

**THE
TEACHINGS
OF
LORD BUDDHA**

By
M. ZEYA



(*The Author's Ācariyo*)

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KEY TO PRONOUNCIATION

We have followed the *Magadhaised* spelling of the *Pāli* words and adopted the Anglicised spellings, which have been universally accepted in the West for *Buddhistic* literature, but have deliberately dropped certain symbols for words differing in spelling but similar in sound to save the readers from unnecessary confusion.

a—same as “a” in art.

ā—same as “a” in are, and not as in way.

c—same as “c” in cue, not as in car.

e—same as “ay” in the word may and not as “e” in merry.

Ñ—same as “ñ” in the Spanish word Señor.

o—same as aw in awe.

th—same as “t” in art and not as “th” in then or thin.

u—same as “oo” in root and not as “u” in but, or mule.

ū—same as “ū” in lunatic having no accent and not as “ū” in cue or due.

i—same as “ee” in meet (short)

ī—same as “e” in he or she (long)

P R E F A C E

To attempt such a work as this it seems to me that a fair command of *Pāli* and also of English is absolutely requisite, and being aware of my own deficiency in both, I started on the work with no little misgiving and diffidence. However, the repeated injunctions of my late revered *Ācariyo* have urged me on to proceed with the work which at least will in my view meet the needs of many of my young countrymen who have received a liberal English Education but have not like myself had the advantage of the usual education in Buddhistic literature.

No doubt Burma has this day attained the unique position as a centre of Buddhist culture, and the entire Burmese nation have an unflinching faith in the Lord's Teaching, but the depth of their knowledge therein is generally superficial and their activities in pursuit of their spiritual advance do not extend beyond the performance of charities and the observance of precepts on specified occasions.

Those who have implicitly and assiduously followed the Lord's guidance to attain the divine wisdom of *Magga Ñāna*, *Phala Ñāna* and *Nibbāna* are indeed very few and far between, though every Buddhist in this country has from his earliest childhood invariably prayed for the attainment of those ideals in his daily devotions.

My chief aim in placing this work before the general public is with a view to induce those

ardent students of Buddhism and men of letters to critically examine and practise the Lord's teachings as herein represented, and if approved, to improve on this work for the benefit of mankind.

The Lord's system of teaching has been admirably formulated with the object of facilitating the understanding of the more intricate and abstruse aspects of His Dhamma, by methodical gradation of courses from the known to the unknown and from the easier to the more difficult. His noble disciples have implicitly followed in His footsteps in their expositions of His Laws by their treatment of easier and more intelligible theme as elementary courses and gradual advance towards more knotty problems.

In this work too, we have chosen to adopt this established method by which it is hoped that even the uninitiated will understand and appreciate the principles herein treated without much effort.

In Chapter I to VII the *Pariyatti* aspect of the *Dhamma* has been outlined to enable the student to acquire the theories of the Lord's teachings, which are absolutely essential for following up the higher courses.

Chapters VIII to XII deal with a few courses of *samādhi Bhāvanā* (Rules for the practical application of those theories leading to the attainment of steadfastness of mind) namely,

(i) *Kāya Kathā Sati Bhāvanā*, critical examination of the dominant constituents of the so-called self, (ii) *Appamaññā Bhāvanā*, effusion of love, mercy, kindness etc. (iii) *Buddhānussati Bhāvanā*, immersing oneself in the noble attributes of the Lord, His *Dhamma* and *Samghā*, (iv) *Catu Dhātu Vavatham Bhāvanā*, fathoming into the innate properties of the natural laws, animate and inanimate, and lastly (v) *Ānāpānassati Bhāvanā*, breathing course. The first four subjects have been selected for treatment here as in our view they will help to pave the way for the better understanding of the courses of *Vipassanā Bhāvanā* through which wisdom is more readily attainable. The last course has been added as the subject is one which is generally misunderstood even among the learned scholars of the day. The remaining chapters are devoted to *Vipassanā* course which only will provide means for the attainment of various stages of divine wisdom leading to *Magga Ñāna*, *Phala Ñāna* and finally to *Nibbāna*, the ultimate goal for which the Lord had appeared in this miserable world as the Enlightened Buddha.

In Chapters XVIII and XIX we have dealt with two additional courses of *Vipassanā Bhāvanā* that is (i) *Anatta Lakkhana Suttam*, by which *Panca Vaggī* (the first five disciples) had attained the highest wisdom and (ii) *kāya Kathā Sati Bhāvanā*, a subject specialized by a certain sect in this country.

In chapter XXI we have given clear expositions of the highly abstruse themes of the various categories of *Vissūdhī* (absolute purification), of *Ñeyya Dhamma* (the laws which all Buddhas must attain before enlightenment), of *Āsava Dhamma* (the laws which fetter all and sundry to this unhappy world) and lastly of *Pati Sambbiddā* (the laws which the holiest Saints are masters of).

Romanized spelling has been adopted for the *Pāli* words and a key provided to assist the the readers to pronounce them correctly.

All criticisms on the work will be gratefully received.

Maung Ze Ya

Rangoon, Burma,
7th October 1957.

THE TEACHINGS OF LORD BUDDHA

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INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā-sambuddhassa: (I adore Him who is most excellent, who has rid Himself of all evil thoughts, and who is the discoverer of the Noble Truths !)

1. *BUDDHISM.* The term “*Buddhism*” is in my view a misnomer, because the Lord *Buddha*’s Teaching is neither a religion, nor is it an ‘ism’, as is generally understood. The Lord has not claimed to possess powers to save all those who adore Him, or Himself to suffer for their sins. Those who have accepted the Lord’s Teaching as a faith do not regard Him as a mere prophet deputed by God or some Supreme Being to visit the earth, for the salvation of mankind. They have been taught to believe that *Buddhas* appeared in the world occasionally for saving those who are fit to be saved, by showing them the road leading to the happy state. Men and Gods alike who would follow his instructions and guidance are assured of reaching *Nibbanna* (*Nirvāna*) where sufferings of all kinds are non-existent. I have therefore chosen for this little book the Title, “The Teachings of Lord *Buddha*”, in which I have endeavoured to give the essence of the Lord’s Teaching, deliberately avoiding the use of such expressions as ‘*Buddhism*’ or ‘*Buddhist Religion*’.

2. *BUDDHAHOOD.* Anyone, according to the Lord’s Teaching, can aspire to become a *Buddha* or to attain *Buddhahood* in some

distant future, and having become One can save many and lift them to paramount happiness, and those who are less ambitious can aspire to rid themselves of the existing sufferings and attain constant happiness in the near future, probably during the present existence, provided they have the requisite inherent endowments, such as practical understanding and '*yoniso manasikāro*'. (a)

To attain *Buddhahood*, one must go through countless number of existences, during which periods wherever he was born he must voluntarily perform deeds of merit, comprising of ten categories (*Pāli-Dasa pāramī* (b) in varying degrees. (c)

3. *BODHISAT*. The embryo *Buddha* (*Pāli-Bodhisat*) after having gone through innumerable existences was born among the lesser gods (d) in the heavens, and when the time approached to be reborn among mankind to attain *Buddhahood*, higher gods (e) assembled in his celestial abode and reminded him of his impending elevation. He then dissolved his existence there and entered the womb of the holy mother, *Mahā-māyā-devī*, the chief queen

(a) *Yoniso manasikāro* (Sincere and honest frame of mind).

(b) *Dasa pāramī*- 1. *Dāna*, doing charity, 2. *Sīla*, observing precepts 3. *Nikkhama*, forsaking worldly life; 4. *Paññā*, acquiring wisdom; 5. *Khantī*, patience; 6. *Viriya*, exerting oneself in all undertakings; 7, *Saccā*, being truthful; 8. *Adittham*, resolution; 9. *Mettā*, love; and 10. *Upekkhā*, indifference.

(c) Three varying degrees-(i) *dasa pāramī*, ordinary services; (ii) *dasa upa pāramī*, more exacting service and (iii) *dasa paramattha pāramī*, most exacting service,

(d) *Devās*, lesser gods.

(e) *Brahmās*, higher gods.

of King *Suddhodana Gotama*, a scion of the royal *Sakyā* dynasty, ruling in a small state of *Kapilavatthu* on the southern slopes of the Himalayas. When he was born his royal father invited the leading Brahmins of his realm to a grand feast and called upon them to examine the royal baby and speak candidly of what they observed in his future state. All the Brahmins present, except one *Kundiñña*, prophesied that he would become either the ruler of the universe or the Buddha, saviour of men and gods. *Kundiñña*, the youngest but the most learned among them, prophesied that the royal baby would renounce the world at the age of twenty--nine years and having gone through untold hardships and trials for six long years would gain at the age of thirty-five years His Supreme Wisdom and Enlightenment.

4. *PANCA VAGGĪ*. Kundiñña without waiting to receive the royal presents left the gathering, consulted with four of his bosom friends, and having come to an-agreement among themselves they all turned holy men to renounce the world and wait for the coming of the *Bodhisat*, so that they could claim the first privilege of His Teachings on His attainment of *Buddha-hood*. (f)

(f) *Panca Vaggī*, *Panca* (five) *vaggī* (company), meaning a company of five persons. They are: *Kundiñña*, *Vappa*, *Baddiya*, *Mahānāma*, and *Assaji*.

5. *THE ROYAL FATHER'S FRUSTRATED PLAN.* The King, *Bodhisat's* royal father who was keenly interested in his son becoming the king of the whole universe was much displeased at *Kundiñña's* prophesy and spared no pains to divert him from his predestined *Buddhahood*. At the age of sixteen years the young prince was given in marriage to a most beautiful princess, *Yasodayā*, the only daughter of King *Subba Buddha* of *Devadaha*, brother of *Mahāmāyā Devī*, *Budhisat's* mother. His royal father had showered upon him all the pleasures of life so as to allure him to the mundane world in the fond hope that his beloved son and heir would not think of renouncing it for the sake of an intangible reward, but that he would in due course become the greatest King ruling the whole world. Thus the royal prince lived in the fullest enjoyment of all the pomp and pleasures afforded by his bountiful father, until he was nearly thirty years of age. But fate had intervened to frustrate the father's plans.

6. *THE GREAT RENUNCIATION.* According to *Kundiñña's* predictions when the time came for the great renunciation, the *Bodhisat* would in the midst of his joys and pleasures begin to see visions of old age, disease and death which are the heritage of men and gods and would be driven to absolute despair and extreme helplessness but would later open his mind's eyes by a vision of a *Samana*, seeker of perfect happiness through

piety and holiness. Therefore the royal father had taken measures to expel from his domains all manner of people who were likely to be affected by such evil signs as old age, disease or death and also all the holy men and women. The royal prince's whole life was made all happiness, as he was kept in entire ignorance of the miseries of life.

It was his custom to ride round his beautiful city in his golden chariot drawn by a team of white magnificent horses. One day his faithful charioteer Channa drove him in the royal chariot in the usual manner, when in front a decrepit old man supported on a long staff came into view, and the prince was taken aback by the unsightly picture and enquired of Channa what the apparition was. The faithful servant, prompted by the celestial messenger deputed by the gods to present the vision was not content to tell the Bodhisat simply that the apparition was a man affected by old age, but also added an explanation that all living beings were liable in due course to be assailed by old age and reduced to the same condition as the apparition in front. The royal prince was much alarmed by the unsavoury news, as if he himself would then and there be assailed by the deplorable condition of old age, and ordered his servant to turn the chariot homeward. That day he could not take notice of the joys and pleasures that were duly prepared for his benefit but became solely distressed and moody, brooding over the picture he had seen in his

ride. His royal father having been informed of the unhappy incident issued strict orders to clear the city of the undesirable elements and to redouble the efforts to bring him back to a joyous life. Some time afterwards, the unpleasant memories of the late incident had gradually faded away and he was his normal self again. He rode out once more to see the sights of his grand city, when he was suddenly assailed by a more hideous vision of an emaciated form of a sick man lying on the roadside, suffering from a loathsome disease. Channa his faithful charioteer explained to him as on the previous occasion that the apparition seen on the roadside was that of an ordinary human being like themselves in the throes of a disease, and that all men and women were liable in due course to a similar fate.

The Bodhisat was at once overwhelmed by gloomy thoughts and could not recover from the effects of the unhappy experience for some days, before the horrible vision had faded away. On the next occasion the vision presented before him was that of a corpse of a dead man in a highly decomposed state and he heard with great trepidation that all human beings must one day succumb to that fate. On his return home he secluded himself and was for days brooding over his utter helplessness, unable to find solace amidst the pleasures of his royal court, and in that state of despair and despondency commanded his faithful minion to drive him through the royal city,

when lo ! to his amazement appeared before him the vision of a holy man, noble and serene in his looks, garbed in pale orange coloured robes, and Channa in response to his enquiries informed him that the one seen in front was a *Samana*, a holy man living a life of piety with a view to attain supreme happiness, unmixed with old age, disease or death. “Is it possible” queried the prince, “to attain such a happiness by living a life of piety and holiness ?” “Surely, my lord ! one who becomes a *Samana* and lives a holy life can escape the miseries of the world and attain supreme happiness,” was Channa’s prompt reply. The Bodhisat’s elation could not be described. He exclaimed, “I will this day renounce the world and seek the supreme happiness that is in store for me,” and taking Channa in his confidence decided to leave all those he loved in the dead of night and go out into the forests on his favourite steed Khandika.

During his drive back to his princely home, he wore an aspect which was radiant with joyous thoughts, and his royal chariot passing in front of the residence of his beautiful cousin princess Kissa Gotamī, she was struck with the extreme beauty of his handsome face and she greeted him with a little song which she sang in her melodious golden voice describing his beauty and manliness. The prince was greatly impressed, not by her song nor by her voice, but by the import of the song, thinking that neither beauty nor manliness would stand the

test of time, and that both would finally merge into old age, disease and death. He was grateful to the princess for the fitting reminder, and taking off the priceless gems he was wearing, gave them to her as a present. The princess who was lately informed of the birth of a son to princess Yasodayā had mistaken the Bodhisat's action and had believed that he was making an overture to her as his wife had lost her charms through child-birth.

On arrival at his palace he was immediately informed of the birth of his first son and heir, and he was greatly perturbed by two opposing forces, namely: the love of and attachment to his wife and his newly born son on the one hand and on the other, the irresistible longing to sever himself from those he loved and escape from the miseries of life.

At midnight when all was quiet his faithful servant brought Khandika to his door and at that supreme moment he was overcome by an intense desire to have a look at the royal babe. So he stealthily approached his wife's bed chamber where the mother and her child were slumbering peacefully, and he greedily feasted his fond eyes on his beloved son. Though he had a great longing to take him in his arms and give him a hearty kiss of farewell, yet he tore himself away, lest the mother should awake and frustrate his cherished plans. He then rode away on his favourite charger through the city's magnificent streets with the faithful

servant clinging to the horse's tail, and leaving the city behind entered the forests.

7. *THE PERIOD OF HARDSHIPS AND TRIALS.* In the great forest which fell within the territory of *Rājāgriha* over which King Bimbāsāra ruled, he found a suitable spot for his sojourn and there he assumed the garb of a holyman, discarding his princely garments which he delivered to his servant directing him to take them back to his father and to convey to him the news of the great renunciation. The faithful servant with tears in his eyes retraced his steps back to his country where he delivered the message to the royal father's chagrin.

The Bodhisat who was entirely ignorant of the ways of a holyman was much perplexed in finding his own utter ignorance, and latterly decided to look for other holymen from whom he should seek advice. In the course of his contact with different classes of holymen, he learned a great deal, but none would satisfy him for the ultimate attainment of supreme wisdom. He learned that a great sage named *Ālāra* who was living in the sanctity of a deep forest was most holy and learned and to him he went to seek higher wisdom. The holyman taught him all that he knew, but the Bodhisat was not satisfied that all sufferings would cease by such knowledge as he had gained.

The holyman said to him, "Oh wiseman! I have imparted to you all that I possess and yet you are not satisfied. So I direct you to

one who is holier and wiser than I. He is *Udaka* living in the deepest forest: go and seek him." Bidding farewell to the holyman, the Bodhisat proceeded in search of *Udaka* whom he found and from whom he learned all that the holyman could teach him. Still he was unsatisfied. *Udaka* told him meekly that if no solace could be found in his teachings, he must himself seek for what he wanted by his own exertion, since there was none to excel him, *Udaka*, in learning and wisdom. Thanking the learned sage profusely, he retraced his steps and on his way back he came face to face with *Panca Vaggī*, the five friends who had forsaken the world at his birth and had waited for his coming. They begged him for permission to serve him as his faithful servants and allies. He consented and choosing a suitable spot, started to embark on his own to work for the supreme wisdom, which, he was sanguine, would come to him at the right moment.

He began to have recourse to deep thinking day and night, and came to the belief that clinging to ease and comfort would not tend to raise one's mental and intellectual plane but to lower it to the state of indolence, and that holymen and sinners alike were prone to trouble much for the daily needs of their earthly existence with the result that their intellectual powers were adversely affected, thus barring the rise of wisdom in their minds. He then decided to curtail his daily food gradually from day to day. But then the

expected wisdom had failed to come to him. His physical body did not receive the usual nourishment but still he persisted in his self denial by the gradual decrease of his food consumption until his whole body was reduced to a mere skeleton. Then one day he fell down unconscious and lay as dead for some time. When he recovered consciousness, he endeavoured to collect his thoughts and felt that his belief in denying himself nutrition must be erroneous. So he crawled on all fours and tried to help himself to the scraps of food within his reach which gave him some nourishment and strength.

When he recovered sufficient strength he took his begging bowl and went out to beg for food which he heartily partook of. His five worthy disciples seeing his unusual behaviour thought that he had given up his austere practices for the sake of his earthly body and believing that he could never attain Buddhahood by such loose living deserted him to his fate to go to another part of the forest.

8. *ATTAINMENT OF SUPREME WISDOM.* The Bodhisat was left alone in his solitude but with the return of his normal health, he began to take to deep thinking and realized for the first time that he should avoid the two extremes (g), and proceed along the

(g) The two extremes are (1) *Kamesukamasukhallikanuyogo*, meaning practices pertaining to enjoyment of pleasures, and (2) *Attakilamathānuyogo*, meaning practices pertaining to causing injury to oneself.

middle path (*Pāli*, *Majjimapatipadā* (h) thereby gaining insight (*Pāli*, *Cakkhu Karanī*) and wisdom (*Pāli*, *Ñāna Karanī*) which expelled sinful thoughts (*Pāli*, *Upasamāya*) and brought forth higher wisdom, (*Pāli*, *Abhiññāya*), highest wisdom (*Pāli*, *Sambodhāya*) and insight to *Nibbāna* (*Pāli*, *Nibbānāya*).

In following the middle path (*majjima-patipadā*), the Bodhisat observed happy signs (*Pāli*, *Ariyo athangika-maggo*) (k) which are eight in number, namely, (1) *Sammāditthi*, right insight, (2) *Sammā Sankappa*, right thoughts, (3) *Sammā vācā*, right speech (4) *Sammā Kammanta*, right action (5) *Sammā ājīva*, right living (6) *Sammā vāyāma*, right effort, (7) *Sammā sati*, right mindfulness, and (8) *Sammā samādhi*, right steadfastness of mind. By those road signs which presented to his mind's eyes, he felt certain that the path he had followed was the right one leading to the ultimate goal and he continued to pursue it with greater vigour and energy, when he began to perceive the four noble truths (l) in their progressive details and in their clearest aspect (m). At that supreme moment the whole universe

(h) *Majjima*, middle course and *Pāli patī padā*, practice, giving to the practice of avoiding the two extremes and following the middle course.

(k) *Ariyo*, pure, *athanga*, eight and *maggo*, road signs, meaning right road-signs of highest purity.

(l) They are in *Pāli*, *Dukkha Saccā*, truth in absolute emptiness, *Samudaya Saccā*, truth in root cause, *Niroda Saccā*, truth in everlasting happiness, and *magga Saccā*, right path.

(m) Each *Saccā* consists of three stages (i) *Saccā Ñāna*, insight into nature of truth (ii) *Kicca Ñāna*, insight into method of scrutiny, and (iii) *Kata Ñāna* insight into realization.

lay open before his mental vision in all its nakedness, and he attained the long expected Buddhahood, the saviour of men and Gods.

9. *THE FIRST SERMON.* The Lord's first thoughts on the attainment of the surpreme wisdom were of his erstwhile teachers, *Ālāra* and *Udaka* but they had already dissolved their lives and had missed Him, the former by seven days and the latter by a few hours. Then He turned his thought towards His five disciples (*Panca Vaggī*) who were then living in *Migadāvana* forest within the domains of *Bārāna* (present Benares) whither the Blessed One wended His way on foot, having seen that on His way He would come across one *Upaka*, a holy man who would in due course receive his enlightenment. *Upaka* seeing the Blessed One, noble and serene in His aspect thought "That holyman is so majestic in his appearance. He must be very learned and wise and I must befriend him" and approached Him with these words "Oh Holy man! Thy aspects are so noble and serene. May I enquire who Thy teacher is and what thy name is?" The Lord replied, "My friend, I own no teacher as I am the supreme teacher of the three beings (*n*) in the universe and my name is *Jina*" (*o*). *Upaka* then queried, "Should the wise one deign to take me under thy wing, if I should come to seek thee?" The Lord replied "Yes, my friend, you

(*n*) Three beings are (1) Human Beings (2) *Devas*, lesser Gods and (3) *Brahmās*, higher Gods.

(*o*) *Jina* means victorious.

may come to me and enquire for *Jina* at any future date.” Then the Lord continued His journey towards *Migadāvana* forest to meet His recalcitrant disciples.

On arrival at their habitation, the Lord announced to them of his having attained the Supreme Wisdom, but the five friends were sceptical and openly refused to accept His statement. The Lord then asked if He had at any time before claimed to have attained Buddhahood. They pondered over the question and frankly admitted that no such claim had ever been made before. The Lord then spoke, “I have mastered the four noble truths in all their progressive aspects in the clearest manner possible, and I will now give you the benefit of my supreme knowledge. So saying, the Lord, delivered the First Sermon, to wit: *Dhamma cakka pavattana Suttam* and continued all night until dawn, when the aged *Kundañña* alone fully understood them and saw the first light of the Lord’s *Dhamma* thus attaining the first of the four stages of wisdom.

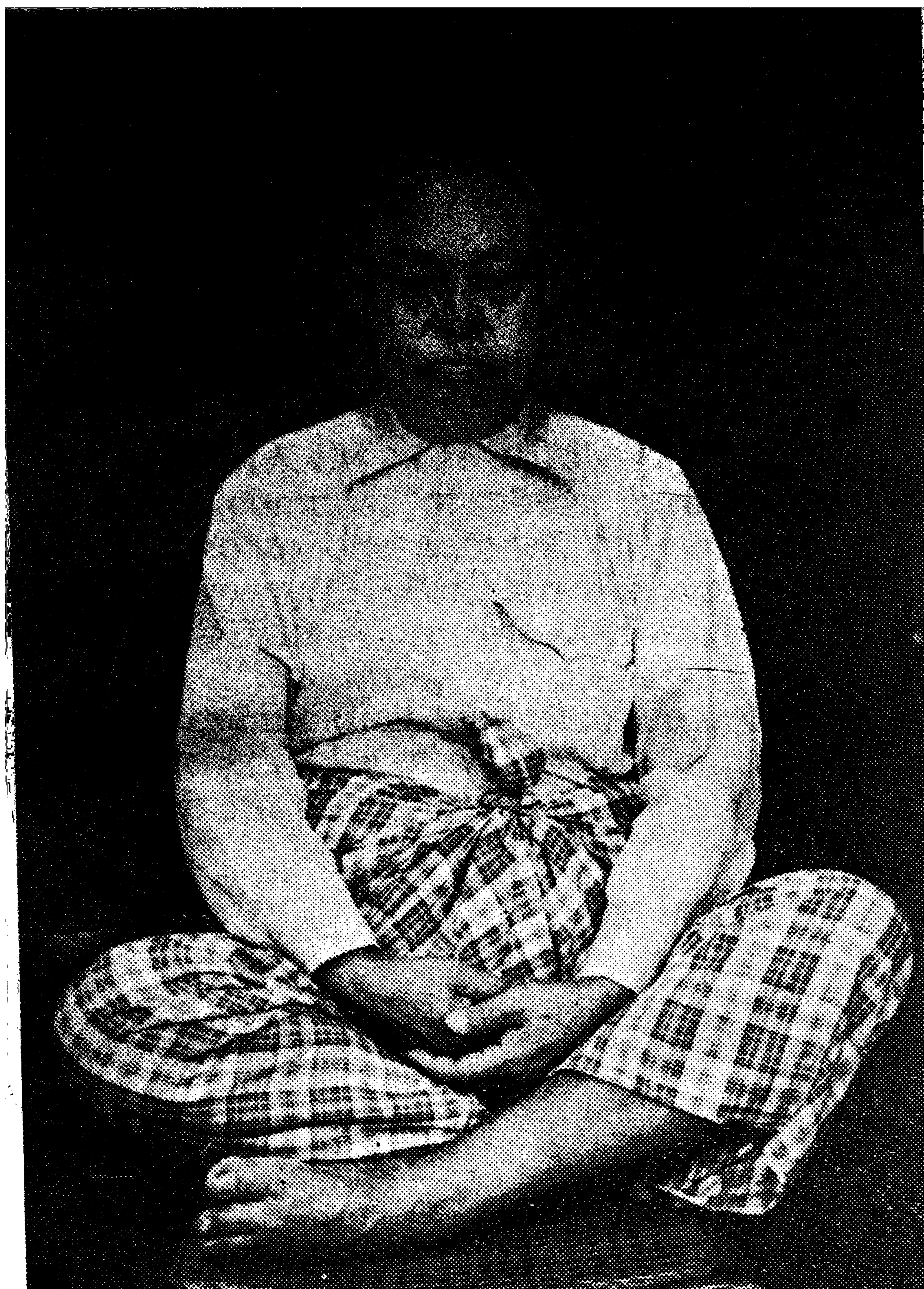
10. *ANATTA LAKKHANA SUTTAM*. (p) The Blessed One who was most merciful repeated the same sermons during the four successive nights, and the remaining four disciples duly attained the first stage of wisdom, that is at the rate of one disciple every night.

(p) a section of the Lord’s *Dhamma* (Laws) in which the principles of *Paramat-tha Dhamma* (realities) and *Paññhatti Dhamma* (non realities) critically explained and distinguished.

On the sixth night the Lord delivered His sermons on *Anatta Lakkhana Suttam*, and at dawn on the following morning all the five disciples attained in succession the second, the third, and the fourth stages of wisdom, thus becoming *Arahats* (saints) who formed the nucleus of the Lord's *Samghā* (body of disciples) whom the Lord termed the 'Third Gem' (*Pāli, Ratanā*) the First and the Second being the Lord Buddha Himself and His Laws, (*Pāli, Dhamma*) the objects of veneration and adoration.

(*Three Gems—Buddha, Dhamma and Samgā*)

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(*The Author*)

THE TEACHINGS OF LORD BUDDHA

CHAPTER I

SĀSANAM

1. *SĀSANAM*. The Lord's Teachings (Pāli-*Sāsanam*) comprise of three parts which are interrelated to one another. They are, (i) *Pariyatti Sāsanam*: (ii) *Patipatti Sāsanam*: and (iii) *Pativeda Sāsanam* presented before the different classes of His veneyas (believers)* for their critical examination and due acceptance. To gain a general idea of what those terms indicate, I shall give a brief outline in the following paragraphs.

2. *PARIYATTI SĀSANAM*. These consist of well thought out theories and contained in the different parts of Tripitaka (known as Three Baskets), dealing with the questions of rebirth, and its concomitants: old age, disease and death, in the present, past and future states. The veneyas are expected to examine those theories in a most critical manner before they

* Veneyas are of four classes, to wit: (i) *Ukkatitaññu*, those who possess the highest intellectual attainments. (ii) *Vipacitaññu*, those who possess a moderate measure of intellectual attainments. (iii) *Neya*, those who possess inferior measure of intellectual attainments, and (iv) *Padaparama*, those who are so deficient that they can only cultivate their minds to acquire some intellectual attainments in their future state.

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should approve of and accept them as absolutely correct. Then only, they would think of following them up with an unfailing faith (Pāli-*Saddhā*) which is one of the essential conditions for attaining perfect wisdom.

3. *PATIPATTI SĀSANAM*. When once the *Pariyatti* aspect of the *Dhamma* is truly and clearly digested and understood, the veneyas' next step is to follow them up by practical application most assiduously and with great perseverance and in strict accordance with the specific instructions contained in *Patipatti* course, (actual practice)—part of the *Dhamma* by which method the flood gate of his minds' eyes will gradually open to receive clear illuminations of the subject under examination, by slow or quick degree according to the amount of perseverance with which the individual or individuals concerned can invest in the attempt.

4. *PATIVEDA SĀSANAM*. This part of the *Dhamma* has reference to the actual realization of the subjects dealt with in their true perspective and the consequent attainment of the desired wisdom, by successive stages, namely (i) *Sotāpatti*, the first preliminary stage, (ii) *Sagadāgāmi*, the second preliminary stage, (iii) *Anāgāmi*, the third or high stage and (iv) *Arahatta* the final or highest stage.

5. THE INTERRELATIONSHIP OF THE THREE PARTS (OF *SĀSANAM*). The first (*Pariyatti*) *Sāsanam* needs to be thoroughly studied and critically examined so as to obtain the complete mastery of the subject or subjects

in the clearest manner, before the next part (*Patipatti*) is attempted. To illustrate the point: a house builder who intends to build a house must in the first instance think out the plan carefully and in minute details and when the plan has been fully evolved, he will start to build the house in strict accordance with the plan laid, not omitting the smallest details, until the house is fully completed.

The Lord's teachings are like the house builder's plan most practical in all their details, laying down rules for strict observance as a preliminary step (*Pariyatti Dhamma*) and as the next succeeding step (*Patipatti Dhamma*), until the final stage (*Pativeda Dhamma*) is duly attained.

CHAPTER II

Paticcasamuppāda and Paticcasamuppanna.

6. THE LORD'S MASTER MIND IN THE REALM OF LOGIC. The lord's master mind in the realm of logic, deductive and inductive, is amply exhibited in His treatment of the vagaries of life. In *Paticcasamuppāda* (deductive logic) are shewn the connecting links between the past and the present states, and also the present and the future states.

As for instance, He deduces that the present state must be the result of what had happened in the past, and will at the same time serve as a

root cause for what will happen in the next or future state. This idea of cause and effect has opened up the way for finding the solution of re-birth and in following up the idea more deeply, the whole field of the first and the second of the four noble truths, namely: *Dukkha Saccā* and *Samudaya Saccā* were laid bare before His all-seeing eyes.

In *Paticcamuppanna* (inductive logic) the way of escape from the miseries of life presented itself before His mind's eyes, thus giving the mastery of the remaining two *Saccās* (Truths): *Niroda* and *Magga* and elevating Him to attain Buddhahood.

7. *PATICCA SAMUPPĀDA* (DEDUCTIVE LOGIC). The Lord searched for and found in the first instance the nature and constitution of the so-called self, His personal self (*Pāli, a.jjhatta*) as distinguished from others' self, (*Pāli, Bahiddha*) which He later dealt with. In his early renunciation period, he had learned from various holymen that there was in the so-called self something which was everlasting and permanent unassailed by decay, called atman or soul (*Pāli, Atta*) and that it was created by some agency, such as a supreme being, God or Brahmā. By the method of elimination (*Pāli, Soññata*) which He employed; He found that there was no such idea as self, Atman or Soul and that the so-called living matters are nothing but collections or bodies of certain ideas, such as *Nāma* and *Rūpa*, (loosely termed mind and

matter which will be explained later in their right place), and that they came into being through some tangible causes and instantly decayed.

He also found that there was no one who could create them, and that the Supreme Being or Beings are themselves subject to the same law. His method is embrasive, consisting of all three states: present, past and future, the past leaving heritage for the present which in turn breeds the root cause for the future. Some Non-Buddhist writers have wrongly asserted as a fact that the Lord had not anywhere denied the existence of soul. We must refer such writers to the Lord's Second sermon in the Migadāvana forest, namely, *Anatta Lakkhana Suttam* which mainly deals with the non-soul doctrine in the clearest terms, *Anatta* being the opposite of *Atta* (Soul idea).

In *paticcasamuppāda* (deductive logic) the Lord has enumerated the various connecting links between the three states: present, past and future. To the past state, belongs the first link *Avijjā* (ignorance) which breeds *Sankhāra* (action) which is of three kinds (*Puññābhi Sankhāra*), good action, (*Apuññābhi Sankhāra*), bad action and (*Anancābhi Sankhāra*), superior action, which breeds in turn for the present state, *Viññānam* (Knowing), *Nāma Rūpam*, (mind and matter), *Salhāyatana* (gates through which senses enter) *Phasso* (contact) *Vedanā* (feeling) *Tanhā* (clinging) and *Upādānan*

(Strong attachment) which are linked together, the one preceding to the one succeeding in orderly succession.

The last link of the present state, namely, *Upādānan*, breeds for the future state *Bhava* (existence) and *Jāti* (the state of becoming) with its concomitants: *Jarā* (old age) *Marana* (death) *Soka* (anxiety) *Parideva*, (crying or sobbing), *Dukkha* (suffering) *Domanassa* (unhappiness) and *Upāyāsa* (extreme grief) which are the concomitants of ignorance (*Avijjā*) of the past state and clinging (*Tanhā*) of the present state, which two are the mainsprings or root causes of all the sufferings following the state of existence. Thus the Lord had propounded his logic of *Paticcasamuppāda Dhamma*. It will therefore be observed that apart from the ideas thus propounded there is nothing which can be called Atman or Soul and that the true creator of the present miserable being is *Avijjā* and *Tanhā*. *

8. *PARAMATTHA DHAMMA*. (Realities). To gain an insight into the realm of *Paticcasamuppāda Dhamma*, one must probe into and fathom the underlying principles of the nature and constitution of what the so-called self is. According to the Lord, the word is the creation of mere illusion, and the idea is absolutely unreal (*Pāli—Paññhatti Dhamma*) of which the most prominent will be enumerated here giving

* Pali, *Avijjā Ta-nhā dvemūlāni*, meaning *Avijjā* and *Tanhā* are the two root causes.

their respective meanings. As has been stated in the earlier paragraph, the so-called living matters are in reality collections of certain ideas made up of *Nāma* and *Rūpa* which terms are according to the general belief, interpreted as mind and matter. To understand their true meaning it is necessary to give a brief explanation. According to the Lord, there are in the whole world only four ideas which are real and tangible, (Pāli, *Paramattha Dhamma*) while the rest are all unreal (Pāli, *Paññhatti Dhamma*) but believed to be real through illusion.

The four realities are, (i) *Cittam*, knowing; (ii) *Cetasikam*, those ideas which are accompaniments of knowing; (iii) *Rūpam*, various properties which constitute the so-called animate and inanimate matters; and (iv) *Nibbānam*, Supreme state of happiness unalloyed with decay or suffering.

