Enlightenment

(1) Under the Bodhi Tree

During the whole of the 1st week (from 1st to 7th waning of kason), as a great gratitude to the Bodhi tree, the Buddha sat on the throne under the Bodhi tree, entering into the Ārahatta Phala 4th Absorption. Meanwhile, He pondered on or reflected the Dependent Arising (Paticcasamuppāda) in sequential order from the beginning to end, and vice versa.

(2) Gazing at the Throne and the Tree

During the whole of the 2nd week (from 8th to 14th waning of Kason), as a great gratitude to the throne, the Buddha stood firmly at a place in the north - east direction, a few feet from the Bodhi tree and gazed at the tree without moving his eyes for the whole week.

(3) Golden Bridge or Gem Cloister

From the last day of Kason to 6th waxing of Nayan, the Buddha meditated and entered into Phala Samāpatti (sustained induction of fruition). The Buddha knew that the Devas in the heavens were not sure whether he had attained Enlightenment to them, so the Buddha created a golden bridge in the air and walked up and down for the whole week.

(4) Jewelled Chamber

In the fourth week (from 6th to 13 waxing of Nayan), He created a beautiful jewelled chamber in the north west direction from the Bodhi tree. He sat in the jewelled

chamber and strenuously contemplated Abidhamma. When the Buddha contemplated Paccaya (the modes of conditionality), His mind and matter were so purified that six - coloured rays came out of His body. They were blue, yellow, red, white, orange and mixture of five. Today, these six colours form the Buddhist flag. From that week onwards, all the six colours were round His whole body. Each colour represented one noble quality of the Buddha. Yellow for holiness, white for purity, blue for confidence, red for wisdom, orange for desirelessness and the mixed colour represented all these very noble qualities.

(5) Under Ajapāla Banyan Tree

During the fifth week (from 14th waxing of Nayan to 5th waning of Nayan), the Buddha entered into Phalasamāpatti at the foot of the Ajapāla banyan tree.

(6) Mucalinda Lake (Tree)

During the 6th week (from 6th waning to 12th waning of Nayan), the Buddha sat under the Mucalinda tree near the Mucalinda lake and enjoyed the bliss of Ārhattha Phala. Meanwhile, it rained very heavily for the whole week. A huge king dragon came and coiled his body seven times round the Buddha's body with his hood over the Buddha's head so that the Buddha was protected from getting wet by the heavy rain. Thus the Buddha could meditate comfortably. When the rain stopped, the dragon transformed himself into a young man and paid deeps respect to the Lord Buddha.

(7) Rājāyatana Tree

During the seventh week (from 13th waning of Nayan to 5th waxing of Vācoe), the Buddha sat under the Rājāyatana tree and enjoyed the bliss of Ārhattha Phala for the whole week.

Tapussa and Bhallika

On the 50th morning, after His long fast for seven weeks, two merchants called Tapussa and Bhallika came to His presence. They offered the Buddha rice-cakes and honey. By taking the two refuges (in the Buddha and the Dhamma),the two

merchants became the first lay followers of the Buddha. There was no Sangha or Order of monks then. They requested the Buddha for something sacred to keep with them. The Buddha wiped His head with His right hand and got some hair and gave these to them. This hair was called Kesa Dātu (Hair Relics). With this sacred Hair Relics, the two merchants left the Buddha. When they reached their hometown called Okkalapa, they built a pagoda. The pagoda is now called “The great Shwedagon Pagoda” in Yangon (Rangoon), Myanmar (Burma).

Ariya = Noble One (Saint)

Magga = Supermundane paths

Phala = Supermundane fruitions

Ārhattha Magga = The One realizing the Path of Holiness

Ārhattha Phala = The One realizing the Fruition of Holiness

The Buddha’s willing not to teach Dhamma

After the enjoyment of the bliss of Ārhattha Phala, a thought came into the mind of the Buddha as follows. “ It took me four asaṅcheyas and one lakh aeons to fulfil perfection for Buddhahood. In addition, it took me another six years to practise insight meditation, torturing body first. But my health became so poor that I had to give up the method of torturing my body. I enjoyed meal and changed the way of practice. Then, under the Bodhi tree, I practised insight meditation with an earnest wish and with a strong determination that “ Though my skin, my nerves and my bones shall waste away and my life blood go dry, I will not leave the seat until I have attained the highest wisdom called supreme Enlightenment that leads to Everlasting Happiness.” This means the Buddha struggled to the fullest extent of his unshakable strenuous effort and with strongest determination. On earth, nothing is harder than the attainment of Omniscience. In the same way, really rare is the appearance of a Buddha on earth. The Buddha knew that the phenomena- “Omniscience, the Four Noble Truths, Dependent Origination, Nibbana, etc.” are so deep, high, subtle and profound that people will not

be able to understand them. So the Buddha was reluctant to teach His Dhamma to beings.

What the Buddha thought came to the knowledge of Sahampati Brahmā. Then Sahampati Brahmā uttered in an anxious manner, "Aw! Animate world is in ruin." The Brahma went to the Buddha and humbly supplicated, "The peerless Buddha, Sire, there are many people, devas and Brahmas who are worthy of the attainment of Magga ñāna. The emancipation of such beings depends on the Buddha's teaching. Out of compassion, please be kind enough to teach the beings who are clever enough to understand the Buddha's teaching."

At last, the Buddha compassionately accepted the request of Sahampati Brahma. Beings have to thank Sahampati Brahma.

How the Buddha taught Brahmāyu Brahmin

Brahmāyu Brahmin was 120 years old. Having known that the Buddha was the real Buddha, he asked the Buddha to give answers to some problems. He was quite satisfied with the answers given by the Buddha. Then he gave deep respect to the Buddha. The Buddha preached His exposition to Brahmāyu Brahmin.

- (1) First of all, the Buddha preached His exposition regarding donation (dāna).
- (2) Then the Buddha preached His exposition regarding virtue (sila).
- (3) Then the Buddha preached His exposition regarding deva realms.
- (4) Then the Buddha preached His exposition regarding the flaw of sense - desire.
- (5) Then the fruit of being free from sense - desire was preached.
- (6) Then the exposition regarding the Four Noble Truths was preached.
- (7) At the end of the preaching of the Four Noble Truths, Brahmāyu Brahmin became the First Stream - winner (Sotāpanna).

Eyes of Dhamma

On earth, perceptive intellect (ñāna cakkhu) is of great importance. Worldlings whose ñāna cakkhu are good can get jewels and other valuable things on earth. But worldlings' ñāna cakkhu cannot see four woeful states. Accordingly worldlings are unable to get ways and means of not reaching four woeful states. Worldlings achieve mundane ñāna cakkhu while floating in the ocean of life and death(samsarā). But worldlings cannot achieve the first stream - winner's ñāna cakkhu (i.e the magga ñāna cakkhu) or (supermundane magga ñāna). It is known as Dhamma Cakkhu (eyes of Dhamma). If one attains the first stream - winner's magga ñāna (the Dhamma - eyes of the first stream - winner), he is superior to the wealthiest man in the world, king, universal monarch, king of devas and king of Brahmas. So people are exhorted to try to become at least the first stream - winner.

Comprehension through mindfulness

(Sati Sampajañña)

There are four kinds of Sampajañña (comprehension).

They are : -

1. Satthaka Sampajañña

Knowing whether something is beneficial or not

2. Sappāya Sampajañña

Knowing whether something is appropriate or not

3. Gocara Sampajañña

Knowing the object of meditation

4. Asammoha Sampajañña

Knowing without being muddleheaded

Knowing whether something is beneficial or not

For instance, you wish to go somewhere. Before your act of going, you have to think whether it is beneficial or not. Only when it is beneficial, you should go. The same application is used for all actions.

To pay respect to pagodas, Bodhi tree, monks, theros, etc. is beneficial behaviour.

When you pay respect to pagodas and Bodhi tree, you have feeling of rapture as if you were near the Buddha. If you observe the impermanence of rapture, you can be a stream - winner. You can apply the same observation in case of seeing monks, Mahā Theros, etc.

(Great Comm- 242) (New Comm- 2/82)

Knowing whether something is appropriate or not

Sometimes, even monks should not visit the pagoda. Why ?

At the time when there is pagoda festival, monks should not visit the pagoda. When ladies visit the pagoda festival, they tend to decorate themselves with jewels. When monks see the ladies decorated with jewels, they may be attracted by the beauty of the ladies. Anyhow it is not appropriate for monks to go about among the crowd of people. So not only monks but also layman yogis should not go to such a place.

Knowing the object of meditation

Monks should go alms - round with their minds on meditation objects. This means, at the time of going alms - round, the monks should note the steps one after another. This may be called walking meditation. They should contemplate not only walking but also any posture. This kind of Sampajañña is wide. It is shown in commentary.

**Having a keen intellect
or
Without being muddleheaded**

In this Sampajañña, onepointedness of mind is very important. In other words, concentration is of great importance.

For instance, if you want to walk, willing to walk appears in your mind. So you have to observe “willing to walk, willing to walk” first. Then you have to note your steps- “walking, walking” and so on. In every action, willing or desire comes first in mind. Thus willing or desire should be observed first.

Four elements are included in willing to go or to walk

When yogi intends to walk, at first, he must lift up the foot. In doing thus, earth element and cohesion elements are included as weak elements. Fire or heat element and wind element or motion element are included as strong elements. In pushing forward, elements serve as before. Lifting up the foot means rising movement of cells or corporeal units. As fire rises upwards, foot rises, moving regularly just because of the force or might of heat element. So heat element is the major element in lifting up the foot. Heat element comes along with the rising foot. Motion element is in support of heat element as flame is supported by wind. Such is known as “lifting up the foot.”

At the time of pushing forward the foot, motion element precedes as a major element. Heat element also serves to make motion element stronger.

When placing down the foot, motion element and heat element become weak and cohesion element and earth element becomes strong.

In placing down the foot, cohesion element is the major element until the foot touches the ground. Earth element here is only minor element just in support of cohesion element.

When the foot is already on the ground, earth element becomes major element. Cohesion element is only minor element just in support of the earth element. Here touching is only concerned with earth element.

When the foot touches the ground, to know touching clearly is because of the cohesion element. Without cohesion element, touching is not clear. Cohesion element groups the cells or corporeal units which are earth elements.

(Great Comm- 247) (New Comm- 2 - 90/91)

Only elements move

In walking, standing, sitting and lying, only element does the work of walking, standing, sitting and lying.

How fast arising and perishing of mind and matter

The mind and matter at the time of the rising of the foot do not go to the moving forward of the foot. Similarly, the mind and matter of the moving forward of the foot do not go to the placing down of the foot.

In fact, whatever the posture may be, arising and perishing of mind and matter occur instantaneously. Arising and perishing resemble sesames jumping in the hot pan.

The arising and perishing of mind is faster than the arising and perishing of matter. The arising and perishing of even matter itself is very fast. We can hypothetically guess perishing through arising.

The nature of mind is that only one mind occurs at a time. There is no arising of two minds concurrently. Only after the perishing of the first mind, the latter mind arises. The movement of mind is so fast that the arising of the first mind and that of the latter mind seem instantaneous.

Contentment

It is the nature of birds to fly to the tree which has ripe fruits. They eat the fruits as they like. Having eaten all fruits, the birds go back to their nests respectively. They don't leave anything at the tree. In the same way, minds go to any place as they like without attachment to anything except the utensils of a monk. This means monks are contented with what they have.

Three kinds of contentment

- (1) To be contented with what one has whether it is good or bad.
- (2) Because of illness or old age or weakness, the monk leaves thick robes and wears thin robes.
- (3) When a monk gets good things offered by laypeople, he does not use them. Instead, he offers the good things to Mahā Theras and sick monks. As for him, he is contented with four requisites.

Contentment is a kind of happiness.

The places for meditation

A monk is filled with purified virtue, purified vinayas (monastic code), noble mindfulness and noble contentment. Then he has to make choice of place for meditation.

- (1) Calm and quiet monastery
- (2) Forest
- (3) The foot of a suitable tree (Under a suitable tree)
- (4) The top of a mountain
- (5) A valley
- (6) A cave at a mountain
- (7) Cemetery

- (8) Grove
- (9) Open air, Barren Plain
- (10) The place where there is haystack

One of the suitable places must be chosen.

How to meditate

The monk (the yogi) should sit cross - legged, keeping the body erect and mindfulness alert.

Whether it is the way of breathing - in - and - out (respiration) or any other way suitable for him, he must build preliminary concentration or proximate concentration (upacâra - samâdhi) before he attains attainment concentration (appanâ - smâdhi). Thus he has dispelled sensuous desire.

Happiness gained for lack of sensuous desire

Those who have sensuous desire are like those who are in debt. Those who are in debt are always anxious about their debt (the clearance of debt). They have to respect the creditor so long as they are in debt. So they are always suffering mental and physical pain. Only when the debt is cleared, they feel mentally and physically happy.

In the same way, the couple who are under the pressure of sensuous desire are away from happiness. They have to earn a living. They have to look after each other or one another in turn, and so on. They are like the man in debt. Only when they have dispelled sensuous desire, they are in happiness.

(kāmacehanda nivara = sensuous desire)

How to dispel ill - will

The monk meditates, resulting that he can dispel ill - will which tends to destroy

the mind. In this way, his mind must be purified of ill - will.

(vyapāda nivarana = ill - will)

Happiness gained for lack of ill - will

The man who has ill - will is like a man in illness. The man in illness cannot eat food because of illness. Only when he has recovered his health after having been treated by a physician, he can eat food well. In the same way, the man with ill - will in heart cannot be happy. Only when he is free from ill - will, he feels happy.

How to dispel sloth and torpor

The monk is very mindful of his sloth and torpor, knowing that he is under the pressure of sloth and torpor. With mindfulness, he tries to be alert, resulting that sloth and torpor is dispelled. In this way, his mind is purified of sloth and torpor.

(thina - middha nivarana = sloth and torpor)

Happiness gained for lack of sloth and torpor

A man is in prison while others are in happiness, enjoying pagoda festival or planet festival. When he is set free from prison, he can enjoy the festivals and can do whatever he likes. Then he feels very happy.

The man who is with sloth and torpor is like a man in prison. The man who is without sloth and torpor is like a man set free from prison. So, really happy is the man who is free from sloth and torpor.

How to dispel restlessness and scruples

The monk has unshakable effort. He is always alert. He also dispels repentance.

He does nothing to make him repentant. He has a great care to purify his mind. He is always careful of his mind not to be restless and to stand still. Such a monk is free from restlessness and scruples.

(uddhacaa - kukkucca nivarana = restlessness and scruples)

Happiness gained for lack of restlessness and scruples

A man is a slave. He does not own himself. He is owned by his master. So he cannot go about as he likes. That is why he is unhappy.

One day, he is released by his master. He is no more a slave. Then he compares his free life with his slave - life, and he knows the value of free life. His free life makes him overjoyed.

One who has restlessness and scruples is like a slave, whereas a free man is like a man free from slave - life.

The monk free from restlessness and scruples has concentration and can meditate freely. So he has peace of mind.

How to dispel Sceptical Doubt

The monk dispels sceptical doubt, embracing faith in Three Gems. He has no doubt about the Buddha, the Dhamma and the Samgha. Thus he is free from sceptical doubt.

(vicikicchā nivarana = sceptical doubt)

Happiness gained for lack of sceptical doubt

A man goes on a journey. There are robbers on the way. So he is anxious about being robbed of his properities. He is also anxious about shortage of food on the half way. Fortunately, he overcomes his anxiety and comes to a village where there is no danger at all. Having no danger, he feels happy.

Being free from danger means he is free from doubt about Three Gems. So he is in peace and can meditate smoothly.

Happiness gained for lack of five kinds of Hindrances Happiness of the first Absorption (Jhāna)

The happiness of the First Absorption consists of five factors of jhāna, namely vitakka (initial application), vicāra (sustained application), piti (zest), sukha (joy), ekaggatā (one - pointedness of mind), Jhāna means very firm and unshakable concentration.

At first, vitakka mounts or directs the mind onto the object.

The word vicāra signifies the sustained application of the mind on the object. Whereas vitakka is directing its concomitants towards the object, vicāra is continued exercise of the mind on the object.

Vitakka has the special task of inhibiting the hindrance of sloth and torpor. Vicāra serves to temporarily inhibit the hindrance of doubt.

Piti may be explained as delight or pleasurable interest in the object. As a factor of jhāna, piti inhibits the hindrance of ill - will.

Sukha is pleasant mental feeling. It is identical with somanassa, and not with the sukha of pleasant bodily feeling that accompanies wholesome - resultant body - consciousness. It counters with the hindrance of restlessness and worry.

Ekaggata means one - pointedness of mind. One - pointedness temporarily inhibits sensuous desire. Ekaggata may be called concentration.

The five factors of the first jhāna perform their respective duties towards the object of jhāna, and piti and sukha are major factors in happiness of the first jhāna, Piti and sukha, the happiness of the first jhāna occur together with vitakka and vicāra. It seems that they inhibit hindrances and make the mind happy on the objects of jhāna.

The jhāna - consciousness, mental phenomena, pervades the whole body. This is known as the happiness of the first jhāna.

The Buddha told King Ajātasattu that this was the distinct benefit gained by monks from jhāna.

Happiness of the second absorption (jhāna)

In the Suttas, the Buddha expounds the jhānas as fourfold by teaching the simultaneous elimination of vitakka and vicāra in progressing from the first jhāna to the second.

Vitakka in other words means “Thought Conception”, whereas vicāra means “Discursive Thinking.” Extreme attention to vitakka and vicāra may incline towards sense - object. Seeing the flaw of vitakka and vicāra, the monk eliminated vitakka and vicāra. So the three factors of jhāna, namely piti, sukha and ekaggatā remain.

In the first jhāna, piti and sukha occur because of vitakka and vicāra. But, here, piti and sukha occur because of concentration (samādhi).

While vitakka and vicāra were in action, calmness of mind was still soft. When vitakka and vicāra are eliminated, calmness of mind becomes strong. As piti and sukha occur because of concentration (samādhi), the second jhāna (absorption) is much better in happiness than the first jhāna (absorption).

Practical happiness from second jhāna

So, the Buddha told King Ajātasattu that it was the practical benefit gained by the monk himself as preferable and noble gain.

How to attain the third jhāna

Only sukha and ekaggatā remain in the third jhāna. In second jhāna, vitakka and vicāra are eliminated and only piti, sukha and ekaggatā remain in the second jhāna. Out of these factors, piti is the matter of consoling. Extremity of consoling may make pride. Then the second jhāna is weak in calmness because of that piti. When the monk goes on meditating, he can dispel that piti, it is excluded in the third jhāna.

Only sukha and ekaggatā remain in the third jhāna.

The Sukha attained through the third jhāna is the highest mundane sukha. This kind of sukha is better than that of the king of human beings and the king of devas, and that of the first and second jhānas. Nothing can supersede the sukha of the third jhāna.

The Buddha told King Ajātasattu about the fruits of the third jhāna to be enjoyed by monks as before.

How the fourth jhāna is attained

There are two factors of jhāna in the fourth jhāna. They are upekkhā (equanimity) and ekaggatā. The monk can dispel sukha of the third jhāna. So the fourth jhāna consciousness has no defilement and it is purified. When sukha of the third jhāna is eliminated, upekkha remains. That upekkha is calmer than sukha. Therefore upekkha makes the monk happier.

Upekkha in the fourth jhāna is called the happiness of the fourth jhāna because it is calmer than sukha. The happiness of the fourth jhāna is higher than that of third jhāna.

How to meditate

The fourth jhāna consciousness is very calm and purified. So the monk who attains the fourth jhāna must lead his mind to insight meditation. The Buddha taught this way of meditation to King Ajātasattu.

Seven kinds of purification

When Ven. Sāriputta and Ven. Punna met each other, Ven. Sāriputta asked Ven. Punna and the latter answered. Both were Ārahants.

When the noble practice is done, the followings are important.

1. The purification of morality

2. The purification of mind
3. The purification of view
4. The purification by overcoming doubt
5. The purification by knowledge and vision of what is path and not-path
6. The purification by knowledge and vision of the path-progress
7. The purification by knowledge and vision; but the goal of this purification is deliverance freed from all clinging.

In the dispensation of the Buddha, monks or lay-people must practise according to the seven purifications (seven visuddhis) in order.

Magga Ñāna

In the teaching of the Buddha, to attain four stages of Magga Ñāna is the major purpose. But, as soon as practice starts, Magga Ñāna cannot be attained. For deliverance freed from all clingings, the yogi must follow the former six stages of purification. This means we must practise according to the stages of purification in order. Seven purifications can be classified as follows.

Three stages of Training

1. Training of Morality
The purification of morality
2. Training of Concentration
The purification of mind
3. Training of Wisdom
The remaining five purifications

In the Training of wisdom, from the Purification of View to the Purification of the Purification by Knowledge and vision of the Path - progress are “ The purification of Training of wisdom for Mundane Vipassanā (Insight). “ The purification of Knowledge and vision but the goal of this purification is deliverance freed from

all clinging” leading to the attainment of four Magga Ñānas is the Training of Wisdom for Supermundane. Laypeople are exhorted to meditate according to the seven purifications.

To whom did the Buddha preach first?

At first, Ālāra ascetic came into His mindfulness. As a Bodhisatta, the Buddha became the pupil of Ālāra ascetic. The Bodhisatta attained seven stages of jhāna under the guide of Ālāra ascetic. So, in response to the gratitude of Ālāra ascetic, the Buddha decided to preach Ālāra first.

The remaining one stage of jhāna was attained under the guide of Udaka ascetic. But the ways shown by both ascetics were not in support of the attainment of Nibbana. So he practised insight meditation by himself (without teacher) and, at last, attained Buddhahood with Omniscience. The Buddha decided to preach the said two ascetics as a sign of return of gratitude to them.

At that time, Deva Anratitā came to the Buddha and informed that ascetic Ālāra passed away one week ago. Ascetic Udaka also passed away. They became Brahmas in Arūpa realm (The realm having only consciousness without matter). The two ascetics were so unfortunate that they had no opportunity to hear what the Buddha preached. Otherwise, they would attain Nibbana. So we must meditate while we are in the period of the teaching of the Buddha.

Preaching the Dhammacakkapavuttana Sutta

The Buddha preached the Dhammacakkapavuttana Sutta to five ascetics (five disciples called Panca Vaggi). At the end of that sutta, the Buddha admitted that - He had attained Buddhahood. Out of five ascetics, Kundañña became the first stream - winner. Uncountable number of devas and 18 crore Brahmas realized the Four Noble Truths. Devas and Brahmas proclaimed that the Buddha preached the

sermon which nobody on earth can preach. Strong earthquake struck in ten thousand worlds. Aureole of the Buddha overwhelmed all devas and Brahmas. All these wonders proved that the Buddha was the only real Buddha. As the sermon was the first preaching of the Buddha, it was very powerful. This sutta showed the middle way, the Four Noble Truths.

Way of Meditation

(1) In meditating based upon the concentration of the fourth jhāna, the yogi realizes the impermanence of the matter composed of four elements.

(2) The yogi comes to know that the matter produces bad smell. So it is covered with perfume.

(3) Being impermanent, the body (the matter) has many changes in its interior parts. So the body is often conditioned.

(4) Even newly - born child need proper care of parents.

(5) So intelligent parents condition some parts of the body of the child.

(6) Such a body (matter) is impermanent, suffering and only anatta (no self, no soul). Similarly, mind is also the same.

(7) Vipassana ñāna means to know the arising and perishing of mind and matter through Udayabbaya Ñāna.

Vipassana (Insight) without fourth jhāna

(1) It is vipassanā ñāna (insight knowledge) that makes the first stream - winner, the second stream - winner, the third stream - winner and Ārahant.

(2) Ārahattha Magga Ñāna is Āsavakkhaya ñāna. If a yogi meditates through fourth jhāna in order to attain supernormal knowledge, he attains five kinds of supernormal knowledge which are mundane supernormal knowledge. Ārahattha Magga Ñāna is supermundane supernormal knowledge.

(3) Vipassana has no sign of supernormal knowledge. So commentary teacher said

vipassana meditation should be done without fourth jhāna.

(4) When fearful sound is heard through Divine Ear, when fearful bodies are seen through Remembrance of Former Existences, when fearful things are seen through Divine Eye, the yogi may be frightened. Observing the arising and perishing of mind and matter can keep fear away. So it is appropriate to practise insight meditation, leaving the fourth jhāna.

(5) Fourth jhāna concentration is strong. So practicing insight meditation through fourth jhāna concentration makes Udayabaya Ñāna strong. (To see arising and perishing of mind and matter).

(6) Thus gladness, zest and tranquility occur one after another in order. They are sukha (happiness) gained through vipassanā (insight).

(7) Happiness through vipassanā can make happiness through Magga Phala. So vipassanā ñāna is the practical benefit of monks. That is why the Buddha preached vipassana first.

(Digha Nikāya, Comm. 1-198)

Practical happiness through vipassanā

The yogi who practises insight meditation through fourth jhāna concentration can enjoy unusual benefit which is better than to become a monk. Thus the Buddha preached.

Eight Perceptive powers and Six Supernormal

Knowledge to be attained

Eight perceptive powers

1. Insight knowledge,
2. The power to create,
3. The same as No.2,

4. Divine Ear,
5. To know mind,
6. Eradication of Defilements.
7. To know Past Existences
8. Divine eye

Six Supernormal Knowledge

1. Power of Creation,
2. Divine Ear,
3. To know one's mind,
4. To know Past Existences
5. Divine Eye,
6. Eradication of Defilements.