9. *CITTAM, OR CITTA DHAMMA*. (Idea of knowing). *Cittam* rises through various senses which are of six kinds, not in or out of the brain as has been generally accepted among the modern thinkers, but on the surface of a little pool of transparent blood formed in the bowels of the heart.*

Six external (Pāli, *Bahiddha*) ideas coming in contact with six internal (Pāli, *Ajjhatta*) ideas,

* Pali— *Hadaya vatthu*: *Hadaya*, heart and *vatthu*, seat, meaning the seat of *cittam* in the heart.

cittam rises in *Hadaya vatthu* (heart seat) to be exact, (i) *Vanna Dhamma* (idea of sight) or *Vanna Dhātu* † coming in contact with *Cakkhu Dhātu* (eye-gate) idea of film-like matter in the eye *Cittam* rises in the *Hadaya vatthu*. *Cittam* has different names, and here as it rises through the eye-gate, it is termed *Cakkhu viññam*, that is knowing through *Cakkhu* (eye) (ii) *Sadda Dhātu* (idea of sound) coming in contract with *Sōta Dhātu* (eargate) idea of film-like matter in the ears (ear-drum), *cittam* or here *Sota viññam* rises in the *Hadaya vatthu*. (iii) *Gandha Dhātu* (idea of odour) coming in contact with *Ghāna Dhātu* (nose-gate) idea of film-like matter in the nose (nostrils), *Cittam* or here *Ghāna viññam* rises in the *Hadaya vatthu*, (iv) *Rasa Dhātu* (idea of taste) coming in contact with *Jivhā Dhātu* (tongue-gate) idea of film-like matter in the tongue, *Cittam* or here *Jivhā viññam* rises in the *Hadaya vatthu* (v) *Photthabba Dhātu* (idea of touch) coming in contact with *Kāya Dhātu* (body-gate) idea of film-like matter all over the body, *Cittam* or here *Kāya viññam* rises in the *Hadaya vatthu* (vi) *Dhamma Dhātu* (external ideas, tangible or intangible) coming in contact with *Mano Dhātu* (mind-gate) mental idea *Cittam* or here *Mano viññam* rises in the *Hadaya vatthu*.

10. *CITTAM* CLASSIFIED. The variations of *Cittam* are classified into 89 varieties of which one who has not yet attained the lowest stage of

† *Dhamma* and *Dhātu* have the same meaning, signifying an idea which is neither life nor a living matter.

wisdom (Pāli, *Puthujjano*) is incapable of knowing, while one who has attained some measure of wisdom (Pāli, *Ariyo*) is capable of knowing in 121 varieties of *Cittam*. Of the 89 varieties, 12 are bad, 18 are indifferent and the rest are of either good or superior kinds.

11. *CETASIKAM* CLASSIFIED. The term *Cetasikam* is a compound word consisting of *Ceta* and *ikam*, *Ceta*, a contraction of *Citta* (knowing) and *ikam*, accompaniment, meaning the ideas which accompany *Cittam* and the letter 's' being inserted for the sake of phonetics.

Cetasikam consists of 52 varieties which are classified as follows:

(a) Seven *Sabbacittasadharana Cetasikam*, those ideas which invariably accompany all kinds of *cittam*: they are:

1. *Phasso*—idea of contact,
2. *Vedanā*—idea of feeling, pleasant, unpleasant or indifferent,
3. *Sañña*—idea of remembering,
4. *Cetanā*—idea of causing,
5. *Ekaggatā*—idea of concentrating,
6. *Jivitindariyam*—idea of guarding or protecting and,
7. *Manasikāro*—idea of directing or inclining.

(b) Six *Aññasamāna Cetasikam*, those ideas which at times accompany bad cittaṃ and at times accompany good or superior cittaṃ: they are:

1. *Vitakka*—idea of collecting or taking in;
2. *Vicāra*—idea of retention;
3. *Adhimokkha*—idea of deciding;
4. *Viriya*—idea of exerting;
5. *Pīti*—idea of satisfaction or pleasure;
and
6. *Chanda*—idea of wish.

(c) Fourteen *Cetasikam* which are of bad or undesirable varieties, of which four are of constant accompaniments of bad cittaṃ: they are, (i) *Moha* (ignorance), (ii) *Ahīrika* (unashamed) (iii) *Anuttappa* (unalarmed) and (iv) *Uddhicca* (unsteadiness). Three categories appertain to the domain of *loba* (clinging) another name for *Tanhā*: they are (i) *loba* (clinging) (ii) *Māna* (pride, in bad sense) and (iii) *Ditthi* (wrong view). Four categories appertain to the domain of *Dosa* (anger or uncontrollable temper). They are: (i) *Dosa* (ii) *Issā* (jealousy) (iii) *Macchariyā* (meanness) and (iv) *Kukkucca* (anxiety or uneasiness of mind). Three last categories appertain to *Moha* (ignorance): They are (i) *Thina* (dullness of Cittaṃ), (ii) *Middha* (dullness of cetasikam), and (iii) *Vicikiccha* (heaviness or uneasiness through indecision).

(d) Of the remaining*25 categories, 19 are of good varieties and 6, of superior varieties which accompany good and superior *cittam* but they chiefly appertain to *Patipatti Sāsanam*. They will be presented later as opportunity arises.

12 *RŪPAM OR RŪPA DHAMMA CLASSIFIED*. *Rūpam* consists of 28 varieties of which eighteen are tangible (Pāli *Nipphanna*) and the remaining ten, intangible (*Anipphanna*). Of the eighteen *Nipphanna Rūpam*, four are prominent or more easily discernible (Pāli, *Bhūta Rūpam*): they are (i) *Pathavī* (Solidity); (ii) *Tejo* (heat); (iii) *Āpo* (adhesiveness); and (iv) *Vāyo* (pressure or support or prop); and the remaining fourteen are less prominent but clearly discernible (Pāli, *Upādā Rūpam*) and they are dependent upon the first four.

Of these fourteen, four are more prominent, to wit: (i) *Vanna* (idea of sight, that is object of sight), (ii) *Gandha* (idea of odour), (iii) *Rasa* (idea of taste) and (iv) *Oja* (idea of nourishment or nutritive force). These last four and the first four (*Bhūta Rūpam*) form one *Kalāpa* (collective body) which is inseparable.

Of the remaining ten, we must add five internal (Pāli, *Pasāda Rūpam*) which possess a receptive idea (already noticed in paragraph 9): they are (i) *Cakkhu Rūpam* (idea of film-like matter in the eyes); (ii) *Sadda Rūpam* (idea of film-like matter in the ear); (iii) *Ghāna Rūpam* (idea of film-like matter in the nostrils):

(iv) *Jivhā Rūpam* (idea of film-like matter in the palate or tongue); and (vi) *Kāya Rūpam* (idea of film-like matter in the whole body).

The remaining five are: (i) *Sadda* (idea of sound) (ii) *Itthi Bhāva* (idea of femininity); (iii) *Punbhāva* (idea of masculinity); (iv) *Hadaya Vatthu* (heart seat, noticed above); and lastly (vi) *Jīvita Rūpam* (idea of guardianship).

The ten *Anipphana Rūpam* are too subtle to be treated here. Their natural domain is in *Patipatti Sāsanam* where they will be treated in their right place.

13. *NIBBĀNA DHAMMA*. The three *Paramattha Dhammas* that have been discussed in the foregoing paragraphs, namely: (i) *Cittam* (ii) *Cetasikam* and (iii) *Rūpam* must be thoroughly studied and digested before any attempt to probe into the fourth, that is, *Nibbāna Dhamma* is attempted. The first three which are easier to understand actually belong to the domain of what is called 'self', and before one's own self is fully understood and duly appreciated, how can he expect to know something beyond one's self? The Lord's practical method is to probe into and discover the nearest subject, that is one's own self, before a more remote subject is examined. *Nibbāna Dhamma* or *Nibbāna Dhātu* belongs to the domain far beyond one's own self and is most difficult to appreciate or understand but it is an idea as real and natural, as any other *Paramat-tha Dhātu*

and not a mere figment of imagination. It is not an absolute annihilation as is generally believed among the non-Buddhists but a most substantial idea which is perceivable only by those who have taken great pains to rigidly apply themselves to the *Patipatti* aspect of the Lord's *Sāsanam* and attain some measure of wisdom appertaining to *Pativeda Sāsanam*. So it is appropriate to treat this erudite subject when we come to discuss those *Sāsanams* in fuller detail.

14. *PAÑÑHATTI DHAMMA*—Having dealt with the four kinds of *Paramattha Dhamma*, it is desirable to deal with the unrealities (*Pāli, Paññhati Dhamma*), because according to the Lord, to attain an insight into ideas which are real, it is essential to know also what is unreal as otherwise it will confuse one in distinguishing the real from the unreal and he will be led to chase the mirage. To fully understand what *Paññhatti* means, the Lord has enjoined us to scrutinize and probe into the nature of things, animate and inanimate, and find for ourselves if they are innately real or substantial, as for instance, the so-called man, woman or beast is a mere name having no substantiality in it and when we come to critically examine it, we find in it only those ideas which fall within the domain of *Nāma* and *Rūpa* which only are real and substantial. So the so-called man, woman, or beast is *Paññhatti Dhamma*, which will be further explained when we come to discuss in *Patipatti Sāsanam*.

15. *PATICCASAMUPPĀDA* (deductive logic) treated in detail. To amplify the treatment of this subject, we shall give a further outline of this Dhamma in more minute details. The subject as has been noticed in the preceeding chapter has reference to three periods, past, present and future, in which it was shown that the past was linked to the present and the present to the future, thus forming the three into a vicious circle, constantly whirling round and round, amidst decay and suffering.

16. The first link: (*PĀLI-AVIJJĀ PACCAYĀ SANKHĀRĀ*) *Avijjā*, ignorance, *Paccayā*, root cause, *Sankhārā*, actions, meaning: Ignorance breeds action. The word *Avijjā* has the same meaning as *Moha* discussed in paragraph 11 (c). Through *Avijjā*, that is for not knowing what is right and what is wrong, various kinds of actions were induced in the previous (past) life causing rebirths in the present life. *Sankhārā* is of three varieties:

(a) good (*Puññabhi Sankhāra*) for which rebirth takes place in pleasant states, such as human or lesser Gods (*Devā*). (b) bad (*Apuññabhi Sankhāra*) for which, rebirth takes place in miserable states, such as in hell (*Niriya*) in animal kingdom (*Pāli, Tirichanna*), in kingdoms nearly as bad as Hell (*Pāli, Prittā*), or in kingdoms in which life is partly pleasant and partly hellish (*Pāli, Asūrakāyo*). (c) Superior (*Pāli, Ānancabhi Sankhāra*), for which, rebirth takes place in the most pleasant states among

higher Gods (*Pāli*, *Brahmā*) enjoying continual bliss to the end of life.

However, wherever rebirth takes place, old age, disease and death invariably follow, as night follows day. These two kinds (*Avijja* and *Sankhara*) belong to the domain of the past state.

17. The second link: (*Pāli*, *Sankhāra Pacca-yā Viññanam*), *Sankhāra* actions; *Paccayā* root cause, *Viññānam*, knowing, meaning actions breed knowing. The actions in the past state have become the root cause for the rise of the idea of knowing in the present state, which consists of six categories already discussed in paragraph 9 above. (*Viññānam*), another name for *Cittam*, arising through *Cakhu* (eye) is termed *Cakkhu Viññam*, *Viññānam* arising through *Sota* (ears) is termed *Sota Viññam*, *Viññānam* arising through *Ghāna* (nose) is termed *Ghāna Viññam*, *Viññānam*, arising through *Jivhā* (tongue or palate) is termed *Jivhā Viññam*, *Viññānam*, arising through *Kāya* (any part of the body) is termed *Kāya Viññam*, *Viññānam* arising from any *Dhamma* (various matters, tangible or intangible,) is termed *Mano Viññam*.

According to the general belief, when a rebirth takes place, there appears some living being, such as a human, a bird or a beast. But according to the Lord, no such living being was ever reborn, and the so-called living being was a mere phantom a figment of illusion. It was only *Viññānam*, idea of knowing that had actually come into being which was subject to immediate decay.

Viññānam is of three kinds, arising in the present state. The first *Viññānam* which rises in the present state termed *Patisandi Viññam* and is so termed as it serves as the first link between the past state and the present state, *Pati*, meaning again, and *Sandi*, meaning connecting link. It decays immediately as it rises. The new *Viññam* which rises from the decay of *Pati Sandi Viññam* also decays immediately, giving place to the new *Viññam* which also decays immediately and in that manner *Viññānam* rises and decays in continued succession until the so-called life is ultimately dissolved. All the *Viññānam* thus rising and decaying are termed *Pavatti Viññam*. The last *Viññam* which rises for the last time in the present state is termed *Cuti Viññam* which after its decay serves as the root cause for the new *Viññam* to come into being in the future state.

18. The third link: *Viññāna Paccayā Nāma Rūpam*). It may be noted here that *Viññānam* means *Cittam* (knowing) and *Nāma* means *Cetasikam* of fifty-two varieties, discussed in paragraph 11. As soon as *Viññānam* rises in the new state, *Nāma*, that is certain *Cetasikam*, and also certain *Rūpam* come into being in close conjunction with *Viññānam*. The remaining *Cetasikam* and *Rūpam* appear at later stages as maturity is gradually attained. This refers to the case of a human or an animal of *Gabbhaseya Patisandi* that is a being formed in the womb. (There are three other kinds of *Patisandi* by which a new state comes into being, but we do not wish here to enter into details which will tend to

unduly overburden the mind of the reader at this stage.)

We must here digress a little from the subject under discussion. While *Viññānam* acts as a root cause to induce *Nāma Rūpam* to come into being, there are also four other agencies which are instrumental as a contributive cause to bring *Nāma* and *Rūpam* to come into being.

They are: (1) *Kamma* or *Karma* as is generally understood, meaning action, for which the term *Sankhāra* (discussed in paragraph 16) is another name. But *Kamma* is a wider term, having reference to all periods, past, present and future. So by *Kamma*, past or present, the constantly decaying *Nāma* and *Rūpam* are giving place to the newly formed *Nāma* and *Rūpam*.

(2) *Citta* is another agency which at times serves as a contributive cause. *Citta* here means will.

(3) *Udu*, state of weather, that is heat or cold, is also another agency serving on occasions as a means for bringing *Nāma Rūpam* to come into being, and lastly.

(4) *Āhāra* nutritive force, also acts at times as a root cause for *Nāma Rūpam* to come into being.

These four agencies or elements are a fitting subject for treatment in *Patipatti Sāsanam*.

19. The fourth link: (*Pāli-Nāma Rūpa Paccayā Salhāyatanam*). *Salhāyatanam* is a compound word, consisting of *Sa āyatanam*, *lh* being inserted for the sake of phonetics, *sa* meaning six and *āyatanam* meaning sense-gates; that is: six gates through which senses enter, thereby causing various *Cittam* and *Cetasikam* to rise. As for instance, a pleasant sight presents itself before the eyes, and *Cakkhu Viññam*, the idea of knowing it rises in *Hadaya Vatthu* accompanied by certain undesirable *Cetasikam*, such as *Tanhā* (*Loba*) and its inevitable companions: *Moha*, *Ahirika*, *Anuttappa*, *Uddhacca*, etc; noticed in paragraph 2 (c). Or the same *Cakkhu Viññam* might be accompanied by good or superior *Cetasikam* such as *Saddhā* (faith) and its companions: *Hiri* (sense of shame), *Uttappa* (Sense of alarm) etc. It will therefore be observed that *Salhāyatanam* is mainly instrumental in inducing either desirable or undesirable thoughts as the case may be, to rise which, in turn lead to actions, good, bad or superior.

20. The fifth link: (*Pāli, Salhāyatana Paccayā Phasso*). *Phasso* means contact. The six externals come in contact with the six internals described in paragraph 9 which please see.

21. The sixth link: (*Pāli-Phassa Paccayā Vedanā*). *Vedanā* means feelings which are of five varieties. They are: (i) *Sukha Vedanā*, pleasant physical feeling; (ii) *Dukkha Vedanā*, unpleasant physical feeling, or in other words physical suffering; (iii) *Somanassa Vedanā*, pleasant mental feeling; (iv) *Domanassa Vedanā*, unpleasant

mental feeling or in other words unhappiness or mental distress; and (v) *Upakkhā Vedanā*, indifferent feeling.

Whenever a fresh *Viññam* rises, one of the five kinds of *Vedanā* will invariably rise in accompaniment with it and both will immediately disappear together, which means immediate decay.

22. The seventh link: (*Pāli*, *Vedanā Paccayā Tanhā*). *Tanhā* means clinging, whenever *Sukha Vedanā* or *Somanassa Vedanā* appears, *Tanhā* also rises up in accompaniment; and we would say, “We want this” or “We want that” because this or that is a desirable thing to possess, and then the idea of clinging rises up. Again when *Dukkha Vedanā* or *Domanassa Vedanā* appears an oppressive idea rises up and a longing for what is pleasant appears and that is *Tanhā*. The Lord had asked Himself, “Who want this or that?” “Is it you or I, who want it?” The answer was, “No, it is neither you nor I who want it, It is *Tanhā* or *Loba* the idea of clinging that wants this or that”. The idea, you or I is unreal and non-existent.

Tanhā is of six varieties, (i) *Rūpa Tanhā* (*Rūpa* is here another name for *Vanna*, object of sight) clinging to pleasant sights. It is *Rūpa Tanhā* which induces all and sundry to secure fine dresses, beautifully furnished houses, costly furniture, beautiful gardens, grand shows, etc. (ii) *Sadda Tanhā* clinging to pleasant sounds, such as beautiful songs or voices, talented music,

gramophone records, radio sets etc. (iii) *Gandha Tanhā* clinging to pleasant odours such as sweet scented flowers, flower gardens, face or body powders, costly scents etc. (iv) *Rasa Tanhā* clinging to pleasant tastes, such as savoury dishes, fine fruits, cakes, biscuits etc. (v) *Photthabba Tanhā* clinging to pleasant touch, such as soft rugs, spring seats, mattresses, cushions, warm clothing or place when cold, cool clothing or place when hot, female touch to males, male touch to females etc. (vi) *Dhamma Tanhā*, clinging to pleasant thoughts, tangible or intangible such as building castles in the air, thinking or hoping for better or higher prospects in business, trade, industry or the like.

The domain of *Tanhā* is most extensive and we are being constantly reminded that the so-called joys of life are of a fleeting nature and are subject to immediate decay, so that we can contend against the fierce onslaughts of *Avijjā* which is the chief promptor of *Tanhā*, the two boon companions, the root causes of all sufferings in this vicious circle.

23. The eighth link: (*Pāli-Tanhā Paccayā Upādānam*). When *Tanhā* becomes more intense, it is *Upādānam*, which is of four varieties: (i) *Kāmapādam*, the most intense longing of five kinds of pleasures. (a) in pleasant sights, (b) in pleasant sounds, (c) in pleasant odours, (d) in pleasant tastes and (e) in pleasant touch. (ii) *Ditthu Pādam*, intense longing in furtherance of a wrong belief, that is, through inability to direct one's thoughts along the right path and

running precipitately headlong into a precipice, (iii) *Silabbatupādam*, intense longing to enter into erroneous ways of a blind beast in the belief that such and such an action is laudable or beneficial, (iv) *Attavādupādam*, intense longing to conduct oneself in a wrong direction in the belief that there is an *atta* as a true principle.

24. The ninth link: (*Pāli*, *Upādāna Paccayā Bhavo*). *Bhava* means action in present state induced by *Upādānā* and is of two varieties, that is, good and bad. *Upādānam* at times hankering after pleasant objects or ideas drives *Bhava* to some desirable acts, such as doing charities, observiug precepts, expelling evil thoughts etc. or drives it to undesirable acts, such as killing, stealing, cheating, planning others' ruin etc. Such acts fall within the definition of *Bhavo* as prompted by *Upādānam*.

The links discussed obove, namely: (1) *Viññam*, (2) *Nāmarūpam*, (3) *Salhāyatanam*, (4) *Phasso*, (5) *Vedanā*, (6) *Tanhā*, (7) *Upādānam*, and (8) *Bhavo* appertain to the present state, of which the last link (*Bhavo*) serves as a root-cause for bringing the next link into being, that is *Jāti*, the state of being or rebirth in the future state.

25. The tenth link: (*Pāli*, *Bhava Paccayā Jāti*). *Jāti* means rebirth which takes place in the future state, according as is prompted by *Bhavo* either in a desirable or in an undesirable condition. As has been noticed in the discussion of the first link in paragraph 16, different states,

good, bad and superior, become the future seats for *Jāti*.

26. The eleventh link: (*Pāli*, *Jāti Paccayā Jarā, Marana, Soka, Parideva, Dukkha, Domannassa, Upāyāsa*): meanings of these terms have been given in paragraph 7 which please see. As soon as *Jāti* rises, its concomitants: old age, death, anxiety, sobbing, physical suffering, unhappiness and or extreme grief invariably follows in its wake as occasion rises.

27. The summing up of the law of *Paticca Samuppāda* has thus been propounded, showing that the so-called self is not you or I or *Atta* (soul) at that, but a mere collective body of such ideas as *Viññāṃ* and *Nāma Rūpam*, which are subject to untold suffering the main root causes being *Avijja* and *Tanhā* and this deplorable condition has continued from the past to the present and from the present to the future, whirling round and round as in a vicious circle (*Pāli*, *Samsarā*).

The combination of *Viññāṃ* and *Nāma Rūpam* was discovered by the Lord to be the embodiment of suffering and loathsomeness, (*Pāli*, *Dukkha Saccā*, the first of the noble Truths), and in looking for the root-causes of it. He discovered that it was none other than *Tanhā* which was the true culprit (*Pāli*, *Samudaya Saccā*), the second of the noble Truths. Then He turned His attention to the law of *Paticca-samuppanna* when the two remaining truths (*Pāli*, *Niroda* and *Magga Saccā*) presented themselves before his intellectual eyes in bold relief.

CHAPTER III

PATICCASAMUPPANNA

28. *PATICCASAMUPPANNA*. Having duly mastered the principles of *Dukkha Saccā* and *Samudaya Saccā*, the Lord proceeded to search for the way of escape from those two odious laws and discovered by the process of induction (*Pāli*, *Paticcasamuppanna* that sufferings of all kinds could be avoided if *Avijjā* and *Tanhā* failed to rise. In that wise, the connecting links of that law were one by one revealed to Him, and discovering the untrodden path that lay before him assiduously followed it (*Pāli*, *Magga Saccā*, the fourth noble Truth) and finally reached the desired haven of absolute safety (*Pāli*, *Niroda Saccā*, the third noble Truth, that is *NIBBĀNA*).

29. The connecting links: (i) *Avijjā Nirodā Sankhāra Nirodo*. *Nirodo* here means failing to rise.* If *Avijjā* has failed to rise, *Sankhāra* will not appear. (ii) *Sankhāra Nirodā Viññāna Nirodo*. *Sankhāra*, failing to rise, *Viññāna* will not appear. (iii) *Viññāna Nirodā Nāma Rūpa Nirodo*. *Viññāna*, failing to rise, *Nāma Rūpa* will not appear. (iv) *Nāma Rūpa Nirodā Salhāyatana Nirodo*. *Nāma Rūpa* failing to rise, *Salhāyatana* will not appear. (v) *Salhāyatana Nirodā Phassa Nirodo*. *Salhāyatana*, failing to

* In the term “*Niroda Saccā*” one of the noble truths “*Niroda*”, signifies the haven of absolute safety where decay, sufferings and the like are non-existent.

rise *Phassa* will not appear. (vi) *Phassa Nirodā Vedanā Nirodo*. *Phassa* failing to rise *Vedanā* will not appear. (vii) *Vedanā Nirodā Tanhā Nirodo*. *Vedanā* failing to rise, *Tanhā* will not appear. (viii) *Tanhā Nirodā, Upādāna Nirodo*. *Tanhā* failing to rise *Upādānam* will-not appear. (ix) *Upādāna Nirodā Bhava Nirodo*. *Upādāna* failing to rise, *Bhava* will not appear. (x) *Bhava Nirodā Jāti Nirodo*. *Bhava* failing to rise, *Jāti*, will not appear, (xi) *Jāti Nirodā Jarā Marana, Soka, Parideva, Dukkha, Domanassa, Upāyāsa Nirodo*. *Jāti* failing to rise, *Jarā, Marana, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* will not appear.

As has been discussed in the previous chapter the different links appertain to different periods, past, present and future. Thus the Lord had propounded that if the two root causes *Avijjā* and *Tanhā* were removed, all the attendant sufferings would be entirely rid once and for all, and the haven of absolute safety duly reached.

CHAPTER IV

THE NOBLE TRUTHS

30. **Prefatorial Note :** As has been stated earlier the Lord in His travels as *Buddhisat* in search of the truth had encountered leaders of various creeds and tenets who were themselves searching for the same truth, or who claimed to have discovered it. Among those tenets or beliefs were two which were most prevalent and generally accepted as a likely path leading to

supreme happiness. One belief was, after death, there was no rebirth anywhere, and whatever one did during the present life it would have no resultant effect in the future.

Those who had accepted such a belief would always snatch at all the available joys and pleasures of life. The other belief was that those who were seeking for the supreme happiness would gain it only when they would exert their utmost, foregoing the pleasures of life and submitting themselves to a life of untold hardships and trials, such as lying on thorny beds, exposure to extreme heat or cold, denuding themselves of all clothing, moving about on all fours like dumb animals, abstention from food for long periods and the like. The former in *Pāli* is *Kāmesukāmasukhanlikanuyogo* which means a practice appertaining to enjoyments of all the pleasures of life, which the Lord discovered to be a wicked practice meant for a householder, unbecoming for a holyman and not conducive to attaining intellectual wisdom.

The latter in *Pāli* is *Attakilamathānuyogo*, meaning a practice appertaining to leading a life of hardships as has been described above. This practice too the Lord found to have been one full of physical distress and not conducive to attain wisdom. These two practices have been casually noticed in the Introduction.

31. *DUKKHA SACCĀ*. As has been noticed in the previous chapters, the Lord had discovered that the so-called self is a *Piññhatti Dham-*

ma (unreality) and that what is real is the embodiment of five *Khandhās* (collective bodies)* caused by *Upādānam* (strong attachment). Five *Khandās* may be stated here, (i) *Rūpak-khandhā*, a collective body consisting of *Rūpam*, (ii) *Vedanakkhandhā*, a collective body consisting of *Vedanā*, varieties of feelings, (iii) *Saññakkhandhā*, a collective body of remembrances, (iv) *Sankhārakkhandhā*, a collective body consisting of 50 kinds of *cetasikam*† and (v) *Viññanakkhandhā*, a collective body of knowing. These *Khandhās* are being constantly consumed by eleven kinds of burning fires, namely: (i) *Jāti*, (ii) *Jarā*, (iii) *Byādhi*, (disease) (iv) *Marana*, (death) (v) *Soka*, (vi) *Parideva*, (vii) *Dukkha*, (viii) *Domana*, (ix) *Upayāsa*, (x) *Piyehivippayogo*, separation from pleasant association, and (xi) *Apiyehisampayogo*, falling into unpleasant association.

In the term *Dukka Saccā*, the meaning of *Dukkha* is generally understood even among the learned Buddhist clergy and laity as “physical suffering,” which is not absolutely correct. It is a compound word consisting of *Du*, meaning loathsomeness + *K*, added for phonetics + *Kha*, meaning emptiness and its true meaning is much deeper and can be gathered from four different

* Pali-*Pancupādā nakkhandhā*, a compound word consisting of *Panca* (five) *upādan* (strong attachment), *nak* (added for phonetics) and *khandhā* (collective body), that is, five collective bodies caused by strong attachment.

† Of the fifty-two *cetasikam*, fifty are grouped into and treated as one *khandhā* namely: *Sankhārakkhandhā*, *Vedanā*, falling within *Vedanakkhandhā*, and *Saññā*, within *Saññanakkhandhā*.

aspects or signs, namely, (i) *Anicca Lakkhanā*, sign of impermanence, owing to constant decay, (ii) *Dukkha Lakkhanā*, sign of constant suffering, (ii) *Anatta Lakkhanā*, sign of soullessness which includes noncompliance with one's desires or wishes, and (iv) *Asubha Lakkhanā*, sign of unwholesomeness.

Again *Dukkha Saccā* must be critically examined, probing into its three successive stages, thus gaining an insight into the underlying truths, that is: (1) *Sacca Ñāna*, insight into the significance of its truth: (2) *Kicca Ñāna*, the insight into its graduated functions, and, (3) *Kata Ñāna*, the insight into the state of realization.

(Note: These three stages, however, appertain legitimately to Patipatti domain).

32. *SAMUDAYA SACCĀ*. Having realized that existence was mere embodiment of unalloyed miseries whirling in a vicious circle, the Lord probed into and discovered its root cause, *Samudaya Saccā*, which was none other than *Loba* or *Tanhā* which He classified into three categories:

(1) *Kāma Tanhā*, hankering after pleasures and joys through five senses. *Rūpa Tanhā*, *Sadda Tanhā*, *Gandha Tanhā*, *Rasa Tanhā*, and *Phottabba Tanhā*, already noticed in paragraph 22, which please see.

(2) *Bhava Tanhā*, clinging to the state of being in pleasant states. If one finds it pleasant in the present state, he will cling to it tenaciously, without dreaming of the ultimate

dissolution, and after the inevitable dissolution, will dream of a more pleasant future state for which he will prepare himself by leading a clean life, abstaining from evil actions or evil speech, or evil thoughts.

3. *Vibhava Tanhā*, clinging to a false idea that after dissolution there will be no more rebirth, whereby miseries or unhappiness of life will not recur.

Samudaya Saccā, too, consists of three stages, which must be critically examined and probed into, with a view to gain an insight into the truths therein contained. They are: (i) *Sacca Ñāna*, insight into the significance of its truth, (ii) *Kicca Ñāna*, insight into its preventive means of working and (iii) *Kata Ñāna*, insight into the state of successful prevention.

33. *NIRODHA SACCĀ*. Having discovered the two truths, one, the true nature and constitution of what is called self, and the other, the root-cause of its coming into being, the Lord further searched for and found *Nirodha Saccā*, the way of escape by which he discovered the means for the non-recurrence of all vestiges of *Tanhā*, the prime root-cause, *Samudaya Sacca* and its resultant effect, *Viññam* and *Nama Rūpam*, the embodiment of *Dukkha Sacca*, *Nirodhā Saccā* also consists of three successive stages as in the first and second *Saccās*. (1) *Sācca Ñāna*, the insight into the significance of its truth; (2) *Kicca Ñāna*, the insight into the means of escape, and (3) *Kata Ñāna*, the insight into the attainment of escape.

34. *MAGGA SACCAĀ*. The Lord had in fact fully mastered the three aforementioned *Saccās*, by finding and proceeding assiduously along the right path leading to each of them. The right path that is the eight-fold path, has been detailed in this wise.

1. *Sammā ditthi*, right belief,
2. *Sammā Sankappa*, right thoughts,
3. *Sammā Vācā*, right speech,
4. *Sammā Kammanta*, right action,
5. *Sammā Ājiva*, right living,
6. *Sammā Vāyāma*, right effort,
7. *Sammā Sati*, right mindfulness, and
8. *Sammā Samādhi*, right steadfastness.

In accordance with this eight-fold path, the Lord had prescribed three noble rules for His disciples, both lay and clergy, to follow assiduously, since there was no other road by which the wheel of Samsarā could be stopped from whirling. The three noble Rules are:

I. *Adhipaññā Sikkhā*, practice to acquire high wisdom (i) by thinking deeply in the realm of what is real, (*Para-mattha Dhamma*) and of what is unreal (*Paññhatti Dhamma*) or in other words, attainment of *Sammā Sankappa* and (ii) by coming to a true or right belief in what is real and what is unreal, or in other words, attainment of *Sammā Ditthi*.

(Note: We may here give a few explanations regarding these two *Maggangas*, *Sammā Ditthi*

and *Sammā Sankappa*. The term *Magga*, is a compound word consisting of *Ma*, destruction, + *g*, added for phonetics + *ga*, arriving, thereby, meaning the destruction of a false idea and arriving at a right one. The word *Magganga* consists of *Ma* + *g* + *ga* + *anga* (element), thereby meaning elements of *Magga*. The moment *Sammā Ditthi* is attained, the disciple concerned will achieve three things, (i) Killing the false belief (ii) arriving at a right one, and (iii) at the same time, expelling evil thoughts, evil speech and evil actions).

The attainment is therefore termed *Ariyo Sammā Ditthi Maggo*, *Ariyo*, meaning pure *i. e.* being free from evil thoughts, evil speech and evil actions, and *Sammā Ditthi Maggo*, meaning, reaching the right view or belief, killing the false one.

The moment when *Sammā Sankappa* is attained the disciple will achieve three things as in the previous *magganga*, that is, *Ariyo Sammā Sankappa Maggo*, expelling evil thoughts, evil speech and evil actions, and arriving at right thinking, destroying the wrong thinking.

These two *maggangas* are mainly instrumental in attaining higher wisdom and are therefore classified as *Adhipañña Sikkhā*.

II. *Adhisila Sikkhā*, practice to live a life of decorum, avoiding acts injurious to others, in which three *maggangas* are classified:

(a) *Sammā Vācā*, right speech, which includes four categories (i) abstention from falsehood,

(ii) abstention from injurious speech (iii) abstention from filthy, or insulting speech, and (iv) abstention from frivolous speech, (b) *Sammā Kammanta*, right action which includes three categories (i) abstention from killing any living thing (ii) abstention from stealing or cheating and (iii) abstention from unlawful sexual pleasures. (c) *Sammā Ājiva*, right living, which means earning of a livelihood untainted with the seven offences enumerated in (a) and (b) above.

It may be stated here that it is not possible to attain these three *maggangas* by themselves, without attaining the first two, *Sammā Ditthi* and *Sammā Sankappa*. However much a disciple would exert for the attainment of the last three, independent of the first two, he would merely attain the ordinary *Sila Sikkhā*, without the prefix *Adhi* which is the only open sesame to supreme wisdom. But when once the first two are attained, the next three will also be attained without much effort, because his *Khandhās* have already attained some purity.

III. *Adhi Citta Sikkhā*, practice to attain steadfastness of *Cittam* (knowing) with a view to control its activities. In this *Sikkhā*, too, three *Maggangas* are classified, to wit: (i) *Sammā Vāyama*, exertions to retain the thoughts from straying from the appointed subject. (ii) *Sammā Sati*, constant mindfulness of the subject under treatment, and (iii) *Sammā Samādhi*, steadfastly confining one's thoughts to the subject.

It may here be pointed out that the Lord's entire teachings comprising of eighty-four thousand discourses are confined within the narrow compass of these three *Sikkhās* which must be strictly adhered to by those who aspire to follow the Lord's lead to attain the supreme happiness.

(Note: The three *Sikkhas* are inseparable and must be worked out in close conjunction. If one of the *Sikkhās* is attempted independently of the other two, the disciple will merely gain such *Paññā*, *Sila* or *Citta* as is tending to acquire happiness in the mundane world, but not the supreme happiness beyond).

This entire subject must be carefully and thoroughly studied in all details, so that the disciple should be prepared with the elementary knowledge thereby gained, to proceed along the path shown in Patipatti Sāsanam.

CHAPTER VI

BODHIPAKKHIYA DHAMMA

35. *BODHIPAKKHIYA DHAMMA*. This is a compound word, comprising of *Bodhi*, supreme wisdom—*Pakkhiya*, helping, thereby meaning the laws which contribute to the attainment of supreme wisdom. These laws consist of several interdependent categories, namely: *I, Satipatthāna, II, Sammappadhāna, III, Iddhipāda, IV, Indariya, V, Balam, VI, Sam Bojjhanga, and VII, Magganga*, which are essential for

those who are seriously attempting to gain a true insight into the Lord's teachings and duly attain wisdom.

36. *SATIPATTHĀNA*. This is a compound word, comprising of *Sati*, mindfulness + *pa*, in all details + *t*, added for phonetics + *thāna*, place or location, thereby meaning constant watchfulness of one's *Cittam* wherever it is fixed to remain, observing its activities in all details.

Satipatthāna consists of four varieties, namely: (i) *Kāyānupassanā*, (ii) *Vedanānupassanā*, (iii) *Cittānupassanā*, and (iv) *Dhammānupasanā*.

(i) *Kāyānupassanā*, a compound word consisting of *Kāyā*, embodiment of one's own constitution + *anu*, repeatedly + *passanā*, looking into: meaning constant examination of one's own constitution in all its details. This subject comprises of various parts, each of which is self-sufficient to gain a complete insight into high wisdom.

(ii) *Vedanānupassanā*, consisting of *Vedanā* + *anupassanā*, constant examination of one's own feelings, which comprise five varieties in all details. This will also give a complete insight.

(iii) *Cittānupassanā*, consisting of *Citta* + *anupassanā*, meaning constant examination of one's own *Cittam* in all details, thereby gaining a complete insight.

(vi) *Dhammānupassanā*, consisting of *Dhamma* + *Anupassanā* meaning constant examination of certain *Dhamma*, thereby gaining an insight.

One who aspires to gain an insight will choose one of the four courses herein stated and apply himself most assiduously in strict accordance with the instructions contained in *Patipatti Sāsanam*.

37. *SAMMAPPAHĀNA*. The word means exerting assiduously (i) in cultivating good actions to rise, (ii) in remembering one's good actions from rising, (iii) in preventing evil actions from rising, and (iv) in forgetting one's evil actions in the past.

Actions here means not only the physical actions but also includes mental activities as well as evil speech of four kinds noticed in *Adhisīla Sikkhā*, in paragraph 34.

38. *Iddhipāda*. The word means essential conditions which consist of four kinds:

(i) *Chandiddhippāda*. The word means the essential condition of a strong desire or will, *Chanda* being desire or will.

(ii) *Viriyyiddhippāda*. This word means the essential conditions of great industry, *Viriya* being exerting or being industrious.

(iii) *Cittiddhippāda*. This word means the essential condition of steadfastness of *Cittam*, and

(vi) *Vimansiddhippāda*. This word means the essential condition of a right judgment, *Vimansa* being right judgment.

These four essential conditions are mutually interdependent. Those who aspire to seek the supreme wisdom must in the first instance cultivate a strong will which in turn induces a strong energy to arise, thereby the disciple's mind or *Cittam* will gain steadfastness which alone will prepare the way to acquire the right judgment in the subject under treatment.

39. *INDARIYA*. This word means governing forces, without which the disciple cannot expect to gain the much desired insight. The governing forces are of five kinds which are interdependent as in the previous *Dhamma*: they are:

(i) *Saddhindariya*, the governing force of faith, *Saddhā*, meaning faith,

(ii) *Viriyindariya*, the governing force of *Viriya* great effort or industry,

(iii) *Satindariya*, the governing force of *Sati*, mindfulness,

(iv) *Samādhindariya*, the governing force of *Samādhi*, steadfastness of *Cittam*,

(v) *Paññindariya*, the governing force of *Pañña*, intellect.

To acquire wisdom stage by stage, it is absolutely essential that the disciple should exert himself to cultivate those forces to rise which govern all other forces, and when they become paramount over others his intellect will sharpen to gain a true insight.

40. *BALAM*. Balam means great strength and as in the previous *Dhamma*, consists of the same five classifications:-

- (i) *Saddhābalam*, great strength of faith,
- (ii) *Vīriya balam*, great strength of *Viriya*, industry or effort,
- (iii) *Sati balam*, great strength of *Sati* mindfulness,
- (iv) *Samādhi balam* great strength of *Samādhi*, steadfastness of *Cittam*,
- (v) *Paññā balam*, great strength of *Paññā*, intellect,

The disciple must gradually cultivate these five *balams* to grow in strength and vigour which will tend to gain the true insight.

41. *SAMBOJHANGA*. This word consists of *Sam*, noble + *boja*, supreme wisdom + *anga*, ingredients or elements, meaning noble elements of Supreme Wisdom. This *Dhamma* comprises

of seven ingredients which are also interdependent as in the previous *Dhammas*:

(i) *Satisambojjhanga*, *Sati* meaning *mindfulness*, being one of the ingredients for gaining the true insight,

(ii) *Dhammavicaya sambojjhanga*, *Dhammavicaya* meaning penetration into *Dhamma* is the second ingredient,

(iii) *Viriya sambojjhanga*, *Viriya*, great effort or industry is third ingredient,

(iv) *Pīti sambojjhanga*, *Pīti*, satisfaction or enthusiasm is the fourth ingredient,

(v) *Passaddhi sambojjhanga*, *Passaddhi* peacefulness, is the fifth ingredient,

(vi) *Samādhi sambojjhanga*, *Samādhi*, steadfastness of citta is the sixth ingredient,

(vii) *Upekkhā sambojjhanga*, *Upekkhā*, indifference to pleasant or unpleasant feelings, is the last and seventh ingredient.

The disciple must strive to cultivate his Citta to acquire these seven ingredients which alone will pave his way to gain the true insight.

42. *Magganga*, which comprises the eight-fold path, has been treated in paragraph 34 in the previous chapter, which please see. The

Bodhipakkhiya Dhamma which consists of thirty-seven classifications as enumerated above should be thoroughly studied and appreciated, before a serious attempt is made to dive into the depths of *Patipatti* aspects of the Lord's *Sāsanam*, which will enable the disciple to verify in his course forward the correctness or otherwise of the path he is following. If he is on the right track, he will observe on his way all the roadsigns of which he has learned by this *Dhamma* to identify them and will accordingly push forward with zeal until he actually gains the true insight.

CHAPTER VI

MANGALA SUTTAM

43. *MANGALA SUTTAM*. A discourse on the Rules of Conduct for lay disciples. Before delving into the realm of *Patipatti Sāsanam*, the disciple should prepare to equip himself by the preparatory practices which the Lord had laid down for his guidance. These are thirty-eight in number (Pāli *Mangalam*, Rules for uplifting moral standard).

(1) *Asevanāca bālānam*, non-association with wicked people, that is people who habitually contravene *sīla*, by (a) killing, (b) stealing or cheating, (c) indulging in unlawful sexual pleasures, (d) falsehood, (e) injurious speech, (f) filthy speech, (g) frivolous speech, and (h)

obnoxious living by having recourse to any of the above acts;

(2) *Panditānanca sevanā*, association with wise men who live a life of decorum, strict in the observance of *Sīla*, and occasionally acquiring *Samādhi* (steadfastness) and *pañña* (wisdom);

(3) *Pujāca pūjaneyanam*, offering the first fruits of one's labour to those to whom these are due, with clasped hands and in great humility;

(4) *Patirūpa desāvāsoca* living in a congenial place, where neighbours are of decent sort having a high moral standard;

(5) *Pubbeka katapuññatā*, having done good meritorious deeds in the past;

(6) *Attasamāpanīdhica*, adapting oneself to a life of decorum;

(7) *Bāhussaccanca*, acquiring general knowledge;

(8) *Sippanca*, learning useful arts;

(9) *Vinayoca susikkhito*, being thoroughly conversant with the rules of moral conduct;

(10) *Subhasitāca yāvācā*, speaking in a pleasant manner, avoiding evil speeches;

(11) *Mātāpitu upathānam*, maintaining one's own aged parents;

(12) *Puttādārassa sanghaho*, supporting one's own wife and children;

(13) *Anakulāca kammantā*, being engaged in a business which is not injurious to others;

(14) *Dananca*, doing charities or charitable acts;

(15) *Dhammacariyā*, performing pious acts;

(16) *Ñatakānanca sanghaho*, helping one's own indigent relatives;

(17) *Anavajjāni kammani*, being engaged in a business which is above reproach;

(18) *Āratīpāpā*, abstention from evil practices;

(19) *Viratīpāpā*, abstention from evil practices even in most exceptional circumstances. In this connection the Lord had given an illustration which happened in His time. Once a lay disciple having vowed to abstain from killing etc. went out to his fields to cut grass and while he was engaged in his occupation, a boa-constrictor seized him by his legs and began to swallow him bodily beginning with his legs. He had then his long grass cutting knife in his hands, with which he could have killed it and freed himself. But remembering his vow he

hesitated for some time when he found himself three-quarters of his body swallowed up by the reptile. He was wavering in his mind if he should save himself or his *Sīla* and realizing that that wavering was due to his having the weapon in his hands, threw it away, when at once the reptile was overcome with a feeling as if it had swallowed a red hot iron rod and vomitted him with great force, hurling him away like a rocket into the patch of grass in front, thereby saving him from a hideous ending. The case of this disciple comes within this rule.

(20) *Majjapānāca samyamo*, abstention from intoxicants;

(21) *Appamādoca dhammesu*, being mindful of meritorious good deeds;

(22) *Garavoca*, paying respects to those to whom respects are due;

(23) *Nivātoḥa*, being humble in one's behaviors;

(24) *Santutthīca*, being easily contented;

(25) *Katāññuta*, being grateful to those who have done kindly acts to one;

(26) *Kālena dhamma savanam*, hearing the Lord's Dhamma as occasion arises;

(27) *Khantīca*, having forbearance;

(28) *Sovacassatā*, being readily amenable to beneficial advice;

(29) *Samanānanca dassanam*, seeing holymen as occasion arises;

(30) *Kālena āhamma sakacchā*, discussing the Lord's *Dhamma* with others as occasion arises;

(31) *Tapoca*, living a humble life;

(32) *Brahma cariyanca*, exerting in noble and pious acts;

(33) *Ariya saccāna dassanam*, gaining an insight into the noble truths;

(34) *Nibbāna sacchikiriyāca*, gaining an insight into *Nibbāna*;

(35) *Phutthassa lokadhammehi cittamyassa, Nakkammati*, when one encounters the inevitable laws of the mundane world * having no trepidations of one's *Cittam*, that is, retaining an equanimity of mind in all circumstances;

(36) *Asokam*, having no anxiety whatsoever;

(37) *Virajam*, having no impure thoughts leading to evil notions or evil actions; and

(38) *Kheman*, having no possible dangers.

* *Loka Dhamma*, Inevitable laws of the mundane world are eight in number they are :

(1) *Lābho*, having an income: (2) *Alābho*, having no income: (3) *Yaso*, having friends and servants: (4) *Ayaso* having no friend or servant. (5) *Nindam*, having people speaking evil of one: (6) *Pasamsam*, having people speaking in one's praise: (7) *Sukham*, being happy or in affluent circumstances and (8) *Dukkham*, being unhappy or in stricken circumstances.

CHAPTER VII

DASA PĀRAMĪ

44. *PĀRAMĪ* (Deeds of merit). As has been casually noticed in the Introduction, the disciple should, if he is seriously thinking of attaining wisdom, prepare himself by acquiring a desirable habit to perform various deeds of merit which, as has been stated, consist of ten categories. There are also three degrees in which such deeds should be performed. However the disciple is not expected to perform them in the highest degree but he should at least endeavour to mould his general conduct to incline towards performing them in a modest way. The classifications of Pārami have been given in the foot-notes to that paragraph.

45. *DĀNA PĀRAMĪ*, *Dāna* means performing acts of charity, and *Pāramī* means doing the act aiming at the gaining of wisdom. So every act of charity will not come within the purview of *Pāramī*. An act of charity aiming at gaining something else or aiming at nothing at all is not conducive to gaining wisdom. Again an act aiming at something is inferior to an act aiming at nothing, but both are inferior to an act aiming at wisdom.

The disciple should endeavour to cultivate his Cittam to habituate in the practice of *Dāna Pāramī* as much as possible, so that he will gradually succeed in overlooking the fault if

any, of the would be recipient; and in concentrating on his own acts irrespective of the other's attitude.

Again a disciple who is not content to merely gain wisdom, but aspires to attain prominence as a disciple should go far beyond and perform an act which an ordinary person cannot think of performing. To illustrate the point: a man assailed by hunger obtained some food of which he was about to partake. At that juncture a hungry beggar appeared before him and begged for it and he readily gave it away hoping that by such an act he would receive an insight into high wisdom. Here he has performed an act of charity in a higher degree.

The action of Sir Phillip Sydney in refusing the much needed water for the sake of a poor unknown soldier is also illustrative of a higher *Dāna Pāramī*.

To illustrate the performance of the highest *Dāna Pāramī* the Lord had related in one of the *Jātakas* (Birth Stories) the parable of the hare.

Three friends met on the bank of a stream. They were a monkey, an otter and a hare. Observing the full-moon in the heavens, they decided to observe *Athangika Sila* (eight-fold Sabbath) on the following day. Early next morning they dipped themselves in the stream to cast off the dirt in their bodies and with great solemnity vowed before the rising sun to observe the Sabbath without a waver. The King of

the *Dewas* (lesser Gods) who wanted to test their resolution appeared before them in the guise of a beggar and asked for food. The monkey who had a store of honey which he secreted in a tree, brought it forth and offered it to the beggar. The otter who had also a fish buried in the sands dug it up and gave it as an offering. But the hare (*Boddhisat*) whose natural food was in juicy grass, had nothing to offer. So he asked the beggar to make a fire and into the blazing fire he jumped, telling the beggar to take his roasted body for food. The fire in fact was not a genuine one and refused to burn even a single hair of his. This is a case of *Dāna Pāramī* in the highest form, which only those who aspire to attain *Buddhahood* should invariably perform in their previous existences.

46. *SĪLA PĀRAMĪ*. *Sila* means the observance of Precept, and *Pāramī* means such an observance aiming at the gaining of wisdom. However, we do not concern ourselves here with the *Silas* which have been prescribed for members of the holy order. For lay disciples *Silas* consist of a few varieties namely:

(i) Five-fold *Sila* is absention from (1) killing, (2) stealing or cheating, (3) indulging in unlawful sexual pleasures, (4) Falsehood and (5) indulging in intoxicants.

(ii) Eight-fold *Ājivathamaka Sila* is abstention from (1) killing, (2) stealing or cheating, (3) indulging in sexual pleasures, (4) falsehood, (5) injurious speech, (6) filthy speech, (7) frivolous speech, and (8) obnoxious living by

infringement of any of the above injunctions. It may be noted here that in this *Sīla* abstention from intoxicants is not included in particular, but it is understood that when once intoxicants are indulged in, the person or persons concerned will lose control over their own actions, thereby resulting in the infringement of the other elements as well. So the intoxicants are usually avoided by common consent.

(iii) Eight-fold *Upasatha* * *Sīla* consists of abstention from (1) killing, (2) stealing or cheating, (3) indulging in sexual pleasures lawful or unlawful, (4) falsehood, (5) indulging in intoxicants, (6) food after twelve noon, (7) singing, dancing playing of music, enjoyment of others 'song' dance or music, beautifying one's person, and (8) use of grand dais, high chairs, soft beds or seats etc.

(iv) Nine-fold *Upasatha Sila*. One more element is added to the preceeding *Upasatha Sila* that is a pledge to devote the day to religious thoughts, of some kind prescribed in *Patipatti Sāsanam*.

(v) Ten-fold *Upasatha Sila*. In the Eight-fold *Upasatha Sila*, seventh element is split into two, that is (1) abstention from singing dancing, playing of music and enjoyment of others' song, dance or music, and (2) absten-

* *Upasatha* means purifying.

tion from beautifying one's person. The added tenth element is abstention from handling or possessing money, gold, silver or jewelleries of any kind.

Ordinarily all lay disciples are invariably enjoined to observe the five-fold *Sila* as a daily routine, but one who contemplates to take to practical religious practice of some kind will observe the *Ājivathamaka* eight-fold *Sīla* as a preliminary step.

The last named three *Uposatha Silas* are usually observed by pious people on Sabbath days which fall four times every month, that is (1) Eighth day of the new moon, (2) Full Moon day, (3) Eighth day after the Full Moon, and (4) Last day of the month. Some pious people also observe Sabbath on the days preceeding the actual Sabbathdays. Some ultra religious people observe one of these three *Uposatha Sīlas* without break for three, seven or fifteen days at a stretch or even for one, two or three months at a time.

As has been stated above, the observance of *Sīla*, aiming at the gaining of wisdom only, brings the act within the realm of *Sila Pārami*. The act without such an aim may be meritorious by itself, but will give the doer such merits only as are enjoyable in the mundane world (*Pāli, Samsarā*)

As in *Dāna Pāramī* discussed above, *Sīla Pāramī* has three varying degrees, ordinary,

higher and highest. The Lord's parable, of the disciple and the boa constrictor given in paragraph 54 (19) is illustrative of the highest degree of *Sīla Pārami*.

For the further elucidation of the varying degrees of *Sīla Pārami* we may give another instance: A disciple went to his fields one early morning and the whole time engaged himself there cutting grass and ploughing the land until it was nearly noon time.

His wife who was accustomed to bring his breakfast every morning made no appearance that day. So he returned home for his breakfast but found no one there. His neighbours informed him that his people had all gone out to observe *Upasatha Sila*, that day being the Sabbath day, under the guidance of their venerable *Thero*. He followed them there and approached the *Thero*, begging him for instructions in the observance of *Sīla* which he duly received with clasped hands: His wife then placed several savoury dishes before him for his breakfast but he found that time had flown and it was then past noon. So he declined to help himself to any of the dishes, saying "You all have had the advantage of observing *Sīla* from the early morning, but for me I will have only half a days' observance, and I cannot therefore think of infringing an element by partaking of food after the prescribed period thereby reducing the merit further" So saying he went without food for the whole day and

night and overcome by fatigue and hunger he was found dead at dawn in the following morning. His was a case of a high degree of *Sīla Pāramī*.

47. *NIKKHAMA PĀRAMĪ* means forsaking the world for the sake of acquiring wisdom. The lay disciple, as has been stated before, is not expected to fulfil this requirement at the highest degree, but he will occasionally leave the affairs of his mundane life for a month or two to devote his days to the practice of the Lord's teachings and cultivate a desirable habit which will gradually enhance his intellectual attainments to a higher level and bring him the desired wisdom.

Some people are quite sincere in their intentions and forsake their mundane life to assume the garb of a holyman and devote their whole time in the pursuit of wisdom.

But there are others who enter the religious order with the sole object of obtaining a decent means of livelihood without much effort. Such men will invariably endeavour to acquire a working knowledge of the Lord's theoretical teachings and then posing as learned personages, go about to gain wealth and honour for their self aggrandisement. Others too seeing the success achieved by these demagogues would follow their way and turn themselves

yellow-robed monks, thereby swelling the ranks of the Lord's noble order of samghās.

Again there are others who have joined the order by force of circumstances and they are content with the elementary teachings only not caring for their intellectual attainments.

Burma has been known throughout the Buddhist world to have been the chief centre of Buddhism where the Lord's teachings are flourishing, but we regret to record here that all we have had on this score is only the theoretical version of Lord's heritage, since there are so few among us, lay as well as clergy, who have implicitly followed the Lord's lead in *Patipatti Sāsanam*.

We must here give an illustration wherein the highest degree of *Nikkhama Pārami* was achieved. In times of yore four holymen had chosen a certain mountain top for their habitation which could only be reached by means of a strong climbing creeper. Through slackness in their practices none of them could attain any measure of success by way of intellectual or supernatural (*Pāli Iddhi*) attainments. One day they conferred among themselves and each confessed his own slackness. Then they resolved to devote themselves to austerities and to prove their sincerity decided to cut away the climbing creeper, by which they used to slide down to go out for food. The creeper was accordingly cut away and they started to enter

upon their austere practice in right earnest. At dawn next morning, one of them received his due reward gaining supernatural powers to fly through the air and went away to obtain food for the four of them. The other three graciously declined the kind offer and continued in their efforts when they too gained the powers one by one. Theirs is an example of the highest order.

48. *PAÑÑĀ PĀRAMĪ* means acquisition of wisdom aiming for higher wisdom. One who cultivates to acquire it will take to deep thinking for the solving of complex questions and in due course become resourceful, thereby enabling him to surmount difficulties. The Lord had related to his disciples, as occasions arose many instances from the *Jātakas* in which difficulties were duly overcome by ingenuity and resourcefulness. We may here give some of them :

Parable of two *Rukkha Devās*, guardian angels of trees. There were two friends, one a powerful *Rukkha Devā* controlling over a majestically tall teak tree and the other also a *Rukkha Devā* of humble origin who had a small non-descript tree under his charge. The lesser *Devā* would occasionally come to see the powerful one and pay him his due respects, and the latter would condescend to accept the friendship. One day the King of Bārāna within whose domains these two trees lay sent his foresters to search for fine teak trees for the

construction of his new palace. The foresters came upon the tall teak tree over which the powerful *Devā* had his control, and made preparations to fell it. The lesser *Devā* observed his friend in a most despondent mood and enquired for the cause of his unhappiness. The latter duly informed him of his impending calamity. The lesser *Devā* carefully thought over the matter and said, "My friend, I have found a way out to save your property from destruction". On the day the foresters came to fell the tree, he assumed the form of a squirrel, and to attract the attention of the foresters made noises at the foot of the tree and immediately disappearing from that place showed himself again on the stem of the tree twenty cubits (thirty feet) above the ground. The foresters saying, "This tree looks grand but is quite useless, the squirrel has made a hole in its bowels," left it untouched, to look for other wholesome trees, and the tall tree was thus saved from destruction by the ingenuity and resoucefulness of the lesser *Devā*.

The parable of the monkey and the crocodile. Once upon a time there lived a couple of crocodiles, a male and a female in the waters of a large river. On one of its banks there were monkeys living on the trees. The female crocodile seeing the monkeys frolicking on the bank was overcome with a keen desire to feast on a monkey's heart, and prevailed upon her consort to procure one at any costs. The latter approached the bank and addressed the

monkeys in these words, “My friends, I wonder why you are wasting yourselves on this desolate bank, while on the opposite bank there are plenty of trees teaming with choicest fruits.” The monkeys replied, “The river is so broad that it is not safe for us to cross it.” The crocodile using his wiles gave a hearty laugh and said, “Why! You have your best of friends in me. I can carry on my broad back as many of you as you please and transport you to the other bank.” The monkeys conferred among themselves and their leader, *Bodhisat*, suggested that he should himself cross alone and see if what the crocodile said was true and come back to report the result to which they all agreed. So the crocodile was asked to carry him alone to the other bank to which he readily consented. The *Bodhisat* jumped on to the back of the crocodile to cross the river.

When they got into deep water, the crocodile suddenly dived immersing the monkey in the water for some moments and then rose to the surface. The monkey admonished him for his rash act but the latter mocked him, “Oh monkey! You are a fool to trust me and come on my back. Do you believe that I would do a charity to a vermin like you? My beloved spouse is crying for a monkey’s heart and I have used my wits to get one in time for her dinner. So you prepare yourself for your instant ending.” Thereupon the monkey hastily made a vigorous search in the innermost recesses of his *Ñāna* (resourcefulness) to

extricate himself from the impending danger, and then gave a loud hearty laugh. The crocodile ridiculed him, saying, "Oh monkey! have you become so crazy through fear of death?" To this the monkey quickly replied, "My dear friend, you are quite mistaken. I laugh at your remarks, not because I was crazy, but because you are such an ignorant one as to think that we monkeys were keeping our hearts in our breasts. We are as you are undoubtedly aware most frolicsome animals who would be jumping all our lives from tree to tree. If we keep our hearts in our breasts, they would easily break into pieces and kill us. So we always keep them hanging on yonder trees," and pointed to the clusters of reddish fruits on the sycamore trees on the bank. The crocodile was truly ignorant and taking in the monkey's word as really true, begged him to make a gift of some of them to appease his beloved's hunger. The monkey readily consenting was duly conveyed back when he climbed on to the trees and pelted the crocodile with the fruits, saying, "You are the most stupid of all living animals. How could you believe that one's heart is outside of his body?" In that wise the *Bodhisat* had by his resourcefulness saved himself from an untimely ending.

There are also many other instances of which two are the most outstanding, in which *Bodhisats* had by ingenuity and resourcefulness, vanquished much stronger forces than theirs and gained for their kings and countries

unexampled glories. *Nandīsena Jātaka* is one and the other is the great *Jātaka* of *Mahosadhā* which are as much interesting as the two great Hindu epics, *Rāmāyana* and *Mahābhārata*.

49. *VIRIYA PĀRAMĪ* is exerting one-self in all undertakings with the object of attaining higher wisdom. In fact in every act done with some higher aim either in mundane or spiritual matters there is also present the spirit of great efforts which goad it into activity. So also in the *Bodhisat's* great Renunciation as well as in his undergoing hardships and trials for six long years, this element was invariably present. In the performance of *Pāramī* of different categories in the higher and in the highest forms, this element is always in accompaniment.

The Lord's specific injunction on this point has been to go through with the job without flinching, even though one's own skin be torn and one's own bones be crushed into fragments.

We may here give an apt instance illustrative of the point. In the Lord's time, a member of the brotherhood who was living alone in a secluded spot was one night attacked by robbers who believed him to possess some wealth. They seized him and prepared to finish him once and for all before a search was made for his riches, lest he would escape and inform the authorities. He pleaded for his life, telling them that he had no evil designs against them

but that he expected to continue his practices with some success. Then to assure them of his intentions, he called upon them to crush his lower limbs to prevent any attempt at escape, which was instantly done. While the robbers were ransacking his place, he placidly continued his austere practices, when with the dawn, he attained the supreme wisdom and entered *Nibbāna*.

50. *KHANTĪ PĀRAMĪ* is carrying through with great patience and without losing equanimity, aiming at acquiring high wisdom. In prosecuting his practices, the disciple will not permit himself to be thwarted by any obstacle, great or small, until the object aimed at is achieved, because one who loses heart and wavers from the path which he has chosen to follow, will lose himself in the wilderness, failing to reach the desired goal. One instance from the *Jātaka* illustrates the point vividly.

A Brahman travelling through a forest lost himself and fell into a steep precipice from which he had no way of escape. A large ape having a kindly disposition toward the doomed man planned to save him. He let fall a climbing creeper into the pit but the man had not had sufficient strength to climb up by the creeper. So the ape slid himself down and carried him up to safety. The monkey was much exhausted by the exertion, and lay down to rest with his head on the man's lap.

The Brahman prompted by evil genius wanted the noble ape for his dinner and he hammered his benefactor's head with a heavy piece of rock. The poor ape received a grievous injury, at once jumped away with blood trickling from his injured head and then spoke, thus, "Oh wretched man! If I refuse to render you further aid, you will again lose yourself in the deep forest and at nightfall you will be devoured by wild beasts. I must therefore guide you by the drops of blood falling from my bruised head to the outskirts of the forest whence you will find your way." So saying the ape jumped from tree to tree leading him by the dripping blood to safety. The noble ape was in fact the *Bodhisat* who was aiming at Buddhahood. He had done his job to finish undeterred by the Brahman's ungrateful conduct.

The case of the member of the brotherhood who had submitted his lower limbs to be crashed and then exerted on his practices is also illustrative of the performance of *Khantī Pāramī* in the highest degree.

Bhūridattha Jātaka, of the great *Jātaka* series illustrates the performance of the *Khantī Pāramī* as well as *Sīla* and *Aditthāna Pāramīs*. There, *Bhūridattha Nāga* (a large serpent named *Bhūridattha*) who was *Bodhisat*, had submitted himself to the varied illtreatment at the hands of the snake charmer *Nesāda* when he could have crushed him to dust if he so willed. But

he subdued his feelings in furtherance of the three *Pāramīs* which he had resolved to perform without flinching.

51, *SACCĀ PĀRAMĪ* is being truthful for the sake of winning high wisdom. The disciple will adhere to the truth in all circumstances without giving his thoughts to the consequences. On this score the Lord had given illustrations both from the *Jātakas* and from actual life, of which we shall produce a few.

A holyman and a married couple. In the time of the Lord, a man and his wife living in a small hamlet invited a member of the holy order, for whom they built a modest retreat on the fringe of the village. They used to pay respects to the holyman and offer him all kinds of good things. One day they visited their teacher in his retreat with their little son who was toddling about the place. While they were quietly listening to the holyman reciting some stanzas, a poisonous snake bit the little boy who became seemingly dead. They were awe struck and unable to do anything to save the child. Then the holyman remembering the efficacy and power of *Saccā* which he had been taught to believe since his younger days suggested to his two disciples to utter some truths, which he said would save the child. They having agreed to the suggestion sat around the seemingly dead child, and the holyman began saying, "I have been in the order for a considerable

time, but I have never once been sincere in my intentions. It is the plain truth.” Then the man said, “I have been paying respects to this holyman for some time, but I have never once entertained any real respect for him. This is plain truth.” Then the wife made this utterance, “I have been married to my husband for a considerable time but I never once loved him at any time. This is the naked truth.” Then all of a sudden the child sat up, as if nothing had happened to him, the poisons having left him entirely. The three parties were much surprised with the success and vowed to change their mental attitude once and for all and to be true to the professions, the holyman to be sincere in his intentions, the man to render respects to the holyman in all sincerity and the wife to be affectionate to her husband.

The truthfulness of *Vidhūra* chief minister of King *Korabya* in the great *Vidhūra Jātaka* is a well known example in the Buddhist folklore. The king having lost at gambliug with *Ponnaka*, a vicious lesser God his whole Kingdom, the latter demanded of him his minister *Vidhūra* for a slave. The King denied that he had any control over his minister, whereupon *Ponnaka* agreed to refer the matter to *Vidhūra* himself for decision. So the minister was duly summoned before the King who informed him all the circumstances and commanded him to deliver his verdict. The minister frankly but fearlessly confessed that the King had the

power of life and death over him, whereupon he was seized and carried away as a slave.

52. *Aditthāna Pāramī*. *Aditthāna* means resolution to carry out a contemplated act with steadfastness irrespective of consequences. This element is usually present whenever *Vīriya Pāramī* is performed, the latter receiving a strong urge from the former which is much stronger in comparison. But *Aditthāna Pāramī* may be fulfilled independently of the other, illustration:

In the time of the Lord, a young novice of the holy order once came to see his people living in a distant village, and on his return some of them accompanied him for a short distance to see him off. The journey lay through a forest infested by robbers. As he was somewhat ahead, his people lagging behind at a respectful distance from him, he was the first to come upon the robbers' camp. They seized him lest he might communicate to the people behind to warn them of their danger. He assured to them that as a member of the holy order, he would not care whatever happened to anyone as a result of his own past *Kamma*. So he was released. Soon after his people came up and were all seized and chastised by the robbers. The women folk wailed and charged the novice for his failure to give them the due warning and for his utter indifference to the plight of his poor helpless relatives. The robbers enquired of him if he

was really a relative of those people and he replied in the affirmative. The robbers were surprised and saying, “We are chastising the relatives of a saintly novice, thereby incurring untold sins,” and making apologies in profusion released them all. This is a case of *Aditthāna Pāramī* performed independently of *Viriya Pāramī*.

The story of four holymen on the mountain top is illustrative of *Aditthāna Pāramī* in conjunction with *Vīriya* as well as *Nikkhama Pāramī* (Please see paragraph 47 above).

In *Mahā Jānaka Jātaka* of the Great *Jātaka* series, Prince *Jānaka*, (Bodhisat’s) determination to swim the open seas after his shipwreck is a well known story in which *Aditthāna Pāramī*, was conspicuously fulfilled besides the other forms of *Pāramīs* such as *Sīla* and *Vīriya* as well.

In our modern time too, *Aditthāna Pāramī* has been unconsciously practised by hunger strikers and passive resisters in various parts of the world in furtherance of certain aims, if not for the highest aim of the attainment of the higher wisdom.

53. *METTĀ PĀRAMĪ*. *METTĀ* is love which consists of three varieties: (1) To love one’s wife and children and near relatives and friends of whom one can naturally entertain affection, (2) To love those who are entire

strangers, and (3) To love one's enemies. These three varieties fall within the three different degrees ordinary, higher and highest.

It is the simplest thing in the world to induce love for one's own wife, children, relations and friends, but the degree of love for each is varied, the love of one's wife and children being naturally higher than one's love for his brothers and sisters and so forth. The disciple should make an effort to induce the same measure of love for all. When one's love for strangers has become as high as his love for his own people that love attains the higher degree, and when his love for his enemies is raised to the same level it reaches the highest degree.

However it is not a simple matter to induce one's love to be of the same level by an ordinary means; and, to attain that end, the disciple will have to turn to *Patipatti* aspect of the Lord's laws which lay down ways and means in great detail. Illustration. Once upon a time an old man, on the point of death summoned his three sons to his bed-side and said, "My sons, I have a priceless gem which I intend to give to one of you who has done a great deed. So will you each tell me what great deed you have done in your life?" Thereupon the eldest said, "Father, I have done a great deed once. A friend of mine once entrusted to me one thousand pieces of gold and went to a distant land. Many months afterwards he came back and asked for the return of his gold. At the time of entrustment no witness was present and I could have

denied the entrustment and kept the gold for myself, but I had acted honestly and duly returned it. This is the great deed I have done.” The second related his story thus: “Father, I was once walking along the bank of a swollen river, when I saw a little boy fall into the river and was carried away by the current. I at once jumped into the river and saved the boy at a great personal risk. This great deed I have done.” Then the youngest gave an account of his experience. “Father, I was once travelling through a deep forest and hearing cries for help I looked and saw an enemy of mine in a deep ravine into which he had fallen. Without loss of time I managed to save him from the jaws of death which was his sure portion but for my help. This is my deed.” The father then said, “My sons, there are many in this world who are scrupulously honest or who can do kindly acts to others at great personal risk, but there are indeed very few who can show kindness to an enemy. My youngest son has done an act which is truly great and noble, and he alone deserves the priceless gem.” So saying, he gave the gem to the youngest son.