There are eight factors to attain the above powers

1. Firmness of mind
2. Purification of mind
3. One's mind is very white (clean mind)
4. The mind devoid of defilements
5. The mind which is not defiled
6. Very soft mind
7. The mind ready to attain perceptive power and Supernormal Knowledge
8. Unshakable Mind

Mind's Power

The monk who has the above power and knowledge can create an extra body the same as his own body if he has determination.

Knowledge for creation

The monk who has “ Iddhi Pāda” (power to create) can create more than one

body if willing to do so. He can make his body visible or invisible. He can behave as if he were going into the water and coming out of the water. He can do so in the earth, too... He can fly in the space. He can reach even the sun and the moon. He can go to the heaven. He can go even through the mountain.

It is also one of the benefits of the monk.

Divine Ear

Such a monk's ears are like divine ears. He can hear the sound whether it is near or far.

It is also one of the fruits of the monk.

To know one's mind

Such a monk knows one's mind if he is willing to know.

It is also one of the rewards of the monk.

To recollect past existences

If there is willing, such a man can see even many lakhs of past existences.

It is also one of the fruits of the monk.

Clearance of Defilements

Such a man knows that he has no defilement at all.

(1) Āsavakkhaya Ñāna means Ārahattha Magga Ñāna. The ñāna belongs to Ārahant. To attain such ñāna (knowledge or perception), one must practise insight meditation. The fourth jhāna consciousness is the base for vipassanā meditation.

(2) While practicing vipassanā meditation, the yogi must know ultimate mind and

matter. He must know the arising of mind and matter, perishing of mind and matter, and arising and perishing of mind and matter. He must go on meditating until he attains Gotrabhū Ñāna.

(Note : - One who attains Gotrabhū Ñāna is one who enters the lineage of Noble Ones - Ariyas)

After Gotrabhū Ñāna, Sotāpatti Magga Ñāna occurs. Through Sotāpatti Magga Ñāna, wrong view and doubt, two defilements, are entirely eradicated. Then Sotāpatti Phala Ñāna and Paccavekkhanā Ñāna occur.

(Note : - Paccavekkhanā Ñāna means retrospection of path consciousness, fruition etc.)

(3) When going on meditating, the yogi realizes the arising and perishing of mind and matter. Then stages of vipassanā ñāna occur and Vodāna Ñāna appears in place of Gotrabhū Ñāna.

(Note : - Vodāna Ñāna means the Ñāna without any grain of defilement)

At that time, the yogi attains Sakadagāmi Magga Ñāna. Through this ñāna, lust, hatred and delusion become weaker. Then he attains Sakadagāmi Phala Ñāna and Paccavekkhanā Ñāna. (Second Stream Winner).

(4) The monk yogi goes on meditating. Observing arising and perishing of mind and matter, the stages of vipassanā ñāna occur as before. At the end of Vodāna Ñāna, Anagāmi Magga Ñāna appears. Through this ñāna, sensuous desire and vyāpāda (i.e hatred) have entirely been eradicated. Then Anāgāmi Phala Ñāna and Paccavekkhanā Ñāna occur.

(5) The monk yogi goes on meditating as before. Observing as before, stages of Vipassanā ñāna occur in order as before. At the end of Vodāna Ñāna, Ārahant Magga Ñāna appears. Through this ñāna, the remaining defilements and all kinds of defilements have been totally eradicated. Then the monk yogi becomes Ārahant. Then, naturally, Ārahant Phala Ñāna and Paccavekkhanā Ñāna occurs. He has no more rebirth.

Āsavekkhaya Ñāna

The Buddha said that defilements and cankers are eradicated only when Magga Ñāna is attained. So, in Buddha sāsanā, Magga Ñāna is the major ñāna. It is defilement and canker that give suffering to beings. So we must try to attain this ñāna.

To dispel cankers

There are four kinds of Āsova(canker). Ditthāsava (Belief in false doctrine) is eradicated by Sotāpatti Magga Ñāna. Sakadāmi Magga Ñāna makes Kāmāsava (craving for sense - pleasures) weak. Kāmāsava is totally eradicated by Anāgāmi Magga Ñāna. Bhavāsava (attachment to the effect of mental absorption in form or formless realms) and Avijjāsava (mental concomitants that accompany immoral thought) are totally eradicated by Ārahattha Magga Ñāna. When four kinds of Āsava cease to exist, all defilements, hindrances and evil deeds have also been eradicated.

Irrespective of class and caste, if one is a worldling without being able to dispel any of the Āsavas, fire of lust, fire of anger, fire of delusion, fire of conceit, etc. will burn the worldling.

A monk can enjoy the bliss of meditation strenuously till he attains Ārahattha Magga Ñāna. An Ārahat has already eradicated all defilements. Such a monk is called samana.

Away from Nibbana and to attain Nibbana

Ujānasaññi Thero used to dispraise others. One day, the Buddha advised the Thero not to dispraise others. Instead, one should look for his weak point and correct it. To dispraise others is the cause of being far from Nibbana. One should criticize himself and correct his weak point. Only when one corrects his weak point and meditates, he will be able to lead himself to Nibbana.

No jāti (No rebirth)

(1) An Ārahant's past birth does not expire because his past birth had expired in the past.

(2) An Ārahant's future birth does not expire because he does not practise future insight yet.

(3) An Ārahant's present birth does not expire because Ārahant's present birth exists vividly.

(4) If a monk does not attain four Magga Ñānas, he will have the birth of one aggregate, four aggregates and five aggregates.

(5) If an Ārahant has attained four Magga Ñānas, there will be no rebirth for him.

How to know the absence of rebirth

When the four Magga Ñānas have been attained, the Ārahant recollects the defilements eradicated through four Magga Ñānas. Then he lucidly knows the absence of defilements and his end of birth. Thus he knows his absence of birth.

Noble practice for Magga

Except one who has attained Ārahattha four Magga Ñānas and one who has attained Ārahattha Phala Ñāna, the remaining yogis are still practising for the said Ñānas.

Sixteen necessities for Magga have been done

(1) The Truth of Suffering must be perceived vividly through four Magga Ñānas. (i.e. The matter of full understanding).

The Truth of the Cause of Suffering must be abandoned. (i.e. The matter of abandon)

The Truth of the Cessation of Suffering. (i.e. The matter of realization)

The Truth of the Path leading to the Cessation of Suffering.(i.e. The matter of cultivation or mental development). Thus the yogi accomplished sixteen kinds of things to be done.

(2) In practicing insight meditation, each Magga Ñāna is associated with the Four Noble Truths. If we multiply four Magga Ñānas by four Noble Truths, there are sixteen kinds of task. An Ārahant has accomplished all these tasks.

(3) The accomplishment of the 16 kinds of tasks mentioned above is the major cause to abandon craving for defilements.

(4) An Ārahant has entirely eradicated defilements, craving, etc. which are the origin of suffering.

(5) So the seven persons shown above are still cultivating for emancipation.

(6) As for Ārahants, they have done what they should do.

(7) If an Ārahant recollects what he has done, he knows that he has attained Nibbana.

No more to do - - - -

(1) An Ārahant has done what he should do. So there is nothing to be done by him.

(2) An Ārahant's present aggregate is the last aggregate for him. For him, rebirth has ceased.

(3) As a tree is uprooted and there is no new tree to grow, an Ārahant's aggregate has been already uprooted so that there can be no new aggregate.

(4) Even conventional truth is not concerned with him.

(Digha Nikāya, Com . 1 - 201 / 202)

Conclusion Dhamma to King Ajātasattu

At the end of Sāmaññaphala Sutta, the whole body of King Ajātasattu was overwhelmed by zest (piti).

(1) “Well done !”, King Ajātasattu uttered at the end of every stanza.

(2) King Ajātasattu listened to Sāmaññaphala Sutta with deep respect from the beginning to the end. Then an idea came into his mind.

(3) “How foolish I was to ask so - called ascetics and Brahmins the fruits of the homeless life !”

(4) “Nothing useful was available from the ascetics Brahmins regarding the fruits of the homeless life.” It resembles a man pounding chaff.”

(5) “The Exalted Lord has preached me Sāmaññaphala Sutta like one thousand oil-lamps wiping out darkness.”

(6) How wonderful the full range of the attributes of the Exalted Lord is !”

(7) “Not knowing the power of the attributes of the Buddha with ten kinds of strength, I was under the deceit of delusion for a long duration.”

(8) Contemplating the attributes of the Buddha, King Ajātasutta was overwhelmed by all five kinds of zest.(piti)

After listening to Sāmaññaphala Sutta, King Ajātasutta’s pleasure, rejoicing and satisfaction were beyond words.

The Buddha kept silent

Ven. Ānandā requested the Buddha three times to teach Pātimokkha.

(Pātimokkha means a book outlining the monastic code in brief)

At that time, the Buddha kept silent. Only when it was the third watch (down), the Buddha said that there was a monk in the crowd who committed Pārājika offence. Through his perceptive power (supernormal knowledge), Ven. Muggalāna knew the monk who committed Pārājika offence. He told the monk to leave the Dhamma Hall where purified monks were listening to the Buddha. Ven. Muggalāna warned the monk

three times. The monk did not listen to Ven. Muggalāna. At last, Ven. Muggalāna drew his arm and drove him away. It is the nature of the Buddhas to avoid teaching Pātimokkha if there is a monk who has committed Pārājika offence or other offences.

Better person

The Buddha taught Potaliya as follows. (**Potaliya Sutta**)

Some people on earth do not dispraise those who are worthy of dispraise timely. They do not praise those who are worthy of praise timely. This kind of behavior seems indifferent (equanimity). In reality, it is not equanimity. If we do so, foolish people may become worse than before. So the Buddha said that it is the behaviour of the wise to dispraise those who are worthy of dispraise and to praise those who are worthy of praise. So we have to take after what the wise do.

Mamtuka Devaputta

(**Frog becomes deity (i.e. deva))**

While the Buddha was preaching near the Gaggara lake in Campā town, a frog came up to the edge of the lake and listened to what the Buddha taught. Being an animal, the frog knew nothing. Through the power of the Buddha and through the frog's good deeds done in his past, he had perception that he was listening to what the Buddha was teaching. Meanwhile, a cow - boy came to the place where the Buddha was preaching. The cow - boy had a stick in his hand. The cow - boy put one end of the stick on the ground. It happened that the end of the stick unexpectedly pressed the head of the frog, resulting that the frog died. The frog became deva (deity) in Tāvātimsā realm with many female devas around him. He was known as Mantuka Devaputta. The frog became deva through his Dhamma perception (perception as Dhamma). Mantuka Devaputta came back to the Buddha and told the Buddha that he became deva because of his perception as Dhamma.

The frog - deva told the Buddha about his life, paying deep respect to the Buddha. At the end of the Buddha's preaching, Mantuka Devaputta became (the first stream - winner) and 84000 devas and human beings attained Magga Ñāna. (Vimāna Com. 201 / 3)

Try to become at least Sotāpanna

It is very hard for a man to become human being again. In the same way, harder than that, for an animal is to become human being. If one is in the dispensation of the Buddha and if one is opportune enough to enjoy the fruit of his past good deeds, even frog can enjoy the happiness of deva. It is needless to say for human being. So we should try to be at least Sotāpanna when we are lucky enough to encounter the dispensation of the Buddha.

At the end of Sāmaññaphala Sutta

At the end of Sāmaññaphala Sutta, King Ajātasattu said to the Buddha as follows.

(1) "The Blessed Lord, excellent, excellent. How preferable Sāmaññaphala Sutta is!"

(2) "The Blessed Lord, it is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil - lamp into a dark place, so that those with eyes could see what was there."

(3) "Just so, the Blessed Lord has expounded the Dhamma in various ways."

(4) "And, the Blessed Lord, I go for refuge to the Blessed Lord, to the Dhamma and to the Sangha. May the Blessed Lord accept me from the day forth as a lay - follower as long as life shall last."

The King Ajātasattu exclaimed in praise of the Dhamma.

(1) The Blessed Lord's Dhamma is excellent because it destroys the flaws, such as lust, hatred, etc,etc.

(2) The Blessed Lord's Dhamma is excellent because it is endowed with virtue and so on.

(3) The Blessed Lord's Dhamma is excellent because it cultivates faith.

(4) The Blessed Lord's Dhamma is excellent because it creates intelligence, perception, etc.

(5) The Blessed Lord's Dhamma is excellent because it is full of deep meaning.

(6) The Blessed Lord's Dhamma is excellent because it is worthy of full faith.

(7) The Blessed Lord's Dhamma is excellent because the verses are lucid.

(8) The Blessed Lord's Dhamma is excellent because it consists of profound meaning.

(9) The Blessed Lord's Dhamma is excellent because it gives pleasure to one's ears.

(10) The Blessed Lord's Dhamma is excellent because the hearer is pleased and satisfied with it with heart and soul.

(11) The Blessed Lord's Dhamma is excellent because it does not flatter anyone.

(12) The Blessed Lord's Dhamma is excellent because it does not dispraise anyone.

(13) The Blessed Lord's Dhamma is excellent because it is full of compassion and gives peace to one's mind.

(14) The Blessed Lord's Dhamma is devoid of any spot. It is quite spotless.

(15) The Blessed Lord's Dhamma is excellent because it gives pleasure to one's ears.

(16) The Blessed Lord's Dhamma is excellent because it welcomes criticism.

(17) If one hears the Dhamma, happiness or joy goes to his heart through his ears.

(18) The Blessed Lord's Dhamma is excellent because one is prosperous when he investigates the Dhamma.(Digha Com. 1 - 204)

Tri - sāsana, the shelter of all

(Tri - sāsana means the Buddha, the Dhamma and the Saugha - Three Treasures)

We should go to the three treasures for refuge because, if we exactly follow what the Buddha taught, the Dhamma saves us from several sufferings. It also gives us ease and peace when we are confronted with worldly affairs. So the Dhamma is worthy of refuge.

For a merchant, it is not easy to gain profit as big as a banyan tree from the investment as small as the banyan seed. However, if we donate an offering as small as a banyan seed to the Sangha, we can gain profit as big as the banyan tree. For this reason, we should go to the Sangha for refuge.

What the Three Treasures' worth

(1) Three Treasures are worthy of worship because they protect us from our dangers.

(2) We should go to Three Treasures for refuge because they protect us even from the four woeful states.

King Ajātasattu's confession

King Ajātasattu confessed as follows.

“The Blessed Lord, transgression overcomes me, foolish, erring and wicked as I was, in that I for the sake of the throne deprived my father of his life. May the Blessed Lord accept my confession or my evil deed that I may restrain myself in future.”

Confession accepted

The Buddha accepted King Ajātasattu's confession.

“Indeed, transgression overcomes you when you deprived your father of his life. But since you have acknowledged the transgression and confessed it as is right, we will accept it. For he who acknowledges his transgression as such and confesses it for betterment in future, will grow in the Ariyan discipline.”

King Ajātasattu returned

At this, King Ajātasattu said, “Lord, permit me to depart now. I am busy and have much to do.” “Do now, Your Majesty, as you think it.”

Then King Ajātasattu rejoicing and delighting at these words, rose from his seat, saluted the Lord and departed with his right side towards him.

As soon as the King had gone, the Lord said, “The King is done for, his fate is sealed, monks ! But if the King had not deprived his father of his life, then as he sat here the pure and spottess Dhamma - eye would have arisen in him.

King Ajātasattu gained satisfactory fruits

- (1) Before approaching the Buddha, King Ajātasattu could not sleep both day and night. After hearing Sāmaññaphala Sutta, he could sleep well.
- (2) He had a great faith in the Buddha, the Dhamma and the Sangha.
- (3) Those who kill father have to go to Mahā Avici Hell. But, because of his great faith in Three Gems, he was only in Lohakonbhi Hell for 60000 years.
- (4) After being free from Hell, he will be the Silent Buddha called Vijitāvi.

(Digha Com . 1- 212)

❧ **Ambattha Sutta** ❧

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Ambattha Sutta

Why the place was called Kosala

King Surusi had a son called Mahāpanāda. Prince Mahāpanāda did not smile although dancers danced their best in order to make the prince smile. Prince Mahāpanāda came from deva realm. While in deva realm, he could enjoy the dance performed by celestial maidens. So the dance performed by human dancers could not give satisfaction to him. This was the reason why he did not smile.

King Surusi, Mahāpanāda's father, declared that he would give great reward to those who could make the prince smile. Citizens tried to use many ways for seven years to make the prince smile. But it was also in vain. At last, King of devas sent celestial maidens to make the prince smile by way of dancing. Then only the prince smiled. When people saw the prince smile, they were happy and went back. Those who came late to enjoy the dance by celestial maidens met the people coming back on the way. They asked the people how they were. "How they were" in Pāli means Kusalan. Later, Kusalan became Kosala in the mouths of the people. So the place was called Kosala Later.

The Buddha's visit without hesitation

If the Buddha saw with his mind's eyes the person who was worthy of emancipation from the endless round of rebirths, He went to the place where the person lived, regardless of near or far. Then He preached the Four Noble Truths to that person. For instance, the Buddha went to the place about one yujana far in order to preach Ven. Kassapa. The place where Ālāvaka lived was about 30 yujanas far and the place where Pakkusāti lived was about 45 yujanas far. But the Buddha went to them to preach them for their emancipation.

Sometimes, the Buddha started His Dhamma tour on the first waning of Thadingyut (the end of the Buddhist lent) : Sometimes, the Buddha started His Dhamma

tour on the first waning of Tazaungmon. Sometimes, the Buddha started His Dhamma tour according to circumstances. Then the Buddha preached those who deserved the essence of Nibbana.

Why the Buddha went on tour

As a matter of fact, the Buddha went on tour not for His sake but for the welfare of the laypeople who were unable to come to the Buddha because of poverty or old age, etc. His tour or visit showed His compassion.

Four causes of the Buddha's tour

1. For the purpose of His health.
2. Sometimes, His journey created the raw material of jātaka. He went on tour for that purpose.
3. To promulgate monastic code.
4. To preach the Four Noble Truths to those who were mature enough to listen to the Dhamma.

Two Kinds of visit by the Buddha

- (1) The Buddha visits a certain place without anyone to be taught.
- (2) The Buddha visits a certain place to preach a layman.

To teach the Four Noble Truths to Brahmin Pokkharasāti

(1) Once the Buddha visited the Icchānankala jungle near the Brahmin's village in Kosala. Before visit, the Buddha spread out the net of His Omniscience. Then the Brahmin Pokkharasāti came into the net of His Omniscience. Five hundred monks followed the Buddha.

(2) When the Buddha arrived at the Icchānankala jungle, Pokkharasāti would send

his pupil, Ambattha the youth, to the Buddha to look into 32 distinctive signs of the Buddha.

(3) When Ambattha met the Buddha, the former would speak ill - words. Then the Buddha would admonish the youth and the latter would go back to his teacher and inform his teacher.

(4) Then Pokkharasāti would come to the Buddha and checked up the 32 distinctive signs of the Buddha. After that the Buddha preached the Brahmin the Four Noble Truths at the end of which the Brahmin became Sotpanna (the First Stream Winner)

(**Digha Nikāya, Com. 1 - 216 / 217**)

If someone deserves the stage of a Stream - Winner, it is the nature of the Buddha to go to the place where the layperson lives in order to preach him. So we should try to become at least Sotāpanna in the dispensation of the Buddha.

Brahmin Pakkharasāti

(1) King Kosala rewarded Pokkharasāti the town called Ukkattha which was a rich town.

(2) The Brahmin was called Pokkharasāti because his complexion was like white lotus. His appearance was so graceful that he was worthy of the position of a king at the country where there was no king.

(3) In the days of the Buddha called Kassapa, he was happy to donate four requisites to the Kassapa Buddha. He was also perfect in three heaps of veda. When he passed away, his destiny was in deva realm.

(4) When his life - span as a deva came to an end, his human life started in a bud of a Padonmā lotus because he was afraid of birth from his mother's womb. The Padonmā lotus was in a pond at the foot of the mountain. An ascetic dwelt near the pond. The ascetic noticed that the bud of his lotus was much bigger than that of others. When other lotuses bloom, that lotus still remained unchanged. On the seventh day, the ascetic cut off the stalk of the lotus to see what was inside the bud.

The bud became open and a newly - born child in the bud who was as bright as silver was seen. The ascetic believed that the child would one day be distinguished one. So the ascetic looked after the child. When the child was at seven, the ascetic taught him veda. The child had no equal in veda field. That is why he was famous all over the world as a perfect teacher in veda. He became a noble Brahmin. One day, he made King Pasenadi know how perfect he was in veda. King Pasenadi was so pleased with his education that he was rewarded a town called Ukkattha. At last, he was called Pokkharasāti Brahmin because the bud of the Padonmā lotus was the place where he was born.

Referring to the example of Pokkharasāti Brahmin, we must be accustomed to dāna during the dispensation of the Buddha.

Brahmin Pokkharasāti knew about the Buddha

(1) The Buddha's fame and reputation depends on His nine attributes - Araham, Sammasambuddho, etc.

(2) Realizing the animate word, the Buddha preached in detail.

(3) The Buddha preached the Dhamma which is excellent in the beginning, in the middle and in the end.

(4) The Buddha revealed the virtue complete, purified and noble.

(5) The Brahmin said that it was very lucky to see such a peerless Buddha.

To send Ambatha to the Buddha

Brahmin Pokkharasāti said to Ambattha, "Dear son, approach Ascetic Gotama and try to learn whether Ascetic Gotama's fame and reputation is in accordance with his attributes or not."

Ambattha the youth had the same knowledge as his teacher had. But the youth asked his teacher how he would know the ins and outs of the Buddha.

"According to veda, etc., there are 32 distinctive signs belonging to noble man",

said the Brahmin.

The Brahmin went on to say that one who is endowed with the said 32 distinctive signs can be universal monarch or the Buddha. The Brahmin told the youth to try to learn whether Gotama was really endowed with those 32 signs.

Being a wise man, what Pokkharasāti did was right. In those days, even some heretics announced that they were Buddhas. In reality, they were not. If one whom Pokkharasāti approached was not real Buddha, his approach would be of no use and it was not easy to leave the so - called Buddha easily. For these reasons, he sent his pupil to learn. We have to take after what the Brahmin did. We should do something only after careful examination.

(**Digha Nikāya, Com . 1 - 221**)

Universal Monarch — ?

The Universal Monarch was in the possession of seven treasures: - The Wheel - Treasure, the Elephant - Treasure, the Horse - Treasure, the Jewel - Treasure, the Woman - Treasure, the Householder - Treasure, and as seventh, Counsellor - Treasure.

(1) Because of his great merit done by him in the past, if he wished the Wheel - Treasure, the wheel at once existed in his presence. He could go up to the moon in his wheel. This is the fruit of his past good deeds.

(2) The Wheel Treasure could give him pleasure and could defeat any enemy. With the help of the Elephant - Treasure and Horse - Treasure he could visit four worlds (four islands) up and down in the same morning.

(3) He could assure the state affairs through his Counsellor-Treasure. His Jewel-Treasure could make light at night within one yujana. The rest created several enjoyments.

(4) Because of the Householder - Treasure, he could get what he wanted.

In the past, the Universal Monarch was a man of mettā (loving - kindness). So the Elephant - Treasure and Horse - Treasure came to him to make his country peaceful.

In the past, the Universal Monarch was without lobha (greed). So the Jewel - Treasure, beautiful queen and householders came to him.

In the past, the Universal Monarch was without moha (delusion) He had intelligence. So good elder son came to him.

So we must be happy with the act of dana (donation) based on alobha (without greed), adosa (without anger) and amoha (without delusion).

Ambattha had gone to the Buddha

It was noon when Ambattha and his followers went into the compound of the monastery. At that time, monks were walking. In fact, monks were practising walking meditation after lunch. By doing so, sloth and torpor have been dispelled.

Ambattha approached the Buddha

Ambattha asked the monks where the Buddha was. He told the monks that he and his followers came just to see the Buddha.

The monks told Ambattha to go to the monastery silently and knock at the door.

According to the advice of the monks, Ambattha gave guttural voice and knocked at the door with his nail. The Buddha opened the door. According to the commentary teacher, the Buddha himself did not open the door. As soon as the Buddha stretched out His hand, wishing the door open, it is done.

Ambattha's behaviours

Ambattha went up to the dwelling and on to the warandah, coughed, and knocked. The Lord opened the door, and Ambattha went in, the young men entered, exchanged courtesies with the Lord, and sat down to one side. But Ambattha walked up and down while the Lord sat there, uttered some vague words of politeness, and

then stood so speaking before the seated Lord. And the Lord said to Ambattha, “Well now, Ambattha, would you behave like this if you were before venerable and learned Brahmins, teachers of teachers as you do with me walking and standing while I am sitting uttering vague words of politeness?”

“No, Reverend Gotama. A Brahmin should walk with a walking Brahmin, stand with a standing Brahmin, sit with a sitting Brahmin, and lie down with a Brahmin who is lying down. But as for those shaven little ascetic, menial, black scourgings from Brahma’s foot with them, it is fitting to speak just as I do with the Reverend Gotama.”

“But, Ambattha, you come here seeking something. Whatever it was you came for, you should listen attentively to hear about it. Ambattha, you have not perfected your training. Your conceit of being trained is due to nothing but inexperience.”