In fact Buddhist house-holders are generally influenced in their daily conduct by the Lord’s teachings and their proverbial hospitality is widely known even among the non-Buddhist travellers in Burma, because no stranger would go hungry in our country whatever nationality he may belong to. Again it is the universal custom among us that a son-in-law or a

daughter-in-law should be more favourably treated than one's own son or daughter, and Burman Buddhist people have likened their son and daughter as inner walls and their respective spouses as outer walls, and as soon as they are given in marriage, the walls are, so to say, reversed, the inner walls to be replaced by the outer walls and the outer walls by the inner ones.

54. *UPEKKHĀ PĀRAMĪ* means indifference to both pleasant and unpleasant feelings with an absolute aim at high wisdom. This condition when once attained will lift one to a truly high state. When one feels happy or unhappy he will exhibit his feelings to others in more or less conspicuous manner but when one is indifferent he will not show it by any outward sign or signs whatsoever. Such a state of consciousness is subtle and fine and is perceivable only by oneself. A disciple should train himself to gradually acquire this desirable habit and his likes and dislikes will slowly lose intensiveness and in the end disappear *in-toto*. The three degrees of this law are variegated by the degrees of intensity which will gradually lessen, Illustrations:

King *Vassantarā*, the Bodhisat in *Vassantarā Jātaka* in the great *Jātaka* series had, after having given away his little son and daughter to the debased Brahman for his slaves exerted with great pain in the practice of *Upekkhā Pāramī* when the children were cruelly chastised before his very eyes, and were later dragged away.

Prince *Temi*, in *Temi Jātaka* of the same series, had cheerfully submitted to untold physical pain from tortures of various kinds from his birth till he was sixteen years, and had thereby succeeded in saving himself from Kingship, which in his decided view would land him again after his demise in hell-fire, through which he had passed in his immediate past life.

The Bodhisat, in his Great Renunciation, and in his subsequent practice of self-denial in the matter of bodily nourishment without even giving his thoughts to the deterioration of his physical condition had duly fulfilled the *Upekkhā Pāramī*.

CHAPTER VIII

PATI PATTI SĀSANAM

55. *PATI PATTI SĀSANAM*. In our discussions in Chapter IV of the Noble Truths, it may be recalled that the Lord's teachings, though numerous and extensive may be epitomised into three *Sikkhās*, namely: (1) *Adhi Sīla*, (2) *Adhi Citta*, and (3) *Adhi Paññā* which have been noticed in some details under *Magga Saccā* in paragraph 34 of which the last two, *Adhi Citta* and *Adhi Paññā* fall within *Pati Patti* domain.

56. *ADHI CITTA* and *ADHI PAÑÑĀ SIKKHĀS*. The nature and function of these

Sikkhās have been discussed in paragraph 34 III, which may be adverted to. To attain complete steadfastness in the subject contemplated, the disciple should apply himself to the task regularly and continuously from day to day at least an hour every day, if not more. There are in all forty subjects for practical application, many of which were borrowed from the Hindu codes, but improved or modified for speedier attainment. Some are those which were discovered by the Lord himself. When once the disciple has attained some measure of steadfastness, he should suspend his course and change for *Adhi Paññā Sikkhā* which alone will advance towards wisdom, *Adhi Chitta Sikkhā* being a mere preliminary step to advance forward.

57. *BHĀVANĀ*. *Bhāvanā* means a course of meditation which consists of two categories, *Samatha Bhāvanā* (or *Samādhi Bhāvanā*) and *Vipassanā Bhāvanā*, *Adhi Chitta Sikkhā* falling under the former and *Adhi Paññā Sikkhā*, under the latter.

58. *SAMATHA* or *SAMĀDHI BHĀVANĀ*. *Samatha* means expulsion of *Kilesā*, evil thoughts consisting of fourteen kinds of undesirable *Cetasikam* described in paragraph 11 (c), and *Bhāvanā* meaning meditation and *Samādhi* means fixing or nailing one's thoughts to one particular point, subject or place.

The disciple should select one of the forty subjects that is suitable to his own case, and

his selection will be guided by the rule which will be stated in the next paragraph.

59. *CARITA*. *Carita* means tendency. Different people have different inherent tendencies which may be classified into six categories namely:

(i) *Rāga Carita*, tendency to excessive sexual desire,

(ii) *Dosa Carita*, tendency to excessive anger or ill-temper,

(iii) *Moha Carita*, tendency to excessive ignorance, forgetfulness or absentmindedness,

(iv) *Saddhā Carita*, tendency to pious thoughts,

(v) *Buddhi Carita*, tendency to intellectual thoughts, and

(vi) *Vitakka Caritā*, tendency to allow one's thoughts to be roving.

Among the forty subjects prescribed for meditation, the disciple may choose the one which is suitable to him and should he fail to benefit by the one he has chosen, he is free to make a fresh choice but he will here receive some guidance to enable him to make a correct choice.

60. Courses for *Samatha Bhāvanā*. The forty subjects which have been prescribed for meditation have been classified under seven heads, namely.

I. Ten *Kasina*s:

- (i) *Pathavī Kasinā*
- (ii) *Āpo Kasinā*
- (iii) *Tejo Kasinā*
- (iv) *Vāyo Kasinā*
- (v) *Nīla Kasinā*
- (vi) *Pīta Kasinā*
- (vii) *Lohita Kasinā*
- (viii) *Odāta Kasinā*
- (ix) *Ākāsa Kasinā*
- (x) *Āloka Kasinā*

II. Ten *Asubhas*:

- (i) *Udhumātaka*
- (ii) *Vinīlaka*
- (iii) *Vipubbaka*
- (iv) *Vicchiddaka*
- (v) *Vikhāyitaka*
- (vi) *Vikhittaka*
- (vii) *Hatavikhittaka*
- (viii) *Lohitaka*,
- (ix) *Pulavaka*, and
- (x) *Atthika*

III. Ten *Anussatis*:

- (i) *Buddhā nussati*
- (ii) *Dhammā nussati*
- (iii) *Samghā nussati*
- (iv) *Sīlā nussati*
- (v) *Cāga nussati*
- (vi) *Devatā nussati*
- (vii) *Upasamā nussati*
- (viii) *Maranā nussati*
- (ix) *Kayakatā sati*, and
- (x) *Anāpānassati*

IV. Four *Appamañña*:

- (i) *Mettā*
- (ii) *Karunā*
- (iii) *Muditā* and
- (iv) *Upekkhā*

V. One *Saññā*:

- (i) *Āhārepatikūlasaññā*

VI. One *Catudhātu vavatthāna* comprising of four categories:

- (i) *Pathavī dhātu vavatthāna*
- (ii) *Āpodhātu vavatthāna*

(iii) *Tejodhātu vavatthāna* and

(iv) *Vāyodhātu vavatthāna*

VII. Four *Arūppas*:

(i) *Ākāśānancā yatana*

(ii) *Viññānancā yatana*

(iii) *Ākincaññā nancā yatana*, and

(iv) *Nevasañña nāsañña yatana*.

61. *SELECTION OF SUBJECTS FOR MEDITATION*. Instructions have been laid down for the appropriate selection of the subject or subjects for meditation with reference to the different tendencies of the individual concerned.

They are as follow:—

Carita (Tendencies)	Appropriate subjects
(i) <i>Rāga Carita</i>	Ten <i>Asubhas</i> and <i>Kāya-katāsati</i>
(ii) <i>Dosa Carita</i>	Four <i>Appamaññā</i> and four <i>Kasinās</i> , <i>Nīla</i> , <i>Pīta</i> , <i>Lohita</i> and <i>Odāta Kasinās</i>
(iii) <i>Vitakka</i> and <i>Moha Carita</i>	<i>Ānāpānassati</i>
(iv) <i>Saddhā Carita</i>	Six <i>Anussatis</i> , that is (1) <i>Buddhā-nussati</i> (2) <i>Dhammā-nussati</i>

(3) *Samghā nussati*

(4) *Sīlā nussati*

(5) *Cāgā nussati* and

(6) *Devatā-nussati*.

(v) *Buddhi Carita* *Maranā nussati*, *Upasamā nussati*, *Āhārepatikulasañña*, and *Catudhātu vivatthana*.

The disciple should examine himself and find out what tendency or tendencies he has and select his subject accordingly.

62. *JHĀNA*. *Jhāna* means looking at at close quarters, as for instance, if the object of sight is brought close to the eyes one will see only that particular object, excluding other objects, from view. So also if one concentrates his attention on one particular subject, he will completely shut out other subjects from his *Cittam*. If the disciple persistently continues to carry on, trying to concentrate on the subject chosen from day to day he will one day attain the first *Jhāna*, which consists of five graduated stages of *iddhi* (supernatural power) when he acquires powers to fly through the air, to walk on the surface of waters and so forth, but such powers will not tend to gain an insight into wisdom. The Lord had therefore discouraged such powers, before the attainment of wisdom, which only will kill the cause of sufferings in any form. So it is advisable to suspend concentration on

that subject before the first *Jhāna* is reached and divert the course to the *Vipassanā Bhāvanā*.

63. *JHĀNANGA*. This is a compound word consisting of *Jhāna*+*anga* (element), meaning thereby the Elements or Consituents of *Jhāna*. They are of five graduated stages:

- (i) *Vitakka*, idea of catching or collecting in,
- (ii) *Vicāra*, idea of retention, or retaining in a fixed position,
- (iii) *Pīti*, idea of extreme satisfaction or excessive pleasure,
- (iv) *Sukha*, idea of extreme happiness, and,
- (v) *Ekaggatā*, idea of extreme peacefulness.

When a fresher begins to practise concentration on one particular subject, he will find his *Cittam* straying at every moment. His sole work will then consist of constant endeavour to bring it back to the subject whenever he realizes its escape. In that manner his whole time will be engaged in that endeavour which is only natural and is termed *Vitakka*, the first named element in the meditation course. The disciple should persist continuously in this work from day to day and his efforts will gradually become easier and in due course, he will be successful to retain it within the confines of his subject. This retention is termed *Vicāra*, the second element in the first *Jhāna*. Then in course of time he will spend little effort on *Vitakka* and in no time will find

himself in *Vicāra* stage. When he is in that stage for a considerable time, he will one day find himself in a highly pleasant and satisfactory state. Then he is in the third stage termed *Pīti*. He should then engage himself persistently in it from day to day and in due course will find himself entirely immersed in extreme happiness which he has never before felt in his life, and that is *Sukha*, the fourth element. Then no inducement is further needed for continuing his work to which he will be strongly inclined and in due course he will feel an extreme peacefulness in which no worries of any kind can disturb him in the least. This is *Ekaggatā* the final stage in the first *Jhāna* which he has duly attained. When the first *Jhāna* is attained, his *Cittam* is classified as first *Jhāna Cittam*, and on his dissolution he will be reborn in one of the abodes of some higher Gods (First *Jhāna* Gods).

64. *HIGHER JHĀNAS HOW ATTAINED.* The disciple, in continuing to exert in his meditation, will in due course find himself in *Vicāra* state unconsciously having jumped over the first stage of *Vitakka* and then proceeding towards the higher elements to reach the *Jhāna* which is then termed the second *Jhāna*. Then when he continues to exert he will in due course unconsciously pass over the *Vicāra* state and find himself immersed in the higher elements of *Pīti*, *Sukha* and *Ekaggatā*, when the *Jhāna* he has attained is termed the third *Jhāna* wherein only those three elements are

present. Again exerting through the course, he will find himself passing over the *Pīti* state unconsciously and installing himself in two higher elements of *Sukha* and *Ekaggatā Jhānas* thus attaining the fourth *Jhāna*, which as has been stated before, will confer upon him some supernatural powers, (*Pāli, Iddhi*). If he continues to exert further, he will in due course pass over the *Sukha* state unconsciously and find himself in the state of indifference (*Pāli Upekkā*) which is followed by *Ekaggatā*, thus attaining the fifth *Jhāna*. On his dissolution of the present existence, he will be reborn in the higher abodes of Gods, according as the *Jhāna* he has attained is high.

But however high he might have been, he will continue to be subject to the natural laws of old age, disease and death, the concomitants of *Dukkha Saccā*.

65. *FOUR CLASSES OF VENEYAS OR PUGGALĀ*. *Veneya* means a believer or in other words a disciple who follows the Lord, and *Puggalā* means human. These have been casually described before in the footnote to paragraph 1. They are: (i) *Ukkatitaññu Puggalā* those disciples who have the highest inherent intellectual endowments which enable them to grasp and appreciate the abstruse teachings by a mere phrase or brief statement. For instance one Brahman ascetic, *Upatissa* met on the public highway the youngest of the *Panca Vaggi*, St. *Assaji* and requested him to impart to him

(*Upatissa*) the Lord's teachings. The saint who was not an orator recited the short stanza beginning with *Ye dhamma hetu pabbavā*, which means that all sufferings have a root cause which, when absent, deprives the raising of an effect. The ascetic saw in that short stanza all the innate meanings therein contained, that is, the so-called living beings are mere *Dukkha Saccā* having its root-cause in *Tanhā Samudaya Saccā*, that if *Tanhā* ceases to function, *Dukkha Saccā* fails to rise, giving place to *Niroda Saccā* Supreme happiness, which is duly reached at the end of *Magga Saccā*, the right path, thus all the four Noble truths appearing before his mind's eyes in bold relief. That ascetic had duly gained admittance into the holy order and was later raised to the position of the Lord's chief Lieutenant under the title of St. *Sariputarā*, the wisest of the disciples.

(ii) *Vipacitaññu Puggalā*. Those disciples who have high intellectual endowments which enable them to gain an insight into Truth after hearing an exhaustive course of lectures. The five *panca Vaggi* who had attained the insight after having listened to the Lord's elaborate sermons belonged to this category.

(iii) *Neya Puggalā*. Those disciples who have some natural endowments which are not of a high order, but sufficient to attain some measure of wisdom after having exerted most assiduously for a long period of years. There were instances even in the Lord's time of some disciples

who were truly keen and most industrious in their efforts and had attained the insight only after a period of thirty years or so.

(iv) *Padaparama Puggalā*. Those disciples who are deficient in natural endowments and are therefore debarred from attaining an insight, during the present existence. They will however acquire desirable habits which will help them to be reborn in some pleasant state in their future existence and possessing some endowment to enable them to acquire wisdom in one of the future existences.

It has been asserted in some quarters that at the present time there are no more *Puggalās* of the first or second class who will with ease attain the true insight and that the people of this decade are either of the third or the fourth class of *veneyas* of whom the majority are of the latter class. We consider such views as altogether unsound, as it is quite impossible to gauge one's own intellectual capacity and classify oneself in any particular class, because in our personal view whatever class one may belong to, it is our own business to work for one's own salvation and it is not worth one's while to be speculating on this score, instead of applying oneself straight to the work in hand and seizing an opportunity presented itself, especially as we have all the essential data to work upon within our reach.

66. *TWO VEHICLES*. The Lord had likened the vicious circle of *Samsarā*

as a vast expansive ocean to cross which he had provided two vehicles (*Pāli-Yānika*), namely: *Samatha Yānika* and *Vipassanā Yānika*, which the *Veneyas* are free to choose between. The Lord is like a managing director of a shipping company, which provide different kinds of ships and different kinds of routes for the intending passengers to choose between and the passengers have the choice of the fastest ship and the shortest route to reach their destinations; or they may choose a coasting vessel touching at various ports before their destinations are finally reached. Some *Veneyas* are inclined to choose *Samatha Bhāvanā* and in due course alter their practice to *Vipassanā Bhāvanā* course, which they feel easier and more beneficial, while others are inclined to *Vipassanā Bhāvanā* course which they feel to be speedier to reach the goal by.

Some learned members of the holy order contend that *Samatha Bhāvanā* should be practised in the first instance with a view to gain steadfastness of mind and then only the course should be altered to *Vipassanā Bhāvanā*, but there are others, too, who take the view that *Vipassanā Bhāvanā* course also gives the necessary steadfastness by itself and should therefore be tackled with straight away, without having recourse to the other course in the first instance, thereby saving time. We are also inclined to the latter view since the Lord had Himself provided two Vehicles for our choice. Besides we have been influenced by the personal view of our Ācariyo of revered memory that life in this

existence is so short, that we cannot afford to expend much of our valuable time in sight-seeing, so to say, and that we should prefer to travel by the fastest vessel and by the shortest possible route.

67. *SUBJECTS SELECTED FOR SAMATHA BHĀVANĀ COURSE.* For the course of *Sāmatha Bhāvanā*, we propose to treat in the succeeding chapters a few subjects which in our view are easier to tackle with and at the same time will facilitate the change over to *Vipassanā Bhāvanā* course.

- (i) *Kāyakatā sati Bhāvanā* course, referred to in paragraph 60 III (iv) will help to attain steadfastness of mind and at the same time to remove the erroneous belief in *Atta* or soul idea (*Atman* in Hinduism).
- (ii) *Appamañña Bhāvanā* course referred to in paragraph 60 IV, will help to soften one's mental outlook inducing extreme love and mercifulness for all and sundry which will prepare one for advancement towards acquiring wisdom. This *Bhāvanā* was invariably practised by *Bodhisats* in the past in fulfilment of *Nikkhama Pāramī*.
- (iii) *Buddhā nussati Bhāvanā* course, etc., referred to in paragraph 60 III, tends to cultivate an unflinching faith in the

Lord, in His *Dhamma*, and in His *Samghā*, as one's true saviours, which will give an impetus to follow up His higher teachings.

- (iv) *Catu Dhātu Vavatthāna Bhāvanā* course, referred to in paragraph 70 VI will directly contribute towards Vipassanā, besides the attainment of steadfastness of mind.
- (v) *Ānāpānassati Bhāvanā* course (Breathing Exercise). In addition to the above courses we consider it important to treat this subject as well, as this *Bhāvanā* course has been universally practised by the clergy and the laity alike in our country though very few clearly understand it in its true perspective, thereby gaining little insight from its application, as has been assured by the Lord in the clearest possible terms. Besides, this course is generally understood as belonging to the domain of Samatha *Bhāvanā*, but a critical examination of the text reveals that the subject deals with both forms of *Bhāvanā* leading to the highest goal (*Nibbānā*).

CHAPTER IX

KĀYAKATĀ SATI BHĀVANĀ

68. *KĀYAKATĀ SATI BHĀVANĀ*--It may be remained that the true object of *Samatha Bhāvanā* is, as has been stated, to acquire

steadfastness, that is to retain one's thoughts steadfastly in the subject chosen for meditation, without allowing them to escape, which is essential in working for higher wisdom. This subject has been chosen by us, for it serves dual purposes, that is, for acquiring the necessary steadfastness as well as for removing the false belief in the existence of *Atta* (soul).

The method employed here is what is termed *Soññata* method (method of elimination). The body of a living being is likened by the Lord to a large bag having two openings, one at each end and containing various seed-grains, such as rice, beans, wheat, oats, barley etc., and the disciple is enjoined to critically examine the contents of this bag-like body.

The true contents therein are twenty solids (Pāli, *Pathavī*) and twelve liquids (Pāli, *Āpo*) namely:

Twenty Solids

1st 5 Solids

Tacapanca

- (1) *Kesā*, hair on the head,
- (2) *Lomā*, hair all over the body,
- (3) *Nakhā*, finger and toe nails,
- (4) *Dantā*, teeth,
- (5) *Taco*, skin.

2nd 5 Solids

Vakka pancaka:

- (1) *Mamsam*, flesh,
- (2) *Nhāru*, sinews, muscles and ligaments,
- (3) *Atthi*, bones,
- (4) *Atthi mam jam*, marrow in the bones,
- (5) *Vakkam*, tube-like appendage to the heart.

3rd 5 Solids

Pappha pancaka:

- (1) *Hadayam*, heart,
- (2) *Yakanam*, liver,
- (3) *Kilomakam*, membranous matters covering the flesh,
- (4) *Pihakam*, appendage to the lungs,
- (5) *Papphasam*, lungs,

4th 5 Solids

Mattalunga pancaka:

- (1) *Antam*, greater intestines,
- (2) *Antagunam*, smaller intestines,
- (3) *Udariyam*, new food recently taken,
- (4) *Karīsam*, old food (feces or ordure)
- (5) *Mattalungam*, brains.

Twelve Liquids

1st 6 Liquids

Meda Chatthaka:

- (1) *Pittam*, biles,
- (2) *Semham*, phlegm,

- (3) *Pubbo*, pus,
- (4) *Lohitam*, blood,
- (5) *Sedo*, perspirations or sweats
- (6) *Medo*, fat.

2nd 6 Liquids

Mutta Chatthaka:

- (1) *Assu*, tears,
- (2) *Vasā*, liquid [oily matter appearing on the skin,
- (3) *Khelo*, saliva,
- (4) *Singhanikā*, mucus of the nose
- (5) *Lasikā*, gum-like matters in between the bones, and
- (6) *Mūttam*, urine.

69. *PRACTICAL APPLICATION.* The true contents are twenty solids which we have classified into four groups, each consisting of five matters, numbering them from 1 to 5, and twelve liquids which are classified into two groups of six each numbering them from 1 to 6. They are in all thirty-two matters (*Pāli, Kutthāsa*) and these the disciple should memorise in Pāli duly understanding their meanings. Then he should recite them audibly or inaudibly as he pleases remembering the meanings at the same time and also noting the location of each. For instance: when we come to *Kesā*, hair on the head, we must be cognizant that its location is on the head and when we come to *Lomā*, its

location all over the whole body should be duly noted and so forth, until we reach the last *Kutthāsa*, *Muttam* urine. When he is sufficiently practised in this course he should also continue his course backwards in their serial order, starting from *Muttam* back to *Kesā*. Forward courses in *Pāli* is *Patiloma* and the backward courses, *Anuloma*. He should continue this practice, *Patiloma* and *Anuloma* for some time until he has become quite efficient. Then he should supplement to this course an additional practice reciting group by group, beginning with the first five forward and backward until he reaches the last group of six also forward and backward.

70. *REALIZATION OF WEAKNESS*. In this *Bhāvanā* course the disciple will come to realize that his thoughts would oftentimes stray, his recitations faltering into errors, and his noting of the locations being missed through absent-mindedness or forgetfulness. This is no reason to be discouraged. As has been explained on the subject of *Jhāna*, this state of condition is inevitable and must naturally occur to every one engaged in *Bhāvanā* for the first time, and his business should be to recall them back to the subject, which act is termed *Vitakka*, the first essential element in *Jhāna*. If he continues to exert his course he will gradually find that his thoughts would stray less and less, until ultimately he will have them completely under control. Then he will be cognizant of the fact that he has attained some measure of

steadfastness (*Pāli, Samādhi*) meaning thereby that he can fix or nail his thoughts within the limits of his subject.

71. *RESULTANT EFFECT*. As has been explained before, the prosecution of *Samathā Bhāvanā* is a means to expel from the *Khandhā* evil thoughts of all kinds (*Pāli, Kilesā*) which are its real enemies which bring in all the harms and injuries in their wake.

One can restrain one's physical or verbal actions by the efforts, but to expel one's evil thoughts, the only agency is by the practice of *Bhāvanā*. The Lord has said that the merits gained by one's physical or verbal acts are much inferior to those gained by one's mental acts, because while one is engaged in *Bhāvanā* he has unconsciously obtained a complete control over his actions, physical, verbal and mental alike, thus expelling all *Kilesās*, which is a great reward in itself.

72. *SONÑÑATA (Elimination) Course*. The disciple should imagine that he has in front of him thirty-two receptacles or trays placed in the form of a semi-circle around him, and then:

(1) *Kesā*. Pluck out all the hair (*Kesa*) by the roots from your head and fill one of the trays with it. Then look at the hair in the tray fixedly for a moment and ask yourself this question, "What is it in the tray? Is it a living being (*Satta*) or a life (*Jīva*) or a soul

(*Atta*)?" Try and get an answer, whatever it may be. Then examine your head and see if there is any trace of hair there, and ask yourself what you find there and get an answer. He will find that his head is absolutely bare of hair.

(2) *LOMA*. Pluck out all the hair (*Lomā*) by the roots from your whole body and fill the next tray with it. Then look at the hair in the tray fixedly for a moment and ask yourself the same questions. "What is it in the tray? Is it a living being (*Satta*), a life (*jīva*), or a soul (*Atta*)?" Try and get an answer. Then examine your whole body and see if there is any trace of hair in any place and ask yourself what you find, and get an answer. He will find that the whole body is absolutely bare of hair.

(3) *NAKHĀ*. Extract all the finger nails and toe nails (*Nakhā*) from your hands and toes and fill another tray with them. Then look at the loose nails in the tray fixedly for a moment and ask yourself the same question "What is it, in the tray? Are they a living being or beings (*Satta*) or a life (*Jīva*) or a soul (*Atta*)?" Try and get an answer. Then examine your hands and toes and see if there is any trace of the nails there, ask yourself what you find there and get an answer. He will find that his fingers and toes are entirely devoid of nails.

(4) *DANTĀ*. Extract all the teeth (*Dantā*) by the root from your mouth and fill another

tray with them. Then look at the loose teeth in the tray fixedly for a moment ask yourself the same question. "What is in the tray? Are they a living being or beings (*Satta*), or a life or lives (*Jīva*) or a soul or souls (*Atta*)?" Try and get an answer, whatever it may be. Then examine your mouth and see if there is any trace of teeth in it and ask yourself what you find there, and get an answer. He will find that his mouth is completely innocent of teeth, like that of a man whose teeth had been extracted by a dentist.

(5) *TACO*. Strip your whole body of all the skin (*Taco*) and fill another tray with it. Then look at it in the tray fixedly for a moment and ask yourself the same questions "What is it in the tray? Is it a living being (*Satta*) or a life (*Jīva*), or a soul (*Atta*)?" Try and get an answer. Then examine your whole body and see if there is any trace of skin remaining there and ask yourself what you find there, and get an answer. He will find that his whole body is an unclean mass of reddish flesh entirely devoid of skin.

(6) *MAMSAM*. Strip your whole body of all the flesh (*Mamsam*) and fill a tray with it. Then look at the pieces of flesh, big and small lying in the tray for a moment and ask yourself the same questions. "What is it in the tray? Is it a living being (*Satta*) or a life (*Jīva*) of a soul (*Atta*)?" Try and get an answer. Then examine your body and see if there is any more

flesh sticking to it and ask yourself what you find there and get an answer. He will find that his whole body is devoid of all flesh, a mere skeleton, joined together by sinews, ligaments etc.

(7) *NHĀRU*. Remove all the sinews, ligaments etc., (*Nhāru*) from the skeleton and fill a tray with it. Then look at them lying in the tray for a moment and ask yourself. "What is this in the tray? Is it a living being or beings (*Ātta*), or a life (*Jīva*), or a soul (*Atta*)?" Try and get an answer. Then examine the remaining mass of what has been left of your body and ask yourself what you find there and get an answer. He will find that the body structure has been broken up leaving a confused mass of various matters.

(8) *ATTHI*. Pick up all the bones, big and small (*Atthi*) from the mass and fill a tray with them. Then look at them lying in the tray for a moment and ask yourself, "What is this in the tray? Is it a living being (*Ātta*) or a life (*Jīva*) or a soul (*Atta*)?" Try and get an answer. Then examine the remaining mass, and ask yourself what you find there and get an answer. He will then find that there is nothing left in the mass to identify it as a part of yourself the whole thing resembling what we had seen in a butcher's shop.

(9) *ATTHI MAJJAM*. Pick up all the marrow from within the bones and fill a tray with it, and then follow the same line as above, looking in the tray, asking yourself the questions

and then examining the remaining portion, and so forth as in the former *Kutthāsas*, until the whole of the remaining *Kutthāsas*, solids and liquids are duly disposed of.

73. *SEARCH FOR SATTA, JĪVA AND ATTA.* When the last *Kutthāsa Muttam* is disposed of in the manner described in the preceding paragraph the disciple will find that there was nothing left in the so-called yourself. All the constituent parts of which your body is made up are now transferred into the thirty-two trays in front of you and in none of which you can find what is called *Satta*, *Jīva* or *Atta* which are in fact mere names (Pāli, *Paññhatti*) and not really existent.

74. *RE-ASSEMBLING OF THE THIRTY TWO KUTTHĀSAS.* The disciple should then reassemble the parts and reconstruct his body again, bringing, one by one, all the constituent *Kutthāsas* back in their right places, beginning with the last item, *Muttam*, till the first item, *Kesā*, is duly restored to its original place, and then see if in the newly constituted body, there is *Satta*, or *Jīva*, or *Atta*, hidden anywhere. The disciple should exert to act strictly in accordance with the course outlined above (Pāli, *Bhāvitā*) and repeatedly (Pāli, *Bahulikatā*); until he has fully mastered the subject, when steadfastness will be duly attained.

Note: In *Samādhi Bhāvanā* the subject dealt with may be either of the real or unreal nature but no attempt is made to fathom or probe into the innate properties therein contained. In the above course of *Kāyakatā Sati Bhāvanā* the subjects dealt with are all *Pannhatti* (unreal) *Dhamma*.

75. *KUCCHITAM (Loathsomeness) BHĀVANĀ*. The disciple will next examine the constituent matters, one by one, in their serial order, starting with *Kesā*. He will pluck all the *Kesās* by the roots and examine them as a whole, asking himself if this matter is wholesome or clean. The answer is No, it is loathsomeness impersonified and absolutely unclean. Then the next matter, *Lomā*, will be taken and duly examined in the same manner, until the entire field is fully traversed, asking himself questions and getting the appropriate answers.

Again he will restart backward beginning with the last item, *Muttam*, till the first item *Kesā* is duly dealt with. This practice will be repeated until steadfastness is fully attained.

This *Bhāvanā* is highly beneficial, helping to contribute towards steadfastness and also loosening the grip of *Tanhā*, thereby tending to purify one's thoughts and gradually losing one's attachment to the loathsome *Khandās*.

CHAPTER X

APPAMAÑÑĀ BHĀVANĀ

76. *APPAMAÑÑĀ BHĀVANĀ*. This *Bhāvanā* tends to soften the disciple's *Cittam*, overwhelming it with love, kindness and mercifulness towards all living beings, from the largest to the minutest kinds. This practice

consists of four different varieties namely: (1) *Metta Bhāvanā* (2) *Karunā Bhāvanā* (3) *Muditā Bhāvanā* and (4) *Upekkhā Bhāvanā*.

77. *METTA BHĀVANĀ*. *Metta* means love. This *Bhāvanā* is an embracing practice, extending love to all living beings consisting of those whom one has a natural love, of those to whom one is indifferent, and also of those for whom one has an extreme hatred. When the disciple's practice is fairly intensive, he will feel that his love for those to whom he is indifferent has gradually become deeper and deeper till it reaches the level with his love for those for whom he has a natural love. Again when his practice gets more intensive, his love for his enemies will grow to reach the same level.

With a view to cultivate love for one's enemies, the Lord had reminded us to recollect that *Samsarā* has been very long indeed, during which the possibilities are that every living being had been one's own nearest relatives many times, sometimes one's own father or mother and sometimes one's own son or daughter, though one might not have known of it. So in believing in such possibilities, the enemy or enemies might have been such near relatives of whom one had an extreme love in the past. Thus reviewing one's own bygone love, one can gradually drop one's hatred and turn it into love.

78. *CLASSIFICATION OF BEINGS*. The living beings are classified into five generalisations; (i) *Sattā*, beings having two feet, four

feet, six feet, numerous feet and no feet at all. (ii) *Pānā*, beings which breathe. (iii) *Bhūta*, beings having *Bhūta Rūpam*, that is, *Pathavī*, *Āpo*, *Tejo*, and *Vāyo*, (iv) *Puggalā*, superior beings, and (v) *Attābhāva pariyā pānā*, beings having forms.

The beings are again classified into eight specialisations: (i) *Puggalā*, superior human beings, (ii) *Itthīyo*, female human beings, (iii) *Pūrisa*, male human beings, (iv) *Ariyā*, purified beings, (v) *Anariyā*, unpurified beings, (vi) *Devā*, lesser and higher Gods (xii) *Manussā*, human beings and (vii) *Vinipātikā*, inferior gods.

79. *APPLICATION OF BHĀVANĀ*. All living beings are naturally liable to four undesirable conditions in their life:

- (i) Contact with enemy or enemies.
- (ii) Contact with troubles including distress, anxiety, and ruin.
- (iii) Contact with diseases, illness etc and
- (iv) Inability to sustain oneself in adverse circumstances.

The disciple should recite audibly or inaudibly the various classifications specified above and pray that the above four kinds of undesirable conditions should not happen to them. However, the above classifications of beings must be preceded by the following beings

as a preliminary step, namely (i) oneself (ii) one's mother and father, (iii) one's teacher or teachers, (iv) one's relations, and (v) one's friends, after which the five generalisations and seven specialisations stated above should follow.

80. *PARTICULARS FOR METTA BHĀVANĀ*. As has been outlined in the previous paragraph, we shall detail below particulars for the actual practice:

(i) *A-ham! avero homi*,—May I be free from enemies!

Abayā paccho homi—May I be free from troubles!

Anīgho homi,—May I be free from sickness of all kinds.

Sukhi attānam parihārāmi,—May I be endowed with abilities to sustain myself in all circumstances

(ii) *Mātā*—May my mother,

Pītu—father

Ācariyā—teachers,

Ñāti,—relatives and

Samuhā—friends,

Averā hontu—be free from enemies!

Abayā pacchā hontu—be free from trouble!

Anighā hontu—be free from sickness!
and

Sukhi attānam parihārantu—be
endowed with abilities to sustain
themselves in any circumstance!

(iii) *Sabbe Sattā*—May all footed and
non-footed beings

Sabbe Pānā—all breathing beings,

Sabbe Bhūta—all beings having
Bhūtā rūpam,

Sabbe Puggalā—all superior beings,
and

Sabbe atta bhāva pariyā pannā—
all beings having forms,

Avera hontu—be free from enemies!

Abayā pacchā hontu—be free from
troubles!

Anighā hontu—be free from sick-
ness! and

Sukhi attānam parihārantu — be
endowed with abilities to sustain
themselves in all circumstances!

(iv) *Sabbā Itthiyo*—May all female
human beings,

Sabbe Pūrisa—all male human
beings,

Sabbe Ariyā—all purified beings,

Sabbe Anariyā—all unpurified beings,

Sabbe Devā—all lesser and higher Gods,

Sabbe Manussā—all human beings, and

Sabbe Vinipātikā—all inferior Gods,

Avera hontu—be free from enemies!

Abayā pacchā hontu—be free from troubles!

Anighā hontu—be free from sickness! and

Sukhi attānam parihārantu—be endowed with abilities to sustain themselves in all circumstances!

81. *BEINGS CLASSIFIED BY TEN DIRECTIONS.* May the following beings:

- i. *Puratthi māya Disāya*—in the Eastern direction,
- ii. *Pacchi māya Disāyā*—in the Western direction,
- iii. *Uttarāya Disāyā*—in the Northern direction
- iv. *Dakkhi nāya Disāya*—in the Southern direction,
- v. *Puratthi māya Anu disāya*—in the South-eastern direction,

- vi. *Pacchi māya Anu disāya*—in the North-west direction,
 - vii. *Uttarāya Anu disāya*—in the North-Eastern direction,
 - viii. *Dakkhi nāya Anu disāya*—in the South western direction,
 - ix. *Upari māya disāya*—in the upward direction and
 - x. *Hetthi māya disāya*—in the downward direction.
- i. *Sabbe Sattā*—all footed and non-footed beings,
 - ii. *Sabbe pānā*—all breathing beings,
 - iii. *Sabbe Bhūtā*—all beings having *Bhūta rūpam*,
 - iv. *Sabbe Puggalā*—all superior beings,
 - v. *Sabbe Atta Bhāva Pariyāpānā*—all beings having forms,
 - vi. *Sabbā Itthiyo*—all female human beings,
 - vii. *Sabbe Purisā*—all male human beings,
 - viii. *Sabbe Ariyā*—all purified beings,
 - ix. *Sabbe Anariyā*—all unpurified beings,
 - x. *Sabbe Devā*—all lesser and higher Gods.
 - xi. *Sabbe Manussā*—all human beings, and
 - xii. *Sabbe Vinipātikā*—all inferior Gods,

- i. *Averā hontu*—be free from enemies!
- ii. *Abayā Pacchā hontu*—be free from trouble!
- iii. *Anighā hontu*—be free from sickness! and
- iv. *Sukhi Attānam Pariharantu*—be endowed with abilities to sustain themselves in all circumstances!

82. *BEINGS CLASSIFIED BY HAUNTING PLACES*. There are three haunting places where beings may be found, namely:—

- i. *Pathavī*, meaning earth's surface,
- ii. *Ākāsa*, meaning sky, and
- iii. *Udaka*, meaning waters.

So, the disciple should, in the first instance, recite the twelve beings as stated in the previous paragraph and then proceed to pray as under:—

I. *Sabbe Sattā, Sabbe pānā....Sabbe Vinipātikā, Pathavī carā*, (haunting the earth's surface),

- i. *Abayā Pacchā*, free from troubles,
- ii. *Niverāca*, free from enemies, also,
- iii. *Nidukkhāca*, free from all sufferings, and also,
- iv. *Nupaddavā*, free from all dangers!

II. Again: *Sabbe Sattā, Sabbe pānā.....*
Sabbe Vinipātikā, Ākāsecarā, haunting
the air,

- (i) *Abayā Pacchā*, free from troubles,
- (ii) *Niverāca*, free from enemies, also,
- (iii) *Nidukkhāca*, free from all sufferings,
(also and),
- (iv) *Nupaddavā*, free from dangers!

III. Again, *Sabbe Sattā, Sabbe pānā...Sabbe*
Vinipātikā, Udahecarā, haunting the
waters,

- (i) *Abayā Pacchā*, free from troubles,
- (ii) *Niverāca*, free from enemies, also,
- (iii) *Nidukkhāca*, free from all sufferings,
(also and),
- (iv) *Nupaddavā*, free from all dangers!

83. *REMINDER.* In practising the above
courses, the disciple should recite the *Pāli*
version of various beings slowly and audibly or
inaudibly and at the same time understanding
the meaning of each word and at the end pray
in *Pāli* too, which will, in due course tend to
give steadfastness and softness of his *Cittam*.

84. *KARUNĀ BHĀVANĀ*—This is the second of the *Appamaññā Bhāvanā*, *Karunā*, meaning mercifulness or pitifulness to those beings who are afflicted with misfortune, physically or mentally. Here too the disciple should in the first instance recite all the twelve beings by names in their serial order in *Pāli*, understanding the meaning of each word, and pray as detailed below.

Sabbe Sattā, Sabbe pānā...Sabbe Vinipātikā, Dukkā munjantu—all misfortunes, sufferings and mental distress—be free from, be released from! (May these named beings be free or be released from all misfortunes, sufferings and mental distress !)

85. *MUDITĀ BHĀVANĀ*—This is the third of the *Appamaññā Bhāvanā*, *Muditā* meaning pleased in others' good fortune. In this *Bhāvanā* too, the disciple should in the first instance recite the twelve beings as before and pray as described below.

Sabbe Sattā, Sabbe pānā.....Sabbe Vinipātikā, Yaddā ladda sampattito—Let them retain what has been received. (May these beings retain what they have received !)

86. *UPEKKHĀ BHĀVANĀ*—This is the fourth and last of the **Appamaññā Bhāvanā*

This *Bhāvanā* was invariably practised from time immemorial by the holy-men of India, gaining strongest steadfastness of *Cittam* and had been improved upon by the Lord Buddha.

Upekkhā, meaning indifference to others' happiness or misfortune, which is the most trying and difficult practice to be performed, because one cannot naturally be indifferent to one's own people meeting some misfortune, or one's enemies coming into some good fortune. An intensive course is most essential to acquire the needed steadfastness, but after having been duly practised in the previous courses the disciples' task will be made much easier.

In its application, the twelve beings must need be recited as in the previous courses, and then the following practice should be followed.

Sabbe Sattā, Sabbe pānā,.....Sabbe Vinipātikā, Māve gacchantu kammakā—Let their fate take its due course! (That is: May the fate of these beings take its due course!)

CHAPTER XI

BUDDHĀ NUSSATI BHĀVANĀ

87. *BUDDHĀ NUSSATI BHĀVANĀ*. We now propose to treat one of the *Anussati Bhāvanās*, namely: *Buddhā Nussati Bhāvanā*, because this subject tends to give the disciple an unflinching faith in the noble attributes of the Lord which will duly serve as a strong inducement to proceed forward in the search for higher wisdom.

The Lord Buddha had acquired special attainments or attributes consisting of nine varieties

which none of his disciples could dream of attaining in their entirety. They are: (i) *Araham*, (ii) *Sammāsambuddho*, (iii) *Vijjācarana sampanno*, (iv) *Sugato*, (v) *Lokavidū*, (vi) *Anuttaropurisa dhammasārathi*, (vii) *Satthā devamanussānam*, (viii) *Buddho*, and (ix) *Bhagavā*. In the prosecution of this *Bhāvanā*, the disciple should engage himself in thinking of these attributes of the Lord.

88. *ARAHAM BHĀVANĀ*. The underlying idea of the attribute *Araham* is this (i) The Lord is worthy of being revered and venerated by the Kings of the universe, that is by the greatest Kings ruling over the human race, by the greatest Kings ruling over the *Devās*, lesser Gods, and also by the greatest Kings ruling over *Brahmās*, higher Gods. (ii) The reverence and veneration due by these rulers of the universe should be in the highest possible degree. (iii) The reason, for such reverence and veneration is (a) because the Lord had rid Himself of all varieties of *Kilesās* comprising of over one thousand and five hundred kinds by root and branch, while none of those powerful Kings could have dreamt of ridding himself of one single *Kilesā* by the roots, though they might have powers to conquer their external enemies by the thousands, and (b) because the Lord had shown to them a right path by which they could themselves rid their *Kilesās* and attain the supreme happiness.

89, *AN INSTANCE OF HIGHEST VENERATION*. In the Lord's time in the

Kingdom of *Kosala* over which the powerful King *Pasenadi* reigned, all the four classes of citizens revered the Lord and His *Samghā* (members of the Order) and made daily offerings of food. The four classes of citizens were (i) ruling class, (ii) Brahman class, (iii) Rich merchants, and (iv) common people. Of these different classes, the merchants had combined themselves to invite and receive the Lord and His disciples in their hall of feasts where best foods were offered every day. The King having come to hear of the merchants' efforts had wanted to excel them in his reverence and invited the Lord and His following to a feast which was much more costly than that prepared by the merchants. The merchants had in their turn refused to be out-distanced by the King in the grandeur and lavishness of the feast and they spent a great deal more than the King in the preparation of their feast. In this manner, each party vying with the other, had expended enormous sums of money for the Lord's feast and finally the King had lost heart in his attempt as he was thinking of the depletion of his royal treasury and of the prospect of his ignominious defeat, especially as the merchants had inexhaustible resources at their disposal. One afternoon *Mālikā Devi*, the chief queen found him in a sorely depressed mood and on enquiry was duly informed of the circumstance in which he had been placed. The queen encouraged him in these words "Why! my Lord, you are the most powerful King and they are your mere subjects. I see no reason why you

cannot defeat them in this little game.” The King explained, “My beloved queen! Don’t you speak of this herculean task as a little game. I have already expended huge sums of money and my treasury is nearly depleted while the merchants have still inexhaustible funds at their disposal.” To this the queen replied, “No, my Lord! What I mean to say is, money is not a deciding factor. A neat plan will win the race. Will my Lord leave the matter in my hands? I shall manage the show so that they cannot hope to rival ours.” So the matter was entirely left with the queen who commanded the War Chiefs to march out on the following morning with the whole army consisting of infantry, horse, elephant and chariot in battle array, to the Royal Hall of the feasts and to surround it with the huge army, all the while playing the war music. In that manner the King’s feast had excelled all others in immensity and grandeur. The Lord is fully worthy of such reverence and service at the hands of the greatest Kings.

90. *ANOTHER INSTANCE.* When the Bodhisat was duly conceived in the womb of the holy mother, the *Devās*, lesser and higher alike, planned to make an offering of a grand garland of finest and sweetest flowers to encircle the neck of the holy babe immediately on his birth. They agreed that the royal baby when he attained Buddhahood would acquire an unexampled attribute of *Araham* for which he would be worthy of the highest tributes and that therefore

their intended tribute should have been of an incomparable one. So they took an extremely lengthy time to make their garland which was not completed at the birth, nor at the renunciation, nor, at the attainment of Buddhahood, nor when the first sermon was delivered but only on the point of the Lord's dissolution and entry into *Nibbāna*, that the garland was completed and duly offered. The Lord is fully worthy of such a tribute on account of His high attribute of *Araham*.

91. *SAMMĀSAM-BUDDHA BHĀVANĀ*. The Lord had assumed the title of *Sammāsambuddha* for the primary reason that He had discovered the four noble truths by His own efforts without receiving any external aid and that He had shared His discovery with others who were worthy to receive it. This attribute possesses four underlying ideas, that is,

- (i) *Knowing*. The Lord had come to know of the noble truths in their entirety without external aid by His *Sabbaññuta ñāna* (all knowing wisdom).
- (ii) *Waking up*. The Lord had awakened from a deep slumber of innate ignorance by His *Arahatta magga ñāna* (Wisdom which opened up a vision of the right path for ridding *Kilesās*).
- (iii) *Blooming*. Like the blooming of a majestically beautiful *Padummā* lotus

on receiving the sun's rays, the Lord's *Arahatta magga ñāna* had bloomed forth on coming in contact with the rays of His *Sabbaññuta ñāna*, and

- (iv) *Appearing*. The Lord had appeared in the world bringing with Him the four noble truths for feeding the hungry with.

92. *VIJJĀCARANA SAMPANNA BHĀVANĀ*. The Lord had completely mastered *Vijjā* (wisdom) and *Carana* (high actions). *Vijjā* has been classified into three varieties and also into eight varieties, and *Carana*, classified into fifteen varieties.

THREE VARIETIES OF VIJJA:—

- i. *Pubbenivāsā nussati ñāna*, insight into the incidents of past existences,
- ii. *Dibbacakkhu ñāna*, insight by which one attains the sight of *Devās* (gods) who can see things to which their attention is attracted, and
- iii. *Āsavakkhaya ñāna*, insight into the falsity of all illusions*.

* When once a disciple has mastered these three *Vijjās* he becomes an Arahāt (Saint) having rid himself of *Kilesās*,

EIGHT VARIETIES OF VIJĀ:—

- i. *Iddhividha ñāna*, insight by which supernatural powers are attained,
- ii. *Dibbasota ñāna*, insight by which one attains the hearing of *Devās* (gods) who can hear things to which their attention is attracted,
- iii. *Paracitta vijānana ñāna*, insight by which one can fathom and discover the thoughts of others,
- iv. *Pubbenivāsa nussati ñāna*, insight into the incidents of past existences,
- v. *Dibbacakkhu ñāna*, insight by which one attains the sight of *Devās* (gods) who can see things to which their attention is attracted,
- vi. *Āsavakkhaya ñāna*, insight into the falsity of all illusions,
- vii. *Vipassanā ñāna*, insight into divine wisdom, which enables one to distinguish the realities from the unrealities, and,
- viii. *Manomayiddhi ñāna*, insight by which one's mere wishes are instantly fulfilled.

FIFTEEN VARIETIES OF CARANA:—

1. *Sīlasamvara*, rigid observance of *Sīla*,
2. *Indariyasamvara*, rigid control of senses,
3. *Bhojana mattaññu*, control of food consumption,
4. *Jāgariya nuyogo*, constant wakefulness,
5. *Saddhā*, pure faith,
6. *Sati*, constant mindfulness,
7. *Hiri*, strict sense of shamefulness, which deters the sinful acts, physically and mentally,
8. *Uttappa*, extreme dread of sinful acts, physically and mentally,
9. *Bahusacca*, extreme truthfulness,
10. *Vīriya*, extreme industriousness,
11. *Pañña*, extreme wisdom,
12. to 15 *Four Rūpa Vacara Jhānas*, attainment of all four *Jhānas* (steadfastness) falling within *Rūpa Jhāna*.

93. *SUGATO BHĀVANĀ*. *Sugato* means speaking well and going towards *Nibbāna*.

The Lord would enter into such conversations only as were conducive to the moral and intellectual advancement of His *Veneyas* leading them ultimately to the state of supreme happiness, and those who will strictly follow Him in the path shown will at least be rewarded with the worldly happiness, if they have yet no capacity to attain the highest state.

Then the Lord had proceeded towards *Nibbāna*, leaving the path behind Him fully cleared of the weeds and brambles to enable others to tread unerringly along His path.

94. *LOKAVIDŪ BHĀVANĀ*. *Lokavidū* is a compound word, consisting of *Loka* and *Vidū*. *Loka* means places or regions where *Kilesās* have a free and unfettered scope, *Vidū*, means possessing a perfect knowledge.

The Lord's title to this attribute had been gained because He had attained to a perfect knowledge of the three *Lokas* which are:

- i. *Satta Loka*, the regions inhabited by *Sattās* (beings having two feet, four feet, six feet, multiple feet and no feet),
- ii. *Sankhāra Loka*, the regions wherein things, animate and inanimate have come into being through some root cause or root causes, and

- iii. *Okāsa Loka*, the regions which situate in the wide expanse of the universe.

95. *ANUTTAROPURISA DHAMMA-SĀRATHI BHĀVANĀ*. The Lord had assumed this attribute, because His Laws tamed the wildest and the most untutored beings of all classes, humans and *devās* alike. Instances:

Anguli-māla Robber. A son and heir was born to the wife of the chief minister of a small state. The father who was a doctor of astronomy and astrology reported to his king that his babe son would later turn out to be a most dangerous robber and that he should be removed straight away. The king enquired if he would act alone or in company. The minister informed the king that he would be a lone robber, when the king told him to be at ease, since there would be no serious danger from a lone robber. The child was brought up with scant attention from the father and when he grew up his father had neglected his education. So one day the boy left the parental home to go to a university where he gained admittance in return for personal services which he rendered unstintedly to the entire satisfaction of the teacher. He had an aptitude for learning and in a short time excelled the other students in every art. The other students became jealous of him and talked evil against him which in due course reached the ears of the teacher who was incensed against him. So the teacher planned his destruction and one day sent for the boy

and said, “All the other students have duly paid large sums of money for their fees but you have brought none. I want to test your loyalty to me. Can you bring me in lieu of the fees you owe to me a thousand human fore-fingers within a twelve-months’ time?” The boy in his eagerness to prove his sincerity undertook to bring the thousand fingers within the period prescribed and went out with a sword in hand to waylay the travellers in the forest path. He was strong and nimble and all kinds of people fell easy prey to him. He had all the fingers he obtained filed on a string which he encircled round his neck as a garland for safe keeping and he was known far and wide as *Angulimāla* robber, (*Anguli*, meaning fingers and *māla*, a garland). In due course his exploits came to the ears of the king, who made preparations to march out with his soldiers to capture him. His fond mother had a great anxiety for his safety and came out alone in search of her beloved son to warn him of his danger. He counted the collected fingers and found that he needed only two fingers to make up the required thousand. When he saw a lone woman coming along from a distance he made up his mind to chase her and take her two fore-fingers and offer the thousand fingers to his respected teacher in fulfilment of his solemn undertaking. So as a last effort he gave chase to his own mother who was coming towards him.

The all-knowing Lord suddenly appeared standing between the mother and the son, who

at once changed his mind and chased the Lord who was nearer to him. The Lord slowly walked away from him, but however much he exerted, he could not come up, being overcome by fatigue and exhaustion. He wanted the Lord to slacken His pace and addressed Him thus, "O, monk! You seem to be so scared of me that you are running away so fast." The Lord replied. "My friend, you are entirely mistaken. I have been standing stationary all the time while you have been running headlong." The robber retorted, "Is it becoming of a monk to speak falsehood? While constantly running you have asserted that you are standing stationary." The Lord then explained, "My friend, you misunderstood me. I was not speaking in the language of the common man. When I said that I was standing stationary, I mean to say that I have ceased running to and fro in the vicious circle of *Samsarā*, whereas you are still running headlong in the ocean of *Samsarā*, by having recourse to various sinful acts and also by your contemplation of a most heinous act of matricide."

The robber reflected for a moment in the words of the Lord and at once became radiant with high wisdom dispelling the shadow of doubt and illusion, thus attaining his *Arahatship*, (Saintship). In fact the robber was an *ukkatitiññū Puggalā* who was possessed of the highest wisdom and who could attain such wisdom by hearing a mere phrase or a brief discourse.

Here the Lord had tamed the notorious robber by His *Dhamma*, and had thereby earned the Title of *Anuttaropurisa-Dhamma-sārathi*.

Demon Ālāvaka. A powerful Demon *Ālāvaka* who was a loyal adherent of *Vessavanna Devā*, a lesser god, was for services rendered rewarded a huge domain in a certain forest for his dominion where he lived with his harem. One night when he was absent from home, the Lord visited his abode and sat among the members of his family, delivering suitable sermons. In the middle of the night he returned home, but finding the Lord in the midst of his family he was greatly incensed and discharged many a missile at the Blessed One to inflict instantaneous death, which however fell harmlessly at the Lord's feet.

In the meantime the Lord was quietly continuing His sermons as if nothing was happening. The Demon seeing that his weapons had done no harm at all approached the Lord and asked Him in an angry tone why his residence was trespassed upon in the absence of the owner. The Lord meekly replied, "If you are not agreeable I am prepared to leave at once," and began to move, when the Demon wishing to test the Lord's real feeling, said, "Very well, you can stay on." The Lord, saying, "If you are agreeable I shall surely stay on," seated Himself again. Then the Demon again asked the Lord to leave at once when the Lord readily replied, "as you wish it," and rose from His seat. Then again the Demon said,

“Very well! you may stay on,” when the Lord quietly resumed His seat. In that manner the Demon was playing fast and loose for several times and the Lord was patiently humouring him all the time.

Then the Demon made up his mind to seize the Lord by the legs when He again rose from His seat and throw him with great force to kill Him outright, and asked Him again to leave. The Lord, saying, “No, I won’t,” refused to move an inch. The Demon was much surprised and said, “You have all along complied with my wishes, but now you have refused to do so. What has made you change your mind?” whereupon the Lord replied, “My friend, this time you entertained an evil design to seize me by the legs and throw me away. I assure you that there is no living being in all the universe who is powerful enough to seize me or throw me, as you have imagined.” The Demon was struck with terror, for the Lord could read his thoughts and enquired who He was, to which the Lord replied, “I am He who is the Supreme Teacher of the three beings, men, lesser gods and higher gods,” and delivered a short sermon, after hearing which the Demon had duly accepted the Lord’s Teachings and agreed to observe the rules of conduct prescribed for lay disciples.

Thus the Lord had conquered the fierce Demon by the noble laws, for which He was entitled to assume this high attribute.

96. *SATTHĀ DEVA MANUSSĀNAM BHĀVANĀ*. This word consists of *Satthā*, supreme teacher and *deva*, Gods, *manussā-nam*, humans, meaning the Supreme Teacher of Gods and men. Among them there are wise ones who are like flowers ready to bloom with the first rays of the rising sun and they receive the Lord's teaching with perfect understanding and readily gain true insight.

INSTANCES:—

Horse Trainer. Once the Lord in his travels met a famous horse-trainer who accosted Him in these words:

Horse Trainer: "Oh monk, Is it true that you claim to be the Supreme Teacher of three people?"

The Lord: "Yes, it is quite true."

Horse Trainer: "Do you claim that you can train everyone without an exception?"

The Lord cross-questioned him. "Oh horse trainer, do you claim that you are an expert horse trainer?"

Horse Trainer: "Yes, I do."

The Lord: "Then do you claim that you can train all the horses without an exception?"

Horse Trainer: "No, I cannot train every horse. There are in fact some horses which cannot be trained."

The Lord: "It is also true with Me. I cannot train some of the men."

Horse Trainer: "Then, how did you manage with such men?"

The Lord: "I must also ask you how you had managed with the horses you could not train?"

Horse Trainer: "In my case, I kill them outright."

The Lord: "In my case too, I kill them outright."

Horse Trainer: (Becoming indignant): "Oh monk, is it becoming for a monk to kill the people?"

The Lord: "My friend, my method of killing takes a different form from yours. In your case, you can kill a horse only once, but in my case, I merely refuse to teach him any further and he will continue to be whirling in this vicious *Samsarā* and undergoing death after death, which means that I have killed him not once, but repeatedly."

The horse trainer pondered over the Lord's words and saw light which illumined his *Cittam*.

The King of the Brahmās.—One day the Lord flew up to the high region of the Brahmās and interviewed their Great King who enquired of the Lord's mission. The Lord replied, "I have come to save you from the wheels of *Samsarā*."

The Great King, smiling at the Lord's words said, "Oh monk, you are most presumptuous. Whom do you think you are addressing?"

The Lord: "Oh noble king! I know who you are more than you know yourself."

The Great King: "Oh monk, you are an ignoramus who does not even know his own creator."

The Lord: "Oh noble king! You are the one who is truly presumptuous and truly ignorant. You have been deluding yourself by a false belief that you are the all powerful creator, which you are not. You have failed ignominiously in not recognising Me as the Supreme Being possessing Supreme Powers."

The Great King: "Oh I know now that you come here to challenge my powers."

The Lord: "Yes, I am willing to accept any challenge."

The Great King: "Then let us play the game of 'hide and seek,' if you please."

The Lord: "You may hide yourself first and I can seek you, wherever you may be."

The Great King disappeared all of a sudden and assuming a minutest form hid himself in a mustard seed. The Lord said, "Oh noble King, why have you made yourself uncomfortable by assuming a minute form and confining yourself in such a narrow place as a mustard seed? You will be pleased to come out, and make yourself comfortable." So the Great King came out and appearing into view said meekly. "Oh noble monk, it is now your turn to hide and let me show you my power to seek you wherever you choose to hide," whereupon the Lord disappeared without a moment's notice. The Great King searched high and low but could find no trace of the Lord anywhere, and was most puzzled, when the Lord delivered a noble sermon on question of old age, disease and death. The Great King listening to it with rapt attention said, "I cannot see Him whose voice I am hearing" and absorbed in deep thinking over the purport of the Lord's sermon, when his *Cittam* received the illuminations, his puzzlement changing to radiance. With clasped hands he appealed to the Lord to reveal Himself to view to enable him to render his humble homage to the Greatest Being in the whole universe. The

Great King in fact belonged to *Ukkatitiññū* class of *Puggalā*.

97. *BUDDHO BHĀVANĀ*. The word *Buddho* means One who had attained *Sabbaññuta Ñāna*, knowing all things in their innate nature.

INSTANCES:—

Hatching of eggs. One day the Lord in His travels met a learned Brahman with whom He had this discussion.

Learned Brahman : “Oh monk ! do you claim to be the wisest among men and Gods?”

The Lord : “Oh learned Brahman ! This is what I do claim.”

Learned Brahman : “But I have observed that you are lacking in good manners. You have omitted to rise from your seat and greet me with respectfulness due by the younger to the older.”

The Lord : “With your leave, may I ask you this question : Among a hen’s eggs, which of them are hatched earlier, those that are laid at an earlier period or those that are laid at a later period?”

Learned Brahman : “Surely the eggs laid at a later period are hatched earlier.”

The Lord: “Similarly, though I was born in this existence much later than you, I had contrived to wear out the outer shell of the egg (*Tahnā*), break through it with my beak (wisdom) and came out of the shell (*Samsarā*), whereas you are not yet born, being still confined within the egg unable to break through its shell.”

The Learned Brahman duly pondered over the Lord's words and saw enlightenment, thus becoming a disciple.

A Young student, his life and antecedents. Once the Lord was sojourning in a place not far distant from a local college where the Brahman professor was renowned for his learning and accomplishments. He had as his pupils the flower of the countryside, comprising of Brahmans and royal princes. One day he assembled his students whom he addressed as follows: “My young friends, I have received reports that a holyman who has claimed to have attained Supreme Enlightenment is in our neighbourhood. I want some of you to visit that personage and find out if what he has claimed is true.”

A score of the students offered to go. Then the professor called upon his lieutenant, a young Brahman of outstanding abilities, to stand up and questioned him if he was conversant with the part of the *Vedas* dealing with Buddhahood to which the young Brahman replied, “My

revered master, according to the *Vedas*, a Buddha is possessed of thirty-two prominent signs and eighty lesser signs in the physical body and enumerated them in detail. The Professor, “Well said my esteemed pupil, I now appoint you leader of the delegation. Go and see Him and carefully scrutinising all the signs, come back to report to me of the result.”

The party went away to see the Lord and on arrival at the place where the Lord was staying, the young Brahman entered into conversation with the Lord as follows:—

Young Brahman: “Oh monk! is it true that you claim to have been the all-knowing Buddha?”

The Lord : “Oh young Brahman, you are on the right track. Yes, I do claim to be the Buddha you are seeking.”

Young Brahman: “However, I have noticed that you are lacking in culture. You are a member of the *Khatthiya* (ruling) class, whereas I am a Brahman of the highest caste, yet you have failed to render to me the usual salutation in a respectful manner.”

The Lord : “Oh young Brahman! Will you kindly answer my questions truthfully? According to your *Vedas* can a prince of the *Khatthiya* class who was disgraced for some

misdeeds intermarry with a young woman of your noble class?"

Young Brahman: "Yes such an intermarriage is permissible according to the *Vedas*".

The Lord: Can a member of your noble class intermarry with a royal princess of the *Khatthiya* class?"

Young Brahman: "No, that is not permitted."

The Lord: "Oh young Brahman! Answer truthfully to this question. The woman whom your grandfather had married was a member of the slave class. That woman happens to be your own grandmother and therefore you are not a Brahman as you have claimed, but a mere imposter. Is that not true? The young Brahman was all that time engaged in his scrutiny of the Lord's physical body and had noticed the presence of all those signs except one that is the Lord's emblem of masculinity which was hidden under His robes. So the Lord by His *Iddhi* made it visible only to his eyes and he saw it completely encased in a bag-like skin, as foreshadowed in the *Vedas* and was finally convinced that He was the true Buddha, the revered of Gods and men,

The young Brahman with his head cast down refused to answer the Lord's question and remained mute, when his companions

who were greatly annoyed with him shouted that he was a member of the slave class unfit to be their associate and having made due obeisance to the Lord left His presence. He too rose from the seat and making a similar obeisance followed them from behind. When they reached their college their professor questioned them if what was reported was true.

They answered in the affirmative and the professor was eager to know more about the Lord. When he was informed of what had actually taken place between the Lord and his young lieutenant, he was unable to control his wrath and calling him by fitful names knocked him about with kicks and blows.

98. *BHAGAVĀ BHĀVANĀ*. This word *Bhagavā* means—One who possessed of supernatural powers, which he has attained by his innate qualities comprising of :

- (i) *Sīla*, unflicking observance of *Sīla*,
- (ii) *Samādhi* — possessing an intense steadfastness,
- (iii) *Pañña*—possessing deep intellectual attainments,
- (iv) *Vimutti*—effective deliverance from all sufferings, and,

- (v) *Vimutti Ñāna dassana*—acquiring of insight leading along the path to obtain deliverance from sufferings.

The powers acquired are classified into:

- (1) *Issariya*, the power controlling the actions of others,
- (2) *Dhamma*, the power to fathom all the laws of the mundane as well as the spiritual world,
- (3) *Yasa*, power to gain adherents,
- (4) *Sīri*, power of gaining serenity,
- (5) *Kāma*, power to realize whatever is desired, and
- (6) *Payatta*, power to humble the proudest, to collect the strayed, and to be the saviour of men and *Devās*.

One who practises in this *Bhāvanā* is constantly engaged in thinking of the various attributes of the Lord, thereby gaining an increasing faith in Him which will carry him along on a forward march to the desired haven of the supreme happiness. This *Bhāvanā* is also termed *Buddha Samvāsa Bhāvanā* because in thinking of the Lord the disciples' *Cittam* is in

close association with the Lord's *Cittam*, *Samvāsa* meaning close association.

99. *DHAMMĀ NUSSATI BHĀVANĀ*. We shall now take up *Dhammā nussati Bhāvanā* which gives the disciple a continued faith in the work in hand which is an impetus to carry him along in his forward march.

The attributes of the Lord's *Dhamma* are of six kinds:

(i) *Svakkhāto Bhagavatā Dhammo*. *Svakkhāto*, speaking well + *Bhagavatā Dhammo* the Lord's *Dhamma*, thereby meaning the Lord's *Dhamma* speaks well for itself. Anyone who cares to examine it most carefully and critically will find that it speaks well for itself, because those who practice it as directed will be transported to a happy state where no sufferings exist.

(ii) *Samditthiko*, giving an immediate benefit. Those who understand and practise the *Dhamma* will receive an immediate good, as for instance, a disciple who enters into the practice of *Buddhā nussati Bhāvanā* will find himself duly engaged in thinking of the Lord's attributes. In those moments his *Cittam* will be chained to that subject, thereby preventing its escape to undesirable channels, and he will thus be expelling *Kilesās* which might otherwise be entering into his *Cittam*, thereby giving an immediate benefit because we acquire

greater merit by our mental actions than by our physical or verbal actions. In mundane matters too, one who earns his livelihood by mental efforts will gain greater profits than those who employ their physical strength or verbal strength. For example, manual labourers who earn their living by their physical strength, brokers, actors, actresses etc., who earn their living by speeches or songs, and civil administrators who govern the states, inventors, etc., who are constantly using their mental powers are gaining profits at rates which will not bear comparison. Even among the manual labourers one who possesses some mental capacity will receive a higher position carrying with it a higher rate of wages.

(iii) *Akālika*, means independent of time, that is benefits that are to be conferred will not be deferred to a future time, but will be conferred most promptly. This attribute is one which emphasises the preceding attribute. To distinguish between this and the last one, a practical example will be appropriate. Some goods were brought for sale which was immediately affected and payment of the price was promptly made, thus the seller was at once eased, since there were no worries in connection with the custody or sale or with the questions of payment. The immediate sale is in the sense of the former attribute and the prompt payment of the price is in the sense of the latter.

100. *EHIPASSIKO*. *Ehi*, come + *passiko*, see, meaning calling or inviting all and sundry to come and see, as for instance, a renowned opera singer or a grand show happened to visit a country town and started to set up a large poster at a certain spot announcing to the public that on such and such a date, it would open for the first night. Such an announcement is by way of calling to the people to come and hear the songs or see the show, as the case might be. So in the case of the Lord's *Dhamma* too, its inherent worth being so great that it is as if it is inviting all and sundry to come and share its benefit. For example, some people were invited to a grand feast and they having arrived before the feast was ready, felt alluring smells of the cooking. Such smells in the ordinary parlance are said to be "very inviting".

101. *OPĀNEYIKO*. This word means constantly carrying in one's own person, as for instance, when one goes on a journey to a distant land, he should carry along with him all the needful things, so that when anything is needed on the journey he will not be inconvenienced by the lack of it. So too, one should always carry with him the Lord's *Dhamma* wherever he goes, so that it will serve him in good stead on all occasions.

102. *PACCATTAM VEDITABBO VIÑÑŪHI*. This attribute means, only the wise will appreciate its true value, as for instance, one

among several happened to partake of a rare fruit, and he will be the only one who can appreciate its delicious taste, but not those who have not tasted it. So too, in the case of the Lord's *Dhamma*, only those who partake of its fruit will appreciate its taste in exclusion of all others. It has been shown that those who take up the practice in *Bhāvanā* will be duly conferred with the joyous conditions pertaining to *Pīti Sukha* etc., as described in the discussion on *Jhāna*, which will not be shared with others who are mere idle on-lookers.

103. *SAMGHĀ NUSSATI BHĀVANĀ*. This *Bhāvanā* consists of constantly thinking of various attributes of the Lord's true sons (members of the order) who have attained some measure of wisdom. They are termed *Ariya Samghā* as distinguished from *Sammudhi Samghā*. *Ariya Samghā* means those *Samghās* who have attained some measure of wisdom while *Sammudhi Samghā* means those *Samghās* who are still working for attaining wisdom, but have not yet attained any. This *Bhāvanā* has reference to only *Ariya Samghā* and not *Sammudhi Samghā*. The attributes of these *Ariya Samghā* are of two classifications, namely:

- (i) Those attributes acquired by active deeds, and
- (ii) Those that have come to them automatically by virtue of the first.

104. *FOUR ATTRIBUTES.* In class (i) there are four categories, to wit,

- (1) *Suppatippanna*, meaning acting well, that is, they have acted for the complete riddance of *Kilesā* and for the acquisition of wisdom.
- (2) *Ujuppatippanna*, meaning acting in a straight-forward manner, that is, proceeding by the straight path *Majjima patipadā* along the middle course, instead [of side-tracking by devious ways).
- (3) *Ñāyappatippanno*, acting with *Ñāna* (wisdom) as the constant aim, that is, working with a single minded manner aiming at the gradual attainment of wisdom leading to *Nibbāna*, and,
- (4) *Sāmajjippatippanno*, acting in strict obedience of the rules stipulated by the Lord for due observance, always fearing the consequences of the slightest breach of the least important ones as if it is a matter of life and death.

105. *FIVE ATTRIBUTES.* In class (ii) there are five attributes which are conferred upon the *Samghā* by virtue of the above four attributes which are as follows:

- (i) *Āhuneṇa*, being worthy of receiving gifts prepared at great expenses and trouble and brought from a distance.
- (ii) *Pāhuneṇa*, being worthy of receiving gifts reserved for honoured guests.
- (iii) *Dakkhineṇa*, being worthy of receiving gifts offered for the sake of acquiring great merits,
- (iv) *Ancalīkaraṇīya*, being worthy of receiving homage with clasped hands, and,
- (v) *Anuttaram puñña Khetṭam Lokassa*, being worthy of receiving gifts which will be repaid thousandfold as one who sows wholesome seeds on good soil.