Ambattha thought, “The ascetic Gotama bears me ill - will.”

Then he said, “Reverend Gotama, the Sakyans are fierce, rough - spoken, touchy and violent. Being of menial origin, being menials, they do not honour, respect, esteem, revere or pay homage to Brahmins. With regard to this, it is not proper — that they do not pay homage to Brahmins.”

This was the first time Ambattha accused the Sakyan of being menials.

“But Ambattha, what have the Sakyans done to you?”

“Reverend Gotama, once I went to Kapilavatthu on some business for my teacher, the Brahmin Pokkharasāti, and I came to the Sakyans’ meeting - hall. And at that time, a lot of Sakyans were sitting on high seats in their meeting - hall, poking each other with their fingers, laughing and playing about together, and it seemed to me that they were just making fun of me, and no one offered me a seat. With regard to this, it is not proper that they do not pay homage to the Brahmins.”

This was the second time. Ambattha accused the Sakyans of being menials.

But Ambattha, even the quail, that little bird, can talk as he likes on her own nest. Kapilavatthu is the Sakyans’ home, Ambattha. They do not deserve censure for such a trifle.”

“Reverend Gotama, there are four castes : the Khattiyas, the Brahmins, the merchants and the artisans. And of these four castes. Three - the Khattiyas, the merchants and the artisans - are entirely subservient to the Brahmins. With regard to this, it is not proper that they should not pay homage to Brahmins.”

This was the third time Ambattha accused the Sakyans of being menials.

“Ambattha, what is your clan ?”

“I am a Kanhāyan, Reverend Gotama.”

“Ambattha, in former days, according to those who remember the ancestral lineage, the Sakyans were the masters and you are descended from a slave - girl of the Sakyans. For the Sakyans regard King Okkāka as their ancestor. At one time, King Okkāka, to whom his queen was dear and beloved, wishing to transfer the kingdom to her son, banished his elder brothers from the kingdom - Okkāma, Karandu Hatthiniya and Sinipura. And these, being banished, made their home on the flank of the Himālayas beside a lotus - pond where there was big grove of teak - trees. And for fear of contaminating the stock they cohabited with their own sisters. Then King Okkāka asked his ministers and counselors : “Where are the princes living now?” and they told him. At this King Okkāka exclaimed : “They are strong as teak, these princes, they are real Sakyans !” And that is how the Sakyans got their well - known name. and the King was the ancestor of the Sakyans.

Now King Okkāka had a slave girl called Disa, who gave to a black child. The black thing, when it was born, exclaimed : “Wash me, mother ! Bathe me, mother !”

Because, Ambattha, just as people today use the term hobgoblin as a term of abuse, so in those days they said. And they said : “As soon as he was born, he spoke. He is born a Kanha, a hobgoblin !” That is how in former days - - - the Sakyans were the masters, and you are descended from a slave - girl of the Sakyans.”

On hearing this, the young men said : “Reverend Gotama, do not humiliate Ambattha too much with talk of his being descended from a slave - girl : Ambattha is

well - born, of a good family, he is very learned, he is well - spoken, a scholar, well able to hold his own in this discussion with the ascetic Gotama.”

Then the Lord said to the young men : “If you consider that Ambattha is ill - born, not of a good family, unlearned, ill - spoken, no scholar, unable to hold his own in this discussion with the ascetic Gotama, let Ambattha be silent, and you conduct this discussion with me. But if you think he is - - - able to hold his own, you be quiet, and let him discuss with me.”

“Ambattha is well - born, Reverend Gotama - - - We will be silent, he shall continue.”

Then the Lord said to Ambattha, “Ambattha, I have a fundamental question for you, which you will not like to answer. If you don’t answer, or evade the issue, if you keep silent or go away, your head will split into seven pieces. What do you think, Ambattha? Have you heard from old venerable Brahmins, teachers of teachers, where the Kanhāyans came from, or who was their ancestor ?”

At this, Ambattha remained silent. The Lord asked him a second time. Again, Ambattha remained silent, and the Lord said: “Answer me now, Ambattha, this is not a time for silence. Whoever, Ambattha, does not answer a fundamental question put to him by the Tathāgata by the third asking has his head split into seven peaces.”

And at that moment, Vajirapani the yakkha, holding a huge iron club, flaming, ablaze and glowing, up in the sky just above Ambattha was seen by the Lord as well as Ambattha. At the sight, Ambattha was terrified and unnerved, his hairs stood on end, and he sought protection, shelter and safety from the Lord. Crouching down close to the Lord. He said : “What did the Reverend Gotama say ? May the Reverend Gotama repeat what he said !”

What do you think Ambattha ? Have you heard who was the ancestor of the Kanhāyans ?”

“Yes, I have heard it just as the Lord said, that is where the Kanhāyans came from, he was their ancestor.”

Hearing this, the young men made a loud noise and clamour. So Ambattha is ill - born, not of a good family, born of a slave - girl of the Sakyans and the Sakyans are Ambattha's master ! We disparaged the ascetic Gotama thinking he was not speaking the truth !”

Then the Lord thought : “It is too much, the way these young men humiliate Ambattha for being the son of a slave - girl. I must get him out of this.” So he said to the young men : “Don't disparage Ambattha too much for being the son of a slave - girl. That Kanha was a sage. He went to the south country, learnt the mantras of the Brahmins there, and then went to King Okkāka and asked for his daughter Maddarūpi. And King Okkāka furiously angry, exclaimed : “So this fellow, the son of a slave - girl wants my daughter !

And put an arrow to his bow. But he was unable either to shoot the arrow or to withdraw it. Then the ministers and counselors came to the sage Kanha and said : “Spare the King, Reverend Sir, spare the King !”

“ The King will be safe, but if he looses the arrow downwards, the earth will quake as far as his kingdom extends.

“Reverend Sir, Spare the King, spare the kingdom !”

“The king and the kingdom will be safe, but if he looses the arrow upwards as far as his realm extends, the god will not let it rain for seven years.”

“Reverend Sir, spare the king and the land, and may the god let it rain !”

“The king and the land will be safe and the god will let it rain, but if the King points the arrow at the crown prince, the prince will be completely safe.”

Then the ministers exclaimed : “ Let King Okkāka point the arrow at crown prince, the prince will be perfectly safe !”

The king did so, and the prince was unharmed. Then King Okkāka, terrified and fearful of divine punishment, gave away his daughter Maddarūpi. So, young men, do not disparage Ambattha too much for being the son of a slave - girl. That Kanha was a mighty sage.”

Then the Lord said, “Ambattha, what do you think ? Suppose a Khattiya were to wed a Brahmin maiden and there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmins ?”

“He would, Reverend Gotama.”

“Would they allow him to eat at funeral rites, at rice - offerings, at sacrifices or as a guest ?”

“They would, Reverend Gotama.”

“Would they teach him mantras or not ?

“They would, Reverend Gotama.”

“Would they keep their woman covered or uncovered ?”

“Uncovered, Reverend Gotama.”

“But would the Khattiyas sprinkle him with the Khattiya consecration ?”

“No, Reverend Gotama.”

“Why not ?”

“Because he is well - born on his mother’s side, Reverend Gotama.”

“What do you think, Ambattha ? Suppose a Brahmin youth were to wed a Khattiya maiden, there was a son of the union. Would that son of a Khattiya youth and a Brahmin maiden receive a seat and water from the Brahmin ?”

“He would, Reverend Gotama.”

But would the Khattiyas sprinkle him with the Khattiya consecration ?”

“No, Reverend Gotama.”

“Why not ?”

“Because he is not well - born on his father’s side.”

Khattiya is the superior caste

The Buddha said that Khattiya is the superior caste in all. A Khattiya may be banished from the country or the city or may suffer extreme humiliation, he is superior and the Brahmins inferior.

The Buddha preached what is known as **Vijjācaranasampanno** in detail

The Buddha preached how the Buddha appeared, how he was ordained as a monk after hearing the Dhamma, how monk followed the monastic code, how to fulfil the virtue of ordinary level, the virtue of middle level and the virtue of the highest level, how virtue controlled over the mind faculty, how comprehension through mindfulness occurred, how his fear regarding samsarā occurred, how to get rid of hindrances, how to attain four stages of jhāna, how to attain vipassanā ñāna, and supernormal knowledges.

“Ambattha, noble conduct means from observation of virtue to the attainment of four jhānas.”

“Ambattha, vijjā (wide comprehension) means from the practice of vipassana to the attainment of Magga phala.”

(Digha Nikāya, Com .1-240, Great Com. 305)

Four paths of failure

The Buddha said, “Ambattha, in the pursuit of this unexcelled attainment of knowledge and conduct, there are four paths of failure.” What are they?

In the first place, an ascetic or Brahmin who has not managed to gain this unexcelled attainment, takes his carrying - pole and plunges into the depth of the forest thinking : “ I will live on windfalls.” But in this way, he only becomes an attendant on one who has attained. This is the first path of failure.

Again, an ascetic or Brahmin - - - , being unable to live on windfalls, takes a spade and basket, thinking : “I will live on tubers and roots.” This is the second path of failure.

Again, an ascetic or Brahmin, being unable to live on tubers and roots, makes a fire - hearth at the edge of a village or small town and sits tending the flame. This is the third path of failure.

Again, an ascetic or Brahmin, being unable to tend the flame, erects a house with four doors at the crossroads thinking: “Whatever ascetic or Brahmin arrives from the four quarters, I will honour to the best of my strength and ability.” But, in this way, he only becomes an attendant on one who has attained to unexcelled knowledge and conduct. This is the fourth part of failure.

Ambattha and his teacher were far from Vijjācarana

The Buddha said, “Ambattha, you and your teacher are in lack of the knowledge of Vijjācarana. At the same time, you are in lack of the knowledge of four kinds of failure done by the monks shown above. These are the reasons why you and your teacher are far from Vijjācarana.

Not because the Buddha condemned Pokkharasāti but because He wanted to let Ambattha know His Omniscience

The Buddha said, “Ambattha, the Brahmin Pokkharasāti lives by the grace and favour of King Pasenadi of Kosala. And yet the King does not allow him to have audience face to face. When he confers with the King, it is through a curtain. Why should the King not grant audience face to face to one on whom he has bestowed a proper and blameless source of revenue? See how your teacher has let you down !”

As a matter of fact, there are four reasons why King Pasenadi did not confer with Pokkharasāti face to face. These reasons were unknown to anybody except the King and the Brahmin. But the Buddha knew the secret through His Omniscience. The Buddha let Ambattha know it.

The Buddha clarified 32 marks of a Great Man on His body

The Buddha knew why Ambattha came to him. The Buddha also knew the Ambattha’s doubts and perplexities concerning the 32 marks of a Great Man on the body of the Buddha.

In order to clarify what Ambattha wanted to know, the Buddha descended from his lodging and started to walk up and down. Ambattha did likewise. And as Ambattha walked along with the Lord, he looked out for the 32 marks of a Great Man on the Lord's body. He could see all of them except for two. He was in doubt and perplexity about two of these marks: He could not make up his mind or be certain about the sheathed genitals or the large tongue.

And the Lord, being aware of his doubts, effected by his psychic power that Ambattha could see his sheathed genitals and then, sticking out his tongue, he reached out to lick both ears and both nostrils, and then covered the whole circle of his forehead with his tongue.

Then Ambattha thought: "The ascetic Gotama is complete and with none missing."

Then he said to the Lord: "Reverend Gotama, may I go now? I have much business, and much to do."

"Ambattha, do what you now think fit. So Ambattha went back into his chariot drawn by mares and departed.

Pokkharasāti and Ambattha met each other

Meanwhile, Pokkharasāti had gone outside and was sitting in his park with large number of Brahmins, just waiting for Ambattha. Then Ambattha came to the park. He rode in the chariot as far as it would go and then continued on foot to where Pokkharasāti was, saluted him and sat down to one side.

Then Pokkharasāti said: "Well, dear boy, did you see the Reverend Gotama?"

"I did, sir."

"And was the Reverend Gotama such as he is reported to be, and not otherwise? And is he of such nature, and not otherwise?" Sir, he is reported to be, and he is of such nature and not otherwise. He is possessed of the 32 marks of a Great Man, all complete with none missing."

“But was there any conversation between you and the ascetic Gotama?”

“There was sir.”

“And what was this conversation about?”

So Ambattha told Pokkharasāti all that had passed between the Lord and himself.

At this Pokkharasāti exclaimed : “Well, you are a fine little scholar, a fine wise man, a fine expert in the Three Vedas! Anyone going about his business like that ought when he dies, at the breaking - up of the body, to go to the downfall, to the evil path, to ruin, to hell! You have heaped insults on the Reverend Gotama, as a result of which he has brought up more or more things against us! You’re a fine little scholar - - - !

He was so angry and enraged that he kicked Ambattha over, and wanted to start out at once to see the Lord.

But the Brahmins said: “It is far too late, sir, to go to see the ascetic Gotama today. The Reverend Pokkharasāti should go to see him tomorrow.” Pokkharasāti Brahmin approached the Buddha.

Then Pokkharasāti, having had fine hard and soft food prepared in his own home, set out by the light of torches from Ukkattha for the jungle of I cchanankala. He went by chariot as far as possible, then continued on foot to where the Lord was.

Having exchanged courtesies with the Lord, he sat down to one side and said:

“Venerable Gotama, did not our pupil Ambattha came to see you ?”

“He did, Brahmin.”

“And was there any conversation between you ?”

“There was.”

“And what was the conversation about ?”

Then the Lord told Pokkharasāti all that had passed between him and Ambattha.

At this, Pokkharasāti said to the Lord:

“Reverend Gotama, Ambattha is a young fool. May Reverend Gotama pardon him.” “Brahmin, may Ambattha be happy.”

Then Pokkharasāti looked out for the 32 marks of a Great Man on the Lord's body and he could see all of them except for two. But the Brahmin was satisfied.

And Pokkharasāti said to the Lord: "May the Reverend Gotama accept a meal from me today together with his order of monks!" And the Lord consented by silence.

Seeing his acceptance, Pokkharasāti said to the Lord: "It is time, Reverend Gotama, the meal is ready."

And the Lord, having dressed in the early morning and taken his robe and bowl, went with his order of monks to Pokkharasāti's residence, and sat down on the prepared seat. Then Pokkharasāti personally served the Lord with choice of hard and soft food, and the young men served the monks. And when the Lord had taken his hand from the bowl, Pokkharasāti sat down to one side on a low stool.

As Pokkharasāti sat there, the Lord delivered a graduated discourse on generosity, on morality and on heaven, showing the danger, degradation and corruption sense - desires and the profit of renunciation. And when the Lord knew that Pokkharasāti's mind was ready, pliable, free from the hinderances, joyful and ealm, then he preached a sermon on Dhamma in brief: on suffering, its origin, its cessation, and the path. And just as a clean cloth from which all stains have been removed receives the dye perfectly, so in the Brahmin Pokkharasāti, as he sat there, there arose the pure and spotless Dhamma - eye, and he knew: "Whatever things have an origin must come to cessation.

Pokkharasāti, having seen, attained, experienced and penetrated the Dhamma, having passed beyond doubt, transcended uncertainty, having gained perfect confidence in the Teacher's doctrine without relying on others, said: "Excellent, Lord, Excellent! It is a if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil - lamp into a dark place, so that those with eyes could see what was there. Just so the Bessed Lord has expounded the Dhamma in various ways. - - - I go with my son, my wife, my ministers and councillors for refuge to the Reverend Gotama, to the Dhamma and to the Sangha.

May the Reverend Gotama accept me as a lay - follower who has taken refuge from this day forth as long as life shall last! And whenever the Reverend Gotama, other families or lay - followers in Ukkattha, may he also visit the family of Pokkharasāti! Whatever young men maidens are there will revere the Reverend Gotama and rise before him, will give him a seat and water and will be glad at heart, and that will be for their welfare and happiness for a long time.”

“Well said, Brahmin!”

Sonadanda Sutta , About Sonadanda

The Qualities of a True Brahmin

One day, the Buddha, as usual, spread out His net of omniscience. Then the Brahmin Sonadanda came into His net of omniscience.

So the Buddha travelled to Campā in Angas Division with a large company of some 500 monks. When the Buddha arrived at Campā, He stayed by Gaggarā's lotus - pond. At that time, the Brahmin Sonadanda was at Campā, a populous town which had been given to him by King Seniya Bimbisara of Magada as a royal gift and with royal powers.

The reputation of the Blessed Lord Gotama had been spread about. The Lord Gotama taught a Dhamma that is excellent in its beginning, excellent in its middle and excellent in its ending. Such a reputation was flying from mouth to mouth at Campā in Angas. The Brahmins of Campā, on hearing the Lord's reputation, were willing to go and see the Lord Gotama. Thereupon the Brahmins and householders went to Gaggara's lotus - pond, leaving Campā in great Crowds, in vast numbers. (**Digha Com. 1 - 249**)

Sonadanda wanted to follow the crowd

Seeing all the Brahmins and householders making for Gaggara's lotus - pond, the Brahmin Sonadanda asked his steward the reason.

The steward said, "Sir, it is the ascetic Gotama of the Sakyans - - - That is why they are going to see him."

"Well then, steward, go to the Brahmins and householders of Campā and tell them the Brahmin Sonadanda will come along to see the ascetic Gotama."

Now, at that time, some 500 Brahmins from various provinces were in Campa on some business, and they heard that Sonadanda intended to visit the ascetic Gotama. So they called upon him and asked if this were true.

"So it is, gentlemen, I am going to visit the ascetic Gotama."

❧ **Sonadanda Sutta** ❧

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**The Brahmins requested the Brahmin Sonadanda
not to visit the ascetic Gotama**

The Brahmins said, “ Sir, do not visit the ascetic Gotama, it is not fitting that you should do so! If the Reverend Sonadanda goes to visit the ascetic Gotama, his reputation will decrease, and that of the ascetic Gotama will increase. This being so, it is not right that the Reverend Sonadanda should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.”

To show the attributes of Sonadanda

“The Reverend Sonadanda is well - born on both the mother’s and the father’s sides, of pure decent to the seventh generation, unbroken, of irreproachable birth, and therefore he should not call on the ascetic Gotama, but rather the ascetic Gotama should call on him. The Reverend Sonadanda is possessed of great wealth and resources. The Reverend Sonadanda is a scholar, versed in the mantras, accomplished in the Three Vedas, a skilled expounder of the rules and rituals, the lore of sounds and meanings and, fifthly, oral tradition - an expounder, fully versed in natural philosophy and the marks of a Great - Man. The Reverend Sonadanda is handsome, good - looking, pleasing of the most beautiful complexion, in form and countenance like Brahmā, of no mean appearance.

He is virtuous, of increasing virtue, endowed with increasing virtue. He is well - spoken, of pleasing address, polite, of pure and clear enunciation, speaking to the point. He is the teacher’s teacher of many, teaching the mantras to 300 youths, and many young men come from different districts and regions seeking to learn the mantras in his presence, desirous to learn them from him. He is aged, grown old, venerable, advanced in years, long past his youth, whereas the ascetic Gotama is youthful and newly gone forth as a wanderer. The Reverend Sonadanta is esteemed, made much of, honoured, revered, worshipped by King Seniya Bimbisāra and by the Brahmin Pokkharasati.

He lives at Campa, a populous place full of grass, timber, water and corn, which has been given to him by King Seniya Bimbisara of Māgadha as a royal gift, and with royal powers. This being so, it is not proper that he should visit the ascetic Gotama, but rather the ascetic Gotama should visit him.

Brahmin Sonadanda refused to accept their words in praise of him

He accepted the attributes of the Buddha. At this, Sonadanda replied, “ Now, listen gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us. The ascetic Gotama is well - born on both sides of pure descent to the seventh generation, unbroken, of it reproachable birth. Therefore it is fitting for us to visit him. He went forth, leaving a great body of kinsmen. In fact, he gave up much gold and wealth to go forth, both hidden away and openly displayed. The ascetic Gotama, while youthful, a black - haired youth, in the prime of his youth days, in the first stage of life went forth from the household life into homelessness. Leaving his grieving parents weeping with tear - stained faces, having cut off his hair and beard and put on yellow robes, he went forth into homelessness. He is handsome, virtuous, well - spoken, the teacher’s teacher of many. He has abandoned sensuality and dispelled vanity. He teaches action and the results of action, honouring the blameless Brahmin way of life. He is a wanderer of high birth, of a leading Khattiya family. He is a wanderer from a wealthy family, of great wealth and possessions. People come to consult him from foreign kingdoms and foreign lands. Many thousands of devas have taken in him.

This good report has been spread about him: “ This Blessed Lord is an Ārahant, a fully - enlightened Buddha, perfected in knowledge and conduct - - -” He bears the thirty - two marks of a Great Man. He is welcoming, kindly of speech, courteous, genial, clear and ready of speech. He is attended by four assemblies, revered, honoured, esteemed and worshipped by them. Many devas and humans are devoted to him. Whenever he stays in any town or village, that place is not troubled by non - human beings. He had a crowd, he is consulted by the chief of the various leaders of sects.

It is not the way with that of some ascetics and Brahmins, about whom this or that is reported - the ascetic Gotama's fame is based on his achievement of unsurpassed wisdom and conduct. Indeed King Seniya Bimbisara of Māgada has gone for refuge to him together with his son, his wife, his followers and his ministers. So have King Pasenadi of Kosala and the Brahmin Pokkharasāti. He is revered, honoured, esteemed and worshipped by them.

The ascetics Gotama has arrived in Campā and is staying by Gaggara's lotus - pond. And whatever ascetics and Brahmins come to our territory are our guests. Having come to Gaggara's lotus - pond, the ascetics Gotama is such a guest, and should be treated as such. Therefore, it is not proper that he should come to us, but rather we should go to him. However much I might praise the ascetics Gotama, that praise is insufficient, he is beyond all praise."

On hearing this, the Brahmins said to Sonadanda: "Sir, since you praise the ascetic Gotama so much, then even if he were to live a hundred yojanas from here, it would be fitting for a believing clansman to go with a shoulder - bag to visit him. At last, Sonadanda went to Gaggara's lotus - pond with a large company of Brahmins.

(Digha Com. 1 - 252 / 253)

Brahmin Sonadanda thought so

Sonadanda was anxious lest the Buddha should set a question which was beyond his knowledge. He would like the Buddha to ask the question regarding three Vedas which were within his knowledge.

They all have approached the Buddha

Then Sonadanda approached the Lord, exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined palms,

some announced their names and clan, and some sat down to one side in silence.

So, Sonadanda took his seat with many thoughts going through his mind. The Buddha knew his mind. Then the Buddha said to Sonadanda: “By how many qualities do Brahmins recognize a Brahmin? How would one declare truthfully and without falling into falsehood: “I am a Brahmin?”

“Reverend Gotama, there are five such qualities, - - - What are they? A Brahmin is well - born both the mother’s and the father’s sides, of pure descent to the seventh generation, - - - he is a scholar versed in the mantras, - - - he is handsome, pleasing, - - - he is virtuous, — he is learned and wise, and is the first or second to hold the sacrificial ladle. These are the five qualities of a true Brahmin.”

“But if one of these five qualities were omitted, could not one be recognized as a true Brahmin, being possessed of four of these qualities?”

“It is possible, Gotama. We could leave out appearance, for what does that matter? If a Brahmin had the other four qualities, he could be recognized as a true Brahmin.”

“But could not one of these four qualities be omitted, leaving three whereby one could be recognised as a true Brahmin?”

“It is possible, Gotama. We could leave out the mantras, for what do they matter? If he had the other three qualities, he could be recognized as a true Brahmin.”

“But could not one of these three qualities be omitted?”

“It is possible, Gotama. We could leave out birth, for what does that matter? If a Brahmin is virtuous, of increasing virtue, — and if he is learned and wise, and is the first or second to hold the sacrificial ladle, then he be recognized as a true Brahmin and truthfully claim to be so.”

At this, the Brahmins said to Sonadanda: “Don’t say that, Sonadanda, don’t say it. The Reverend Sonadanda is decrying appearance, the mantras and birth, he is actually adopting the ascetic Gotama’s own words!”

Then the Lord said to the Brahmins: “If you think the Brahmin Sonadanda is not concentrating on his task, is using wrong words, is lacking in wisdom, and is not

fit to converse with the ascetic Gotama, then let him cease, and you talk to me. But if you think he is learned, speaks properly, is wise and fit to converse with the ascetic Gotama, then you cease and let him speak.”

Then Sonadanda said to the Lord: “Let that be, Reverend Gotama, and be silent. I will answer in this matter.”

To the Brahmins he said: “Do not say the Reverend Sonadanda is decrying appearance — and adopting the ascetic Gotama’s own words! I do not decry appearance, mantras, or birth.”

Now, at that time, Sonadanda’s nephew, a young man called Angaka, was sitting in the assembly, and Sonadanda said: “Gentlemen, do you see my nephew Angaka?” “Yes, sir.”

“Angaka is handsome, good - looking, pleasing of supremely fair complexion, in form and countenance like Brahmā, of no mean appearance, and there is none in this assembly his equal except the ascetic Gotama. He is a scholar - - - I was his mantra - teacher. He is well - born on both sides - - - I know his parents. But if Angaka were to take life, take what is not given, commit adultery, tell lies and drink strong drink - what would good looks or mantras, or birth profit him? But it is because a Brahmin is virtuous — because he is wise - - - on account of these two points that he can truthfully declare: “I am a Brahmin.”

But, Brahmin, one were to omit one of these two points, could one truthfully declare: “I am a Brahmin?”

No, Gotama. For wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral man has wisdom and the wise man has morality, and the combination of morality and wisdom is called the highest thing in the world.

“So it is, Brahmin. Wisdom is purified by morality, and morality is purified by wisdom: Where one is, the other is, the moral man has wisdom and the wise man has morality, and the highest thing in the world. But, Brahmin, what is the morality and what is this wisdom?”

“It would be well if the Reverend Gotama were to explain the meaning of this.”

“Brahmin, a Tathāgata arises in this world, an Ārahant, fully - enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He having realized it by his own super - knowledge, proclaims this world with its devas, maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully - perfected and purified holy life.

“A disciple goes forth and practises the moralities. He guards the sense - doors. That is morality, Brahmin.”

“One (A disciple) practises both tranquility and insight. He attains jhāna as well as Magga Phala Ñāna. That is wisdom, Brahmin.”

At these words, Sonadanda said: “Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or to point out the way to one who had got lost, or to bring an oil - lamp into a dark place, so that those with eyes could see what was there. Just so the Blessed Lord has expounded the Dhamma in various ways. And I go for refuge to the Blessed Lord Gotama, to the Dhamma and to the Sangha. May the Reverend Gotama accept me from this day forth as a lay - follower as long as life shall last! And may the Reverend Gotama and his order of monks accept a meal from me tomorrow!”

The Lord assented by silence. Then Sonadanda, seeing his assent, rose, saluted the Lord, passed by to his right and departed. As day was breaking, he caused hard and soft food to be prepared in his own home, and when it was ready, he announced: “Reverend Gotama, it is time; the meal is ready.”

Having risen early, the Lord went to Sonadanda’s residence with his disciples. Sonadanda served the Buddha and his monks with the finest foods with his own hands until they were satisfied. When the Lord had eaten, Sonadanda took a low stool and sat down to one side. Then he said to the Lord: “Reverend Gotama, when I have gone into the assembly, I were to rise and salute the Lord, the company would

despise me. In that case, my reputation would suffer, and if a man's reputation suffers, his income suffers.- - - so,if,on entering the assembly, I should join my palms in greeting, may the Reverend Gotama take it as if I had risen from my seat. And if on entering the assembly, I should take off my turban, may you take it as if I had bowed at your feet. Or if, when riding in my carriage, I were to alight to salute the Lord, the company would despise me. - - - So if, when I am riding in my carriage, I raise my goad, may you take it as if I had alighted from my carriage, and if I lower my hand, may you take it as if I had bowed my head at your feet."

Then the Lord, having instructed Sonadanda with a talk on Dhamma, inspired him, fired him with enthusiasm and delighted him, rose from his seat and departed.

Kūṭadanta Sutta, About Kūṭadanta

A bloodless sacrifice

Once the Lord was travelling through Magadha with a large company of some five hundred monks, and He arrived at a Brahmin village called Khānumata. There he stayed at the Ambalatthikā park. At that time, the Brahmin Kūṭadanta was living at Khānumata, a populous place, which had been given to him by King Seniya Bimbisāra of Magadha as a royal gift and with royal powers.

Kūṭadanta planned a great sacrifice: 700 bulls, 700 bullocks, 700 heifers, 700 he-goats, and 700 rams were all tied up to the sacrificial posts.

The Brahmins and householders of Khānumata said, “The ascetic Gotama is staying at Ambalatthikā. A good report regarding the ascetic Gotama has been spread about: This Blessed Lord is an Arahant, a fully enlightened Buddha, perfected in knowledge and conduct, a Well - Farer, Knower of the worlds, unequalled Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord.” He proclaims this world with its gods, maras and Brahmas, the world of ascetics and Brahmins with its princes and people, having come to know it by His own knowledge. He teaches a Dhamma that is excellent in its beginning, in its middle and in its ending, in the spirit and in the letter, and he displays the fully - perfected, thoroughly purified holy life. And it is good to see such Arahants.”

At that, the Brahmins and householders, leaving Khānumata in great numbers, went to Ambalatthikā. Seeing them, he asked his steward the reason. The steward replied, “Sir, it is the ascetic Gotama, concerning whom a good report has been spread about: “This Blessed Lord is an Arahant, — a Buddha, a Blessed Lord.” That is why they are going to see him.”

Then Kūṭadanta thought: “I have heard that the ascetic Gotama understands how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I went to make a big sacrifice. Suppose I were to go to the ascetic Gotama and ask him about the matter.”

❧ **Kūtadanta Sutta** ❧

Page 388 to 395

So he sent his steward to the Brahmin and householders of Khānumata to ask them to wait for him.

At that time, several Brahmins were staying at Khānumata intending to take part in Kūṭadanta's sacrifice. Hearing of his intention to visit the ascetic Gotama, they went and asked him if this were true.

"So it is, gentlemen, I am going to visit the ascetic Gotama."

The Brahmins told Kūṭadanta not to visit the ascetic Gotama by showing several reasons. They said that ascetic should visit him.

Then Kūṭadanta said to the Brahmins: "Now listen, gentlemen, as to why it is fitting for us to visit the Reverend Gotama, and why it is not fitting for him to visit us. (Here) Kūṭadanta revealed the incomparable attributes of the ascetic Gotama, to whom even devas and Brahmas visited. At last, Kūṭadanta said whatever ascetics or Brahmins came to their territory were their guests. He added that the ascetic Gotama is beyond all praise.

On hearing this, the Brahmins agreed with Kūṭadanta to visit the ascetic Gotama even if the ascetic Gotama were to live a hundred yujanas from there. So Kūṭadanta went with a large company of Brahmins to Ambalatthika. He approached the Lord, exchanged courtesies with him, and sat down to one side. Some of the Brahmins and householders of Khānumata made obeisance to the Lord, some exchanged courtesies with him, some saluted him with joined palms, some announced their names and clan, and some sat down to one side in silence.

Sitting to one side, Kūṭadanta addressed the Lord, "Reverend Gotama, I have heard that you understand how to conduct successfully the triple sacrifice with its sixteen requisites. Now I do not understand all this, but I want to make a big sacrifice. It would be well if the ascetic Gotama were to explain this to me."

"Then listen, Brahmin, pay proper attention and I will explain."

"Yet, sir," said Kūṭadanta, and the Lord said,

"Brahmin, once upon a time, there was a king called Mahāvijita. He was rich, of great wealth and resources, with an abundance of gold and silver, of possessions

and requisites, of money and money's worth, with a full treasury and granary. And when King Mahāvijita was musing in private, the thought came to him: "I have acquired extensive wealth in human terms. I occupy a wide extend of land which I have conquered. Suppose now I were to make a great sacrifice which would be to my benefit and happiness for a long time?"

And calling his minister - chaplain, he told him his thought, "I want to make a big sacrifice. Instruct me, Reverend Sir, how this may be to my lasting benefit and happiness."

The chaplain replied, "Your Majesty's country is beset by thieves, it is ravaged, villages and towns are being destroyed, the country - side is infested with brigands. If Your Majesty were to tax this region, that would be the wrong thing to do. Suppose Your Majesty were to think: "I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment," the plague would not be properly ended. Those who survived would later harm Your Majest's realm. However, with this plan you can completely eliminate the plague. To those in the kingdom who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade; give capital; to those in government service, assign proper living wages. Then those people, being intent on their own occupation, will not harm the kingdom. Your Majesty's revenues will be great, the land will be tranquil and not beset by thieves, and the people with joy in their heart, will play with their children, and will dwell in open houses."

"So be it," the king accepted the chaplain's advice: he gave grain and fodder, capital to those in trade, - - - proper living wages - - - and the people with joy in their hearts - - - dwell in open houses.

King Mahāvijita did as he was advised by the chaplain.

Then King Mahāvijita said to the chaplain, "Now I wish to make a great sacrifice. Instruct me as to how this may be done to my lasting bendfit and happiness."

The chaplain again advised, "For this, Sire, you should send for your Khattiyas from town to country, your advisers and counsellors, the most influential Brahmins

and the wealthy householders of your realm, and say to them, “I wish to make a great sacrifice. Assist me in this, gentlemen, that it may be to my lasting benefit and happiness.”

The King agreed, and did so.

“King Mahāvijita is endowed with eight things .

He is well - born on both sides, of irreproachable birth. He is handsome, of no mean appearance. He is rich with a full treasure and granary. He is powerful, having a four - branched army that is loyal, dependable, making bright his reputation among his enemies. He is a faithful giver and host, not shutting his door against ascetics, Brahmins and wayfarers, beggars and the needy - a fountain of goodness. He is very learned in what should be learnt. He knows the meaning of whatever is said, saying: “This is what that means.” He is a scholar, accomplished, wise, competent to perceive advantage in the past, the future or the present. King Mahāvijita is endowed with these eight things. These constitute the accessories for the sacrifice.

“The Brahmin chaplain is endowed with four things. He is well - born. He is a scholar, versed in the mantra. He is virtuous, of increasing virtue, endowed with increasing virtue. He is learned, accomplished and wise, and is the first or second to hold the sacrificial ladle. He has these four qualities. These constitutes the accessories to the sacrifice.”

Three Modes instructed by the Brahmin chaplain

Then, prior to the sacrifice, the Brahmin chaplain taught the king the three modes.

The chaplain said, “It might be that Your Majesty might have some regrets about the intended sacrifice: “I am going to lose a lot of wealth,” or during the sacrifice: “I am losing a lot of wealth,” or after the sacrifice: “I have lost a lot of wealth.” In such cases, Your Majesty should not entertain such regrets.”

Ten Modes instructed by the Brahmin chaplain

Then, prior to the sacrifice, the chaplain dispelled the King's qualms with ten conditions for the recipient: "Sire, there will come to the sacrifice those who take life and those who abstain from taking life. To those who take life, so will it be to them; but those who abstain from taking life will have a successful sacrifice and will rejoice in it, and their hearts may be calmed within. There will come those who take what is not given and those who refrain, those who indulge in sexual misconduct and those who refrain, those who tell lies, indulge in calumny, harsh and frivolous speech, those who are covetous and those who are not, those who harbour ill - will and those who do not, those who have wrong views and those who have right views. To those who have wrong views, it will turn out accordingly, but those who have right views will have a successful sacrifice and will rejoice in it, and their hearts may be calmed within." Thus the chaplain dispelled the King's doubts with ten conditions.

Thus the chaplain showed sixteen modes in order that the King's sacrifice might be successful and the King himself might feel joyful.

According to the instructions of the chaplain, King Mahāvijita did. So there was no problem in the ceremony of his sacrifice.

The Buddha went on preaching Kutadanta

In this sacrifice, Brahmin, not an animal was killed. No tree was cut down for sacrificial pasts, nor were grasses mown for the sacrificial grass, and those who are called slaves or servants or workmen did not perform their tasks for fear of blows or threats, weeping and in tears. They did what they wanted to do, and not what they did not want to do. The sacrifice was carried out with ghee, oil, butter, curds, honey and molasses. Like the King, the Khattiyas, the advisers and counsellors, the Brahmins and the wealthy householders also carried out sacrifice at the four places, east, west, south and north, in their towns respectively. Their sacrifices were also carried out with ghee,

oil, butter, curds honey and molasses. In fact, they followed the King's example.

Applause by the Brahmins

At this, the Brahmins shouted loudly and noisily: "What a splendid sacrifice! What a splendid way to perform a sacrifice!" But Kūtadanta sat in silence. And the Brahmins asked him why he did not applaud ascetic Gotama's fine words.

He replied: "It is not that I do not applaud them. My head would split open if I did not. But it strikes me that the ascetic Gotama does not say: "I have heard this," or "It must have been like this", but he says: "It was like this or like that at that time." And so, gentlemen, it seems to me that the ascetic Gotama must have been at that time either King Mahāvijita, the lord of the sacrifice, or else the Brahmin chaplain who conducted the sacrifice for him. Does the Reverend Gotama acknowledge that he performed, or caused to be performed, such a sacrifice, and that in consequence at death, after the breaking - up of the body, he was reborn in a good sphere, a heavenly state?"

"I do, Brahmin. I was the Brahmin chaplain who conducted that sacrifice."

Asking about better sacrifice

and

The Buddha answered accordingly

"Reverend Gotama, is there any other sacrifice that is simpler, less difficult, more fruitful and profitable than this threefold sacrifice with its sixteen attributes?"

"There is, Brahmin."

"Brahmin, no Ārahants or those who have attained the Ārahant path will attend such a sacrifice. Why? Because there they are beatings and throttings, so they do not attend. But they will attend the sacrifice at which regular family gifts are given to

virtuous ascetics, because there are no beatings or throttling. That is why this kind of sacrifice is more fruitful and profitable.”

“But, Reverend Gotama, is there any other sacrifice that is more profitable than either of these?”

“There is, Brahmin.”

“What is it, Reverend Gotama?”

“Brahmin, if anyone provides shelter for the Sangha coming from the four quarters, that constitutes a more profitable sacrifice.”

“But, Reverend Gotama, is there any sacrifice that is more profitable than these three?”

“There is, Brahmin.”

“What is it, Reverend Gotama?”

Brahmin, if anyone with a pure heart goes for refuge to the Buddha, the Dhamma and the Sangha, that constitutes a sacrifice more profitable than any of these three.”

“But, Reverend is there any sacrifice that is more profitable than these four?”

“There is, Brahmin.”

“What is it, Reverend Gotama?”

Brahmin, if anyone with a pure heart undertakes the precepts - to refrain from taking life, from taking what is not given, from sexual immorality, from lying speech and taking strong drink and sloth - producing drugs - that constitutes a sacrifice more profitable than any of these four.”

But, Reverend Gotama, is there any sacrifice that is more profitable than these five?”

“There is, Brahmin.”

“What is it, Reverend Gotama?”

“Brahmin, a Tathāgata arises in this world, an Ārahant, fully - enlightened Buddha endowed with wisdom and conduct, Well - Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened

and blessed. He, having realized it by his own super - knowledge, proclaims this world with its devas, māras and Brahmās, its princes and people. He preaches the Dhamma which is excellent in its beginning, excellent in its middle, excellent in its ending, in the spirit and in the letter, and displays the fully - perfected and purified holy life. Thus a monk is perfected in morality. That, Brahmin, is a sacrifice more profitable. He knows: “There is nothing further in this world.” Brahmin, that is a sacrifice that is simpler, less difficult, more fruitful and more profitable than all the other.

In praise of the Dhamma

“Excellent, Reverend Gotama, excellent! (The words of praise are the same as those in Sonadanda Sutta).

“Reverend Gotama, may the Lord accept me as lay - follower from this day forth as long as life shall last! And, I shall free all the animals to be killed for sacrifice. I grant them life, let them be fed with green grass and given cool water to drink, and let cool breezes play upon them.

Then the lord delivered a graduated discourse to Kūtadanta as the Lord did in case of preaching Sonadanta.

At the end of the discourse delivered by the Buddha, Kūtadanta became a first stream - winner. Then Kūtadanta said, “May the Reverend Gotama, and his order of monks accept a meal from me tomorrow!”

The Lord assented by silence.

Tomorrow, after having meal, the Lord instructed Kūtadanta with a talk on Dhamma.

Mahāli Sutta: About Mahāli Heavenly Sights, Soul and Body

Once the Buddha was staying at the Gabled Hall in the great forest in Vesāli. At that time, a large number of Brahmin emissaries from Kosala and Magadha were staying in Vesali on some business. They heard that the ascetic Gotama was staying at the Gabled Hall in the Great forest in Vesāli. Regarding the Blessed Lord what they heard was that the Blessed Lord was an Ārahant, a fully enlightened Buddha, perfected in knowledge and conduct, a Well - Farer, Knower of the worlds, peerless Trainer of men to be tamed, Teacher of gods and humans, a Buddha, a Blessed Lord. The Lord proclaimed this world with its gods, and Brahmas, the world of ascetics and Brahmins with its princes and peoples, having come to know it by his own knowledge. He taught the Dhamma excellent in the beginning, in the middle and in the end, in the spirit and in the letter, and he displayed fully - perfected, thoroughly purified holy life.

Thinking that it was good to see such an Ārahant, these Brahmin emissaries from Kosala and Magadha went to the Gabled Hall. At that time, Venerable Nāgita was the Lord's personal attendant. So they approached the Venerable Nāgita and asked him where the Reverend Gotama was staying. They added that they wanted to see the Reverend Gotama.

Then Venerable Nāgita told them that the Lord was in solitary meditation.

The Brahmins said, then, that they would go back only when they had seen the Buddha.

Just then, Otthaddha the Licchavi came to the Gabled Hall with a large company and asked Ven. Nāgita where the Buddha was staying. They said that they would like to see the Buddha.

Ven. Nāgita told Mahli that it was not the right time to see the Lord because the Lord was in solitary meditation.

But Otthaddha sat down to one side and said that he would go back only when he had seen the Buddha.

❧ **Mahāli Sutta** ❧

Page 396 to 400

Then the novice Siha came to Ven. Nāgita. The novice told Ven. Nāgita that those many Brahmin emissaries from Kosala and Magadha had come there to see the Lord, and Otthaddha the Licchavi, too, had come with a large company to see the Lord. The novice suggested that it would be good to allow those people to see the Lord.

Ven. Nāgita told Siha to take the message to the Buddha and arrange in order that the Brahmin emissaries and Otthaddha the Licchavi might see the Buddha. Thus, the visitors were able to see the Buddha.

The Brahmins approached the Lord. Having exchanged courtesies with him, they sat down to one side. But Otthaddha did obeisance to the Lord, and then sat down to one side, saying, “Lord, not long ago, Sunakkhatta the Licchavi came to me and said, “ I have been a follower of the Lord for three years. I have seen heavenly sight, but I have not heard any heavenly sounds.” Lord, are there any heavenly sounds, which Sunakkhatta cannot hear, or are there not.”

“There are such sounds, Mahāli.”

“Then, Lord, what is the reason, why cannot Sunakkhatta hear them?”

“Mahāli, in one case, a monk, facing east, goes into one - sided samādhi and sees heavenly sights, but does not hear heavenly sounds. By means of this one - sided samādhi, he sees heavenly sights, but does not hear heavenly sounds. Why is this? Because this samādhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.”

“Again, a monk facing south, west, north goes into a one - sided samādhi and facing upwords, downwards or across sees heavenly sights (in that direction), but does not hear heavenly sounds. Why is this? Because this samādhi only leads to the seeing of heavenly sights, but not to the hearing of heavenly sounds.

“In another case, Mahāli, a monk facing east hears heavenly sounds but does not see heavenly sights. - - - -

“Again, a monk facing south, west, north, facing up-wards, downwards or across hears heavenly sounds, but does not see heavenly sights. - - - -

“In another case, Mahāli, a monk facing east goes into two - sided samādhi and both sees heavenly sights and hears heavenly sounds. Why is this? Because this two - sided samādhi leads to both the seeing of heavenly sights and the hearing of heavenly sounds.

“Again, a monk facing south, west, north, facing up-wards, downwards or across hears heavenly sights and hears heavenly sounds. - - - - And that is the reason why Sunakkhatta comes to see heavenly sights but not to hear heavenly sounds.”

“Well, Lord, is it for the realization of such samādhi - states that monks lead the holy life under the Blessed Lord?”

“No, Mahāli, there are other things. Higher and more perfect than these, for the sake of which monks lead the holy life under me.”

“What are they, Lord?”

“Mahāli, in one case, a monk, having abandoned three fetters, becomes a Stream - Winner, not liable to states of woe, firmly set on the path to enlightenment. Again, a monk who has abandoned the three fetters, and has reduced his greed, hatred and delusion, becomes a One - Returner who, having returned to this world once more will make an end of suffering.

Again, a monk who has abandoned the five lower fetters takes a spontaneous rebirth (in a higher sphere) and, without returning from that world, gains enlightenment. Again, a monk through the extinction of the corruptions reaches this very life the uncorrupted deliverance of mind, the deliverance through wisdom, which he has realized by his own insight. That is another thing higher and more perfect than these, for the sake of which monks lead the holy life under me.”

“Lord, is there a path, is there a method for the realization of these things?”

“There is a path, Mahāli, there is a method,”

“Lord, what is this path, what is this method?”

“It is the Noble Eightfold Path, namely Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. This is the Path, this is the way to the realization of these things.”

“Once, Mahāli, I was staying at Kosambi in the Ghosita Park. Two wanderers, Mandissa and Jāliya, the pupil of the wooden - bowl ascetic, came to me. Then they said: “How is it, friend Gotama, is the soul the same as the body, or is the soul one thing and the body another?”

“Well now, friends, you listen, pay proper attention, and I will explain.”

“Yes, friend,” they said, and I went on:

“Friends, a Tathāgata arises - - - - - , and displays the fully - perfected and purified holy life.” (The same as the explanation in the former sutta).

(A disciple goes forth and practices the moralities - - - - -)

On account of his morality, he sees no danger anywhere. He experiences in himself the blameless bliss that comes from maintaining this Ariyan morality.

In this way, he is perfected in morality. - - - It is as if he were freed from debt, from sickness, from bonds, from slavery, from the perils of the desert. - - -

Being thus detached from sense desires, detached from unwholesome states, he enters and remains in the first jhāna - - - and so suffuses, drenches, fills and irradiates his body, that there is no spot in his entire body that is untouched by this delight and joy born of detachment.

Now of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body,” or “The soul is different from the body?”

“It is not, friend.”

“But I thus know and see, and I do not say that the soul is either the same as, or different from the body.”

“And the same with the second - - -, the third - - -, the fourth jhāna (as Sutta 2).

“The mind bends and tends towards knowledge and vision. Now, of one who thus knows and thus sees, is it proper to say: “The soul is the same as the body”, or “The soul is different from the body”?”

“It is not, friend.”

“He knows: “There is nothing further here.” Now, of one who thus knows and

thus sees, is it proper to say: “The soul is the same as the body”, or “The soul is different from the body”?”

Thus the Lord spoke, and Otthaddha the Licchavi rejoiced at his words.

❧ Mahāsihanāda Sutta ❧

Page 401 to 406

Mahāsihanāda Sutta**The Great Lion's Roar**

Once the Lord was staying at Ujuññaya in the deer - park of Kannakatthale. There the naked ascetic Kassapa came to him, exchanged courtesies with him, and stood to one side.

Then he said, "Friend Gotama, thus have I heard.

"The ascetic Gotama disapproves of all austerities, and censures and blames all those who lead a harsh life of self - mortification. Now are those who say this telling the truth, and do they not slander the Lord Gotama with lies? Do they explain the truth about his Dhamma and what pertain to it, or does some fellow - teacher of a different sect deserve to be blamed for this statement? We would like to see the Lord Godama refute this charge."

"Kassapa, those who say it are not telling the truth, they slander me with lies. The situation occurs, Kassapa, that I see one practiser of mortification, and with the divine eye which is purified beyond the sight of humans I see him arising after death, at the breaking up of the body, in a place of woe, a baleful state, a place of destruction, in hell. Again, I see one practiser of mortification - - - arising after death in a good place, a heavenly state. Again, I see one who practises little austerity - - - arising in a state of woe - - - Again, I see one who practises little - - - austerity - - - arising after death in a good place, a heavenly state. Since I can see as it is the arising, the destiny, the death and re - arising of those ascetics, how could I disapprove of all austerities, and censure and blame all those who lead a harsh life of self - mortification?

"Kassapa, there are some ascetics and Brahmins who are wise, skilled, practised in disputation, splitters of hairs, acute, who walk cleverly along the path of views. Sometimes their views accord with mine, sometimes they do not. What they sometimes do not applaud, we sometimes do not applaud; what they sometimes applaud, we sometimes do not applaud, and what they sometimes do not applaud, we sometimes

applaud. What we sometimes applaud; they sometimes applaud, what we sometimes do not applaud, what we sometimes applaud, they sometimes do not applaud, and what we sometimes do not applaud, they sometimes applaud.

“On approaching them, I say: “In these things there is no agreement, let us leave them aside. In these things, there is agreement: there let the wise take up, cross-question and criticise these matters with the teachers or with their followers, saying: Of those things that are unskilful and reckoned as such, sensurable, to be trained from, unbefitting a Noble One, black, and reckoned as such - who is there who has completely abandoned such things and is free from them: the ascetic Gotama, or some other venerable teachers?”

“It may be that the wise - - - say: “Of these things that are unskilled - - - the ascetic Gotama has completely freed himself, but the other reverend teachers only in part.” In this case, the wise give us the greatest share of praise. “Or the wise may say: “Of those things, that are skilled and reckoned as such, blameless, to be practised, fitting for a Noble One, bright and reckoned as such, who is there who has completely mastered them - the ascetic Gotama, or some other reverend teacher?”

“Or the wise may say: “Of these things — the ascetic Gotama has completely mastered them, but the other reverend teachers only in part.” In this case, the wise give us the greatest share of praise.

“Kassapa, there is a path, there is a course of training, whereby one who has followed it will know and see for himself: “The ascetic Gotama speaks at the proper time, what is true, to the point - the Dhamma and the Discipline.” What is the path and this course of training? It is the Noble Eightfold Path, namely Right View ---- Right Concentration. (as shown in the former sutta). This is the path whereby one may know and see for oneself.” The ascetic Gotama speaks at the proper time, what is true, to the point - the Dhamma and the discipline.”