106. *THE MERITS OF BUDDHĀ NUSSATI BHĀVANĀ* etc. The disciple in exercising these three kinds of *Bhāvanā*, that is *Buddhā-nussati*, *Dhammā-nussati* and *Samghā-nussati*, will gain an unflicking faith in three Gems, which will facilitate him in the advanced courses of *Vipassanā Bhāvanā*, and in the attainment of higher wisdom.

CHAPTER XII

CATU DHĀTU VAVATTHAM BHĀVANĀ

107. *CATU DHĀTU VAVATTHAM BHĀVANĀ*. This *Bhāvanā* is the practice of scrutinising and noting four kinds of *Dhātu*, *Catu* meaning four, and *Vavattham* means noting. The word *Dhātu*, a synonym of *Dhamma*, is a term which signifies *Nisatta* (denial of living being) and *Nijīva* (denial of life) and *Sabhāvā* (mere functional ideas), and it consists of four chief ideas as have been described elsewhere. They are: *Pathavī* (solidity), *Āpo* (adhesiveness or cohesion), *Tejo* (heat) and *Vāyo* (pressure support or prop).

In the practice of this *Bhāvanā* the disciple will scrutinise his constitutional body by searching for these four *Dhātus*, one by one, and when found duly note their presence, thus his whole time will be constantly engaged in it, thereby preventing the straying of his *Cittam* and gaining steadfastness which in turn drives away *Kilesās* which will otherwise flow in. The steadfastness so gained will give a strong impetus to proceed along in the path towards the practice of *Vipassanā Bhāvanā* whose main basis is in the scrutiny of these selfsame four *Dhātus*.

108. *PATHAVĪ DHĀTU VAVATTHAM BHĀVANĀ*.—The disciple will in the first place start with *Pathavī Dhātu*. He should take up

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one particular part of his body to start with, say with the head. Fix your attention on one point in your forehead and examine it to find if in this particular point the idea of solidity is present. Ask yourself if you do find it and see if you get an answer in the affirmative. Then proceed to take up the next adjacent point and search for its presence. Ask yourself again the same question till you get the affirmative answer. In this way engage yourself in searching for that idea of solidity in every part of your head, and then proceed with the same practice treating every part of your body, that is, neck, arms, main trunk, lower limbs, etc., until you have completely traversed over the whole body including the internal parts. This practice should be continued from day to day until such time as your *Cittam* can be fully controlled to be fixed within the confines of your body without allowing it to escape and stray elsewhere, thus attaining the necessary steadfastness.

109. *TEJO DHĀTU VAVATTHAM BHĀVANĀ*—The disciple should next proceed to practise in *Tejo Dhātu Vavattham Bhāvanā* which is easier to tackle with. As in the practice in the former *Dhātu*, he should fix his attention on a particular point in the forehead and find out if he can detect the idea of heat there. He may or he may not detect it in the first instance. As we have stated elsewhere the Lord's methods are highly practical and are planned with a view to attain the quickest

possible result, proceeding gradually from known to unknown or from easier to more difficult subjects. Sometimes when internal (*Ajjatta*) ideas cannot easily be grasped, external (*Bahiddha*) ideas will be tackled instead. In this case too, if the idea of heat cannot be detected in one's own body with ease, we should proceed to examine the *Bahiddha* objects, as for instance, let us examine a steamship or an aeroplane, which without steam, or in other words without heat, it cannot be made to move an inch. So, we have to introduce heat to the engine which will then become alive in an instant, and the heat in the engine will pervade through the whole structure of the steamship or the plane even to its farthest parts. The body of a living being is similarly constituted as those man-made machines, which without heat is termed dead; and while the so-called life is existent, heat is also present pervading through the whole fabric even in the farthest places, such as feet and hands. If we sit for some time on one spot, the heat in our body will give warmth to the seat, because heat is present in every part of our body. The disciple can very well understand and appreciate the point from the external example and then will proceed to examine the internal object that is to go back to the forehead and examine it to see if heat is present at the point chosen. Then he will ask himself if he has detected it and get an answer in the affirmative, as in the former *Dhātu*, then proceed to the next point adjacent and examine it again to see if it is present there.

This practice should be continued to cover the whole field again as in the *Pathavī Dhātu*, until sufficient steadfastness is duly attained.

110. *TWO DHĀTUS IN CLOSE CONJUNCTION*—The disciple's next step is to treat the two *Dhātus* in close conjunction. He will in the first instance choose one spot on the forehead as before, examine it, if there, the idea of solidity is present, and then examine it again to see if on the same spot, the idea of heat is also present. If he finds the presence of both, examine them again to see which of the two, he has detected first and which last. He may or may not know which was detected first and which last, or he may think that he found the one or the other first. In that case, examine them again and try to detect only this one, but not that one, vice versa. If he persists in this practice, he will ultimately find that both are detected at the same time, because one cannot detect the presence of one *Dhātu* without the presence of the other *Dhātu*, and then he will further find that the two *Dhātus* are inseparable for which reason, they are termed *Avinibhoga Rūpam*, meaning inseparable *Rūpam*.

Then proceed to examine the two *Dhātus* at every point in the whole body as previously explained, until steadfastness is duly attained.

111. *ĀPO DHĀTU VAVATTHAM BHĀVANĀ*--The next *Bhāvanā* which the disciple should take up is *Āpo Dhātu Vavattham*

Bhāvanā. In practising this *Bhāvanā*, the first two *Dhātus* will have to be more closely examined again in this wise. If they are inseparable by nature, the disciple should find out the possible reason for their being inseparable.

On closer examination he will find that there must be some agency rendering them to be so inseparable. That agency is undoubtedly an idea of adhesiveness which bind the two together, as for instance, if two sheets of paper are sticking together, it must naturally be due to the agency of some glue or something of the kind. So in the case of these two *Dhātus* too, the agency binding them together is no other than *Āpo Dhātu*, the idea of adhesiveness which is also present. The disciple will therefore find that wherever the former two *Dhātus* are present the third *Dhātu* (*Āpo*) must also be present and that these three are inseparable being the component parts of *Avinibhoga Rūpam*.

He will then proceed to detect this last *Dhātu* in every part of his body starting from a chosen point in the head until steadfastness is attained.

112 VĀYO DHĀTU VAVATTHAM BHĀVANĀ. The word *Vāyo* means the idea of pressure or support, the last element of the *Avinibhoga Rūpam* which forms the so-called body. Each of the four *Dhātus* has its separate

function to discharge towards the other constituents.

- (1). *Pathavī Dhātu* is the element on which the other *Dhātus*, rest,
- (2). *Tejo Dhātu* is the element which gives heat to the rest,
- (3). *Āpo Dhātu* is the element which by its adhesiveness unites the one to the others, and
- (4). *Vāyo Dhātu* is the element which presses the one to the others.

If one of the *Dhātus* is present, the other three are also present, all performing their respective functions towards one another. So in searching for the presence of *Vāyo Dhātu* in any part of the body, the disciple should search for all the other *Dhātus*, when *Vāyo Dhātu* will be detected to be present among them, and in so working, he will find himself fully immersed in the true practice of *Catu Dhātu Vavattham Bhāvanā*, which he should continue assiduously from day to day, to cover the whole field as has been explained earlier until steadfastness is fully established thereby expelling *Kilesās*.

CHAPTER XIII

VIPASSANĀ BHĀVANĀ

113. *VIPASSANĀ BHĀVANĀ*. The word *Vipassanā* consists of *Vi*, special or extraordinary and *Passanā*, to look, thereby meaning

to look or probe deeply into the inherent qualities of things, animate and inanimate, not content with their superficial features only and to distinguish the grain from the chaff, so to say.

There are three graduated stages in this *Bhāvanā*, each of which takes volumes of literature treating it, and without a fair knowledge of these, the disciple will be groping in the dark as indeed many are at this distance of time from the Lord's days. The three stages are:

- (1) *Ñāta Pariññā*,
- (2) *Tirana Pariññā*, and
- (3) *Pahāna Pariññā*.

114, *ÑĀTA PARIÑÑĀ STAGE*. This term consists of *Ñāta*, signs which one should detect and *Pari*, to dissect or to differentiate and 'n', added for phonetics + *ñā* to know, thereby meaning that one should know the various signs by differentiating the one from the other or others, that is to know the innate properties of things, animate and inanimate by the careful removal of extraneous matters or fungi which tend to obscure them. These extraneous matters or fungi consist of three classifications of *Paññhatti Dhamma*, (unreal laws), namely: (1) *Santhāna Paññhatti*, (2) *Nāma Paññhatti*, and (3) *Abhāva Paññhatti*.

115. *SANTHĀNA PAÑÑHATTI DHAMMA*. They are mere forms which are non-existent but by which true innate ideas are hidden from the right view. We see various shapes and forms in things, animate and inanimate surrounding us on all sides, and we are accustomed to take them as they are, as true ideas without dreaming of examining deeply to find out what they are really constituted of. To find out their true composition we should begin from the very beginning, that is, from the earliest times, when they first came into being, long before the present shapes or forms are apparent. For instance, take the human form and examine it from its first coming into being. They were then so minute in their form that they were not even visible to the naked eyes, consisting of mere ideas such as (1) *Cittam* called *Pati sandi viññam*, accompanied by its constant companions, seven *Cetasikam*, called *Sabba Cittā Sādhārana*, noticed in paragraph 11(a) in Chapter II, and (ii) three *Kalāpqs*, each consisting of ten constituents called (1) *Vatthu Dassaka*, (2) *Bhāva Dassaka* and (3) *Kāya Dassaka*, *Dassaka* meaning a collection of ten ideas.

(1) *Vatthu Dassaka* comprises of four *Bhūta Rūpam* (*Pathavī, Tejo, Āpo* and *Vāyo*), four *Upādā Rūpam* (*Vanna, Ghanda, Rasa, Oja*), one *Jīvita Rūpam* and one *Vatthu Rūpam* that is *Hadaya Vatthu*, (2) *Bhāva Dassaka* comprises of the first eight, that is four *Bhūta Rūpam*, four *Upādā Rūpam*, one *Jīvita Rūpam* and

one *Bhāva Rūpam*, that is either *Itthi Bhāva Rūpam* or *Pun Bhāva Rūpam* as the case may be, and (3) *Kāya Dassaka* comprises of the nine *Rūpāms*, described above and one *Kāya Rūpam*.

So it will be seen that in the outset the entire constitution comprises only of one *Cittam* seven *Cetasikam* and thirty *Rūpams*, which collectively are so minute that they are invisible to the human eyes, but by the help of four influences *Kamma*, *Citta*, *Udu*, and *Āhāra*, they gradually grow and increase in quantity and volume and become visible in some shape or form, which when described will be shown to be a mere collection of *Cittam*, *Cetasikam* and *Rūpam*, and of nothing else.

But we have been made to think since our childhood, in term of these shapes and forms which we have considered to be true phenomena, and taken for granted that this is a man, this is a women, this is a beast, this is a bird, this is a tree, this is a mountain, this is a river and so forth. Denuding these matters of those shapes and forms, they are found to be a mere collection of eight *Rūpams*, that is four *Bhūta Rūpam* and four *Upādā Rūpam* aforesaid, and in the so-called living beings, too, of the same eight *Rūpam* accompanied by *Cittam* and *Cetasikam*. The disciple will therefore take to deep thinking to probe into all the matters under treatment, denuding them of the unreal form (*Santhāna Paññatti*), and delving into the real (*Paramattha Dhamma*).

116. *NĀMA PAÑÑHATTI DHAMMA*. *Nāma*, mere names and *Paññhatti* unreal meaning, names are also unreal. We give names to all matters, animate or inanimate, and then consider them (these names) as real things, such as: a king, a prince, a merchant, a trader, an artisan, a ship, a boat, a gun, a chair, a table, a horse, a garden, a park, and so forth. Such names are in fact unreal but our mental vision is being obstructed by these names, from seeing into the realities, as in the case of the former *Paññhatti Dhamma*. The disciple should concentrate in denuding the matters of these unreal *Dhamma* (*Nāma Paññhatti*) and in delving into the realities.

117. *ABHĀVA PAÑÑHATTI DHAMMA*. *Abhāva* means non-existent. In thinking of the various matters under the treatment as having neither forms nor names we might be led to a belief that those matters are absolutely non-existent. We may here remind ourself of the fact that matters which are non-existent are unreal (*Paññhatti Dhamma*) while the functional properties in those matters are truly real which are not non-existent.

The disciple therefore try to distinguish the real from the unreal, so that he will not be confused between the real and unreal, which is essential for mastering the subject of *Abhāva Paññhatti Dhamma*; and in the practising to probe deep down into the various *Dhamma*, distinguishing between the real and unreal, the

grain and the chaff so to say, he will succeed in due course in denuding them of the three extraneous *Paññhatti Dhammas* and effectually delving into *Ñāta Pariññā* idea.

118. *PARAMATHA DHAMMA FURTHER EXPLAINED.* Now we must advert to the all important *Paramatha Dhamma*, which have been partially treated in the earlier chapters. As have been explained elsewhere the true domain of these *Dhamma* is in the *Patipatti Sāsanam*, wherein the disciple should thoroughly examine them in details so as to acquire a true insight into the Lord's laws. They are classified under four heads of (1) *Cittam*, (2) *Cetasikam*, (3) *Rūpam*, and (4) *Nibbānam*, of which the first three belong to the domain of oneself, that is *Ajjhatta Dhamma*, and the fourth *Nibbānam* is a *Bahiddha Dhamma* which is far beyond oneself and is most difficult to appreciate, but without an absolute knowledge of this law, we cannot expect to gain a true insight and obtain deliverance from the sufferings. It is, however, essential for the disciple to acquire in the first instance a complete understanding of the three *Ajjhatta Dhamma* before he begins to probe into the *Bahiddha Dhamma* (that is *Nibbāna* which is far, far away from oneself).

119. *RŪPAM OR RŪPA DHAMMA TACKLED.* Of the three *Ajjhatta Dhamma*, the easiest, that is *Rūpam* should be treated in the first instance, in accordance with the Lord's

method of proceeding from the easier to the more difficult. Of the four *Bhūta Rūpam* let us take *Pathavī Dhātu* first. As has been explained on the subject of *Samatha Bhāvanā*, fix your attention on a particular spot on the forehead and try to detect the idea of solidity there and ask yourself if you find it at all. Getting an affirmative answer, examine it again to see (1) if it has a form (*Santhāna Paññhatti*), (2) if it has name (*Nāma Paññhatti*) and (3) if it is non-existent (*Abāva Paññhatti*) and then think over this deeply and you will come to know that, though it possesses no form nor name, it is there, the idea of solidity as clear as daylight. Then you have succeeded in denuding it of the unreal matters, *Paññhatti Dhamma*, and in realizing the true idea of solidity which is *Paramatha Dhamma*, the true existing law. Then transfer your attention to the next adjacent spot on the forehead and examine it to find out the same three questions: (1) if it has form, (2) if it has name and, (3) if it is non-existent and getting the same answers. This process must be continued until the whole field is fully covered wherein you get the same answers, to wit: (1) that none of the ideas of solidity which truly exists has any shape or form (2) nor name, (3) nor is it non-existent, thus denuding them of the extraneous matters and delving into the real. When the whole constitutional structure of the so-called body is fully traversed by this practice, there will remain nothing which can be termed a form or a name, but only ideas of solidity which is truly existent.

120. *TEJO DHĀTU, SIMILARLY TREATED* Next *Tejo Dhātu* should be taken up for treatment. As in the last *Dhātu* fix your attention on a particular spot in the forehead, and see if it has the idea of heat (*Tejo*) in it. Then ask yourself if the idea of heat (1) possesses a form, or (2) possesses a name, or (3) is non-existent and get suitable answers to those questions. Then take up the next adjacent point and proceed to follow the same questions and getting answers, until the whole field is fully covered, when the disciple will succeed to denude and delve into the real.

121. *ĀPO DHĀTU*. In treating *Āpo Dhātu*, the first two *Dhātus*, *Pathavī* and *Tejo*, should be further examined delving into their inseparableness (*Avinibhoga Rūpam*), each performing its own function, *Pathavī*, serving as a foot-hold for the other *Dhātus*, and *Tejo* as a heat-pervading force as explained in the Chapter for *Samatha Bhāvanā* whereas *Āpo Dhātu* is present, functioning its adhesive force to join all the *Avinibhoga Rūpam* into one whole *Kalāpa*.

As before, fix your attention on a particular spot in the forehead and detect the presence of this *Dhātu* there, and ask yourself if it has a form, if it has a name or if it is non-existent. Thus denuding this *Dhātu* of the extraneous *Dhamma*, the reality will be delved into. Continue this process as before, until the whole field is fully traversed.

122. *VĀYO DHĀTU*. In the treatment of this *Dhātu* (*Vāyo*), the three preceding *Dhātus* must be re-examined, observing their respective functions; and as before, fix your attention to a particular point in the forehead and detect the presence of this *Dhātu*. Then ask yourself if it has form, or a name or if it is non-existent.

The disciple will find that it has neither form nor name but merely a pressure pushing the other constituent *Dhātus* towards one another from every direction, from above, from below and from the sides, so that the constituted *Kalāpa* becomes a closely knitted compact body. Then take adjacent points one after another until the whole system is entirely traversed, duly detecting this *Dhātu* at every point chosen and asking the same questions with a view to denude them of the obstructing *Paññhatti Dhamma* and delve into the *Paramattha Dhamma*, thus attaining *Ñāta Pariññā* stage, aforesaid.

123. *FOUR UPĀDĀ RŪPAM*. After the above *Bhūta Rūpams* have been thoroughly examined, the disciple should next examine the four *Upādā Rūpam*, one by one. They are as explained in an earlier chapter classified into four categories, (1) *Vanna*, (2) *Gandha*, (3) *Rasa*, and (4) *Oja*.

(1) *Vanna Rūpam*. The bodily constitution is, as has been explained above, made up of countless number of piled-up *Kalāpas*, each of

which consists of four *Bhūta Rūpam*, which when increased by the dominating influence of *Kamma*, *Citta*, *Udu*, and *Āhāra*, has increased in volume and become visible to the eyes. The disciple should enquire, “What is this that is visible to the eye?” The answer is, “What is visible is an idea termed *Vanna*. Enquire again, has this idea of *Vanna* a form, or has it a name, or is it non-existent? The answer to these questions naturally are, “No, it has no form, nor name, nor is it non-existent.” Thus the disciple will succeed to denude this idea of *Vanna* of the extraneous matter, namely: *Santhāna*, *Nāma* and *Abhāva Piññhatti* and dive into the real, the idea of *Vanna* which is truly existent. He will then try to detect the presence of this *Dhātu* in the *Kalāpa* (collective body of *Rūpa Dhātus*) which is so minute in the beginning that it is not visible at all, but has later become visible when sufficient number is piled up. But *Vanna Dhātu* must needs be present in the *Kalāpa* from the outset, as otherwise the piled up *Kalāpas* cannot become visible, in the absence of this *Dhātu* whose function among the *Rūpa Dhātus* is visibility itself. Then as in the former *Rūpa Dhātus* try to detect in every *Kalāpa* the presence of *Vanna Dhātu* and examine it to find out if it has a form, or a name or if it is non-existent. The disciple should continue this course of practice until the entire constitution is fully traversed.

(2) *Gandha Dhātu*. Next the disciple will try to detect the idea of odour in the *Kalāpa*. This

idea coming in contact with the sense organ in the nostrils becomes perceivable. Then enquire if this *Gandha Dhātu* has a form, or a name, or if it is non-existent and get suitable answers to those questions. Then proceed to examine this *Dhātu* in the other *Kalāpas*, one by one, asking every time the same three questions which will in due course enable him to discard the unreal and adopt the real as in the previous *Dhātus*.

(3) *Rasā Dhātu*. Next the disciple will try to detect in the *Kalāpa* the presence of *Rasā Dhātu*, the idea of taste. When the *Kalāpa* was first formed it was so minute that the idea of taste therein contained was not perceivable but when the quantity and volume of the *Kalāpas* are increased, its presence becomes perceivable, its function being to contact with the sense organ in the palate or tongue. He will enquire if this idea of taste has a form, or a name, or if it is non-existent, duly getting suitable answers to those questions. Then proceed to detect its presence in the other *Kalāpas*, one by one, so as to cover the entire constitution, asking the same questions and duly getting suitable answers, thereby discarding the unreal and diving into the real.

(4) *Oja Dhātu*—Next the disciple will try to detect in the *Kalāpa* the presence of *Oja Dhātu*, the idea of nutrition which when partaken of will give due nourishment. This idea too was not apparent in the beginning, when the *Kalāpas* were not sufficiently amassed. But in

due course its presence became perceivable. He will then try to detect its presence and enquire if it has a form or a name, or if it is non-existent, getting appropriate answers. Continue this practice with other *Kalāpas*, one by one, until the whole constitution is fully traversed as previously explained, thereby delving into the realities, duly discarding the unreal.

124. *A FITTING REMINDER*—We have treated this practice in some detail in which three *Paññhatti Dhamma* are repeatedly discussed at every stage with the object of impressing upon the disciples the importance and extreme desirability to appreciate the points involved as otherwise they will later become a stumbling block in the progress of the *Bhāvanā*. We will therefore strike a note of reminder that a stable foundation is most essential on which the future programme should be built in the prosecution of the practice.

It will be recalled that in the introduction we have noticed four classes of *Veneyas* namely *Ukkatitiññu Puggalā*, *Vipacitiññu Puggalā*, *Neya Puggalā* and *Padaparama Puggalā*, of which it is said that the first two classes who were highly intellectual had all joined the Lord in *Nibbāna Dhātu* and that at this period the latter two classes only remain among us. We point out this fact not with a view to bring pessimism to the mind of the disciples, but to induce them to exert more in their practice which, with a determined will, will ultimately

confer on them the highest imaginable reward. In the time of the Lord, there were many instances in which the most learned among the members of the Order—who were believed to have excelled others in learning and piety had had to exert themselves for twenty or thirty years to gain a true insight and attain wisdom. In our own time there have been so few, both among the clergy and the laity known to have attained some measure of wisdom that many have been inclined to the view that it is well-nigh impossible to attain even the preliminary stage of wisdom, and have consequently hoped to obtain deliverance only on the advent of the next *Buddha, Metteya*, who will appear after countless number of years. To such people the late *Ledi Sayadaw* of revered memory had rightly retorted that they have refused to follow the Lord who is their own father, but have chosen to wait for their step-father whom they may or may not chance to meet.

Our own view on this subject is, any one who will exert his utmost without a waver is certain to attain some measure of wisdom in this very existence, provided the path he follows is the right one, for the Lord had pointed out to us two essential means for attaining the necessary wisdom, that is (1) to look for a teacher who can give right guidance, and (2) to follow that guidance with perseverance.

125. *PASĀDA RŪPAM*. To resume the practice we have discussed above, we should

take up the five *Pasāda Rūpam*, and examine them as before, *Pasāda*, meaning a film-like matter in our constitutional system, through which the external matters are felt. They are also classified as *Upādā Rūpam*, because they are less significant and for their existence they are also dependent upon the *Bhūta Rūpam*, in the same way as the last four *Upādā Rūpam*.

Their names may be given here for ready reference:

- (1) *Cakkhu Dhātu* or *Cakkhu Pasāda Rūpam*
- (2) *Sota Dhātu* or *Sota Pasāda Rūpam*,
- (3) *Ghāna Dhātu* or *Ghāna Pasāda Rūpam*,
- (4) *Jivhā Dhātu* or *Jivhā Pasāda Rūpam*, and
- (5) *Kāya Dhātu* or *Kāya Pasāda Rūpam*.

(1) *Cakkhu Dhātu* or *Cakkhu Pasāda Rūpam*. It is the film-like matter in the eyes through which the objects of sight are perceived by *Cittam* which is here termed *Cakkhu Viññam*, and its function is to receive the contact of the external (*Bahiddha Dhātu*) called *Vanna* to enable the *Cakkhu Viññam* to duly perform its function of knowing by sight. It first came into being by the influence of *Kamma* alone as a constituent member of the *Avinibhoga Rūpam* but later came under the influence of *Citta*, *Udu* and *Ahāra* as well, that is, its successors.

The disciple should try to detect its presence in the *Kalāpa* and then enquire as before if it has a form, or a name or if it is non-existent getting appropriate answers. He will in due course succeed to delve into the real, denuding it of the three *Paññhatti Dhamma*.

(2) *Sota Dhātu* or *Sota Pasāda Rūpam*. It is the film-like matter in the ears, (ear-drums in ordinary parlance) through which the idea of sound is perceived by *Cittam* which is here termed *Sota Viññam* and its function is to receive the contact of sound called *Sadda* or *Sadda Rūpam* or *Sadda Dhātu* enabling the *Sota Viññam* to perform its function of knowing by hearing. It also first came into being by the influence of *Kamma* alone, but later came under the influence of *Cittā*, *Udu* and *Āhāra* as stated above.

The disciple will try to detect its presence in the *Kalāpa* and then enquire as before if it has the three *Paññhatti Dhamma* obscuring the *Paramattha Dhamma* as already explained above.

(3) *Ghāna Dhātu* or *Ghāna Pasāda Rūpam*. It is the film-like matter in the nostrils through which the idea of odour is perceived by *Cittam*, here termed *Ghāna Viññam* and its function is to receive the contact of odour called *Ghāna Dhātu* or *Rūpam*, enabling the *Ghāna Viññam* to perform its function of knowing by smelling. It had the same

beginning as the first two *Dhātus*, but came under the other three influences later.

The disciple will try to detect its presence as before and then enquire if it has the three *Paññhatti Dhamma*, duly getting the appropriate answers. He should thoroughly deal with each *Dhātu* so as to cover the entire field, thereby getting at the reality.

(4) *Jivhā Dhātu or Jivhā Pasāda Rūpam*. It is the film-like matter in the palate or tongue, through which the idea of taste is perceived by *Cittam*, here termed *Jivhā Viññam* and its function is to receive the contact of taste called *Rasa Dhātu or Rūpam*, enabling the *Jivhā Viññam* to perform its function of knowing by tasting. It had the same beginning as the former *Pasāda Rūpom* and later became subject to the other three influences.

The disciple will try to detect its presence in the *Kālāpas* as before and then enquire if it has the three *Paññhatti Dhamma* obscuring the *Pāramattha Dhamma* duly getting appropriate answers.

(5) *Kāya Dhātu, or Kāya Pasāda Rūpam*. It is a film-like matter all over the body through which the idea of touch is perceived by *Cittam*, here termed *Kāya Viññam* and its function is to receive the contact of three *Dhātus*, *Pathavī*, *Tejo* and *Vāyo*, which are here termed *Phottabbha Dhātus*, meaning the idea of touch, enabling

the *Kāya Viññam* to perform its function of knowing by touch. It has the same beginning as the other *Pasāda Rūpam* and later became subject to the other three influences.

The disciple should try to detect its presence in the *Kalāpas*, and then enquire if it has the three *Paññhatti Dhamma* to obscure the *Paramattha Dhamma*, duly getting appropriate answers.

126. *EIGHTEEN NIPPHANNA RŪPAM.* *Nipphanna* means tangible. Of the eighteen *Nipphanhā Rūpam*, we have already dealt with thirteen namely: (1) *Bhūta Rūpam*—four (2) *Upādā Rūpam*—four (3) *Pasāda Rūpam*—five: total thirteen.

Thus, we have five more for treatment namely :

(1) <i>Sadda Rūpam</i>	...	...	...	one
(2) <i>Bhāva Rūpam</i>	...	...	...	two
(3) <i>Hadaya Rūpam</i>		...	...	one
(4) <i>Jīvita Rūpam</i> —		...	...	one

	Total		...	five

127. *FIVE REMAINING NIPPHANNA RŪPAM.*

(1) *Sadda Rūpam.* *Sadda* meaning the idea of sound which is a *Bahiddha Rūpam*, that is

external which coming in contact with *Sota Dhātu*, causes *Cittam* to rise in *Hadaya Rūpam*, thus it will be seen that *Sadda Dhātu's* function is to contact with *Sota Dhātu*. The disciple will try to detect its presence and enquire if it has a form, or a name, or if it is non-existent. It is clear that this *Dhātu* must be present or otherwise *Sota Viññam* knowing the idea of sound will not be heard. So whenever the idea of sound appears, the disciple will enquire if it has the three *Paññhatti Dhamma* and get the appropriate answers, thereby denuding it of the unreal and delving into the real.

(2) *Two Bhāva Rūpam*. They are (1) *Itthi Bhāva*, sign of femininity and (ii) *Pun Bhāva*, sign of masculinity which appeared in the very beginning at the same time as *Patisandhi Viññam*, were invisible at the time, but became visible at a later stage, when the *Kalāpas* were increased in quantity and volume. The disciple will try to detect their presence in the *Kalāpas* in the so-called female and male beings, and enquire if they have forms or names or if they are non-existent. He will find that one of these two ideas is in fact present in some of the *Kalāpas* by which masculinity can be gauged from certain signs exhibited by the individual or individuals concerned, such as the manner and tone of speech, the manner of walking, the general manner that is manliness or womanliness as the case may be. He will then try to detect their presence in the *Kalāpas* and enquire if they have forms, or names, or if they are

non-existent, thereby delving into the realities, duly denuding them of the unrealities.

(3) *Hadaya Rūpam*.—This is one of the *Rūpam* which has also come into being in the very beginning together with *Pati Sandhi Viññam*, as one of the constituent members of *Vatthu Dassaka* noticed earlier, its functions being to provide a foot-hold to various *Cittam* and *Cetasikam* on their appearance (in Pali, *Vatthu*) and it is therefore termed *Hadaya Vatthu*.

(4) *Jīvita Rūpam*. *Jīvita* means guarding, an idea which is meant to be guarding all the other *Rūpam* from the time they came into being until the time they decayed and disappeared, which is its function. A *Jīvita Rūpam* was present in each of the three *Dassakas* which appeared with *Pati Sandhi Viññam*. The disciple will try to detect its presence in the *Kalāpas*, and enquire if it has a form, or a name, or if it is non-existent, denude it of the *Paññhatti Dhamma* and get at the *Pāramattha Dhamma*.

128. *THREE STAGES OF ÑĀNA, WISDOM*. We may here digress to inform the disciple of three stages of wisdom (Pāli, *Ñāna*) to be attained in the practice of *Vipassanā Bhāvanā*, namely: *Suta maya Ñāna*, *Cintā maya Ñāna*, and *Bhāvanā maya Ñāna*. The disciple should in the first instance enquire into the method of practice either from books or from learned

teachers (the latter being more advantageous) and acquire some theoretical knowledge which is termed *Suta maya Ñāna*, that is knowledge, gained by learning, then enter into practice by deep thinking, and acquire a deep knowledge termed *Cintā maya Ñāna*, that is knowledge gained by deep thinking, and then he will one day realize that he has truly gained an insight into the truth of the *Dhamma* which is in fact *Bhāvanā maya Ñāna*, that is, the perfect knowledge of *Vipassanā Bhāvanā*. The disciples are apt to think that the knowledge they have gained through learning or deep thinking is the true knowledge and are inclined to say, “I know this” and “I know that”. But when they come to know of it by *Bhāvanā maya Ñāna*, they will realize that their earlier knowledge was a superficial one only. We have therefore given the above courses in detail with the object of preparing the disciple with an elaborate practice to acquire deeper knowledge of *Cintā maya Ñāna* which in due course ripens into *Bhāvanā maya Ñāna*.

129. *ANIPPHANNA RŪPAM*. These have been specially left over for treatment here as they are of intangible character. *Anipphanna* means intangible, that is, they have come into being uninfluenced by *Kamma*. Having treated the eighteen kinds of *Nipphanna Rūpam* in details, we have still ten *Anipphanna Rūpam* to be discussed.

They are classified as follows:—

(1)	<i>Ākāsa Rūpam</i>	...	...	...	one,
(2)	<i>Vikāra Rūpam</i>	...	...	...	five,
	(a) <i>Viññatti Rūpam</i>	...	...	...	two:
	(i) <i>Kāya Viññatti Rūpam,</i>				
	(ii) <i>Vacī Viññatti Rūpam,</i>				
	(b) <i>Rūpassa Lahutā Rūpam,</i>				
	(c) <i>Rūpassa Mudutā Rūpam,</i>				
	(d) <i>Rūpassa Kammaññatā Rūpam,</i>				
(3)	<i>Lakkhana Rūpam</i>	...	...	...	four.
	(a) <i>Upacaya,</i>	(c) <i>Jaratā,</i>	and		
	(b) <i>Santati,</i>	(d) <i>Aniccatā.</i>			

Total ... ten.

130. *ĀKĀSA RŪPAM.* *Ākāsa* means empty space, an idea whose function is to separate the *Kalāpas* which appear side by side so closely to one another in the constituent body that they appear to the observer as one solid mass. They are in fact isolated *Kalāpas* having *Ākāsa Rūpam* empty spaces in between serving as dividing lines.

The disciple will try to detect their presence between the *Kalāpas* and enquire if they have forms, or names, or if they are non-existent and thus denude them of the unreal *Paññatti*

Dhamma to delve into the *Paramattha Dhamma*.

131. *VIKĀRA RŪPAM*.—The word *Vikāra* consists of *Vi* special + *Kāra* characteristic, because they can be known only by their special characteristics, which are their respective functions. They are of five kinds, two of which are classed together for the similarity of their functions. They are (1) *Kāya Viññatti*, *Kāya*, meaning physical gesture + *Vikāra*, conveying information by special characteristic, its function is to let others know by one's gestures, as for instance by nodding the head, one conveys to others of his acquiescence in something, by shaking the head, of his disagreement to something, by beckoning with the hand, of his desire for another's coming to him, and so forth. (2) *Vacī Viññatti*, *Vaci*, meaning word of mouth + *Viññatti* meaning conveying information by special characteristic, its function is to let others know from one's speechifying, as for instance one can convey information to others by word of mouth. The disciple will enquire if such gestures or speeches contain in them any forms, or names, or if they are non-existent, and will surely find the absence of such *Paññatti Dhamma* in them.

132. *THE THREE OTHER VIKĀRA RŪPAM*.—The next three *Vikāra Rūpam* are classed together as they can also be understood by their special characteristics.

(1) *Rūpassa Lahutā*, consists of *Rūpassa*, of *Rūpam* and *Lahutā*, activeness of *Rūpam*, one's active movements which can be easily detected.

(2) *Rūpassa Mudutā*, *Mudutā* means gentleness. Gentleness in one's manner and behaviour can also be easily detected.

(3) *Rūpassa Kammaññattā*, *Kammaññattā* means respectableness. Respectableness of one's manner or conduct can also be easily detected. The disciple will try to detect these different ideas or realities in one's general behaviour and enquire if such ideas have forms, or names, or if they are non-existent. As these qualities are easily detected we cannot say that they are non-existent though they have no forms or names.

133. *LAKKHANA RŪPAM*.—They are of four categories which are akin to one another in their functions, as in going on a journey, beginning from a certain starting point, passing through certain places and arriving at a certain destination.

(1) *Upacaya* means first coming into being. All the various *Rūpam* have come into being through some agency which is no other than *Upacaya* and not through any other agency such as some Supreme Being. *Rūpam* which constantly appears are compared to certain diseases which occasionally appear to cause us sufferings. Such diseases have their various

root-causes among which a Supreme Being cannot certainly be included as one of them. So too, the appearance of *Rūpam* is solely due to *Upacaya* which has its function to serve as the sole agency thereof. *Upacaya* is the starting point in the proposed journey, and the next stage is:

(2) *Santati*, the idea of continuance, that is, as soon as *Rūpam* appears by the influence of *Upacaya* it decays and disappears giving place to fresh *Rūpam* which immediately rises to step in its shoes, so to say, the former's disappearance and the latter's appearance taking such a short time that it seems to be the same *Rūpam*. It may be likened to the flow of water in a stream or to the dropping of rain water from the roofs or the burning of flames in a fire-place and thus the seeming continuance is solely due to the agency of *Santati*.

(3) *Jaratā* means aging, as for instance, an article, before it completely decays will in the first instance grow old. So too, in the case of *Rūpam*, they will grow old and then decay and such idea of growing old or aging is solely due to the agency of *Jaratā*,

(4) *Aniccatā*, means final decay. which may be likened to the journey's end. So it will be seen that on *Rūpam*'s journey, they start from *Upacaya* and passing through two intermediate stations of *Santati* and *Jaratā*, finally reached the destination *Aniccatā*.

The disciple will try to detect the presence of these four ideas in all the *Rūpam* all over the consitituent body and enquire at every step if any of them has a form, or a name, or if non-existent. He will thereby succeed to penetrate through the unreal into what is real.

This practice should be assiduously practised from day to day to gain *Cintā maya Ñāna* which will in due course lead to *Bhāvanā maya Ñāna*.

The course will be continued in the next chapter.

CHAPTER XIV

NĀMAM IN ÑĀTA PARIÑÑĀ STAGE

134. *NĀMA RŪPAM* has been treated in the *Ñāta Pariñña* stage in the preceeding chapter, and we shall now proceed to deal with *Nāmam* in the same stage. It will be recalled that this *Nāmam* has been noticed in conjunction with the term *Rūpam* on the subject of *Paticca samuppāda* in chapters II and III and it seems to us necessary to explain it here in more details.

In the practical course of *Vipassanā Bhāvanā*, the term *Nāmam* has been applied to both *Viññam* and *Nāmam* but is in fact much wider in its meaning, because when it is briefly classified it consists of four categories, namely four

Nāmakkhandhās, but when all its component elements are taken into consideration, it consists of fifty-three categories, all of which should be treated in the *Vipassanā* course.

In the preliminary stage, the disciple may begin with the four *Nāmakkhandās* to start with, but to one who will enter upon the practice in all seriousness, it is absolutely necessary to traverse the entire field, because as we have pointed out elsewhere, the most assiduous application alone will truly benefit us in the truest sense.

135. *NĀMAKKHANDHĀ*. As has been noticed above *Nāmakkhandhā* consists of four categories, namely:

- (1) *Vedanakkhandhā*,
- (2) *Saññakkhandhā*,
- (3) *Sankhārakkhandhā*, and
- (4) *Viññānakkhandhā*.

136. *VIÑÑĀNAKKHANDHĀ*.— Of these four categories, it is convenient to take up the last, *Viññānakkhandhā* first, which is in fact the leading idea among them. This word consists of *Viññāna*, idea of knowing and K, added for phonetics + *Khandhā*, collective body, thereby meaning the collective body of the idea of knowing, which rises from causes (already

explained in paragraph 9 under the heading *Cittam* in Chapter II which may be referred to.)

In the course of a single hour *Viññāna* are appearing incessantly from six causes and immediately disappearing for countless number of times and they are collectively termed *Viññānakkhandhā*. The disciple will try to examine them every time they appear, if they have in them any forms, or names, or if they are non-existent as in the treatment of *Rūpam*, and denude them of the *Paññhatti Dhamma*.

137. *VEDANAKKHANDHĀ*—These are a collective body of *Vedanā*, feeling, one of the fifty-two *Cetasikam*, which has been treated distinct from the rest, as it is of special importance in the scheme of things, because being constantly assailed by one or the other kind of *Vedanā* in the course of a single day, sometimes pleasant and at other times unpleasant, and those *Vedanās* are collectively classified into one *Khandhā*, that is *Vedanakkhandhā* and they appear whenever *Viññānakkhandhā* appear, and both disappear together at the same time.

The disciple will enquire if these ideas have forms, or names, or if they are non-existent, thus denuding them of the *Paññhatti Dhamma*.

138. *SAÑÑĀKKHANDHĀ* — They are a collective body of *Saññās*, remembrances, another of the fifty-two *Cetasikam*, which are also treated as a distinct *Khandhā* because of

their special importance like the previous *Khandhā*. They are important because from our youthful days we remembered incidents, both good and bad which would influence us in our future life to a considerable degree. We may belong to a proud family in which case, our pride of family connection would continue to the last days of our life and we would believe and say “So and so is not our equal”, “Such and such a person is beneath us”, “We cannot associate with such and such a person”, and so forth. Such assumption of superiority would at times provoke hatred or anger. Or we may belong to a humbler or a degraded family, in which case too, we are prone to entertain resentment for the more fortunate classes of people, and at times would believe and assert “Those people have no sympathy for us and why should we care for them?”, and so forth” and such inferiority complex too would tend to breed hatred or anger which are indeed the offshoots of the ideas of remembrances. Again some kind people may have done something to benefit us, and we would remember them with gratefulness for which our thoughts would be made pure and we would gain great merits. There might be occasions wherein certain people had caused us mental or physical pain, which we could not forget and for which we might naturally wish to revenge, in which case we would be entertaining evil thoughts. So it will be seen that one’s remembrances often play an important part in one’s future life. Such remembrances

are collectively classified under one *Khandhā*, namely *Saññakkhandhā*.

The disciple will try to examine the appearance of these ideas and enquire if they have forms, or names, or if they are non-existent, thus denuding them of the three *Paññhatti Dhamma*.

139. *SANKHĀRAKKHANDHĀ*. Having dealt with *Vedanā* and *Saññā*, two of the *Cetasikam*, there still remain fifty more *Cetasikam* to be treated. They are collectively classified under one single *Khandhā*, namely: *Sankhārakkhandhā*, varieties of mental workings, good, bad and indifferent, appearing as an accompaniment of *Viññānam* and disappearing with them at the same time. In their relation with *Viññānam*, these *Sankhārakkhandhā* are likened to colouring matters while *Viññānam*, is likened to pure transparent water, and whatever *Sankhārakkhandhā* is united to *Viññānam*, the latter at once loses its natural water colour and is changed into other colours, such as red, black, green, white, pink, etc., according to the colouring matter.

The *Viññānam* (or *Cittam*) is by itself as pure as snow, but as soon as some *Cetasikam* appears and unites with it, it at once becomes good, bad or indifferent according as the *Cetasikam* is good, bad, or indifferent.

The disciple will try to examine each and every *Cetasikam* which appears to unite with

Cittam or *Viññānam* and enquire if it has a form, or a name, or if it is non-existent, with a view to penetrate into what is real.

However, it is absolutely necessary to treat this *Khandhā* in all details so as to enable the disciple to master his practice thoroughly. We will therefore discuss in the following paragraphs all the fifty *Cetasikam* belonging to the domain of *Sankhārakkhandā*.

140. *SABBA CITTA-SĀDHĀRANA CETASIKAM*. These have been discussed in detail in paragraph 11 (a) in Chapter II, which may be referred to. These are seven *Cetasikam* which invariably appear with all kinds of *Cittam*, good, bad, or indifferent.

(1) *Phasso* is the idea of contact which rises from six causes: (i) When an object is presented before the eyes, *Cittam* at once rises in the *Hadaya Vatthu* and knows it by seeing, thus the idea of sight comes in contact with the *Cittam*, or in other words *Phasso* (contact) rises with *Cittam*. (ii) When a sound is made within hearing-distance, *Cittam* at once rises in the *Hadaya Vatthu* and knows it by hearing, thus the idea of sound comes in contact with *Cittam*, or in other words *Phasso*, rises with *Cittam*.

(2) *Vedāna*, and (3) *Cāñña*. These two *Cetasikam* have been dealt with under the *Khandhā* above.

(4) *Cetanā* is an idea of causing as for instance, when *Viññam* appears, certain *Cetasikam* also appear such as *Phasso*, *Vedanā*, *Cañña*, etc., in accompaniment. We should enquire for the reason why they do appear also. There must have been some agency which would serve as a cause. It is *Cetanā* which is urging them to appear. When *Viññam* disappears, they too disappear at the same time, and *Cetanā* is the agency which has caused them to so disappear, and so forth.

(5) *Ekaggatā* is the idea of giving protection to the other *Nāman* to sustain their original state. Whenever a *Viññam* or *Cetasikam* appears, it remains as such during its existence, however short it may be, as for instance a governor appointed to govern a province will continue to be its governor during his term of office however short it may be.

(6) *Jīvitindariyam* is the idea of guarding, that is, whenever a *Viññam* or a *Cetasikam* appears, it is the function of *Jīvitindariyam* to protect it during its existence, however short it may be, as for instance a guardian appointed to look after his young ward, will duly perform his function of guarding him or her, during his or her minority however short it may be.

(7) *Manasikāro* is the idea of directing or inclining that is, when *Viññam* and *Cetasikam* appear, their joint attention is directed to or inclined towards one particular object or

Dhamma (Pāli, *Ārammana*) as for instance, when a sight is seen or a voice is heard.

- (1) *Viññam* being directed to it will know it by seeing or hearing it,
- (2) *Phasso* being directed to it, will contact it with *Viññam*,
- (3) *Vedāna* being directed to it, will enjoy the sight or the voice,
- (4) *Saññā* being directed to it, will remember or note it,
- (5) *Cetanā* being directed to it, will cause it to rise,
- (6) *Ekaggatā* being directed to it, will retain it in its original state,
- (7) *Jīvitindariyam* being directed to it, will guard over it as long as it exists, and so forth.

So it will be seen that the function of *Manasikāro* is to attract other ideas (*Dhamma*) to *Ārammana*.

The disciple will examine the foregoing ideas one by one and enquire if any of them has a form, or a name, or if they are non-existent, thereby denuding them of the three *Paññhatti*.

Dhamma and penetrating into the realities, *Paramattha Dhamma*.

141. *AÑÑASAMĀNA CETASIKA*--We should next deal with the six *Aññāsamāna Cetasikam* which have been explained in paragraph 11 (b) in Chapter II which may be referred to.

(1) *Vitakka*, as has been explained in paragraph 63 under *Jhānanga* is a term employed in the practice of *Bhāvanā*, calling back or collecting the straying thoughts. This term may also apply to matters other than the practice of *Bhāvanā*, as for instance, one who is thinking of a certain subject may forget it for a moment and his thoughts may stray elsewhere. Later he might gather his thoughts and bring them back to the original subject. Such bringing back is *Vitakka* in active operation.

(2) *Vicāra*, is another *Cetasikam* treated under *Jhānanga* meaning retention of one's thoughts in a particular subject.

(3) *Adhimokkha*, the idea of deciding one way or the other, the agency which does decide it is neither you nor I but the idea, named *Adhimokkha*.

(4) *Vīriya*, idea of exerting or industriousness, as for instance when something is to be

done with great efforts such efforts are not either yours or mine, but the idea named *Vīriya*.

(5) *Pīti*, idea of satisfaction or pleasure, as for instance when satisfaction is obtained it is not either you or I that receive satisfaction, but the idea named *Pīti*.

(6) *Chanda*, idea of wish, as for instance, if anything is desired, it is neither you nor I that desire, but the idea, named *Chanda*. The disciple will examine each and every one of his foregoing *Cetasikam* and enquire if any of them has a form, or a name, or if they are non-existent, thus denuding each of them of the three *Paññhatti Dhamma* and penetrating into what is real (*Paramattha Dhamma*).

142. *AÑÑASAMĀNA CETASIKAM EXPLAINED*. These six are termed *Āñña-samāna Cetasikam*, because they are allied with both good and bad *Cittam*, and are therefore likened to a man who can associate either with respectable or disreputable people.

For instance, a philanthropic gentleman planned to build a hospital in his home-town for the benefit of the townspeople. He will be thinking of ways and means to execute his plan, in the course of which his thoughts might have strayed elsewhere at moments and he might have to bring them back to the plan again. That is *Vitakka*.

He might later be able to concentrate his thoughts over his plan and that is *Vicāra*.

He decided to take one particular course of action and that is *Adhimokkha*.

Then he exerted to carry it out in accordance with his plan, and that is *Vīriya*.

He has become well pleased with the plan and that is *Pīti*.

Before he started to plan he was assailed by a strong desire to build the hospital and that desire is *Chanda*.

These six *Cetasikam* are mere ideas, having no forms and those who have not dreamt to denude these ideas of the unrealities are inclined to the belief that they are collectively personified into the philanthropic gentleman who has the form of a human being and also a name probably a Rockefeller or a Lord Nuffield, or if they are neither, such ideas independent of those gentlemen are non-existent.

In the foregoing illustration, these six *Cetasikam* have allied themselves with good *Cittam* engaged in thinking of benevolent actions to benefit the towns-people, a highly meritorious act indeed.

Another Illustration. A man planned a theft and that plan must have been preceded by a desire to steal, and that desire is *Chanda*.

In planning the theft his thoughts might have strayed at times and he might have occasions to draw them back to the plan, and that is *Vitakka*. He might later concentrate his thoughts on his plan and that is *Vicāra*. He might then decide to a course of action and that is *Adhimokkha*. He will duly exert to carry out his plan, and that is *Vīriya*. He might be extremely pleased with his line of action and that is *Pīti*.

In this case the man's thieving plan is criminal in nature being prompted by a longing to obtain property which belongs to others, a highly sinful act, and the six *Cetasikam* have allied themselves here to bad *Cittam*.

The disciple should try to denude these ideas of the unrealities and exert to realize their true nature, namely they are not a thief at all nor a human being but mere ideas which rise and decay.

143. *AKUSALA CETASIKAM*. The term *Akusala* consists of *A* meaning 'not' + *Ku*, sinful acts and thoughts, and *sala*, destroy, meaning thereby non-destruction of sinful acts and thoughts, that is tending to be sinful. These undesirable *Cetasikam* comprises of fourteen categories, which have been enumerated in paragraph 11 (c) in Chapter II which may be referred to. Of these fourteen, four invariably accompany all *Akusala Cittam* and they are:

(1) *Moha*, ignorance, which dominates all bad actions, mental, verbal and physical, as for

instance when a man plans a theft, he is ignorant of the direful consequences which are bound to follow in this as well as in the future existences. Such ignorance (Pāli, *Moha*) is not a man or a woman, but a mere idea without form or name; but the unthinking people would identify it with a form and a name, or would take it to be non-existent independently of the so-called form and name.

(2) *Ahīrika*, idea of being unashamed which also dominates all such bad actions. Taking the above illustration, the offenders would entertain no sense of shame in the offence planned. Such an idea as *Ahīrika*, too has no form or name.

(3) *Anottappa*, idea of being unalarmed which too dominates those bad actions. This idea too has no form nor name.

(4) *Uddhicca*, idea of unsteadiness which also dominates those evil actions in the doing of which the culprit will always have an agitated *Cittam*. Such an idea too has no form nor name. These four *Cetasikam* are invariably present whenever *Akusala Cittam* appears. When one entertains evil thoughts, utters falsehood or filthy language, or does an outrageous act, these four *Cetasikam*, ignorance, shamelessness, etc., are constantly present. So they are termed *Akusala Sādhārana Cetasikam*, that is *Cetasikam* which are invariably allied to *Akusala*

Cittam. But they are mere ideas, having neither forms nor names but truly existent.

144. *LOBA AND THE ALLIED CETASIKAM.* Next we shall deal with *Loba Cetasikam* and the other allied *Cetasikam*, *Māna* and *Ditthi*.

(1) *Loba*, another name for *Tanhā*, is the idea of clinging, that is hankering after things mundane, namely wealth, property, luxuries, pleasures, etc. The idea of *loba*, too has no form nor name, but is not non-existent.

(2) *Māna* is the idea of false pride, a self esteem which is always co-present with *Loba*.

(3) *Ditthi* is the idea of wrong view or false belief which is also co-present with *Loba*.

These three ideas are the main cause which prolongs the revolving of the wheel of *Samsarā* which is full of suffering. *Ditthi* has led all and sundry into a false belief obscuring the mental and intellectual visions; *Loba* has clung to the false pleasures of life; and *Māna* has raised its head high to flutter like a banner proclaiming its superiority. These are therefore termed *Papanca Dhamma*, the agency to prolong the revolving of the wheel of *Samsarā*.

The disciple will critically examine each of these three ideas in turn and enquire if they too have forms, or names, or if any of them is

non-existent. He will thereby succeed to denude them of the *Paññhatti Dhamma* and penetrate into the *Paramattha Dhamma*.

145. *DOSA CETASIKAM* and the allied *Cetasikam*. *Dosa*, anger or ill-temper, and its three allied *Cetasikam*, *Issā*, jealousy, *Macchariya*, meanness, and *Kukkucca*, perplexity, which are akin to *Dosa* will be treated together.

(1) *Dosa* is likened to a poisonous serpent which will raise its head to plunge its fangs on the slightest provocation, bringing in its wake evil consequences in this and the next existences.

(2) *Issā*, (3) *Macchariya*, (4) *Kukkucca*. These three are compared to slow consuming fires which are burning themselves and without the slightest effect upon those against whom they are directed. They would be working silently in the first instance and later realizing their impotence merged themselves into *Dosa*.

The disciple will critically examine each of them and enquire if they have forms, or names, or if they are non-existent, thereby doing away with the *Paññhatti Dhamma* and delving into the *Paramattha Dhamma*.

146. *ALLIED CETASIKAM OF MOHA*. The next three *Akusala Cetasikam*, namely: (1) *Thina*, (2) *Middha* and (3) *Vicikicchā* are akin to *Moha Cetasikam*, (ignorance).

(1) *Thina*, dullness of *Cittam*, (2) *Middha*, dullness of *Cetasikam*. When these two assail one, his intellects will grow dull and sluggish and his feelings immobile being dominated by *Moha Cetasikam*.

(2) *Vicikicchā*, uneasiness through indecision. When assailed by this *Cetasikam*, uncertainty arises, being oppressed by wavering thoughts which will not bring any relief whatsoever and being dominated by *Moha Cetasikam*.

The disciple will critically examine these *Cetasikam*, one by one and enquire if they too have forms, or names, or if they are non-existent, thereby duly penetrating into the realities.

147. *SOBHANA SĀDHĀRANA CETASIKAM*. Next we come to desirable *Cetasikam*, which are of nineteen varieties, termed *Sobhana Sādhārana Cetasikam*, *Sobhana* meaning pleasant or desirable and *Sādhārana* meaning allying with all kinds of *Kusala Cittam*, *Kusala*, meaning destroying or killing evil thoughts and actions. These *Cetasikam* have not yet been discussed in the earlier chapters, having been left over for treatment here. The nineteen variations are given below:

- (1) *Saddhā*, faith,
- (2) *Sati*, mindfulness,
- (3) *Hīri*, sense of shame,

- (4) *Ottappa*, sense of alarm,
- (5) *Alobha*, non-clinging, being the opposite of *Lobha*,
- (6) *Adosa*, even temper, being the opposite of *Dosa*,
- (7) *Tattrama jhattatā*, equanimity,
- (8) *Kāya Passadhi*, peacefulness of *Cetasikam*,
- (9) *Citta Passadhi*, peacefulness of *Cittam*,
- (10) *Kāya Lahutā*, activeness of *Cetasikam*,
- (11) *Citta Lahutā*, activeness of *Cittam*,
- (12) *Kāya Mudutā*, 'gentleness of *Cetasikam*,
- (13) *Citta Mudutā*, gentleness of *Cittam*,
- (14) *Kāya Kammaññattā*, well-balanced *Cetasikam*,
- (15) *Citta Kammaññattā*, well-balanced *Cittam*,
- (16) *Kāya Pāguññatā*, orderliness of *Cetasikam*,
- (17) *Cittā Pāguññatā*, orderliness of *Cittam*,
- (18) *Kāyujukatā*, evenness of *Cetasikam*, and
- (19) *Cittujukatā*, evenness of *Cittam*.

When one is engaged in doing some good acts, as for instance, doing a charitable act; observing *Sīla* or practising *Bhāvanā*, one's *Cittam* is being employed in desirable actions, which in *Pāli* is *Kusala Cittam*, when all these enumerated *Cetasikam* appear allying with that *Cittam*. To give a concrete illustration:

On a certain specified occasion a gentleman of wealth in a charitable mood invited all the aged people of the locality to a sumptuous feast to which the invitees did full justice. While the feast was merrily going on, we should examine the gentleman's *Cittam* to find out which of the foregoing *Cetasikam* are likely to appear in accompaniment with it and we will undoubtedly find the following *Cetasikam* namely:

- (1) *Saddhā*, faith in the righteousness of the charitable action,
- (2) *Sati*, mindfulness in constantly thinking of the happy act without allowing *Cittam* to stray away from the feast,
- (3) *Hīri*, sense of shame which is present unawares, because in the giving of the feast there is nothing to be ashamed of,
- (4) *Ottappa*, sense of alarm, which is also present unawares, because in the giving of the feast there is nothing to be alarmed of,

- (5) *Alobha*, which is present, because if there is any clinging to his wealth, a charity is not thinkable,
- (6) *Adosa*, which is present, because there is no room for it in his *Cittam* which is radiant with pleasure,
- (7) *Tattramajjhataṭṭā*, which is present, because while doing a good action, unsteadiness of mind cannot rise,
- (8) *Kāya Passadhi* and *Citta Passadhi*, which are present, because in doing a charitable act, one's *Cittam* and *Cetasikam* cannot fall into a disturbed state,
- (9) *Kāya Lahutā* and *Citta Lahutā*, which are also present, because while doing a good act, one's *Cittam* and *Cetasikam* are in active state unassailed by haviness or lethargy,
- (10) *Kāya Mudutā* and *Citta Mudutā*, which are present, because his *Cittam* and *Cetasikam* cannot be in an agitated state,
- (11) *Kāya Kammaññatā* and *Citta Kammaññatā*, which are also present, because while doing a good act, one's *Cittam* and *Cetasikam* cannot be in an unbalanced state,
- (12) *Kāya Paguññatā* and *Citta Paguññatā*, which are also present, because while doing a good act, one's *Cittam* and *Cetasikam* will not be in a confused state,

- (13) *Kāyujugatā* and *Cittujugatā* which are also present in doing a good act, because one's *Cittam* will not be other than straight forward.

So it will be seen that in doing a charitable or good act of any kind, these nineteen desirable *Cetasikam* are invariably present in alliance with the *Cittam*, and the disciple will try to examine these nineteen *Cetasikam* one by one and enquire, if this or that *Cetasikam* has a form, or a name, or if any of them is non-existent, thus endeavouring to denude them of the unreal *Paññhatti Dhamma*.

148. *VIRATĪ CETASIKAM*. Next we shall deal with *Viratī Cetasikam* which are of three varieties (1) *Sammā Vācā* (2) *Sammā Kammanta* and (3) *Sammā Ājiva*.

Viratī means making a strenuous effort to practise an abstention from evil speeches and acts.

(1) *Sammā Vācā* means right speech which consists of abstention from falsehood, or avoiding a speech which tends to injure the interest of others physically, morally or mentally, of abstention from injurious speeches, that is speaking something what will bring damage or misfortune to others, of abstention from filthy languages, that is insulting or hurting others, and of abstention from frivolous speech, that is

a speech which will not benefit any one, physically, morally or mentally.

(2) *Sammā Kammanta* means right action which consists of abstention from killing, stealing or cheating, and from unlawful sexual pleasure.

(3) *Sammā Ājiva* means right livelihood, that is earning one's living without infringing any of the above acts, to wit: by making speeches which are false, injurious, filthy or frivolous and from killing, from stealing or cheating and enjoying unlawful sexual pleasures.

Note: In the various kinds of abstention described above are included abstention not only in the letter but also in the spirit and the disciple should avoid—

- (1) from doing the acts personally,
- (2) from instigating others to do the acts,
- (3) from expressing approval of others doing the acts, and
- (4) from tacitly approving others doing the acts.

The disciple will examine these three *Cetasikam* one by one and enquire if any of them has a form, or a name, or if they are non-existent, thereby denuding them of the unreality. (*Paññhatti Dhamma*).

149. *APPAMAÑÑĀ CETASIKAM*. These are classified into two kinds: (1) *Karunā*, and (2) *Muditā*.

(1) *Karunā* means sympathy for those who are unfortunate, and

(2) *Muditā* means satisfaction in others' good fortune.

Note. These two *Appamaññā Cetasikam* and the above three *Viratī Cetasikam* are superior to and nobler than the nineteen *Sobana Cetasikam*, which will invariably ally with them whenever they rise.

The disciple will examine these noble ideas rising in one's *Cittam* and enquire if they have forms, or names or if they are non-existent, thus penetrating into the realities (*Paramattha Dhamma*).

150. *PAÑÑĀINDRIYAM*. This term consists of *Paññā*, wisdom + *indriyam*, governing, meaning governing the *Cittam* with wisdom, the highest and the most potent *Cetasikam* which will lift one to the highest possible position both in the mundane and in the spiritual world alike. Whenever it is present, one who possesses it will be raised to the highest level, as for instance, among the labouring class, one who possesses it will rise to be the leader among them. Among the factory hands he will be raised to be a foreman and among the mercantile people he will rise to be a commercial

magnate, among the political leaders he will rise to be Prime Minister or cabinet minister and so forth.

The disciple will try to examine this *Cetasi-kam* and enquire if it has a form, or a name, or if it is non-existent, thereby denuding it of the extraneous unreality (*Paññhatti Dhamma*) and delving into what is real (*Paramattha Dhamma*).

Those who apply their *Cittam* most assiduously to the practice of examining in all the *Rūpam* and all the *Nāmam*, which collectively are by delusion believed to be men, women, beasts, birds, etc., and enquire if they are in fact forms or shapes apart from the collective body of *Rūpam* and *Nāmam* or if they are names apart from what they are called they will in due course realize the truth of the underlying ideas, which actually exist, apart from the so-called men, women, etc. They will thereby attain a fit state to immerse themselves in the true practice of *Vipassanā Bhāvanā*, as they can claim to have overcome the chief obstacle in proceeding along the right path.

151. *NĀMA RŪPA PARICCHEDA-ÑĀNA*
This term means an insight into the truth by dissecting *Nāmam* and *Rūpam*. In this and in the last Chapters we have shown how the *Nāmam* and *Rūpam* should be dissected into three sections, that is, by denuding them of forms, names, and non-existent ideas, and how they should be examined to see their true innate

ideas, thereby giving the disciples the insight (Pāli, *Ñāna*) into the inherent constituents of *Nāman* and *Rūpam*. However, though the word *Ñāna* is employed here to describe this insight, it is not in fact included in the graded stages of wisdom attainable in the practice of *Vipassanā Bhāvanā*. We shall in the next Chapter treat in the stage of *Tīraṇa Pariññā* and immerse the disciple into the true practice of *Vipassanā Bhāvanā*, whereby he will gain true wisdom, stage by stage, beginning with *Samasana Ñāna*, the first stage of wisdom, *Samasana* meaning immersing.

152. *TWO SACCĀS (Truths)*. We shall here digress a little and state two kinds of *Saccās* which the Lord had accepted as true viz. (1) *Paramattha Saccā* and (2) *Sammuti Saccā*.

- (1) *Paramattha Saccā* is the truth which is innately true in all aspects.
- (2) *Sammuti Saccā* is the truth in as much as they are correct for the conveyance of one's thoughts to others and not more.

Illustration. A man lost his temper and hit another. According to *Sammuti Saccā*, it is true to say that the man lost his temper and that he hit another. Any one who happened to hear the statement would understand it. But on the other hand when we come to consider it according to *Paramattha Saccā*, it is not true that there is a man, or that a man hits

another. Instead of a man there is a collective body of *Nāman* and *Rūpam*, which together are believed by delusion to be a man, and there is also not another, which is also a collective body of *Nāman* and *Rūpam*. There is in fact *Dosa* (ill-temper) which idea is present in conjunction with *Cittam* and the two ideas enlisting the aid of *Rūpam*, here *Patthavi Dhātu* and *Vāyo Dhātu* to make the necessary motion i.e. to hit. But in ordinary human intercourse, it will be quite confusing to employ a language in terms of *Paramattha Saccā* and we are bound to use a language generally understood for *Sammuti Saccā*, though not inherently true is regarded by the Lord as true for general intercourse. The Lord would Himself employ the language of *Sammuti Saccā* in his discourses and sermons though He would here and there strike a note of warning to keep in mind the distinction between the real and the unreal.

CHAPTER XV

VIPASSANĀ BHĀVANĀ IN TĪRANA PARIÑÑĀ STAGE

153. *SAMASANA ÑĀNA*. Now that we have noticed the term *Nāmarūpa Pariccheda Ñāna*, which the disciple is supposed to have gained by denuding the *Nāman* and the *Rūpam* of the extraneous *Paññhātti Dhamma*, the next step is to delve into the *Tīrana* stage, truly immersing himself in right earnest into the actual practice of *Vipassanā Bhāvanā* with a

view to gain *Samasana Ñāna*, the first stage of wisdom, leading to the true knowledge of *Dukkha Saccā*, the first of the four noble truths which subject has been partially treated in Chapter V which may be adverted to.

Dukkha Saccā as has been explained as the embodiment of five *Khandhās* which are the constant victims of four deplorable influences, that is *Anicca Lakkhanā*, *Dukkha Lakkhanā*, *Anatta Lakkhanā* and *Asubha Lakkhanā*, and the disciple (we may henceforth call him *Yogi*, one who is immersing himself in the practice of *Bhāvanā*), will carefully and in minute details examine how those four influences are continually harassing the *Khandhās*, thereby duly gaining *Samasana Ñāna*.

154. *CITTAM EXAMINED IN TĪRANA STAGE*. In laying down the course of *Vipassanā Bhāvanā* the Lord had not prescribed a fixed rule to follow but would begin from any subject that was deemed suitable for any particular occasion. He would at times start with *Rūpam* as a beginning, or with *Vedanā* or *Cittam* as a beginning. Ordinarily *Rūpam* was made the basis of His teaching but in the practice of *Vipassanā Bhāvanā* the term *Nāma Rūpa Pariccheda Ñāna* has been employed, instead of *Rūpa Nāma Pariccheda Ñāna*, thereby meaning that *Nāmam* should be tackled before *Rūpam*. In our personal view *Nāmam* is easier to tackle with than *Rūpam*, to gain *Samasana Ñāna* and we will begin to deal with

Nāman in the first instance. Again of the four *Nāmakkhanda*s, the *Viññānakkhanda* is the most dominant and it will be treated here before the other three.

Viññānakkhanda or in other words, collective body of *Cittam* rises from six causes as explained in an earlier Chapter namely, from sight, from hearing, from smelling, from tasting, from touch and from thinking. At every moment while we are awake we are constantly knowing without a gap various matters from one or the other of the six causes, thus giving rise to *Cittam* which are collectively termed *Viññānakkhanda*. Let us examine one particular *Cittam* and see how long it lasts from the time it has come into being till the time it has disappeared, as for instance (1) one *Cittam* knows something by seeing (2) another *Cittam* knows something by hearing (3) and still another *Cittam* knows something by smelling. Examine each *Cittam* when it appears and when it disappears. By the time the second *Cittam* appears, examine where the first *Cittam* is? It is nowhere then. Where has it gone? In truth it has disappeared and will never come back any more. Again when the third *Cittam* appears, examine where the second *Cittam* is. Where has it gone? In fact it has disappeared, that is decayed, never to come back again.

So it will be seen that a *Cittam* will not last more than a little moment from the time it has come into being, but will immediately decay.

The little moment while it lasts may be divided into three periods, the first period being the moment it has come into being, the second being the short period while it lasts, and the third being the moment when it decays. These little periods in *Pāli* are:

- (1) *Upāda Khana*, the period of coming into being,
- (2) *Thī Khana*, the period while it lasts, and
- (3) *Bhanga Khana*, the period when it decays.

The *Yogi* will examine how long a *Cittam* lasts from the moment it comes into being and he will surely find that it is subject to immediate decay which is clearly discernable which in *Pāli* is *Anicca Lakkhanā*, sign of decay. In the practice of *Bhāvanā* he will constantly engage himself to examine each *Cittam* as it rises and as it disappears and also the short period it lasts before its decay, thereby attaining *Sama-sana Ñāna*.

155. *VEDANAKKHANDHĀ* (Collective body of *Vedanās*) similarly examined. *Vedanā* as has been explained consists of five varieties namely:

I. *Sukha Vedanā*, pleasant physical feeling when *Cittam* comes in contact with three kinds of *Phottabbha Dhātu*, that is *Pathavī*, *Tejo* and *Vāyo Dhātu*, as for instance:

- (i) Contact with *Pathavī Dhātu*. Stretching on a soft mattress, cushioned seat, chair or sofa, or embracing a lover.
- (ii) Contact with *Tejo Dhātu*. Enjoying a cold bath when hot, or a warm bath when cold, living in a cool place when hot, or in a warm place when cold.
- (iii) Contact with *Vāyo Dhātu*. Enjoying a cool breeze or fanning when hot, or a warm breeze when cold.

II. *Dukkha Vedanā*, unpleasant physical feeling, when *Cittam* comes in contact with the same three *Phottabbha Dhātu* as for instance:

- (i) Contact with *Pathavī Dhātu*. Receiving a hard blow or knock, falling on a hard substance, etc.,
- (ii) Contact with *Tejo Dhātu*. Receiving a burn, exposure to heat or cold, etc.,
- (iii) Contact with *Vāyo Dhātu*. Receiving a violent push, being squeezed between two solid matters, being hurled into space, etc.

III. *Somanassa Vedanā*, pleasant mental feeling, which rises from pleasant thoughts, or from pleasant feelings, etc.

IV. *Domanaṣṣa Vedanā*, unpleasant mental feeling, which rises from unpleasant thoughts or from unpleasant tidings, etc.,

V. *Upekkhā* or *Adukkhamasukkha Vedanā*, indifferent feeling, that is a feeling neither pleasant nor unpleasant which rises when the *Cittam* has gained equanimity, (Pāli, *Tattramajjhataṭṭā Cetasikam*).