At this, Kassapa said to the Lord: “Gotama, these ascetic practices of certain practisers of self - mortification are considered proper to them: a naked ascetic uses no polite restraints, licks his hands, does not come or stand still when requested.

He does not accept food offered or prepared for him, or an invitation to a meal. He does not accept food out of the pot or pan, nor on the threshold, among the firewood or the rice - pounders, nor where two people are eating, from a pregnant or nursing woman or from one living with a man, nor from gleanings, from where a dog is standing or where flies are swarming. He eats no fish or meat and drinks no rum or spirits or fermented rice - gruel. He is a one - house man or a one - piece man, a two - house man, a seven - piece man or a seven - house man. He exists on one, two or seven little offerings, eats only once a day, once in two days, once in seven days. He takes to eating rice only twice a month. These are considered proper practices.

“Or a man becomes a herb - eater, a raw - rice - eater, a wild - rice - eater, an eater of water - plants, of rice - husk - powder, of rice - scum, of the flowers of oil - seeds, grass or cow - dung, of forest roots, eating windfalls. He wears coarse hemp or mixed material, shrouds from corpses, rags from the dust - heap, garments of bark - fibre, antelope - skins, grass, bark, shavings, and blankets of human hair or horse - hair, the wings of owls.

He is a plucker - out of hear and heard, devoted to this practice; he is a covered - thorn man, making his bed on them, sleeping alone in a garment of wed mud, living in the open air, accepting whatever seat is offered, living on filth and addicted to the practice, one who drinks no water and is addicted to the practice, or he dwells intent on the practice of going to bathe three times before evening.”

“Kassapa, a practiser of self - mortification may do all these things, but if his morality, his heart and his wisdom are not developed and brought to realization, then, indeed, he is still far from being an ascetic or a Brahmin. But, Kassapa, when a monk develops non - enmity, non - ill - will and a heart full of loving - kindness and abandoning the corruptions, realizes and dwells in the uncorrupted deliverance of mind, the deliverance through wisdom, having realized it in this very life by own insight, then, Kassapa, that monk is termed an ascetic and a Brahmin.”

At this, Kassapa said to the Lord: “Reverend Gotama, it is hard to be an ascetic, it is hard to be a Brahmin.”

“So they say in the world, Kassapa: “It is hard to be an ascetic, it is hard to be a Brahmin.” If a naked ascetic were to do all these things - - - - -, and if this were the measure and practice of the difficulty, the great difficulty, of being an ascetic or Brahmin, it would not be right to say:” It is hard to be an ascetic, it is hard to be a Brahmin,” because any householder or householder’s son — even the slave - girl who draws water - could do this saying: “Well, I will go naked - - - - - “ But, Kassapa, because there is a very different kind of asceticism besides this, therefore it is right to say: “It is hard to be an ascetic, it is hard to be a Brahmin.” But, Kassapa, when a monk develops non - enmity, non - ill - will and a heart full of loving - kindness - - - , then that monk is called an ascetic and Brahmin.”

At this, Kassapa said to the Lord: “Reverend Gotama, it is hard to understand an ascetic, it is hard to understand a Brahmin.”

“So they say in the world, Kassapa, “It is hard to understand an ascetic, it is hard to understand a Brahmin.” If a naked ascetic were to do all these things, and if this were the measure and practice of the difficulty, the great difficulty, of understanding an ascetic or Brahmin, it would not be right to say that, because any householder - - - could understand it. But, Kassapa, there is a very different kinds of asceticism and Brahmanism besides this, it is right to say: “It is hard to understand an ascetic or a Brahmin.” But, Kassapa, when a monk develops non - enmity, non - ill - will and a heart full of loving - kindness and abandoning the corruptions, realizes and dwells in the uncorrupted deliverance of mind, the deliverance through wisdom, having realized it in this very life by his own insight, then, Kassapa, that monk is called an ascetic and a Brahmin.”

Then Kassapa said to the Lord: “Reverend Gotama, what then is the development of morality, of the heart and of wisdom?”

“Kassapa, a Tathāgata arises in the world an Ārahant, fully enlightened Buddha, - - - - That is the perfection of wisdom.” (as in the former sutta).

“And, Kassapa, there is nothing further or more perfect than this perfection of morality, of the heart and of wisdom.”

“Kassapa, there are some ascetics and Brahmins who preach morality. They praise morality in various ways. But, as regards the highest Ariyan morality, Kassapa, I do not see anyone that has surpassed me in this. I am supreme in this regard, in super-morality. There are some ascetic and Brahmins who preach self-mortification and scrupulous austerity, which they praise in various ways. But, as regard the highest Ariyan self-mortification and austerity, Kassapa, I do not see anyone that has surpassed me in this. I am supreme in this regard, in super-austerity. There are some ascetics and Brahmins who preach wisdom. They praise wisdom in various ways. But as regards the highest Ariyan wisdom, Kassapa, I do not see any that has surpassed me in this. I am supreme in this regard, in super-wisdom. There some ascetics and Brahmins who preach liberation. They praise liberation in various ways. But as regards the highest Ariyan liberation, Kassapa, I do not see any that has surpassed me in this. I am supreme in this regard, in super-liberation.

“Kassapa, it may be that wanderers of other seets will say: “The ascetic Gotama roars his lion’s roar, but only in empty places, not in company.” They should be told that this is not true: “The ascetic Gotama roars his lion’s roar and he roars it in company.” Or they may say: “The ascetic Gotama roars his lion’s roar, and in company, but he does so without confidence.” They sould be told that this is not true: “The ascetic Gotama roars his lion’s roar, in company and confidently.” Or they say: “The ascetic Gotama roars his lion’s roar, and in company, and confidently, but they do not question him. “They should be told that this is not true: “The ascetic Gotama roars his lion’s roar — and they question him.” Or they may say.” - - - and they question him, but he does not answer.” - - - Or they may say:” - - - he answers, but he does not win them over with his answers.” - - - Or they may say:” - - - but they don’t find it pleasing.” - - - Or they may say:” - - - but they are not satisfied with what they have heard.” - - - Or they may say:” - - - but they don’t believe as if they were satisfied.” - - - Or they may say:” - - - but they are not satisfied with the practice.” They should be told that this is not true: “The ascetic Gotama roars his lion’s roar, in company and confidently, they question him and he answers, he wins them over with his answers,

they find it pleasing and are satisfied with what they have heard, they behave as if they were satisfied, they are on the path of truth, and they are satisfied with the practice.” That, Kassapa, is what they should be told.

“Lord, on hearing Dhamma from you, no one fails to be delighted beyond all measure. I am delighted beyond all measure. Excellent, Lord, excellent! It is as if someone were - - - -. Just so the Blessed Lord has expounded the Dhamma in various ways.” (as in former sutta).

“Lord, may I receive the going - forth at the Lord’s hands, may I receive ordination!”

bne “Kassapa, whoever has formerly belonged to another sect and wishes for the going - forth or ordination in this Dhamma and discipline must wait four months and at the end of four months’ probation, the monks who are established in mind will give him the going - forth and the monastic ordination. But there can be a distinction of persons in this.” “Lord, if such is the case, I will even wait four years, and at the end of that time, let the monks give me the going - forth and the monastic ordination.”

Then Kassapa received the going - forth from the Lord himself and the monastic ordination. The newly-ordained Ven. Kassapa, alone, secluded, unwearing, zealous and resolute, in a short time, attained that for which young men of good birth go forth from the household life into homelessness, that unexcelled culmination of the holy life, having realized it here and now by his own super knowledge and dwelt there in knowing: “Birth is destroyed, the holy life has been lived, what has to be done has been done, there is nothing further here.”

And the Venerable Kassapa became another of the Arahants.

Potthapāda Sutta
About Potthapāda
States of Consciousness

Once the Lord was staying at Jeta's grove in Anāthapindika's park in Sāvatthi. At that time, the wanderer Potthapāda was at the debating-hall near the Tinduka tree, in the single-halled park of Queen Mallikā, with a large crowd of about three hundred wanderers.

Then the Lord went to Sāvatthi for alms. As it was too early to go to Sāvatthi for alms, the Lord went to the debating-hall to see the wanderer Potthapāda.

There Potthapāda was sitting with his crowd of wanderers, all shouting and making a great noise. In fact, they were talking about this and that meaningless.

Seeing the Lord coming from a distance, Potthapāda ordered his followers to be quiet because the Lord liked quiet and spoke in praise of quiet. At this, the wanderers felt silent.

Then the Lord came to Potthapāda, who said: "Come, Reverend Lord, Welcome, Reverend Lord.

The Lord sat down on the prepared seat, and Potthapāda took a low stool and sat down to one side.

The Lord said: "Potthapāda, what were you all talking about? What conversation have I interrupted?"

Potthapāda replied: "Lord, never mind the conversation we were having just now. In the past few days, Lord, the discussion among the ascetics and Brahmins of various schools has concerned the higher extinction of consciousness, and how this takes place. Some said: "One's perceptions arise and cease without cause or condition. When they arise, one is conscious, when they cease, then one is unconscious." That is how they explained it.

But somebody else said: "No, that is not how it is. Perceptions are a person's self, which comes and goes. When it comes, one is conscious, when it goes, one is

unconscious.”

Another said: “That is not how it is. There are ascetics and Brahmins of great powers, of great influence. They draw down consciousness into a man and withdraw it. When they draw it down into him, he is conscious, when they withdraw it, he is unconscious.”

And another said: “There are deities of great powers, of great influence. They draw down consciousness into a man and withdraw it. When they draw it down into him, he is conscious, when they withdraw it, he is unconscious.”

In this connection, I thought: “Surely, the Blessed Lord is supremely skilled about these matters! The Blessed Lord well understands the higher extinction of consciousness.”

What then, Lord, is this higher extinction of consciousness?”

“In this matter, Potthapāda, those ascetics and Brahmins who say one’s perceptions arise and cease without cause or condition are totally wrong.

Why is that? One’s perceptions arise and cease owing to a cause and conditions. Some perceptions arise through training, and some pass away through training.” “What is this training?”

The Lord said, “Potthapāda, a Tathāgata arises in this world an Ārahant, fully enlightened Buddha, - - - - -, and displays the fully - perfected and purified holy life.” (as in the former suttas).

“And then, Potthapāda, that monk who is perfected in morality sees no danger from any side. In this way, he is perfected in morality. Having reached the first jhāna, he remains in it. Whatever sensations of lust that he previously had disappeared. At that time, there is present a true but subtle perception of delight and happiness, born of detachment, and he becomes one who is conscious of this delight and happiness. In this way, some perceptions arise through training, and some pass away through training. And this is that training”, said the Lord.

“Again, a monk, with the subsiding of thinking and pondering, by gaining inner tranquility and unity of mind, reaches and remains in the second jhāna, which is free

from thinking and pondering, born of concentration, filled with delight and happiness. His former true but subtle perception of delight and happiness born of detachment vanishes. At that, there arises a true but subtle perception of delight and happiness born of concentration, and he becomes one who is conscious of this delight and happiness. In this way, some perceptions arise through training, and some pass away through training.

“Again, after the fading away of delight, he dwells in equanimity, mindful and clearly aware, and he experiences in his body that pleasant feeling of which the Noble Ones say: “Happy dwells the the man of equanimity and mindfulness”, and he reaches and remains in the third jhāna. His former true but subtle sense of delight and happiness born of concentration vanishes, and there arises, at that time, a true but subtle sense of equanimity and happiness, and he becomes one who is conscious of this true but subtle sense of equanimity and happiness. In this way, some perceptions arise through training, and some pass away through training.

Again, with the abandonment of pleasure and pain and with the disappearance of previous joy and grief, he reaches and remains in the fourth jhāna, a state beyond pleasure and pain, purified by equanimity and mindfulness. His former true but subtle sense of equanimity and happiness vanishes and there arises a true but subtle sense of neither happiness nor unhappiness, and he becomes one who is conscious of this true but subtle sense of neither happiness nor unhappiness. In this way, some perceptions arise through training, and some pass away through training.

“Again, by passing entirely beyond daily sensations, by the disappearance of all sense of resistance and by non - attraction to the perception of diversity, seeing that space is infinite, he reaches and remains in the Sphere of Infinite Space. In this way, some perceptions arise through training, and some pass away through training.

Again, by passing entirely beyond the Sphere of Infinite Space, seeing that consciousness is infinite, he reaches and remains in the Sphere of Infinite Consciousness. In this way, some perceptions arise through training, and some pass away through training.

“Again, by passing entirely beyond the Sphere of Infinite Consciousness, seeing that there is nothing, he reaches and remains in the Sphere of Nothingness, and he becomes one who is conscious of this true but subtle perception of the Sphere of Nothingness. In this way, some perceptions arise through training, and some pass away through training. This is that training”, said the Lord.

The Lord went on saying: “Potthapāda, from the moment when a monk has gained this controlled perception, he proceeds from stage to stage till he reaches the limit of perception. When he has reached the limit of perception it occurs to him: “Mental activity is worse for me, lack of mental activity is better. If I were to think and imagine, these perceptions (that I have attained) would cease, and coarser perceptions would arise in me. Suppose I were not to think or imagine?” So he neither thinks nor imagines. And then in him, just these perceptions arise, but other, coarser perceptions do not arise. He attains cessation. That, Potthapāda, is the way in which the cessation of perception is brought about by successive steps.

“What do you think, Potthapāda? Have you heard of this before?”

“No, Lord. As I understand it, the Lord has said: “Potthapāda, from the moment when a monk has gained this controlled perception, he proceeds from stage to stage until he reaches the limit of perception. - - - He attains cessation and that is the way in which the cessation of perception is brought about by successive steps.” “That is right, Potthapāda.”

“Lord, do you teach that the summit of perception is just one, or that it is many?”

“I teach it as both one and many.”

“Lord, how is it one, and how is it many?”

“According as he attains successively to the cessation of each perception, so I teach the summit of that perception: thus teach both one summit of perception, and I also teach many.”

“Lord, does perception arise before knowledge, or knowledge arise before perception, or do both arise simultaneously?”

“Perception arises first, Potthapāda, then knowledge, and from the arising of perception comes the arising of Knowledge. And one knows: “Thus conditioned, knowledge arises.” In this way, you can see how perception arises first, and then knowledge, and that from the arising of perception comes the arising of knowledge.

“Lord, is perception a person’s self, or is perception one thing, and self another?”

“Well, Potthapāda, do you postulate a self?”

“Lord, I postulate a gross self, material, composed of the four elements, and feeding on solid food.”

“But with such a gross self, Potthapāda, perception would be one thing, and the self another. You can see that in this way. Given such a gross self, certain perceptions would arise in a person, and others pass away. In this way, you can see that perception must be one thing, the self another.”

“Lord, I postulate a mind - made self complete with all its parts, not defective in any sense - organ” “But with such a mind - made self, perception would be one thing, and the self another.”

“Lord, I assume a formless self, made up of perception.” “But with such a formless self, perception would be one thing, and self another. - - -.”

“But Lord, is it possible for me to know whether perception is a person’s self, or whether perception is one thing, and self another?”

“Potthapāda, it is difficult for one of different views, a different faith, under different influences, with different pursuits and a different training to know whether these are two different things or not.”

“Well, Lord, if this question of self and perceptions is difficult for one like me - tell me: Is the world eternal? Is only this true and the opposite false?”

“Potthapāda, I have not declared that the world is eternal and that the opposite view is false.”

“Well, Lord, is the world not eternal?”

“I have not declared that the world is not eternal. - - -.”

“Well, Lord, is the world infinite, - - - not infinite? - - -.”

“I have not declared that the world is not infinite and that the opposite view is false.”

“Well, Lord, is the soul the same as the body, - - - is the soul one thing and the body another?”

“I have not declared that the soul is one thing and the body another.”

“Well, Lord, the Tathāgata exists after death? Is only this true and all else false?”

“I have not declared that the Tathāgata exists after death.”

“Well, Lord, does the Tathāgata not exist after death, - - - both exist and not exist after death?-----neither exist nor not exist after death?”

“I have not declared that the Tathāgata neither exists nor does not exist after death, and that all else is false.”

“But, Lord, why has the Lord not declared these things?”

“Potthapāda, that is not conducive to the purpose, not conducive to Dhamma, not the way to embark on the holy life; it does not lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbana. That is why I have not declared it.”

“But, what has the Lord declared?”

“Potthapāda, I have declared: “This is suffering, this is the origin of suffering, this is the cessation of suffering, and this is the path leading to the cessation of suffering.”

“But, Lord, why has the lord declared this?”

“Because, Potthapāda, this is conducive to the purpose, conducive to Dhamma, the way to embark on the holy life, it leads to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbana. That is why I have declared it.

“So it is, Lord, so it is, Well - Farer. And now is the time for the Blessed Lord to do as he sees fit.” Then the Lord rose from his seat and went away.

As soon as the Lord had left, the wanderers blamed Potthapāda because Potthapāda agreed to whatever the Buddha preached. They said that they did not understand what the Buddha preached.

Then Potthapāda said that the ascetic Gotama, at last, taught a true and real

way of practice which was consonant with Dhamma and grounded in Dhamma. He went on to say that a man like him must approve of such a true and real practice, so well taught by the ascetic Gotama.

Two or three days later, Citta, the son of the elephant - trainer, went with Potthapāda to see the Lord. Citta prostrated himself before the Lord and sat down to one side. Potthapāda exchanged courtesies with the Lord, sat down to one side, and told him what had happened.

“Potthapāda, all those wanderers are blind and sightless, you alone among them are sighted. I would like to teach only thing that is conducive to the purpose, conducive to Dhamma, the way to embark on the holy life, they lead to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment, to Nibbana. “That is why I have declared them as certain”, said the Buddha..

It is the nature of Buddhas that they preach the Dhamma conducive to the liberation from samsarā (unceasing rounds of life and death).

Accordingly, the Buddha preached Potthapāda and Citta the discrimination between conventional truth and ultimate truth in detail and animate worlds, etc.

Then, out of compassion, the Buddha preached both of them the Four Noble Truths (1. The Truth of Suffering, 2. The Truth of the Cause of Suffering, 3. The Truth of the Cessation of Suffering and 4. The Truth of the Path Leading to the Cessation of Suffering) in a lucid way.

Both of them were quite satisfied and pleased with the Dhamma preached by the Buddha. At the end of preaching, Potthapāda said to the Lord, “Excellent, Lord, excellent! It is as if someone were to set up what had been knocked down, or - - - - in various ways. (as in former suttas).

Potthapāda at last said, “Lord, I go for refuge to the Lord, the Dhamma and the Sangha. May the Lord accept me as a lay - follower who has taken refuge in him from this day forth as long as life shall last!”

Citta said, “Excellent, Lord, excellent! It is as if - - - in various ways. (as in former suttas). “Lord, I go for refuge to the Lord, the Dhamma and the Sangha. May

I, Lord, receive the going - forth at the Lord's hands, may I receive ordination!" Accordingly, Citta received all that he wanted. And the newly - ordained Ven. Citta practised insight meditation alone. In a short time, he attained Nibbana.

The Venerable Citta became another of the Ārahants.



Subha Sutta



Page 415 to 419

Subha Sutta**About Subha****Morality, Concentration, Wisdom****Todeyya**

Todeyya was a rich Brahmin with 45 crores of wealth in his possession. He also had envy and avarice. In spite of richness, donation was unknown to him. The only thought he had was how to increase his wealth. He also advised Subha, his only son, to take after him. When he passed away, he became a dog at his home.

Subha loved the dog very much. He treated the dog well. He fed the dog well and prepared fine bed for the dog.

The Buddha visited Subha's home for alms - food

One day, the Buddha visited Subha's home for alms - food. At that time, Subha was going outside. When the Buddha reached Subha's home, the dog barked at the Buddha. Then the Buddha said to the dog, "Todeyya, you are a dog now because you were jealous of me in your past. Again, you bark at me now."

On hearing this, the dog felt unhappy and slept on the heap of ashes.

Subha felt angry and went to the Buddha

When Subha came back, he knew about it. Being angry, he went to the Buddha and asked the Buddha, "Lord, is it right that you said my father is a dog now?"

Evidence of becoming a dog

The Buddha showed the following evidences to prove that Todeyya became a

dog. There were four things which Todeyya kept secret. Subha did not know them.

They were: -

1. Golden pan worth one lakh
2. Golden slipper worth one lakh
3. Golden cup worth one lakh
4. One lakh of money

The Buddha said, “Subha, feed the rice mixed with honey and milk to the dog. Then put the dog on a fine bed. When the dog is half - asleep, ask the dog. The dog will tell you where the four things are.”

Subha became lay - follower

On arrival home, Subha did as he was advised by the Buddha. What the Buddha said was right. Then he went to the Buddha and requested the Buddha to give answer to (14) problems put up by him. The Buddha gave answers. At the end of the Buddha's answer, Subha went to the Buddha, the Dhamma and the Sangha for refuge. He requested the Buddha to accept him as a lay - follower.

How Subha thought and invited Venerable Ānanda

Once, Venerable Ānanda was staying at Jeta's grove in Anāthapindika's park in Sāvatti, shortly after the Lord's demise. At that time, the youth Subha, Todeyya's son, was in Savatti on some business. Subha saw many people going to the Venerable Ānanda. He wanted to go and see the Venerable Ānanda. But he thought he would not get sufficient time to give answer to his questions. So he sent a youth to the Venerable Ānanda, telling him to invite the Venerable Ānanda for almsfood at Subha's home. He also told the youth to ask whether the Venerable Ānanda was in good health and in comfort. Subha did so because he wanted sufficient time to put up his problems.

Venerable Ānanda told the youth that he could not come that day because he had taken some medicine that day. He added that perhaps it would be possible to go the next day when the time and the occasion were suitable.

The youth went back to Subha and told him about that. The next day, Venerable Ānanda visited Subha's home, accompanied by Venerable Cetaka.

Asked by Subha, answered by Ānanda

Having had lunch, Venerable Ānanda was ready to preach.

Then Subha asked, "Venerable Ānanda was the personal attendant of the Buddha for a long time, dwelling in his presence and near him. You, Rev. Ānanda, would know what things the Buddha praised, and with which he aroused, exhorted and established people. Which, Rve. Ānanda, were those things?"

"Subha, there were divisions of things which the Lord praised, and with which he aroused, exhorted and established people. They are: -

The division of Ariyan morality, the division of Āriyan concentration, and the division of Ariyan wisdom. The Lord praised these three divisions."

"Well, Reverend Ānanda, what is the division of Ariyan morality?"

"Subha, a Tathāgata arises in the world, an Arahant, fully - enlightened Buddha, endowed with wisdom and conduct, Well - Farer, Knower of the worlds, incomparable Trainer of men to be tamed, teacher of gods and humans, enlightened and blessed. - -
----- purified holy life. A disciple goes forth and practises the moralities, etc. (as in the former suttas). Thus a monk is perfected in morality.

"That is the division of Ariyan morality which the Lord praised. But something more remains to be done."

"It is wonderful, Reverend Ānanda, it is marvellous! This division of Ariyan morality is perfectly fulfilled not left incomplete. I do not see this division of Ariyan morality fulfilled thus anywhere among the ascetics and Brahmins of other schools. If any of them were to have found this perfection in themselves, they would have been

so delighted that they would have said, “We’ve done enough! The goal of our asceticism has been reached! There is nothing more to be done!”

And yet Reverend Ānanda declared that there is more to be done!

“Reverend Ānanda, what is the division of Ariyan concentration which the Buddha praised?”

“And how is a monk guardian of the sense - doors? **He guards the sense - doors and attains the four jhānas.** This comes to him through concentration.

Here, Ven. Ānanda did not answer on concentration directly. Instead, he preached **indriya**, (personal demeanour that ought to be controlled). **sati sampajañña** (clarity of consciousness or unshakable mindfulness) and **santosa** (apprehension) first. Ven. Ānanda did so because these phenomena are in support of morality and concentration. Then only (as in *Sāmaññaphala Sutta*), choice of place for meditation, the ways of meditation, how to attain first jhāna, second jhāna, third jhāna and fourth jhāna were preached. They are the aggregates of concentration preached in elaboration by Ven. Ānanda.

(Digha Nikāya 1 - 192 to 197) (Com. 1 - 320)

At the end of the preaching on concentration and jhāna, Subha was so satisfied and pleased that he applauded as before.

“And yet Ven. Ānanda declares that there is more to be done!”

“Venerable Ānanda, what is the division of Ariyan wisdom which the Buddha praised?”

“And so, with mind concentrated, he attains various insights. That is known to him by wisdom. **“He realizes the Four Noble Truths, the path and the cessation of sufferings. And he knows;”** - - - There is nothing further here.”

[Here, Ven. Ānanda preached the way of practising insight meditation, including the attainment of vipassana ñana by stages (i.e. Four Foundations of Mindfulness in detail). please see *Mahā Satipathāna*.]

“That is the Division of Ariyan wisdom which the Lord praised; which he aroused, exhorted and established people. Beyond that, there is nothing to be done.”

Subha applauded as before.

“Venerable Ānanda, I go for refuge to the Lord Gotama, the Dhamma and the Sangha. May Venerable Ānanda accept me as a lay - follower who has taken refuge from this day forth as long as life shall last?”

To Note

Todeyya, Subha’s father, was really a rich man. But donation was quite unknown to him. He had envy and avarice, two. So he became a dog when he passed away. We must do all kinds of merits including dāna (donation)

Ven Ānandan preached Sila, Samādhi and Pañña in accordance with what the Buddha preached. So it is necessary for monks to preach Dhamma to be in coincidence with what the Buddha preached.

Kevaddha Sutta
About Kevaddha
What Brahma didn't know

Once the Lord was staying at Pāvārika's mango grove in Nālanda. The houscholder Kevaddha came to the Lord, prostrated himself before him and sat down to one side.

He then said, "Lord, Nālanda is rich, prosperous, populous, and full of people who have faith in the Lord. It would be well if the Lord were to cause some monks to perform superhuman feats and miracles. In this way, Nālanda would come to have even more faith in the Lord."

The Lord replied, "Kevaddha, this is not the way I teach Dhamma to the monks, by saying, "Go monks, and perform superhuman feats and miracles for the white - clothed lay - people!"

Kevaddha put up the same request to the Lord three times. Then the Lord said, "Kevaddha, there are three kinds of miracle that I have declared, having realized them by own insight." They are: -

- (1) The miracle of psychic power.
- (2) The miracle of telepathy.
- (3) The miracle of instruction.

"What is the miracle of psychic power?"

"Here, Kevaddha, a monk displays various psychic powers in different ways. Being one he becomes many, being many he becomes one and he travels in the body as far as the Brahma world. Then someone who has faith and truth sees him doing these things."

"He tells this to someone else who is sceptical and unbeliving, saying, "It is wonderful, sir, it is marvellous, the great power and skill of that ascetic. - - -"

That man might say, "Sir, there is something called Gandhāra charm. If is, by means of this, that that monk becomes many. - - -"

"What do you think, Kevaddha, would not a sceptic say that to a believer?"

"He would, Lord."

❧ **Kevaddha Sutta** ❧

Page 420 to 424

That is why, Kevaddha, seeing the danger of such miracles, I dislike, reject and despise them.

“What is the miracle of telepathy? Here, a monk reads the mind of other beings, of other people, reads their mental states, their thoughts and ponderings, and says. “That is how your mind is, that is how it inclines, that is in your heart.” Then someone who has faith and trust sees him doing these things.

“He tells this to someone else who is sceptical and unbelieving, saying, “It is wonderful, sir, it is marvelous, the great power and skill of that ascetic - - -” And that man might say, “Sir, there is something called the Manika cham. It is, by means of this, that that monk can read the minds of others.”

That is why, seeing the danger of such miracles, I despise them.

“What is the miracle of instruction? Here, Kevaddha, a monk gives instruction as follows:

The monk says, “Try to be free from sense - pleasure. Don’t incline towards sense - pleasure. Contemplate impermanence, etc. don’t contemplate permanence, etc. try to get rid of craving and lust. Practise insight meditation to attain magga phala ñāna. “Kevaddha, this is known as the miracle of instruction.”

“Again, Kevaddha, a Tathāgata arises in the world, an Ārahant, fully - enlightened Buddha, endowed with wisdom and conduct, - - - - displays the fully - perfected and purified holy life. (as in former suttas) **A disciple goes forth and practises the moralities. He guards the sense - doors and attains the four jhanas; he attains various insights; he realizes the Four Noble Truths, the path and the cessation of sufferings, and he knows:” - - - - - There is nothing further here.”** That, Kevaddha, is called the miracle of instruction.

A monk in search of the dissolution of the Four Great Elements

“Once, Kevaddha, in this order of monks, the thought occurred to a certain monk: “I wonder what the four great elements - **the earth element, the water element, the fire element, the air element** - cease without remainder.”

That man attained to such a state of mental concentration that the way to the deva - realms appeared before him.

“Then, coming to the Realm of the devas of the Four Great Kings, he asked those devas: “Friends, where do the Four Great Elements cease without remainder?” At this question, the devas said to him, “We don’t know where the Four Great Elements cease without remainder. But the Four Great Kings are wiser than we are. They may know the answer you want.”

“So, that monk went to the Four Great Kings and asked the same question, but they replied, “We don’t know, but the Thirty - Three Gods may know - - -.”

“So, that monk went to the Thirty - Three Gods, who said, “We don’t know, but Sakka, lord of the gods, may know - - -.”

“Sakka, lord of the gods, said, “The Yāma devas may know - - -.”

“The Yāma devas said, “Suyāma, son of the devas, may know - - -.”

“Suyāma said, “The Tusita devas may know.”

“Santusita said, “The Nimmānarati devas may know - - -.”

“The Nimmānarati devas said, “Sunimmita, son of the devas, may know - - -.”

“Sunimmita said, “The Paranimmita - Vasavatti devas may know - - -.”

“The Paranimmita - Vasavatti devas said,” Vasavatti, son of the devas, may know - - -.”

“Vasavatti said, “The devas of Brahmā’s retinue may know - - -.”

Then that monk, by the appropriate concentration, made the way to the Brahmā world appear before him. He went to the devas of Brahmā’s retinue and asked them. They said, “We don’t know. But there is Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All - Seeing, All - Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. He is loftier and wiser than we are. He would know where the four great elements cease without remainder.” “And where is this Great Brahma now, friends?”

“Monk, we do not know when, how and where Brahma will appear. But the signs are seen - when a light appears and a radiance shines forth - then Brahmā will appear. Such signs are an indication that he will appear.”

Fortunately, the Great Brahmā appeared soon. That monk went to him and said, “Friend, where do the four great elements cease without remainder?”

The Great Brahmā replied, “Monk, I am Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All - Seeing, All - Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be.”

“A second time, the monk said, “Friend, I did not ask if you are Brahmā, Great Brahmā - - -. I asked you where the four great elements cease without remainder.” A second time, the Great Brahmā replied as before.

“A third time, the monk said, “Friend, I did not ask you that, I asked where the four great elements cease without remainder.”

Then the Great Brahmā took that monk by the arm, led him aside and said, “Monk, these devas believe there is nothing Brahmā does not see, there is nothing he does not know, there is nothing he is unaware of. That is why I did not speak in front of them. But, monk, I don’t know where the four great elements cease without remainder. Therefore, monk, you have acted wrongly, you have acted incorrectly by going beyond the Blessed Lord and going in search of an answer to this question elsewhere. Now, monk, you just go to the Blessed Lord and put this question to him, and whatever answer he gives, accept it.”

“So, that monk, as swiftly as a strong man might flex or unflex his arm, vanished from the Brahmā world and appeared in my presence. He prostrated himself before me, then sat down to one side and said, “Lord, where do the four great elements cease without remainder?”

“I replied, “Monk, once upon a time, seafaring merchants, when they set sail on the ocean, took in their ship a land - sighting bird. When they could not see the land themselves, they released this bird. The bird flew to the east, to the south, to the west, to the north, it flew to the zenith and to the intermediate points of the compass. If it saw land anywhere, it flew there. But if it saw no land, it returned to the ship. In the same way, monk, you have been as far as the Brahmā world searching for an answer to your question and not finding it, and now you come back to me.

But, monk, you should not ask your question in this way: “Where do the four great elements cease without remainder?” instead, this is how the question should have been put:

“Where do earth, water, fire and air no footing find?

Where are long and short, small and great, fair and foul -

Where are “name - and - from” wholly destroyed?”

The answer is :

“Where consciousness is signless, boundless, all - luminous,

That’s where earth, water, fire and air find no footing.

There both long and short, small and great, fair and foul.

There “name - and - form” are wholly destroyed.

With the cessation of consciousness, this is all destroyed.”

Thus, the Lord spoke, and the housholder Kevaddha, delighted, rejoiced at his words. Thus, the Lord spoke, and the housholder Kevaddha, delighted, rejoiced at his words.

To be aware of -

There are two kinds of meditation. One is samatha (tranquility, serenity) which is based on concentration. The other is vipassana (insight meditation). Samatha leads to the attainment of jhāna (absorption). One who practices samatha may attain supernormal knowledge (super - human power). But such a man does not attain Nibbana.

One who practises vipassana meditation can attain Nibbana but does not attain supernormal knowledge or power. The fruits of samatha and vipassana are quite different.

One who practises both samatha and vipassana can attain both supernormal knowledge and Nibbana. We must make choice of the way which is suitable for us.

❧ **Lohicca Sutta** ❧

Page 425 to 429

Lohicca Sutta
About Lohicca
Good and Bad Teachers

Once, the Lord was visiting Kosala with some five hundred monks. They stayed at Salavatika village. At that time, Brahmin Lohicca also was at Salavatika village. It was a populous place which was given to him by king Pasenadi of Kosala as a royal gift and with royal powers.

Wrong View of Lohicca

Just then, wrong view occurred to Lohicca. It was as follows.

“Suppose an ascetic or Brahmin were to discover some good doctrine, having done so, he ought not to declare it to anyone else; for what can one man do for another? It is just as if a man, having cut through an old fetter, were to make a new one. I declare that such a thing is an evil deed rooted attachment, for what can one man do for another?”.

Brahmin Lohicca’s idea is that one should enjoy the knowledge of emancipation from samsarā realised by him only. He should not declare it to anyone else. To declare such phenomenon to others means the expectation of having followers and the fruits to be gained from the followers. He also said that such fruits are based on greed. Lohicca’s doctrine is devoid of sharing merit with others. So it was an ill doctrine. He embraced this doctrine and declared it to others, too.

To invite the Buddha

At that time, Lohicca heard that the ascetic Gotama had arrived at Sālavatika with some five hundred monks. They stayed there. At the same time, Lohicca was also in Sālavatika. The Blessed Lord’s fine report had been spread about since he attained Buddhahood. Lohicca thought that it would be good to see such an Ārahant.

So he asked Bhesika to go and invite the ascetic Gotama on his behalf for meal at his home the next day. The Buddha accepted the invitation.

Their questions and the Buddha's answer

When the Buddha came, Bhesika the barber followed the Buddha close at hand. Then he said, "Lord, this evil thought has occurred to the Brahmin Lohicca. This is what the Brahmin Lohicca has been thinking."

The Buddha said, "It may well be so, it may well be so."

On arrival at Lohicca's dwelling, the Buddha sat down on prepared seat. Lohicca personally served the Buddha and his order of monks with excellent hard and soft food. Having had food, Lohicca took a low stool and sat down to one side.

Then the Lord said to him, "Lohicca, is it true that an evil thought has occurred to you?"

"Yes, Reverend Gotama."

"Well now, if anyone should say, "The Brahmin Lohicca resides at Sālavatika, and he should enjoy the entire fruits and revenues of Sālavatika, not giving anything away to others." Would not anyone who spoke that be a source of danger to your tenants?"

"He would be a source of danger, Reverend Gotama."

"And as such, would he be solicitous for their welfare or not?"

"He would not, Reverend Gotama."

"By not being solicitous for their welfare, would he have a heart full of love for them, or of hatred?"

"Of hatred, Reverend Gotama."

"In a heart full of hatred, is there wrong view or right view?"

"Wrong view, Reverend Gotama."

"But, Lohicca, I declare that wrong view leads to one of two destinies - hell or an animal rebirth."

“ What do you think, Lohicca? Does King Pasenadi of Kosala reside at Kāsi - Kosala?”

“ He does, Reverend Gotama.”

“ Well, if anyone should say: “King Pasenadi of Kosala resides at Kāsi - Kosala, and he should enjoy the entire fruits and revenues of Kosala, not giving anything to others” - would not anyone who spoke like that be a source of danger to his tenants? - - - Would he not have a heart full of hatred - - - and would that not be wrong view? ”

“ It would, Reverend Gotama.”

“ Then surely if anyone were to say the same of the Brahmin Lohicca - - - that would be wrong view.” In the same way, Lohicca, if anyone should say, “ Suppose an ascetic or Brahmin were to discuss some good doctrine and thought not to declare it to anyone else, for what can one man do for another?” he would be a source of danger to those young men of good family who, following the Dhamma and discipline taught by the Tathāgata, attain such excellent distinction as to realise the fruit of Stream - Entry, of Once - Returner, of Arahantship - and to all who ripen the seeds of rebirth in the deva - world. Being a source of danger to them, he is uncompassionate, and his heart is grounded in hostility, and that constitutes wrong view, which leads to - - - hell or animal rebirth.

“ If anyone were to speak thus of King Pasenadi, he would be a source of danger to the King’s tenants, yourself and others.

“ Lohicca, these three kinds of teachers in the world are blameworthy, and if anyone blames such teachers, his blame is proper, true, in accordance with reality and faultless. Which three? Here, Lohicca, is a teacher who has gone forth from the household life into homelessness, but who has not gained the goal of asceticism. Without having gained this goal, he teaches his disciples a doctrine, saying: “This is for your good, this is for your business.” But his pupils don’t wish to hear, they don’t listen, they don’t arouse the thought of enlightenment, and the teacher’s instructions are flouted. He should be blamed, saying, “This venerable one has gone forth - - -, his instructions are flouted.

It is just as if a man were to persist in making advances to a woman who rejected him, and embrace her thought she turned away.” This I declare to be an evil doctrine based on attachment, for what can one man do for another ? This is the first teacher who is blameworthy. - - -

“Again, there is a teacher who has gone forth - - - but who has not gained the goal of asceticism. Without having gained this goal, he teaches his disciples a doctrine, saying, “This is for your good, this is for your happiness.” His pupils wish to hear, they listen, they rouse the thought of enlightenment, and the teacher’s instructions are not flouted. He should be blamed, saying, “This venerable has gone forth - - -” It is as if, leaving his own field, he should think another’s field in need of weeding. I declare this is to be an evil doctrine rooted in attachment - - -. This is the second teacher who is blameworthy.

“Again, there is a teacher who has gone forth - - - and who has gained the goal of asceticism. Having gone forth, he teaches - - - But his pupils don’t wish to hear him - - - his instructions are flouted. He too should be blamed - - - just as if, having cut through an old fetter, one were to make a new one, I declare that this is an evil doctrine rooted in attachment, for what can one man do for another? This is the third teacher who is blameworthy. Thus these are the three kinds of teacher that I spoke of as blameworthy.”

Then Lohicca said, “Reverend Gotama, are there any teachers in the world who are not blameworthy?”

“Here, Lohicca, a Tathāgata arises in the world, an Ārahant, fully - enlightened Buddha, endowed with wisdom and conduct, - - - - - the fully - perfected and purified holy life. **A disciple goes forth and practises the moralities, guards the sense - doors, attains the first jhāna.** (For the rest, as in former suttas).

Whenever the pupil of a teacher attains to such excellent distinction, that is a teacher who is not to be blamed in the world. If anyone blames the teacher, his blame is improper, untrue, not in accordance with reality and faulty.

“He attains the other three jhānas and various insights. Whenever the

pupil of a teacher attains to such excellent distinction, that is a teacher who is not to be blamed in the world. If anyone blames that teacher, his blame is improper, untrue, not in accordance with reality, and faulty.”

At this, the Brahmin Lohicca said to the Lord, “Reverend Gotama, it is as if a man were to seize someone by the hair who had stumbled and was falling into a pit, and to set him on firm ground - just so, I , who was falling into the pit, have been saved by the Reverend Gotama! Excellent, Reverend Gotama, excellent! - - - - .” (as mentioned in former suttas).

At last, Lohicca said, “Lord, I go for refuge to the Lord Gotama, the Dhamma and the Sangha. May the Reverent Gotama accept me as a lay - follower who has taken refuge from this day forth for as long as life shall last.”

Tevijja Sutta

The threefold Knowledge

The Way to Brahmā

Well - known Brahmins Live ----

Once the Lord visited Kosala with a large company of some five hundred monks. He arrived at the Brahmin village called Manasākata. The Lord stayed in a mango grove near the village.

At that time, many well - known and prosperous Brahmins were staying at Manasākata, including Canki, Tarukkha, Pokkharasati, Jānussoni, and Todeyya. Well - known and prosperous Brahmins were very happy at Manasākata village because the village was said to be as pleasant as the deva realm.

Argument between Vāsettha and Bāradvāja Bramins

At that time, Vāsettha and Bāradvāja went strolling along the road. While strolling so, an argument broke out between them on the subject of right and wrong paths.

The young Brahmin Vāsettha said, “According to Pokkharasāti, his teacher, this is the only straight path, this is the direct path leading to the realm of Brahmā.”

The young Brahmin Bāradvāja, pupil of Tārukka, said, “This is the only straight path leading to the realm of Brahmā.”

But both of them were not sure of their respective arguments.

Approached the Buddha

Then Vāsettha suggested Bāradvāja to go to the ascetic Gotama, who was, at that time, staying to the north of the village. Bāradvāja agreed with Vāsettha. Both of them believed that the Blessed Lord would solve their problem.

So the two of them went to see the Lord. Having exchanged courtesies with the Lord, they sat down to one side.

❧ **Tevijja Sutta** ❧

Page 430 to 437

Vāsettha said, “Reverend Gotama, as we were strolling along the road, there was a discussion between us regarding right and wrong paths. I said, “This is the only right path - - - as is taught by the Brahmin Pokkharasāti”, and Pokkharasāti said, “This is the only straight path - - - as is taught by the Brahmin Tārukkha.” This is our dispute, our difference.”

“Vāsettha, you say that what you present was taught by Pokkharasāti, your teacher and Bharadvāja says that what he presents was taught by Tārukkha, his teacher. What is the dispute, the difference all about?”

“Right and wrong paths, Reverend Gotama. There are many kinds of Brahmins who teach different paths - the Addhariya, the Tittiriya, the Chandoka, the Chandava, the Brahmacariya Brahmins - do all these ways lead to association with Brahma? Just as if there were, near a town or village, many different paths - do all these come together at that place? Likewise do the ways of the various Brahmins - - - lead the one who follows them to association with Brahma?”

“You say: “They lead”, Vāsettha?”

(The Buddha asked three times).

“I say: “They lead”, Reverend Gotama.”

“But, Vāsettha, is there a single one of these Brahmins learned in the Three Vedas who has seen Brahmā face to face?”

“No, Reverend Gotama.”

“Then has the teacher’s teacher of any one of them seen Brahmā face to face?”

“No, Reverend Gotama.”

“Well then, Vāsettha, what about the early sages of these Brahmins learned in the Three Vedas, the makers of the mantras, the expounders of the mantras, whose ancient verses are chanted, pronounced and collected by the Brahmins of today, and sung and spoken about - such as Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bharadvāja, Vāsettha, Kassapa, Bhagu - did they ever say: “We know and see when, how and where Brahmā appears”?”

“No, Reverend Gotama.”

“So, Vāsettha, not one of these Brahmins learned in the Three Vedas has seen Brahmā face to face, nor has one of their teacher’s teachers, nor even the ancestor seven generations of one of their teachers. Nor could any of the early sages say: “We know and see when, how and where Brahmā appears.” So what these Brahmins learned in the Three Vedas are saying is: “We teach this path to associate with Brahmā that we do not know or see, this is the only straight path - - - leading to association with Brahmā.”

“What do you think, Vāsettha? Such being the case, does not what these Brahmins declare turn out to be ill - founded?”

“Yet, indeed, Reverend Gotama.”

“Well, Vāsettha, when these Brahmins learned in the Three Vedas teach a path that they do not know or see, saying: “This is the only straight path - - -”, this cannot possibly be right. Just as a file of blind men go on, clinging to each other, and the first one sees nothing, the middle one sees nothing, and the last one sees nothing - so it is with the talk of these Brahmins learned in the Three Vedas: the first one sees nothing, the middle one sees nothing, the last one sees nothing. The talk of these Brahmins learned in the Three Vedas turns out to be laughable, mere words, empty and vain.

“What do you think, Vāsettha?, Do these Brahmins learned in the Three Vedas see the sun and the moon just as other people do, and when the sun and the moon rise and set, do they pray, sing praises and worship with clasped hands?”

“They do, Reverend Gotama.”

“What do you think, Vāsettha?, these Brahmins learned in the Three Vedas, who can see the sun and the moon just as other people do, - - - can they point out a way to the association with the sun and the moon, saying: “This is the only straight that leads to the association with the sun and the moon”?

“No, Reverend Gotama.”

“So, Vāsettha, these Brahmins learned in the Three Vadas cannot point out a way to the association with the sun and the moon which they have seen.

Moreover, none of them has seen Brahmā face to face, - - - nor has even the ancestor seven generations back of one of their teachers. Nor could any of the early sages say: “We know and see when, how and where Brahmā appears.” Does not what these Brahmins declare turn out to be ill - founded?”

“Yes, indeed, Reverend Gotama.”

“ Vāsettha, it is just as if a man were to say: “I am going to seek out and love the most beautiful girl in the country.”

They might say to him: - - - “Do you know what caste she belongs to?”

“No.”

“Well, do you know her name, her clan, whether she is tall or short - - - , dark or light - complexioned - - - , or where she comes from?”

“No.”

So they might say: “well then, you don’t know or see the one you seek for a desire?” and he should say: “No.”

Does not the talk of that man turn out to be stupid?

“Certainly, Reverend Gotama.”

“Then, Vāsettha, it is like this: not one of these Brahmins - - - has seen Brahmā face to face, nor has one of their teachers.”

“Yes indeed, Reverend Gotama.”

“That is right, Vāsettha. When these Brahmins learned in the Three Vedas teach a path that they do not know and see, this cannot possibly be right.

“Vāsettha, it is just as if a man were to build staircase for a palace at a crossroads. People might say: “This staircase for a palace - do you know whether the palace will face east or west, north or south, or whether it will be high, low or of medium height?” and he would say: “No.”

And they might say: “Well then, you don’t know or see what kind of a palace you are building the staircase for?” and he would say: “No.”

Does not the talk of that man turn out to be stupid?

“Certainly, Reverend Gotama.”

Brahmins are concerned with Brahmā Realm

“Vāsettha, Brahmas do not enjoy five kinds of sense - pleasure, Whereas these Brahmins who are perfect in Three Vedas enjoy five kinds of sense - pleasure. So, it is impossible for such Brahmins to have destiny in the Brahmanic realm after death.”

“Vāsettha, Brahmas are in lack of sense - desire, and so marriage is unknown to them, while Brahmins are in happiness as the result of living with their families. How can these Brahmins with perfect knowledge of Three Vedas be Brahmas after death?”

“Vāsettha, Brahmas are free from hatred and have no consciousness accompanied by hatred. They also have no hindrances. So the Brahmas’ minds are stable and purified. However these Brahmins are filled with defilements, such as greed, hatred, etc. and also filled with hindrances. If so, Vāsettha, how can the Brahmins with perfect knowledge of Three Vedas be Brahmas after death?”

Destruction in hell

“Vāsettha, these Brahmins are sure of the path to lead to the Brahmanic realm in spite of the fact that it, in reality, is not a right path. They are like the people going across the plain of mud, thinking that it is a dry way across. So their threefold knowledge of Vedas is but the threefold wilderness.”

“Crows swim, thinking that mirage is water. So they all are in destruction. Similarly, the Brahmins will be in hell because they accept the wrong path as a right one to lead to the world of Brahmās.

To real path to lead to the Brahmanic Realm

At these words, Vāsettha said: “Reverend Gotama , I have heard them say:

“The ascetic Gotama knows the way to the world of Brahmā.”

“Vāsettha, I know Brahmā, the world of Brahmā, and the way to the world of Brahmā, and also the way of practice whereby the world of Brahmā may be gained.” “It would be good if the Reverend Gotama were to teach us the way to the world of Brahmā,” said Vāsettha.

Then, Vāsettha, listen, pay proper attention, and I will tell you.” The Buddha went on to say: “How a Tathagata arises, how he reaches the world of Brahmā, etc. (as shown in Brahmajāla Sutta).

The Buddha again said, “The first jhāna, the second jhāna and the third jhāna are attained through the exercise of loving kindness, compassion and rejoicing at another’s good fortune, and the fourth jhāna is attained through the exercise of equanimity.”

“One who attains such jhānas is in lack of hindrances, resulting that his mind is purified. Eventually, his mind can create as he likes. That is why he can be in association with Brahmas after death.”

The Buddha, here preached the Four Kinds of Brahmācariya (i.e . loving - kindness, compassion, sympathetic joy and equanimity) in detail.

At this, Vāsettha and Bharadvaja said to the Lord, “Excellent, Reverend Gotama, excellent! It is as if - - - - what was there. Just so the Lord has expounded the Dhamma in various ways.”

“We take refuge in the Reverend Gotama, in the Dhamma and in the Sangha. May the Reverend Gotama accept us as lay - followers having taken refuge from this day forth as long as life shall last.”

After hearing the Aggañña Sutta, they were ordained monks and became Ārahants.

To be careful

One who shows the path must know the path by himself. If not, both the indicator and the other will be of no gain. So it is very important for the indicator of the path.

According to the Brahmins, three kinds of perception or knowledge means Three Vedas. But according to the Buddha Three Vijjas (Perception or knowledge) mean

(1) Power to perceive past existences,

(2) Power to see things with divine eyes and

(3) Hight Psychic Power to eradicate all defilements. People are exhorted to strive to attain the third vijja which is the most important in all.

END OF SUTTA SILAKKHAN

13 SUTTAS IN BRIEF

Thirteen Suttas in Silakkhandha

Vagga

Digha Nikāya, Silakkhandha vagga

Why they are so called !

The following suttas are included in Silakkhandha Vagga. (Pāli).

1. Brahmajāla Sutta
2. Sāmaññaphala Sutta
3. Ambattha Sutta
4. Sonadanda Sutta
5. Kūtadanta Sutta
6. Mahāli Sutta
7. Jāliya Sutta
8. Mahāsihanāda Sutta
9. Potthapāda Sutta
10. Subha Sutta
11. Keveddha Sutta
12. Lohicca Sutta
13. Tevijja Sutta

These thirteen suttas are called Digha Nikāya (Long Discourses) because every sutta is long on the one hand and long suttas are put in one group.

Why it is called Silakkhandha Vagga

The three groups, namely virtue (morality), concentration and wisdom are included in Sila - kkhandha Vagga. Virtue (Sila) precedes concentration (Samādhi) and wisdom (Pañña). According to the precedence, it is Silakkhandha Vagga. Vagga means group.

The first sutta

There are three volumes of sutta, namely Sutta Silakkhanda, Sutta Mahāvā and Sutta Pātheyya. Sutta Silakkhanda Precedes the rest. Now, condensed suttas and recollection of the Buddha will be expounded.

(1) Condensed Brahmajāla Sutta and Recollection of the Buddha

(1) At dawn one day when the Buddha had a look at the animate world through his omniscience, he saw Suppiya and Brahmadattha.

(2) When the Buddha with 500 monks were on a long journey between Rājagaha and Nālandā, Suppiya and his pupil Brahmadattha were also on the same journey with their followers.

(3) When the two groups met with each other, Suppiya dispraised the Three Treasures, whereas Brahmadattha praised the Three Treasures. They two were contradictory.

(4) Referring to the talks of Suppiya and Brahmadattha, the monks were praising the Buddha's perception to know the desires of beings.

(5) The Buddha knew before hand what Suppiya, Brahmadattha and his disciples would say. This is the cause of the appearance of Brahmajāla Sutta.

(6) Regarding the dispraise of the Three Treasures spoken by Suppiya, the Buddha warned his disciples not to be angry, dissatisfied and unhappy. Instead, they should explain, giving reasons.

(7) In praising the Three Treasures, greed, reapture, pleasure should not be embraced. The monks should explain why the Three Treasures become well - known.

These are what the Buddha advised.

Recollection of the virtues of the Buddha

(1) The Buddha, through his omniscience, knew Suppiya would dispraise the Three Treasures, showing several reasons.

(2) In the same way, the Buddha, through his omniscience, knew Brahmadattha would praise the Three Trasures, showing several reasons.

(3) The Buddha also knew before hand the monks would praise the attributes of the Buddha.

(4) The Buddha advised his disciples, showing the conditions how to solve the problems of praising and dispraising the Three Treasures.

(5) They said that they paid obeisance to the omniscience of the Buddha.

Worldlings praised only a little

(1) Brahmadattha, who was praising the attributes of the Buddh was only a worldling. A worldling can praise the Buddha only up to the extent of morality, and not more than that. The Buddha's attributes regarding concentration, wisdom and omniscience are beyond the knowledge of worldlings.

(2) Worldlings know only five precepts, eight precepts, nine precepts and ten precepts. The morality of ordinary level, of middle level and of high level are beyond their knowledge. The Buddha preached all kinds of morality completely.

(3) The Buddha's ability of preaching so is due to his omniscience. Those who are in lack of omniscience are, no doubt, unable to do so.

Recollection of the virtues of the Buddha

(1) Through omniscience, the Buddha is able to expound the morality of ordinary level, of middle level and of high level in analytial way.

(2) Such an ability is far beyond the knowledge of worldlings.

(3) I always pay obeisance to the Buddha's omniscience.

To see wrong-view and omniscience

(1) Millions of worldlings existed in the past. They exist at present and will exist in future, too. They believe in wrong - view in the past. They believe in wrong - view at present and will believe so in future, too. It is the nature of worldlings.

(2) Even though millions of worldlings may have belief in different wrong views according to their habits, clan, sect and relatives, there are only 62 kinds of wrong views, and no more. The Buddha is the only one that knows it.

(3) To know 62 kinds of wrong views objectively is due to the Buddha's omniscience.

(4) The 62 kinds of wrong - view are based on craving and false - view.

(5) Majority of the people believe in wrong - views because they are blind to mind and matter in the scope of ultimate truth, and the Dependant Origination is far beyond their knowledge. Those who attain jhāna are also included in such believers. Some of those who do not attain jhāna also believe in wrong - view through their thinking and pondering.

(6) It is the only Buddha that can analyse 62 kinds of wrong - views.

(7) Preaching 62 kinds of wrong - views is the evidence of being a true Buddha, who is also in the possession of omniscience.

(8) We always pay obeisance to omniscience.

Three Noble Trainings

(1) The Buddha preached Brahmajāla Sutta to 500 monks.

(2) The Buddha preached Brahmajāla Sutta at the royal park of Ambalatthikā between Rājagaha and Nālandā. The Buddha preached at night up to the last watch

(3) To preach Brahmajāla Sutta was based on Suppiya (heretical ascetic), who dispraised the Three Treasures, Brahmadattha, who praised the Three Treasures and 500 monks who declared the virtues of the Buddha.

(4) In preaching the Brahmajāla Sutta, the Buddha emphasized three trainings, namely morality, concentration and wisdom. The topics in this sutta are: -

- Three stages of morality or virtue (Training of virtue)
- The first, second, third, fourth jhānas and super - knowledge of recalling past existences. (Training of concentration)
- Analysis of Dependent Origination, showing the contemplation of suffering, craving for existence is cut off by Ārahant Magga Ñāna. (Training of wisdom)

(5) The major aim and object of preaching Brahmajāla Sutta is to make the lay - people know that omniscience belonged to the Buddha. Five hundred monks came to know about 62 kinds of wrong - view. People there knew that omniscience belonged to the Buddha only.

Other names of Brahmajāla Sutta

(1) The Buddha preached this sutta, emphasizing omniscience. So it is called “Brahmajāla Sutta with the net - work of omniscience.

(2) This sutta includes the ways of prosperity here and hereafter. So it is called “Attajāla Sutta with the network of prosperity.

(3) Many Pāli verses are included in this sutta. So it is called “Dhammajāla Sutta with the network of Pāli.

(4) The Buddha preached 62 wrong - views in elaboration. So it is called Ditthijāla Sutta with the network of wrong - view.

(5) When hearing the Brahmajāla Sutta, five maras are defeated. So it is called Anuttarasangāma Vijaya Sutta.

Powerful Brahmajāla Sutta and fruits

(1) When the preaching of the Brahmajāla Sutta came to the end, very violent earth - quake took place in ten thousand worlds.

(2) Pintapātiya Thera, who lived in Kalayāni monastery in Sri Lankā recited the Brahmajāla Sutta, sitting on the pagoda - platform. At the end of recitation, earth - quake took place.

(3) Some Theras recited the Brahmajāla Sutta near the mango tree in Sri Lanhā. At the end of recitation, earth - quake took place.

(4) Five monks headed by Ven. Sona Thera and Ven. Uttara Thera came to Suvunnabumi. They preached the Brahmajāla Sutta. At the end of preaching, earthquake took place.

Recollection of the virtues of Dhamma

(1) The Brahmajāla Sutta is so powerful that it can make earthquakes.

(2) There are many Pāli verses in it. So it gives the knowledge of Pāli to the learners.

(3) This sutta helps people with benefit here and hereafter.

(4) This sutta shows omniscience distinctly. So it can increase one's perception.

(5) This sutta shows 62 kinds of wrong- view very clearly. So one can drive wrong - views away if he has any.

(6) This sutta defeats five kinds of māras (enemies) so, one who recites this sutta can defeat enemies.

(7) This sutta can make the earth quake. So one who recites this sutta can be successful in everything he does.

(8) This sutta can produce monks and nuns.

(9) This sutta can help us attain even Nibbana.

(10) I pay deep obeisance to this sutta full of powers.

Long - standing the Buddhmajāla Sutta

(1) The Buddha said that all the Dhamma that he preached will remain on his behalf after his demise.

(2) It has been 2550 years since the demise of the Buddha. The Dhamma, the vinaya (monastic code) including the Brahmajāla sutta still remain unshaken. The stability of the Dhamma, the vinaya, etc. are due to the strenuous effort of the monks.

(3) In fact, the Buddha's sāsana passed through the road full of thorns.

(4) It was not long after the demise of the Buddha when there appeared the signs of the disappearance of sāsana (the dispensation of the Buddha). So the first Buddhist Council was held under the supervision of Ven. Kassapa, Ven. Upāli and Ven. Ānanda. Five hundred Ārahants participated there. Thus Ven. Ārahants tried to maintain the Buddha's sāsana to be stable and long - lasting.

(5) So far, Buddhist Councils have been held six times. In this way, monks maintained the dispensation of the Buddha.

(6) In addition to the Buddhist Councils, Buddhist monks maintained the Buddha's sāsana in such a way that they teach Suttanta, Vinaya and Abhidhammā to the younger generations on the one hand and write commentaries and subcommentaries on the other.

Recollection of the virtues of Samgha

The Samghas, such as Ven. Kassapa, Ven. Upāli, Ven. Ānanda, etc. -

(1) are able to maintain the Buddha's sāsana by participating in the function of the Buddhist Councils up to the sixth Buddhist Council.

(2) are able to maintain the Buddha's sāsana by way of teaching Pāli Texts and others to the younger samgha generation.

(3) are able to maintain the Buddha's sāsana by way of writing several books on Dhamma vinaya, etc.

(4) I always pay obeisance to the monks who have effort, loving - kindness, compassion, morality, concentration and wisdom.

Sāmaññaphala Sutta in brief

(1) It was the full moon of Tazaungmon when the Buddha stayed at Jivaka's mango grove in Rājagaha with 1250 monks. The full - moon night of Tazaungmon is incomparably pleasant.

(2) The Buddha knew that King Ajātasattu would come to him under the arrangement of Jivaka to listen to Sāmaññaphala Sutta at the end of which King Ajātasattu became lay - follower taking refuge in the Three Treasures. That is why the Buddha stayed at Jivaka's mango grove on the full - moon night of Tazaungmon.

(3) King Ajātasattu was the opponent of the Buddha. He killed his father, King Bimbisāra, and helped Devadatta, who tried to assassinate the Buddha. In spite of all ill behaviours of Ajatasattu, the Buddha preached the Sāmaññaphala Sutta to Ajātasattu just for the interests of Ajātasattu. It was the Buddha's loving - kindness, compassion, forbearance, etc.

Recollection of the virtues of the Buddha

(1) Through omniscience, the Buddha knew that King Ajātasattu would come to him to hear Sāmaññaphala Sutta and would become lay follower.

(2) The Buddha was so compassionate that he preached Ajātasattu just for his (king's) sake.

(3) I always pay obeisance to the virtues of the Buddha.

King Ajātasattu approached the Buddha

(1) Great repent made the flame of contrition in Ajātasattu's heart because he committed the great sin of killing his father and helping Devadattha in assassinating the Buddha.

(2) Devadattha was swallowed by the earth. When the news came to Ajātasattu, he became suspicious that he also would be swallowed by the earth. So he felt always uneasy and flame of sensation took place in his heart.

These were the reasons why he approached the Buddha.

The Buddha solved Ajātasattu's problems

(1) When Ajātasattu came near the mango - grove, he saw the monks in calmness and serenity. On seeing those monks, he felt a little easy. He approached the Buddha and asked the Buddha the immediate fruits of being a monk. Then the Buddha asked him whether he had asked others this question.

Then Ajātasattu said that he had asked six heretics to solve this problem. But he said that he was not satisfied with those heretics.

And the Buddha answered: -(1) A man may be a slave of a king, if the man becomes a monk, the king cannot order him. Instead, the king must salute him, provide him with four requisites, etc. This is the first immediate fruits gained by the monk.

(2) The Buddha told Ajātasattu how the Buddha with nine attributes arose in the world, how the Buddha preached the Dhamma excellent in the beginning, in the middle and in the end, and so forth.

(3) The Buddha went on to say how a monk has to observe different kinds of precepts (morality) prescribed by the Buddha, and how they feel pleased with their act of following the precepts prescribed by the Buddha.

(4) Monks are always careful of the morality and are contented with what they have. So monks are always happy.

(5) Some monks observe tranquility. (i. e - the way to attain jhāna) They fulfil the factors of jhāna, resulting that they attain the first jhāna, the second jhāna, and so on.

At last, they can enjoy the fruit of jhāna.

(6) Some monks practise insight meditation. Such monks become the first stream - winner, the second stream - winner, the third stream - winner and even Ārahant. At last, they can enjoy the fruits of Magga Phala.

All these are the fruits of being a monk.

King Ajātasattu becomes lay - follower

King Ajātasattu was highly satisfied with Sāmaññaphala Sutta preached by the Buddha. He requested the Buddha to accept him as a lay - follower. He had deep faith in the Buddha, the Dhamma and the Samgha.

When Ajātasattu returned, the Buddha said that King Ajātasattu would have been a first stream - winner if he were without the act of killing his father.

Three Trainings

The Sāmaññaphala Sutta includes three trainings, namely sila (virtue), samādhi (concentration) and paññā (wisdom). It also includes the ways of the attainment of jhāna, super - normal knowledge (extra - ordinary power) and also the attainment of Nibbana.

Benefits Ajātasattu gained

- (1) Ajātasattu was free from the trouble of being unable to sleep.
- (2) He had deep faith in the Three Treasures.
- (3) His destiny was Lohagonbi Hell not as hot as Avici.
- (4) When he has been released from hell, he will be a silent Buddha called Vijitāpi.

Recollection of the virtues of the Buddha

- (1) The Buddha was able to preach Sāmaññaphala Sutta to King Ajātasattu, showing several examples.
- (2) The Buddha was able to teach Sāmaññaphala Sutta, showing precepts known as Pātimokkha - samvara Sila prescribed for monks by the Buddha.
- (3) The Buddha was able to preach the ways to attain jhāna.
- (4) The Buddha was able to preach the ways of vipassana meditation leading to Nibbana.
- (5) I always pay obeisance to such a Buddha and his omniscience.

Recollection of the virtues of Dhamma

- (1) The Dhamma can produce the training of virtue.
- (2) The Dhamma can produce samādhi (concentration).
- (3) It is the Dhamma that gives vipassanā ñāna, magga, phala ñāna.
- (4) The Dhamma can convert laymen into monks.
- (5) The Dhamma can make heavy punishment light.
- (6) The Dhamma can create faith.

I always pay obeisance to the Dhamma.

Ambattha Sutta in brief

(1) The Buddha knew that Brahmin Pokkharasāti would be a first stream - winner and Ambattha would be polite later. So the Buddha went to the Brahmin village called Icchānankala.

(2) The Buddha is endowed with the nine attributes. The Buddha knows the animate world through his super - normal knowledge or power. The Buddha's Dhamma is excellent in the beginning, in the middle and in the end. On hearing these attributes, Pokkharasāti wanted to know the Buddha whether he was the genuine one or not.

So he sent youths to the Buddha to see the 32 signs of a great man.

(3) On arrived at the Buddha, Ambattha was very rude in dealing with the Buddha.

(4) The Buddha revealed the relatives on both sides of Ambattha and lessened his conceit.

(5) The Buddha said that the royal clan was the noblest. In the same way, the being with knowledge and conduct is the noblest being.

(6) The Buddha said that the attainment of up to fourth jhna is in the scope of “carana”. The attainment of Magga Phala ñāna is in the seope of “vijjā”.

(7) When the Buddha preached vijjā and carana according to the Buddha, Ambattha and Pokkharasāti knew that both of them were far from vijjā and carana according to the Buddha.

(8) Then the Buddha told them that they were not included in the list of recluse because they enjoy marriage life. They were not recluses nor those who practice things leading to recluses life.

(9) Ambattha found the 32 signs of a great man on the Buddha’s body and went back to his teacher.

(10) Pokkharasāti went to the Buddha. He invited the Buddha to visit his home for almsfood. Pokkharasāti became the first stream - winner.

Recollection of the virtues of the Buddha

(1) The Buddha knew the rude behaviours of Ambattha before he came.

(2) The Buddha knew before hand Pokkharasāti would be a first stream - winner.

(3) The Buddha could lessen Ambattha’s conceit.

(4) The Buddha could teach Pokkharasāti the Four Noble Truths so that the latter became Sotapana. These are the results which occur because of omniscience.

I always pay obeisance to omniscience.

Recollection of the virtues of the Dhamma

- (1) This sutta can lessen one's conceit.
- (2) This sutta can help hearers to become sotāpana.
- (3) This sutta shows rise and fall of sāsanā.
- (4) This sutta shows knowledge and conduct.

I always pay obeisance to such Dhamma.

Sonadanda Sutta in brief

(1) The Buddha knew through omniscience that Sonadanda would become a lay - follower going to refuge in the Three Treasures. So the Buddha visited Campā and stayed near Gaggara's lotus - pond.

(2) The Brahmins of Campā had heard the reputation of the Buddha and many Brahmins and others went to Gaggara's pond to see the Buddha.

(3) At that time, some 500 Brahmins were in Campā on some business. Sonadanda was also there. The Brahmins requested Sonadanda not to go to the Buddha because 12 kinds of qualities belonged to Sonadanda.

(4) Then Sonadanda praised the Buddha, pointing out 29 kinds of attributes belonging to the Buddha. He said that the Buddha should not come to them, instead, he should go to the Buddha.

(5) Sonadanda was worried lest the Buddha should point out his weak point in the problem he put up or the Buddha should ask him the question which he could not answer. He would like the Buddha to ask the subject which he was conversant with. In fact, he felt worried lest he should be despised by others.

(6) The Buddha knew what Sonadanda was thinking. At last, the Buddha asked the question relating to Three Vedas which Sonadanda expected.

(7) At last, the Buddha said that virtue and wisdom are the noblest phenomena on earth. The Buddha went on to say that, if right hand is dirty, it is washed with the help

of the left hand, and vice versa. Similarly, virtue is washed with the help of wisdom, and vice versa.

(8) But as for Sonadanda, virtue means five precepts, while wisdom means Three Vedas. He knew not more than that.

(9) As in Sāmañaphala Sutta, the Buddha preached Virtue, Concentration and Wisdom. Sonadanda invited the Buddha for almsfood at his home. He took refuge in the Three Treasures.

Recollection of the virtues of the Buddha

Through omniscience: -

- (1) The Buddha knew that Sonadanda would go to the Three Treasures for refuge.
- (2) The Buddha knew what Sonadanda was thinking.
- (3) The Buddha expounded on Virtue, Concentration and Wisdom.

I always pay obeisance to the Buddha and his omniscience.

Recollection of the virtues of the Dhamma

(1) Even Sonadanda, formerly not a Buddhist, praised the Buddha, pointing out 29 attributes of the Dhamma.

(2) The Dhamma was so attractive that even those who were formerly unwilling to go to the Buddha could not help going to the Buddha.

(3) The Dhamma has power to read one's mind

(4) The Dhamma can send us even to Nibbana.

I always pay obeisance to such Dhamma.

Kūtadanta Sutta in brief

(1) Through his omniscience, the Buddha knew before hand that Kūtadanta would be the first stean - winner. So he went to Kānumata village with some 500 monks.

(2) At that time Kūtadanta was preparing a great sacrifice: 700 bulls, 700 heifers, 700 goats and 700 rams were tied up to the sacrificial posts.

(3) The Buddha knew all these through his omniscience. So, the Buddha went to the Ambalatthika park near Kānumata village to save the animals on the one hond and to preach Kutadanta on the other.

(4) On hearing the reputation of the Buddha, the villagers of the Kānumata village went to the park to see the Buddha - Brahmins prevented Kūtadanta from going to the Buddha. But Kūtadanta refused their request and revealed 29 attributes of the Buddha. At last, Kūtadanta went to the Buddha.

(5) Then Kūtadanta asked the Buddha, “ Reverend Grotama, I have heard that you know how to conduct the triple sacrifice with the sixteen requisites. I don’t understand all these. I would like to request the lord to explain it to me. I want to make a big sacrifice.”

(6) The Buddha explained what Kūtadanta wanted to know to Kūtadanta. The Buddha said that regular family alms - food to virtuous ascetics is more fruitful and beneficial. Again, to provide shelter for the Sanghas coming from the four directions is more fruitful and beneficial sacrifice. Again, to go vitally for refuge to the Three Treasures is more fruitful and beneficial than the former two. Again, to undertake five precepts vitally is more fruitful and beneficial than any of these three.

(7) Eventually, as preached in the Brahmajāla Sutta, the Buddha said that to contemplate virtue, concentration and wisdom (three Trainings) leading to Magga Phala ñāna is the most fruitful and the most beneficial in all sacrifices.

(8) At the end of preaching, Kūtadanta requested the Buddha to recognize him as a lay - follower who has gone to the three Treasures for refuge. The Brahmin set all the animals free.

(9) Kūtadanta invited the Buddha together with 500 monks for almsfood at his home. There the Buddha preached the Four Noble Truths, Kūtadanta became the first stream - winner.

Recollection of the virtue of the Buddha

Through omniscience :

- (1) The Buddha knew earlier that Kūtadanta would become sotāpana.
- (2) The Buddha was able to make choice of the flawless sacrifice.
- (3) The Buddha was able to preach stage by stage from flawless sacrifice to the Four Noble Truths.
- (4) To save the lives of many animals is due to the Buddha's ability to make choice of the Dhamma.
- (5) It was the ability of the Buddha to make the fruit of Magga Phala ñāna attained by Kutadanta.

I always pay deep obeisance to such Buddha.

Recollection of the virtues of the Dhamma

- (1) The Dhamma consists of the Three Trainings, namely sila, samadhi and paññā.
- (2) The Dhamma distinctly showed the flawless sacrifice.
- (3) The Dhamma showed the higher stages of the charity and practice more fruitful than the Brahmin's sacrifice.
- (4) The Dhamma can convert the hearer into sotapana.
- (5) The Dhamma can save the lives of many animals.

I always pay deep obeisance to such Dhamma.

Mahāli Sutta in brief

Through omniscience : -

(1) The Buddha knew that he had to solve the problems put up by Otthaddha the Licchavi and Sunakkhatta. In addition, the Buddha knew that well - to - do laymen would become monks at the end of the Dhamma preached by the Buddha. So the Buddha came to the Gabled Hall in the Great Forest near Vesali.

(2) Meanwhile many emissaries from Kosala and Magada were in Vesali on some business. Having heard the reputation of the Buddha, the emissaries went to the Gabled Hall to see the Buddha, and so did Mahali with his followers.

(3) Otthaddha the Lieehavi said to the Buddha, “ Sunakkhatta told me that he had been the follower of the Buddha for three years and he had seen heavenly sights, but he had not heard any heavenly sounds.”

Lord, are there any heavenly sounds, which Sunakkhatta cannot hear, or are there not?”

(4) “There are such sounds, Mahāli.”

Then the Buddha explained to Mahāli why Sunakkhatta did not hear heavenly sounds. The Buddha also preached Mahāli how to try to attain jhānas and , in addition, how to try to attain supernormal power in order to see heavenly sights and to hear heavenly sounds.

(5) Then Mahāli said, “Lord, is it for the realisation of such samādhi - states that monks lead the holy life under the blessed Lord?”

“No, Mahāli, there are other things, higher and more perfect than these, for the sake of which monks lead the holy life under me.”

(6) “What are they, Lord?”

Then the Buddha expounded the Three Trainings, referring to the story of two monks who embraced atta - ditthi as an example.

The two monks did not dispel atta - ditthi even though they had attained fourth jhāna. Only when they had become Ārahants through four Magga ñānas, they

dispelled *atta* - *ditthi*.

At the end of the Dhamma, Mahāli rejoiced at the Buddha's words.

Mahāsihanāda Sutta in brief

The Buddha preached Mahāsihanāda Sutta because he knew earlier that the naked ascetic Kassapa would be an Ārahant.

(1) Once the Buddha was staying at the deerpark of Kannakatthale in Ujuññāya town. Then the naked ascetic Kassapa came to the Buddha and asked the Buddha as follows.

“Friend Gotama, thus have I heard: “The ascetic Gotama disapproves of all austerities and blames all those who lead a hash life of self - mortification. Are those who say so telling the truth, and do they not slander the Lord Gotama with lies? I have no mind at all to slander.”

(2) “Kassapa, those who say this are not telling the truth, they slander me with lies. Those who lead a hash life of self - mortification are seen in hell after death because they did evils. Those who lead a hash life of self - mortification are seen in deva world after death because they did merit (*kusala*). The Buddha did not blame all although they lead the life of self - mortification. The Buddha praises those who deserve praise, while he dispraises those who deserve dispraise.”

(3) “When teachers are put in comparison regarding the eradication of defilements, the wise say: “It is only the Buddha that has eradicated all defilements, and other teachers cannot do so. In this case, greater share of praise comes to the Buddha only. Regarding disciples, greater share of praise comes to the disciples of the Buddha, but not to the disciples of other teachers because only the Buddha's disciples can eradicate all defilements.”, said the Buddha.

(4) “Kassapa, in fulfilling merit, only the Buddha and his disciples can do it. Other teachers and their disciples cannot do as we can. So the greater part of praise from the wise come to us only.”, said the Lord.

(5) The Buddha told Kassapa that, if one practises according to the Eightfold Path, one will know by himself that it is the right path. Then Kassapa said that they also had ways of practice called self - mortification.

(6) Then the Buddha said to Kassapa, “Kassapa, one does not do the work of ascetic or Brahmin if one does not realize the three trainings, namely virtue, concentration and wisdom even though one may practise self - mortification to his heart content. There is a monk who practises just in accordance with the three trainings dependant on loving - kindness. He realises Magga Phala ñāna. Such a monk is called an ascetic or a Brahmin.”

(7) “What are the noble Three Trainings?” said Kassapa to the Buddha. Then the Buddha preached virtue, concentration and wisdom in elaboration.

At last, the Buddha said, “Kassapa, as regards the highest Ariyan self - mortification and austerity, I do not see any who has surpassed me in this. I am supreme in this regard, in supermorality. There are some ascetics and Brahmins who preach self - mortification and austerity, which they praise in various ways. But as regards the Ariyan self - mortification and austerity, I do not see any who has surpassed me in this. Some ascetics and Brahmins praise wisdom in various ways. But as regards the highest Ariyan wisdom, I do not see any who has surpassed me in this. I am supreme in this regard, in super - wisdom. There are some ascetics and Brahmins who preach liberation, regarding the highest Ariyan liberation, I do not see any who has surpassed me. I am supreme in this regard, in super - liberation.

(8) Kassapa was overjoyed and became an Ārahant.

Recollection on the virtues of the Buddha

(1) The Buddha, through omniscience, knew earlier that Kassapa would be an Ārahant.

(2) The Three Trainings (virtue, concentration and wisdom) which can eradicate all defilements can be found only in Buddha's sāsana. The Buddha boldly declared it.

(3) The Buddha did not blame anyone one - sidedly. He praises one who deserves praise and dispraises one who deserves dispraise.

(4) The Buddha could persuade Kassapa to be on the right path.

I pay deep obeisance to such attributes at any time.

Potthapāda Sutta in brief

(1) While the Buddha was dwelling at Jetavana, Potthapāda and Citta came to the Buddha.

(2) Potthapāda was a rich heretic who believed in eternity- belief and self or soul.

(3) Potthapāda had some 3000 followers who spoke loudly.

(4) Potthapāda asked the Buddha about the cessation of perception.

(5) The Buddha preached the cause of arising some perceptions and cessation of perceptions. But what the Buddha preached was in vain for Potthapāda because Potthapāda had a belief in eternity - belief and self.

(6) Then Potthapāda asked the Buddha some meaningless questions contradictory to the path leading to Nibbana. The Buddha refused to answer these questions. The Buddha went on to say that he did not give answers to the questions which were not relevant to the attainment of Nibbana.

(7) The Buddha knew that Potthapāda was not able to attain Nibbana. So he went back.

(8) After two, three days, Potthapāda again came to the Buddha with Citta. The Buddha told Potthapāda that his followers were in lack of the eyes of wisdom,

but Potthapāda had the eyes of wisdom.

(9) This time, the Buddha preached the four Noble Truths in elaboration. At the end of preaching, Potthapāda became only lay-follower. Citta was ordained monk and practised insight meditation and soon he became an Ārahant.

Recollection of the virtues of the Buddha

(1) The Buddha knew earlier that Potthapāda would be only lay - follower and Citta would be an Ārahant.

(2) Only the Buddha knew the cessation of perception. He could teach it well.

(3) The Buddha could discriminate between the Dhamma irrelevant to Nibbana and that relevant to Nibbana.

(4) The Buddha was able to explain the “Cause of the Truth of Suffering” (Samudaya Saccā) in an easy way.

I always pay obeisance to such attributes of the Buddha.

Recollection of the virtues of the Dhamma

(1) The Dhamma could show the cessation of perception.

(2) The Dhamma is excellent in the beginning, in the middle and in the end.

(3) The Dhamma showed how to discriminate between the Dhamma relevant to Nibbana and that irrelevant to Nibbana.

(4) The Dhamma can lead us to Nibbana.

I always pay obeisance to such Dhamma.

Subha Sutta in brief

(1) Subha Sutta is not a sutta preached by the Buddha himself. It is preached by Venerable Ānanda. But, once, it was preached by the Buddha. So it can be said that it was the sutta preached by the Buddha.

(2) When venerable Ānanda was at Jeta's grove in Sāvatti, Subha came to Sāvatti on some business. It was a few weeks after the demise of the Buddha. Subha wanted to know whether the Dhamma preached by the Buddha was still in existence or not. So he invited Venerable Ānanda for alms food at his home so that he might ask Venerable Ānanda.

Subha asked Ānanda what kind of Dhamma the Buddha preached and what kind of Dhamma people had to undertake according to the Buddha.

(3) Venerable Ānanda preached three trainings, namely the training of virtue, the training of concentration and the training of wisdom which are called Ariyā Sila Sikkhā. The Buddha exhorted the people to embrace these three trainings.

(4) Venerable Ānanda preached the three trainings in elaboration. Venerable Ānanda explained eight kinds of Jhāna, too. When his preaching came to an end, Subha appreciated the Dhamma. Then Subha requested Venerable Ānanda to recognise him as a lay-follower who has gone to the Three Treasures for refuge.

Recollection of the virtues of the Buddha

(1) Venerable Ānanda was able to preach the Three Trainings as exactly as the Buddha did.

(2) He was able to maintain the attribute of the Buddha's omniscience.

(3) The Buddha knew that some laymen did not deserve Nibbana. But he preached Pāli verses without being left. It was the Buddha's compassion.

I always pay obeisance to the attributes of the Buddha.

Recollection of the virtues of the Dhamma

(1) Although the Buddha had demised, the Dhamma shows that the Three Trainings still exist.

(2) The Dhamma makes every hearer pleased as if the Buddha were present.

(3) The Dhamma makes the hearers know that the Three Trainings can be seen only in Buddhism, but not in any other religions.

I always pay obeisance to such Dhamma.

Kevaddha Sutta in brief

(1) Once the Buddha was at Pāvārika's mango grove in Nālandā. The householder Kevaddha came to the Lord and requested the Lord to cause some monk to perform superhuman feats and miracles. Kevaddha wanted to increase the faith of the people of Nālandā.

(2) Kevaddha requested three times. But the Buddha refused his request. Then the Buddha told Kevaddha that he never ordered his disciples to perform superhuman feats and miracles for the white - clothed lay-people. The Buddha went on to say that there are three kinds of miracle, namely the miracle of psychic power, the miracle of telepathy and the miracle of instruction. The Buddha again said that the recluses who were out of the sāsana of the Buddha were in the habit of displaying superhuman power through Gandhāra chan. The recluses could read one's mind through telepathy. The Buddha also said that he did not encourage these two ways because they are not conducive to the attainment of Nibbana. The Buddha told Kevaddha that he agreed to only one miracle, i.e. the miracle of instruction.

(3) Then the Buddha preached Kevaddha the Three Trainings in elaboration. The Buddha went on saying that the first two miracles (the miracle of psychic power and the miracle of telepathy) were not free from the blames of others and they are not conducive to the liberation from sufferings. He again said that the miracle of instruction is free from the blames of others and is conducive to the attainment of even Nibbana.

(4) In this regard, the Buddha pointed out a monk as an example who wanted to know where the four elements came to entire cessation. In the story, the monk went even to the Great Brahmā after asking devas for the solution of his question. But, no one could solve it. At last, the Buddha said that it is the matter of the Buddha to know

the entire cessation of the four great elements through his omniscience. The Buddha also preached the Four Noble Truths in detail.

(5) At the end of the Dhamma, the householder Kevaddha felt satisfied with the Dhamma with delight. He went to the Three Treasures for refuge.

Recollection of the virtues of the Dhamma

(1) Out of the three kinds of miracles, the miracle of psychic power and the miracle of telepathy are connected with the retribution of saṃsārā (rounds of births and deaths), whereas the miracle of instruction leads to the liberation from all sufferings. It is the matter of the Buddha to know all these.

(2) The Buddha did not encourage the untrue and unprofitable miracles. He accepted only the miracle that is conducive to the liberation from sufferings.

I always pay obeisance to such attributes of the Buddha.

Lohicca Sutta in brief

(1) The Buddha knew through his omniscience that Lohicca would go to the Three Treasures for refuge, leaving his wrong view. So, out of compassion, he went to Sālavatikā village where Lohicca lived with some 500 monks.

(2) Hearing the reputation of the Buddha, he sent Bhesika the barber to ask the Buddha for the next day's meal at his home.

(3) Lohicca believed in a kind of wrong view. His doctrine was that an ascetic or a Brahmin should not preach the way of emancipation to others after attaining it. To preach it is like cutting off the old fetter and making a new one.

(4) Lohicca wanted an ascetic or a Brahmin to enjoy the way of emancipation by himself. He believed that one could not do for another. The fruit gained from preaching was also due to greed. Lohicca's doctrine was an ill one.

(5) On the way, Bhesika requested the Buddha to advise Lohicca to get rid of his wrong view. The Buddha said that he would do.

(6) One who deters another one's gains means he does not want the prosperity of another one. To do so is the result of lacking loving-kindness.

(7) Similarly, Lohicca's doctrine is as if he were to deter the fruits gained from this merit, and deter even the attainment of Nibbana. Moreover, it is as if he were to make others unable to realize even the Four Noble Truths. Such a man's destiny is hell after death.

(8) Then Lohicca told the Buddha that he was saved from the pit. At last, Lohicca went to the Three Treasures for refuge.

Recollection of the virtues of the Buddha

(1) The Buddha knew earlier that Lohicca would leave wrong view and become one to go to the Three Treasures for refuge.

(2) The Buddha showed many examples so that Lohicca might know his wrong doctrine and leave his wrong view.

I always pay obeisance to the virtues of the Buddha.

Tevijja Sutta in brief

(1) The Buddha knew that Vāsettha and Bhāradvāja would be lay-followers second time and they would become Ārahants later. So the Buddha with some 500 monks went to Manasākata village and stayed at the mango-grove on the bank of the Aciravati river to the north of the village.

(2) At that time, many well-known and prosperous Brahmins were at that village. They were Canki, Tārukkha, Pokkharasati, Jānussoni, and Todeyya.

(3) Vāsettha and Bhāradvāja were included. After chanting mantra, they took a bath in the Aciravati river and walked on the bank. Meanwhile, argument broke out between them. They said that the ways shown by their respective teachers would lead to the Brahmanic realms. But they could not make a right decision. At last, both of them

agreed to go to the Buddha, thinking that the Buddha would be able to solve the problem.

(4) After asking them their problem, the Buddha said, “Youths, there is not a teacher who sees s Brahma face to face. Similarly, not a teacher of teachers sees a Brahma face to face. Even the recluses, your former teachers, did not say that they knew the path leading to the Brahma-world. In spite of that, the Brahmins with the knowledge of three Vedas said that that was the path to go to the Brahma-world to associate with Brahmas. What the Brahmins said is unreasonable.”

(5) In saying so, the Buddha pointed out the examples of the blind, Janapadakalayāni and the ladder and explained to them well.

(6) The Buddha said that he could show the path leading to the Brahmanic realm.

(7) The Buddha went on to say why the Buddha appeared and how he devoted his life to the welfare of beings - - - - (as shown in the Brahmajāla Sutta).

(8) According to Brahmins, Te - vijjā (three kinds of wisdom) means three Vedas. But, according to the Buddha, Te - vijjā means (1) Power to perceive past existences, (2) Power to see things with divine eyes, and (3) Eradication of defilements. Regarding eradication of defilements, the Buddha preached the way of vipassana meditation in detail.

(9) Vāsettha and Bhāradvāja were very much pleased with what the Buddha preached. They took refuge in the Three Treasures. after three days, they were ordained monks and became Ārahants.

Recollection of the Virtues of the Buddha

(1) The Buddha knew that Vāsettha and Bhāradvāja would be Ārahants through omniscience.

(2) Regarding the path leading to the Brahma - world, the two youths' arguments were unreasonable. In this regard, the Buddha could show the right path, giving several examples.

(3) The Buddha was able to make Vāsettha and Bhāradvāja monks at last. They even became Ārahants.

I always pay obeisance to the virtues of the Buddha.

Recollection of the virtue of the Dhamma

(1) The Dhamma shows the wrong path and right path leading to the Brahma - world.

(2) The Dhamma shows not only the right path to the Brahma - world but also the path to attain Ārahatship.

(3) The Dhamma shows how powerful omniscience is.

I always pay obeisance to the Dhamma.

Recollection of the virtue of Samghas

(1) Ven.Sariputtra, Ven.Muggalāna, etc. were the Ārahants endowed with nine attributes of Samgha.

(2) Ven. Mahā Kassapa, Ven. Upāli, Ven. Ānandā, etc. made the dispensation of the Buddha long- lasting by holding the first General Buddhist Council.

(3) In the same way, other samghas held up to the sixth General Buddhist Council.

(4) Samghas persevere in the propagation and stability of sāsana (the dispensation of the Buddha) in many ways as long as their life shall last.

I always pay obeisance to such samghas.

End of the Division One
Silakkhandha Vagga
13 Suttas
The Moralities

Glossary

(1)

PĀLI	ENGLISH
attakilamatha	Self-mortification
atta	Self
adosa	non-hate, non-hatred
anatta	not self
anicca	impermanent
anupassanā	contemplation
anusaya	(1) underlying tendency (2) latent disposition
anusati	recollection
apāya	(1) state of deprivation (2) woeful state
vyāpāda	ill will
abhiñña	(1) supernormal knowledge (2) higher spiritual powers
amata	deathless
manasikāra	attention
moha	delusion
ayoniso	unwise
arahant	(1) a liberated person (2) accomplished one
ariya	(1) noble, (2) noble one
ariyasacca	noble truth
arupa	immaterial
alobha	non-greed
avijjā	ignorance
asankhata	unconditioned
ākāsa	space
ākāsānañcāyatana	base of infinite space
ākiñcañña	nothingness
ājīva	livelihood
āpo	water
āyatana	base
arupa	immaterial realm
āhāra	nutriment
addhi	supernormal power

(2)

PĀLI	ENGLISH
indriya	faculty
icca	envy
uccheda	annihilation
upādāna	clinging
upayāsa	despire
uppekkha	equanimity
ekaggatā	(1) unification of mind (2) concentration of the mind on a single object
kappa	aeon
kacina	meditation device
kāma	(1) sensual pleasure (2) sense - pleasure
kāmacchanda	sensual desire
kukkucca	(1) remorse (2) repentance after committing wrong (3) being apprehensive of losing one's probity
gati	destination
carana	conduct
cetanā	volition
chanda	desire
jhāna	(1) meditative absorption (2) trance
ñāna	knowledge
thina	sloth
tejo	fire
dāna	(1) almsgiving / giving (2) offering
dibbacakkhu	divine eye
dibbasota	divine ear
dukkha	suffering, pain
duccarita	misconduct
deva	god
devatā	deity

PĀLI	ENGLISH
domanassa	grief
dosa	hate / hatred / anger
natthikavāda	nihilism
nāma	mentality
nicca	permanent
niroda	cessation
nivarana	hindrance
nekkhamma	renunciation
pañña	wisdom
paticca samuppāda	dependent origination
parideva	lamentation
passaddhi	tranquility
pātimokkha	code of monastic rule
pity	rapture
puñña	merit
phla	fruit, fruition
phassa	contact
bala	power
magga	path
macchariya	avarice
mansikāra	attention
mano	mind
middha	torpor
muditā	joy
māna	conceit
moha	delusion
rāga	lust
rupa	form (visible object)
lābha	gain
loka	world
lobha	greed
lokuttarā	supramundane
vāyāma	effort
vāyo	air, wind
vicāra	sustained thought

(4)

PĀLI	ENGLISH
vicikicchā	doubt
vijjā	true knowledge
viññāna	consciousness
vitakka	applied thought
vinaya	discipline
vipassana	insight
vipāka	result
vimutta	liberated
vimutti	deliverance
vimokkha	liberation
viriya	energy
visuddhi	purification
vedanā	feeling
sakkāya	personality
samsāra	round of births
sakadāgāmi	once- returner
sankhāra	formation
kilesa	defilement
samyojana	fetter
samvega	contrition
sakkāya	personality
sakkāyaditthi	personality belief
sankhata	conditioned
sacca	truth
sati	mindfulness
satipatthana	foundation of mindfulness
satta	being
saddhā	faith
santi	peace
santosa	contentment
sabbaññu	omniscience
samatha	(1) serenity
samādhi	concentration

PĀLI	ENGLISH
samudaya	origin, arising
sampajañña	full awareness
salāyatana	sixfold base
sassata	eternal
sikkhā	training
silā	virtue
sukkha	pleasure, pleasant, bliss
suddhāvāsa	Pure Abodes
soka	sorrow
sotāpanna	first stream- winner
somanassa	joy
hiri	shame
Dhamma	doctrine
patipatti	practice
pariyatti	education in the Buddhist scriptures
samghā	(1) the order of Buddhist disciples (2) Buddhist monk
paññatti	(1) designation or (2) conventional truth
paramattha	(1) ultimate truth or (2) ultimate reality

Supplementary

<u>Four ultimate truths</u>	=	(1) mind (2) mental factor (3) matter (4) Nibbana
<u>Paramattha Samgha</u>	=	Buddhist monks with wisdom eg. The monks who have become at least the first stream-winner.
<u>Samuti Samgha</u>	=	Ordinary monks (who are not stream- winners yet and who are learning and teaching pariyatti).

(6)

The Four Noble Truths (Pls.see in the sutta also)

1. The Truth of Suffering.
2. The Truth of the Cause of Suffering.
3. The Truth of the Cessation of Suffering.
4. The Truth of the Path Leading to the cessation of suffering.

Samādhi = Concentration

Kinds of samādhi

1. Parikamma samādhi
i.e - Preparatory concentration. (The samādhi existing at the beginning of the mental exercise)
2. Upacāra samādhi
i.e - Neighbourhood concentration. (Concentration approaching but not yet attaining the first absorption)
3. Appanā samādhi
i.e - Attainment concentration

Four Foundation of Mindfulness

1. Contemplation of Body
 2. Contemplation of Feeling
 3. Contemplation of Mind
 4. Contemplation of Mind-object
- (Pl. see Visuddhi Magga for detail)

There are five kinds of Hindrance (Nivarana)

- (1) Kāmacchanda Nivarana
i.e - Sensuous Desire
 - (2) Vyāpāda Nivarana
i.e - Ill will
 - (3) Thina Middha Nivarana
i.e - Sloth and Torpor
 - (4) Uddhacca Nivarana
i.e - Restlessness and Scruples
 - (5) Vicikicchā Nivarana
i.e - Sceptical Doubt
- They are obstacles to the mind and blind our mental vision.

Five Precepts:-

- (1) Abstaining from killing any living beings.
- (2) Abstaining from taking what is not given by the owner.
- (3) Abstaining from committing sexual misconduct.
- (4) Abstaining from telling lies.
- (5) Abstaining from taking any intoxicant or drug that causes forgetfulness.

Five Aggregates (khandha)

- (1) Aggregate of corporeality
- (2) Aggregate of feeling
- (3) Aggregate of perception
- (4) Aggregate of mental concomitants
- (5) Aggregate of consciousness

There are ten kinds of defilement (Kilesa)

- 1. lobha (greed)
- 2. dosa (hatred)
- 3. moha (delusion)
- 4. māna (conceit)
- 5. ditthi (wrong view)
- 6. vicikicchā (sceptical doubt)
- 7. mental torpor (thina)
- 8. restlessness (uddhacca)
- 9. shamelessness (ahirika)
- 10. lack of moral dread (anottappa)

Magga = Pathway to Nibbana (Here,magga refers to the Eightfold Path)

Eightfold Path

- | | | |
|-----------------------|---|---------------------------|
| 1.Right view |] | wisdom (paññā) |
| 2.Right thought | | |
| 3.Right speech |] | morality (silā) |
| 4.Right bodily action | | |
| 5.Right livelihood | | |
| 6.Right effort |] | concentration (samādhi) |
| 7.Right mindfulness | | |
| 8.Right concentration | | |

(8)

Phala = The resultant of Magga

Fruition or Fruitional Consciousness

As a “Path - result or Fruition”, it denotes those moments of supermundane consciousness which flash forth immediately after the moment of path-consciousness till the attainment of the next higher path.

Nibbana:-

Nibbana can be explained as the extinction of the fire of lust (Lobha), hatred (dosa) and delusion (moha).

“ The whole world is in flames.” says the Buddha. By what fire is it kindled? By the fire of lust, hatred and delusion; by the fire of birth, old age, death, sorrow, lamentation, pain, grief and despair is it kindled.”

Nibbana in one sense may be interpreted as the extinction of these flames. One must not thereby infer that Nibbana is nothing but the extinction of those flames. (Ven. Narada Thera)

The Nine Supreme Attributes of the Buddha in brief

1. The Blessed One is known as Arahant because he is worthy of exceptional veneration by all beings in the universe.
2. The Blessed One is known as Sammāsambuddho because he has completely realized all phenomena that he should know without any teacher to teach him.
3. The Blessed One is known as Vijjācaranasampanno because he is endowed with Vijjācarana. Vijjā means special knowledge which enables one to demonstrate power. Carana means conduct or morality in basic stage.
4. The Blessed One is known as Sugato because he speaks only true and profitable words. His words are without flaw and one leading to Kusala (wholesomeness).
5. The Blessed One is known as Lokavidu because he has the full knowledge of three lokas (Worlds), namely satta-loka (animate world), sankarā - loka (the world of conditioned things) and okāsa - loka (planes of existences).
6. The Blessed One is known as Anuttaropurisadhammasārathi because he is incomparable in taming those (human beings, devas and Brahmas) who are not tame yet.
7. The Blessed One is known as Satthādevamanussānam because he is the only teacher to give proper guide to all devas and human beings.
8. The Blessed One is known as Buddho because he has realized the Four Noble Truths lucidly and he can teach the Four Noble Truths to others to understand lucidly.
9. The Blessed One is known as Bhagava because he is the most exalted one who is endowed with glory and power.

With my joined hands raised, I pay deep obeisance to such Buddhas who had demised and who will arise.

The six supreme attributes of the Dhamma in brief

1. The Dhamma which consists of the four Maggas, the four Phalas, the Nibbana and the Pariyatti is well expounded, out of compassion, by the Exalted One.
2. One who practises the Dhamma can realize it by himself certainly and positively.
3. It gives immediate fruits to those who practise the Dhamma and the Fruition- consciousness closely accompany the Path- consciousness then and there.
4. The Dhamma is so believable and lovable that it is worthy of inviting others to come and see it.
5. It is the Dhamma that should always be buried in mind.
6. Each and every body who practises the Dhamma is certain to experience it and to enjoy the fruits of it.

With my joined hands raised, I pay deep obeisance to such Dhamma.

The nine supreme attributes of the Samgha in brief

1. The disciples of the Exalted One practise insight meditation strenuously for the extinction of the fire of all defilements.
 2. The disciples of the Exalted One practise insight meditation honestly, righteously and without pretence.
 3. The disciples of the Exalted One practise insight meditation with the honest intention of the realization of Nibbana.
 4. The disciples of the Exalted One practise insight meditation just in accordance with the Eightfold Path, and so they are worthy of veneration.
- The disciples of the Exalted One ,numbering four pairs of ariyas are:-
5. Worthy of accepting offerings brought from far places;
 6. Worthy of accepting offerings formerly kept aside for guests;
 7. Worthy of accepting offerings offered with the belief that the offering will bear fruits in the existences to come.
 8. Worthy of accepting the deep obeisance of men, devas and even Brahmas.
 9. The full-fertile fields for planting the seeds of merit (kusala).

With my joined hands raised, I pay deep obeisance to the samghas.

Three kinds of vijja

Vijja = perception, knowledge , ñāna

1. Pubbenivāsa ñāna - Power to perceive past existences.
2. Dibbacakkhu ñāna - Power to see things with the divine eye
3. Asavakkhaya ñāna - Extinction of all cankers (Eradication of all defilements).

Ten kinds of Duccarita (Evil Conduct)
(The tenfold unwholesome course of action)

Bodily actions

1. Killing
2. Stealing
3. Sexual misconduct

Verbal actions

4. Telling lies
5. Slandering
6. Rude speech
7. Foolish babble

Mental actions

8. Covetousness
9. Ill-will
10. Wrong views or False views

Translator's volition

May the merits accrued from my act of translating the 13 suttas on Moralities from Ditha Nikaya be dedicated to the departed and loved ones.

May they positively enjoy the bliss in their new existence or rebirth.

U Maung Maung Theinn
Translator





Sayadaw Venerable Hitesī Nela Ashin Nipūṇa made this book possible after four years of special prayers and practice, ten years of planning and organizing for writing its content. The book is particularly focused in expounding the meaning of the Thirteen *Suttas*. From the thirteen *Suttas*, the Brahmajāla Sutta is the first Sutta to explain the importance of the understanding the Rules of Practice, which is very useful in normal daily life as well as in the religious life because it points to the sixty two ways of *Diṭṭhi*, or wrong way of believing, understanding, and implication. These sixty-two ways of *Diṭṭhi* are so clear and complete that they cover the whole entire ignorant world. For this reason, it is believed to be the most powerful Sutta of the thirteen for which the earth shook after the Buddha completed every teaching of one kind of ignorance. This phenomenon showed that the mother earth confirmed that the Buddha's way of teaching is right. Among the Buddha's thirteen *Suttas*, the Brahmajāla Sutta had the most frequent earth shaking movements as reported in the *Sīlakkhan* Pali teachings. The wrong way of believing, *Diṭṭhi* would lead to the road to hell. Therefore the Sayadaw, highlighted the Buddha's omniscience and how to get out of this wrong way of believing by doing meditation.



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