The effect of any of the first four kinds of *Vedanā* will render the *Rūpam* rough and easily observable by others, whereas the effect of the last named *Vedanā* will be to bring the *Rūpam* into a gentle and serene state which is chiefly attainable by the practice of *Bhāvanā*.

The Yogi should examine each *Vedanā* as it rises, carefully observing when it rises and when it disappears to see how long it lasts from the time it has appeared until it has disappeared. He will find that those three moments are shockingly brief and come to realize the true idea of *Anicca Lakkhanā*, thus attaining the *Samasana Ñāna*.

156. *SAÑÑAKKHANDHĀ*. These are collective body of *Saññā*, remembrances, mental records or notes appearing or decaying with it.

The *Yogi* will try to examine it carefully and observe the three moments while it lasts as in the previous two *Khandhās* so as to grasp the idea of *Anicca Lakkhanā* and gain *Samasana Ñāna*.

157. *SANKHĀRAKKHANDHĀ*. These are the collective body of the remaining fifty *Cetasikam* which have been fully explained in the preceding Chapter. These also appear in close conjunction with *Cittam* in accordance with varying circumstances, some of which appearing constantly with *Cittam* and others appearing as occasion rises, as for instance, *Adimokkha Cetasikam* will appear when *Cittam* is in an active state, but will not appear when *Cittam* is in a confused state; *Pīti Cetasikam* will appear when *Cittam* is in a pleasant state, but will not appear when *Cittam* is in depressed state; *Saddhā Cetasikam* will appear when *Cittam* is in a desirable state, but will not appear when *Cittam* is overwhelmed with *Lobha* (clinging) or with *Dosa Cetasikam* appearing with *Cittam*.

The *Yogi* will duly examine each *Cetasikam* as it rises, and observe the different moments, that is, the moment that it lasts, and the moment that it decays, thus immersing himself assiduously in the practice so as to grasp the idea of *Anicca Lakkhanā*, with a view to attain the first stage of wisdom, namely *Samasana Ñāna*.

158. *RŪPAM TREATED IN TĪRANA STAGE.* Four *Nāmakkandhā* having been treated in the first stage of *Tīrana Pariññā*, we shall proceed to the practice of *Rūpam* in the same stage, that is to immerse the *Yogi* in the realm of *Anicca Lakkhanā* (the first stage).

(1) *Pathavi Dhātu* (2) *Āpo Dhātu* (3) *Tejo Dhātu* and (4) *Vāyo Dhātu*. These four *Dhātus* (*Bhūta Rūpam*) which come into being through the working of *Kamma*, *Citta*, *Udu* and *Āhāra* at once decay, being consumed by the heat (*Tejo Dhātu*) whose natural function is to burn and destroy whatever *Dhātus* that have come into being together with it, including itself, as soon as they come into being by the influence of the above four causes. As in the case of the above four *Nāmakkhandhās*, these four *Bhūta Rūpam* last only three short periods, namely (1) *Upāda Khana*, the period of their coming into being, (2) *Thī Khana* the period while it lasts, and (3) *Bhanga Khana*, the period when they decay.

Note: It is said that the life-span of *Nāman* and *Rūpam* is so brief that it is only imaginable, but can be fathomed only by the Lord and by those who have attained *Arahatship*, according to whom the life span of *Nāman* is one billionth part of a wink or of a flash of lightning and that of *Rūpam* is seventeen times longer. Those who have devoted to the practice of *Vipassanā Bhāvanā* for a considerable period

will be able to fathom it with stronger imagination than others.

The *Yogi* will try to examine each *Dhātu* to see when it appears, how long it lasts and when it disappears, so as to grasp the idea of *Anicca Lakḥanā* and attain *Samasana Ñāna*.

159. *FOUR UPĀDĀ RŪPAM*. They are:— (1) *Vanna Dhātu*, (2) *Gandha Dhātu*, (3) *Rasa Dhātu*, and (4) *Oja Dhātu*. These four *Upādā Rūpam* and the last four *Bhūta Rūpam* are classified collectively into one *Kalāpa*, because these eight *Rūpam* are always allied together and not separable. So they are treated together in the practice of *Vipassanā Bhāvanā* as *Attha Kalāpa Rūpam*, and it is possible by this practice to attain the desired insight without ever delving into the twenty remaining *Rūpam* though it is desirable to delve into them as well at a later stage.

The *Yogi* will after thoroughly dealing with the four *Bhūta Rūpam* continue the practice with these four *Upādā Rūpam* which make up the *Attha Kalāpa Rūpam* and as the latter four are absolutely dependent upon the first four without whose presence they cannot come into being at all, he will in the first instance examine the first four if they are present and then search for the presence of the other four, one by one as for instance:

(1) *Vanna Dhātu*. It must be present among the *Bhūta Rūpam* because without it, they are

not discernable however much the *Kalāpas* have been collected together and because *Vanna* is the *Dhātu* whose function is in giving the idea of sight.

(2) *Gandha Dhātu*. It must be present to render the *Kalāpas* observable by smelling, because *Gandha* is the *Dhātu* whose function is in giving the idea of smell.

(3) *Rasa Dhātu*. It must be present because without it the *Kalāpas* cannot be observable by tasting and because *Rasa* is the *Dhātu* which functions by giving taste.

(4) *Oja Dhātu*. It must be present because without it the *Kalāpas* cannot be influenced to gain strength and because *Oja* is the *Dhātu* which gives nourishment and strength to the *Kalāpas*.

The *Yogi* will carefully examine each of these four *Dhātus* to see when they have come into being, how long they last, and when they disappear, thus gaining the idea of *Anicca Lakkhanā* and attaining *Samasana Ñāna*.

160. *FIVE PASĀDA RŪPAM*. To strengthen the *Ñāna* which has been gained by the practice of *Bhāvanā* in the preceeding *Attha Kalāpa Rūpam*, the *Yogi* may also continue the practice with the remaining twenty *Rūpam* beginning with the five *Pasāda Rūpam*.

(1) *Cakkhu Dhātu*

(2) *Sota Dhātu*

(3) *Ghāna Dhātu*

(4) *Jīvhā Dhātu*

(5) *Kāya Dhātu*

(1) *Cakkhu Dhātu*. The idea of sight rises, coming in contact with *Vanna Dhātu* (external) which coming before the eyes imprints its image in the pupils of the eyes (Pāli *Cakkhu Pasāda Rūpam*), when *Cittam* immediately rises in the *Hadaya Vatthu* and knows the sight. All these three distinct ideas namely (1) *Vanna Dhātu*, the idea of sight (2) *Cakkhu Dhātu*, the film-like idea in the eyes and (3) *Cittam* or *Cakkhu Viññam*, the idea of knowing by sight appear at the same time, and after a short moment disappear, *Cittam* very quickly and the two former *Dhātus* lingering behind a little longer before they disappear together.

(2) *Sota Dhātu*. The idea of sound comes from an external object which contacting the film-like idea in the ears (Pāli, *Sota Pasāda Dhātu*), *Cittam* or *Sota Viññam* rises in the *Hadaya Vatthu* and knows it by hearing. These three distinct ideas (1) *Sadda Dhātu*, the idea of sound, (2) *Sota Dhātu*, the film-like idea in the ears and (3) *Cittam* or *Sota Viññam* appear at the same time, and lingering for a moment, the first two a little longer, disappear.

3) *Ghāṇa Dhātu*, The idea of smell comes from an external object which contacting with the film-like idea in the nose or nostrils (Pāli, *Ghāṇa Pasāda Dhātu*) *Cittam* or *Ghāṇa Viññam* rises in the *Hadaya Vatthu* and knows it by smelling. These three distinct ideas (1) (*Ghāṇa Dhātu* the idea of smell, (2) *Ghāṇa Pasāda Dhātu* and (3) *Cittam* or *Ghāṇa Viññam* appear at the same time, and lingering for a moment, the first two a little longer, disappear.

(4) *Jīvhā Dhātu*. The idea of taste rises in contacting *Rasa Dhātu* (external) which contacting the film-like idea in the tongue or palate (Pāli, *Jīvhā Pasāda Dhātu*) *Cittam* or *Jīvhā Viññam* rises in the *Hadaya Vatthu*, and the three lingering for a moment, the first two a little longer, disappear.

(5) *Kāya Dhātu*. The idea of touch comes from an external object emanating from one of the three sources, namely: *Pathavī Dhātu*, *Tejo Dhātu* and *Vāyo Dhātu*, which contacting the film-like idea all over the body (Pāli, *Kāya Pasāda Dhātu*) *Cittam* or *Kāya Viññam* rises in the *Hadaya Vatthu* and the three *Dhātus*: *Photthabhā Dhātu*, *Kāya Dhātu* and *Kāya Viññam* lingering for a moment, the first two a little longer, disappear. The *Yogi* will try to examine each of these five *Pasāda Dhātus* carefully to see when each appears, thus gaining the idea of *Anicca Lakkhanā* and attaining *Samasana Ñānā*.

161. *FIVE REMAINING NIPPHANNA RŪPAM*. Thirteen of the *Nipphanna Rūpam* have been dealt with, namely eight *Attha Kalāpa Rūpam* and five *Pasāda Rūpam*, and five *Nipphanna Rūpam* remain to be treated.

(1) *Sadda Dhātu*. This is the idea of sound, which contacting the *Sota Dhātu* (film-like idea in the ears), *Cittam* or *Sota Viññam* appears in the *Hadaya Vatthu* at the same time lingering for a moment, the first two a little longer, disappear.

(2) *Itthi Bhāva Dhātu*. This is the idea of femininity which is present in one or the other of the various *Kalāpas*, and is discernable from its peculiar manner, attitude or mode of dress, etc., as has been described elsewhere.

(3) *Pun Bhāva Dhātu*. This is the idea of masculinity which is present in one or the other of the various *Kalāpas* and is discernable from its peculiar manner, attitude, or mode of dress etc., as has been described.

(4) *Hadaya Vatthu*. This is the idea which gives a foothold to the *Cittam* and *Cetasikam* which appear and disappear in continued succession. This idea is present in the *Kalāpas* on the surface of a little pool of clear transparent blood formed in the interior of the heart and its function is to serve as the halting station of *Cittam* and *Cetasikam* whenever they appear, appearing at the same time with the *Kalāpas*

and *Citta*, and disappearing at the same time with the *Kalāpas*.

(5) *Jīvita Dhātu*. This is the idea whose function is to guard the *Kalāpas* during their brief existence, that is *Thī Khana* appearing and disappearing at the same time with the *Kalāpas*.

The *Yogi* will examine these five *Rūpams* to see when each of them appears, how long it lasts, and when it disappears, so as to grasp the fleeting nature of these ideas during their brief existence, that is *Anicca Lakkhanā*, and to duly attain *Samasana Ñāna*.

162. *ANIPPHANNA RŪPAM*. Having dealt with *Nipphanna Rūpam*, we shall now proceed to discuss the practice on *Anipphanna Rūpam* in the realm of *Anicca Lakkhanā*. As they have been dealt with in details in paragraphs 130 to 132, the *Yogi* will refer to them again for this practice.

He will try to examine each of these ten *Rūpam* carefully to see that they too appear and disappear at the same time as the *Kalāpas* of which they are constituent elements, as in the case of the other *Rūpam* described above, lingering for a brief moment only during *Thī Khana*, thereby gaining the idea of *Anicca Lakkhanā* and duly attaining *Samasana Ñāna*.

Note: To complete the practice in the *Tīraṇa* stage of *Vipassanā Bhāvanā*, *Nāman*

and *Rūpam* will again be treated in the realm of *Dukkha Lakkhanā*, *Anatta Lakkhanā*, and *Asubha Lakkhanā* in the following paragraphs.

163. *VIÑÑANAKKHANDHĀ* in *Dukkha Lakkhanā*, *Anatta Lakkhanā* and *Asubha Lakkhanā*. The *Yogi* will carefully observe the successive appearances of each of the *Viññānam* through various causes, to see how long each lasts before it decays and ask himself if any of them has lasted for long. The answer is decidedly, "No". He will again ask himself if the appearance of any particular *Viññānam* is *Sukham* (pleasant) or *Dukkham* (unpleasant). Here we may illustrate their appearance by a concrete example.

A man purchased a seemingly valuable trinket at a considerable price to give to his beloved wife as her birth-day present. She was highly pleased and opened the casket which contained the valuable present in great expectation, but found it on close examination to be a spurious one not worth a penny. We can better imagine the couple's feelings on the supposed valuable present.

Here, too, when we come to examine the *Viññānam* more closely we find it to be a spurious one which is subject to immediate decay, having no value whatsoever. It cannot in fact give us any happiness at all and will bring only unhappiness in its wake. This is *Dukkha Lakkhanā*.

Again knowing it to be nothing but *Anicca Lakkhanā* and *Dukkha Lakkhanā*, can we imagine it in a way to be ours, or can we imagine it to be our *Atta* or in other words an everlasting idea? The answer is “Certainly not”. This is *Anatta Lakkhanā*. We may here quote the Lord’s discourse on the subject with *Panca Vaggī* on *Anatta Lakkhana Suttam*.

“*Viññānam, niccam vā Aniccam vāti?*” queried the Lord (Is *Viññānam* permanent or impermanent’?) The *Panca vaggī* replied “*Aniccam Bhante,*” (Oh Lord, it is impermanent). The Lord further queried “*Yam pananiccam, Dukkham vātam Sukhamvāti?*” (“If it is *Anicca*, is it pleasant or unpleasant?”) The reply was “*Dukkham Bhante.*” (Oh Lord, It is unpleasant). The Lord again queried “*Yam pananiccam dukkham Viparināma dhammam Kallannutam samanupassitum etam mama esohamasmi esomeattāti?*” (If it is *Aniccam* (impermanent), *Dukkham* (unpleasant), *Viparināma dhammam*, (an idea which is subject to immediate decay), will you examine it carefully and think well over it to answer my queries, to wit: can they be claimed ‘as mine, or as I, or as my *Atta?*’)

The answer was “*No hetam Bhante*” (Oh Lord! No.) In that wise the *Panca Vaggī* who were sceptical at the outset had accepted the truth of the three ideas of *Anicca Lakkhanā*, *Dukkha Lakkhanā* and *Anatta Lakkhanā* of the constituent elements, such as *Viññānam*, etc.

The *Yogi* will next examine if *Viññam* will act in the manner we wish it to act, or if it will obey our command, or if it will comply with our wishes. His considered answer to these questions will undoubtedly be “no” and this is *Anatta Lakkhanā*. Again if *Viññānam* is subject to the constant attacks of these four ideas of *Anicca Lakkhanā*, *Dukkha Lakkhanā*, *Anatta Lakkhanā* and *Asubha Lakkhanā*, can it be considered as a grand beautiful idea? The answer again is definitely “no” and this is *Asubha Lakkhanā*, sign of unwholesomeness, being saturated with filth.

164. *DUKKHA SACCĀ*. The first of the Noble Truths. From the foregoing practice in the *Tīraṇa Pariññā* stage the *Yogi* may obtain an insight into the truth in *Dukkha Saccā* if he can appreciate the idea of *Du*, loathsomeness and *Kha*, emptiness, that is the truth of the entire constitution being absolutely loathsome and empty in its innate nature.

165. *INTERDEPENDENCE OF FOUR NĀMAKKHANDHĀS*. Having dealt with *Viññānakkhandhā* in details it is necessary to explain the interdependence of the four *Nāmakkhandhās* upon one another. As soon as *Viññam* appears through one of the causes, the three remaining *Nāmakkhandhās* also appear in close conjunction with it, as for instance:

(2) *Vedanakkhandhā*. When *Viññam* knows something by sight, or by hearing, or by

smelling, etc., *Vedanā* also appears to feel it either pleasantly or unpleasantly or indifferently, and when *Viññam* disappears *Vedanā* also disappears with it, they both lasting a brief moment together. So they are together during the three *Khanas*, that is *Upāda Khana*, *Thī Khana* and *Bhanga Khanā* and both decay at the same time being subject to *Anicca Lakkhanā*, *Dukkha Lakkhanā*, *Anatta Lakkhanā* and *Asubha Lakkhanā*. The *Yogi* will attain *Samasana Ñāna* by his examination of *Viññānakkhandhā* or *Vedanakkhandhā* and duly realize the truth of *Dukkha Saccā*.

(3) *Saññakkhandhā*. *Saññā* will appear to record or note whatever *Viññam* knows, and after lingering for a brief moment with *Viññam* disappears together with it. So *Saññā* too lasts the same three *Khanas* as *Viññam* and is subject to the same four *Lakkhanās* too. The *Yogi* will again gain *Samasana Ñāna* by his examination of *Siññakkhandhā* in the same way as before and realize the truth of *Dukkha Saccā*.

(4) *Sankhārakkhandhā*. When *Viññam* appears, some of the companionable *Cetasikam* will also appear at the same moment. We have advisedly employed the word “companionable” because a bad *Cetasikam* is companionable with a bad *Viññam*, good *Cetasikam* with a good *Viññam* and so forth. They will both last together for a brief moment during *Thī Khana* and disappear together. The accompanying *Cetasikam* too are subject to the same

four *Lakkhanās* and the *Yogi* will by his examination of these *Cetasikam* in four *Lakkhanās* gain *Samasana Ñāna* and realize the truth of *Dukkha Saccā*.

166. *RŪPAM IN DUKKHA LAKKHANĀ, ANATTA LAKKHANĀ, AND ASUBHA LAKKHANĀ.* Having treated the four *Nāmakhandhā* in the four *Lakkhanās*, we now come to deal with *Rūpam* also in the same manner. When a *Rūpam* of the *Kalāpa* appears, the other seven constituent *Rūpam* also appear in accompaniment to make up the *Kalāpa* and they all disappear at the same time in a moment's time. When a *Rūpam*, not belonging to the *Attha Kalāpa Rūpam* appears, the *Kalāpa* of eight *Rūpam* also appears to make up the *Kalāpa* of nine *Rūpam*, as for instance *Sadda Rūpam* which is not a constituent member of the ordinary *Kalāpa* appears and the eight constituent of the members of the *Kalāpa* also appear to make with the *Sadda Rūpam*, a *Kalāpa* of nine *Rūpam*, or when *Itthi Bhāva Rūpam* and *Kāya Viññatti Rūpam* appear at the same time, the *Kalāpa* of eight *Rūpam* also appear to form with them a *Kalāpa* of ten *Rūpam* and so forth. All the *Rūpam* which appear together will disappear together lingering for a moment only in *Thī Khana* before they decay. So they too are subject to the three *Khanās*, *Upāda Khana*, *Thī Khana* and *Bhanga Khana* and are of a fleeting nature. They are also, like the spurious trinket in the illustration an unpleasant idea which gives rise to various

sufferings (*Dukkha Lakkhanā*) and are not worth to be claimed as mine, or as I, or as my *Atta* (*Anatta Lakkhanā*). They are also undesirable ideas, unbecoming and filthy by nature (*Asubha Lakkhanā*).

The *Yogi* will try to scrutinise each *Rūpam* as it appears and examine it to see through them the presence of all those undesirable *Lakkhanās* therein contained, so as to gain an insight into *Sama sana Ñāna* and duly realize the truth of *Dukkha Saccā*.

CHAPTER XVI

*VIPASSANĀ BHĀVANĀ VERIFIED BY
ATTAINMENT OF ÑĀNA AND BY THE
LAWS OF BODHIPAKKHIYA DHAMMA.*

167. *VIPASSANĀ ÑĀNA*. The *Yogi* will, by assiduously following his practice of examining the various *Nāmam* and *Rūpam*, as each rises, if they are or are not subject to the four *Lakkhanās*, *Anicca*, *Dukkha*, *Anatta* and *Asubha* come to realise that they in fact last a brief moment consisting of three *Khanas* (rising, lingering for an imperceptible moment and decaying immediately) thus gaining the first stage of *Ñāna*, (I) *Samasana Ñāna*.

He will persistently continue the same course without wavering and will in due course observe the *Nāmam* and *Rūpam* in rapid succession.

without noticing their lingering moments, thus gaining the next higher stage of *Ñāna*, (II) *Udayabbaya Ñāna*, (coming into being and immediately decaying).

He will continue the same course as steadfastly as before and will in due course observe the *Nāman* and *Rūpan* decaying in rapid succession without having noticed the other two *Khanas*, (rising and lingering) thus attaining the third stage of *Ñāna*, (III) *Bhanga Ñāna*, that is constant decaying.

He will continue the same course with persistence, and will in due course attain a realization that the constant rising and decaying of *Nāman* and *Rūpan* are in fact a harmful idea by nature, thus gaining the fourth stage of *Ñāna*, (IV) *Bhaya Ñāna*, that is being harmful and injurious.

He will continue the course assiduously and will in due course come to realize that the *Nāman* and *Rūpan* are by nature overwhelmed by undesirable ideas and are absolutely unworthy of attachment, thus gaining the fifth stage of *Ñāna* (V) *Ādinava Ñāna*, being faultful in the extreme.

He will continue in the same practice as assiduously as before and will in due course lose all interest in the happenings of *Nāman* and *Rūpan*, thus attaining the sixth of *Ñāna*, (VI) *Nibbinda Ñāna*, that is lack of interest.

He will continue the course most diligently and will in due course be overwhelmed with a great longing to escape from the revolving circle of *Nāman* and *Rūpan* constantly rising and decaying, thus gaining the seventh stage of *Ñāna*, (VII) *Moncintu Kamayata Ñāna*, that is longing to escape.

He will continue the same course as before and will in due course, gather up his thoughts slowly recounting the different stages of the practice thereby broadening his outlook, thus gaining the eighth stage of *Ñāna*, (VIII) *Patisankhā Ñāna*, that is going over the various stages in the practice he has passed through.

He will then prosecute his practice with greater energy than previously, will in due course overcome all misgivings of the past and gaining an equilibrium and will become absolutely indifferent to the happenings of the *Nāman* and *Rūpan*, thus gaining the ninth *Ñāna*, (IX) *Sankhāru Pakkhā Ñāna* that is, indifference to the actions of *Sankhārak Khandhā*.

At this stage his energy in the practice will be increased ten-fold and entirely unmindful of the actions of the *Nāman* and *Rūpan* and he will be transported to a state beyond their sphere, which is entirely devoid of the usual ideas of rising and decaying or of being pleasant or unpleasant as is generally understood but is full of divine happiness and serenity, and that

is *Nibbāna* the truly safe haven, thus attaining the tenth *Ñāna*, (X) *Anuloma Ñāna*, that is preparing himself to obtain the glimpse of *Nibbāna*, which will at the next moment give him the actual glimpse i.e. *Gottrabhu Ñāna* when the *Nibbāna Dhātu*, will come into full view, where he will attain the first stage of *Lokuttarā Ñāna* that is *Sotāpatti Magga Ñāna* and in rapid succession *Sotāpatti Phala Ñāna*.

The *Yogi* will now verify the result of his practice by examining if he is on the right track and if he has attained the *Ñāna* in accordance with the outline described in this paragraph for the attainment of *Vipassanā Ñāna* in graduated stages during the course of his forward journey.

168. *VĪPPALLĀSA*. (delusion). The *Yogi* who has seriously applied himself to his practice will gradually overcome the four *Vippallāsas*, delusions, in oneself, that is:

(1) *Nicca Vippallāsa*, false belief in the permanence of *Nāman* and *Rūpan*, the opposite of *Anicca Lakkhanā*,

(2) *Sukha Vippallāsa*, false belief in the pleasantness or desirableness of *Nāman* and *Rūpan*, the opposite of *Dukkha Lakkhanā*,

(3) *Atta Vippallāsa*, false belief in the existence of *Atta*, the opposite of *Anatta Lakkhanā*,

(4) *Subha Vipallāsa*, false belief in the wholesomeness of *Nāmam* and *Rūpam*, the opposite of *Asubha Lakkhanā*.

169. VERIFICATION BY *BODHIPAKKHIYA DHAMMA*. The *Yogi* will again verify the result of his practice by examining it in terms of *Bohdipakkhiya Dhamma*. The practice he has hitherto been applying himself to, appertains to the realm of *Dhammānupassanā Satipathānam* which he will remember, is one of the four *Satipathānam* described in the Chapter on *Bodhipakkhiya Dhamma*. The *yogi* is open to make a choice of the subject or subjects in *Satipathānam* and we have here chosen *Dhammānupassanā* for his practice by which he can achieve the desired object. It is desirable to verify his practice by *Magganga Dhamma* in the first instance.

170. VERIFIED BY *MAGGANGA*. If the *Yogi's* practice can be verified by *Magganga Dhamma* he will be on the right track altogether, because by *Magganga*, he will be following the truth of *Magga Saccā*, the fourth of the Noble Truths, which has been discovered by the Lord to be the right royal road to *Nibbāna Dhātu*, the haven of supreme happiness. By an assiduous application of *Vipassanā Bhāvanā*, the *Yogi* who has duly gained the realization that the so-called self is nothing but the collective body of *Nāmam* and *Rūpam* which is liable to sudden rise and decay and which cannot be claimed as *Atta* or as a living

being, such as man, woman, beast or bird, will for the first time in his life open his eyes to the truth which gives him an insight into the right view (Pāli-*Sammā Ditthi*) and in gaining it, his past erroneous views are totally destroyed, (Pāli-*Maggo*), while at the same time, his *Cittam* will attain purity by his constant practice, (Pāli-*Ariyo*) thereby coming within the domain of (I) *Ariyo Sammā Ditthi Maggo*.

His attaining the right view is totally dependent upon his constant thinking in the right channel, (*Sammā Sankappa*) which completely destroyed the wrong thinking in the past, (Pāli-*Maggo*) while at the same time, his such right-thinking has cleansed his *Cittam* of all impurities, (Pāli-*Ariyo*), thus arriving into the realm of (II) *Ariyo Sammā Sankappa Maggo*.

On attaining in the course of his practice the first two *Maggangas*, he has duly sharpened his intellectual talents (Pāli-*Paññā*) in a high degree and will accordingly be credited to having performed the *Adhi Paññā Sikkhā* as enjoined by the Lord, as his *Cittam* has been cleansed of impurities rendering his speech entirely free from undesirable blemishes, (III) *Ariyo Sammā Vācā Maggo*.

The attainment of the first two *Maggangas* has not only cleansed his *Cittam* of the blemishes in his speech, but has also cleansed it of the blemishes in his actions, (IV) *Ariyo Sammā Kammanā Maggo* and also in his

mode of earning his livelihood, (V) *Ariyo Sammā Ājīva Maggo*).

By the attainment of the last three *Maggangas*, namely: *Sammā Vācā*, *Sammā Kamanta* and *Sammā Ājīva*, the *Yogi* is credited with due performance of *Adhi Sīla Sikkhā*, which the Lord had enjoined us to conform.

The attainment of the above five *maggangas* has been due to the sustained efforts, without which the *Yogi* cannot expect to make any progress in his practice, and employing such efforts in the right manner he has, so to say, destroyed wrong efforts, which in Pāli is (VI) *Sammaā Vāyāma Maggo*.

In continued employment of right efforts he has duly concentrated his *Cittam* in the subject of his practice, which is right concentration in mindfulness, which in Pāli is (VII) *Sammā Sati Maggo*.

In being constantly mindful of the subject, his *Cittam* cannot stray outside the scope of his practice, thus gaining the right steadfastness which in Pāli is *Ariyo Sammā Samādhi Maggo*.

In gaining the last three *Maggangas*, that is: *Sammā Wāyāma*, *Sammā Sati* and *Sammā Samādhi Maggos*, the *Yogi* is credited with the performance of *Adhi Citta Sikkhā*, third and last of the Lord's injunctions to us to perform.

If the *Yogi's* practice is along the right track, he will invariably pass through these eight *Maggangas* in his course forward which should be pursued in right earnest, and will in due course gain *Cakkhu Karani* (Seeing Eyes), *Ñāna Karani* (insight), *Uṇpasamāya* (freedom from evil thoughts), *Abhiññāya* (Extraordinary insight), *Sambodhāya* (Wisdom for escape from *Samsarā*), and finally *Nibbānāya* (eternal happiness).

171. VERIFIED BY *SATI PATHĀNĀM*. These laws are of four varieties of which the *Yogi* will choose one at his option, by which he can expect to attain the desired goal. We have in this practice selected *Dhamma-nupāssanā-satipathānam* for treatment here. *Bodhipakkhiya Dhamma* has been treated in an earlier chapter and is of thirty-seven varieties, in which four *Satipathānams* form component parts. As is pointed out above, only one of the four *Satipathānam* needs be practised, while all the remaining thirty-three varieties should be applied to in actual practice.

172. VERIFIED BY *SAMMAPPA DHĀNA*. The *Yogi* will in the course of his practice be duly acquiring *Kusala*, that is, great merit in performing good actions, physical, mental and verbal, inasmuch as no undesirable actions can possibly have arisen, thus allowing the past good actions to revive and preventing the past bad actions from rising or reviving, thereby performing the four *Sammappadhāna*.

173. VERIFIED BY *IDDHIPĀDA*. By the constant application of his practice the *Yogi* has proved himself to possess the requisite strong desire, by the strength of which he has exerted himself in his practice, thereby attaining his attendant steadfastness of mind, which has in turn tended to gain the right judgment in the result achieved, thus fulfilling the requirements of the four *Iddhipāda*.

174. VERIFIED BY *INDRIYAM*. In duly following the practice the *Yogi* has proved himself to possess the necessary faith, by the strength of which he has exerted himself in the practice which has in turn given him the requisite mindfulness of the subject, which has strengthened his steadfastness, thus tending to acquire the true insight, thereby attaining the five *Indriyam*.

175. VERIFIED BY *BALAM*. By applying himself to possess a strong faith in it, which has duly goaded him on to exert in the practice thus gaining a strong mindfulness, which has in turn strengthened his steadfastness, leading to a deep insight thereby gaining the five *Balam*.

176. VERIFIED BY *SAMBOJJHANGA*. In steadfastly applying himself to the practice, the *Yogi* has duly gained his mindfulness in the subject, which will tend to give him the right judgment in the result of his practice by virtue of his strenuous industry, thereby giving him

an extreme satisfaction, peacefulness, steadfastness and equanimity, that is all the seven ingredients to gain the desired insight into true wisdom.

During the progress of his practice the *Yogi* should occasionally examine his *Cittam* to see if all these thirty-four *Bodhipakkhiya Dhamma* are present and traceable, or in case any one element thereof is missing, he must reshape his practice, for he must have been following a wrong track.

CHAPTER XVII

THE NOBLE TRUTH IN PATIPATTI SĀSANAM

177. *DUKKHA SACCĀ*. This Noble Truth has been treated casually in the discussion of *Vipassanā Ñāna* in which it has a relevant bearing. As has been explained, the word *Dukkha* consists of *Du + K + Kha*, and the appreciation of this *Saccā* lies in the clear understanding of its inherent meanings which fall under four ideas.

These four ideas are:—

(1) *Pīlanattha*, the idea that the five *Khandhās* are being ceaselessly harassed by the four *Lakkhanās*, *Anicca*, *Dukkha*, *Anatta* and *Asubha*, from which it is most difficult to escape.

(2) *Sankhatattha*, the idea that the five *Khandhās* are being constantly made to reappear by one or more of the influences *Kamma*, *Citta*, *Udu*, and *Āhāra* to allow the four *Lakkhanas* to harass, as for instance, *Sankhatattha* may be compared to the work of the breeders of pigs and fowls, while *Pilanattha* may be compared to the work of the butchers who slaughter those pigs and fowls.

(3) *Santapattha*, the idea of a constant burning sensation which is the invariable fate of the five *Khandhās*, because while the first two ideas are ceaselessly working, the *Khandhās* are all the while undergoing unpleasant sensations, as for instance we should imagine the feelings of a man captured by the wild tribes who made a blazing fire before his eyes for roasting him alive for their sumptuous meal, and *Santapattha* may be compared to the actual feelings of the captured victim who is watching their proceedings for putting him to a tortured death.

(4) *Viparināmattha*, the idea of ceaseless decay of the five *Khandhās* under the pressure of the four *Lakkhanās*, as for instance the constant changing condition of the victim while being roasted alive in the blazing fire, and *Viparināmattha* may be compared to the variegated condition of the victim, while being roasted.

By constantly thinking of the five *Khandhās* in terms of these foregoing ideas the *Yogi* will

come to realize the truth of *Dukkha Saccā* in its true sense and will gain *Saccā Ñāna* thereof. He will then apply himself more assiduously to the practice of denuding the five *Khandhās* of the unreal extraneous matters, that is, *Paññhatti Dhamma* of the three classifications, described in Chapter XIV and examining them as being continually assailed by the four *Lakkhanās* as described in Chapter XV thereby gaining *Kicca Ñāna* thereof. When he has sufficiently advanced in the practice to be ripe to receive the true insight into the significance of *Dukkha Saccā* he will duly acquire *Kata Ñāna* thereof that is gaining the perfect mastery of *Dukkha Saccā* by divine insight.

178. *SAMUDAYA SACCĀ*. Having duly mastered the truth of *Dukkha Saccā* in all its varying aspects by duly scrutinising its inherent ideas, the *Yogi's Cittam* will become critically bent to enquire into the root cause why the five *Khandhās* have been continually rising to become the ready victims of the four harassing *Lakkhanās* and in due course he will come to observe the true cause which is none other than *Tanhā*, or (*Loba*) which serves as the prime cause for reviving the existence of the five *Khandhās* through steadfast clinging and excessive attachment to three ideas namely:

(1) *Kāma Tanhā*, the idea of clinging and attachment to pleasant sights, pleasant sounds, pleasant smells, pleasant tastes, pleasant touch, and pleasant thoughts.

(2) *Bhava Tanhā*, the idea of clinging and attachment to the state of existence without ever dreaming that it is subject to constant dissolution, the *Cittam* being obscured by the erroneous belief in the false idea of permanance (Pāli, *Sassata Ditthi*) opposite of impermanence.

(3) *Vibhava Tanhā*, the idea of clinging and attachment to the mistaken idea that when once the existence is dissolved it will not be revived (Pāli, *Occheda Ditthi*.)

The *Yogi* will then probe into the inherent ideas of *Samudaya Saccā* which are of four kinds, namely:

(i) *Āyuhanattha*, the idea that the self-same *Tanhā* has continuously exerted to bring about the constant revival of the five *Khandhās*.

(ii) *Nidānattha*, the idea that *Tanhā* is the sole cause of such revival of the five *Khandhās*.

(iii) *Samyogattha*, the idea that *Tanhā* has invoked such revival with its extreme cheerfulness.

(iv) *Palibodhattha*, the idea that it hinders an escape from its clutches.

Having fully observed the truth of *Samudaya Saccā* in all its varying aspects, the *Yogi* will gain *Saccā Ñāna* thereof to make serious efforts to escape from its clutches by carefully

examining its machinations and strictly following the *Vipassanā* course in its *Tīraṇa* stage, thus gaining the *Kicca Ñāna* thereof, and when sufficiently ripe to maturity, he will in due course succeed in loosening the grip of *Tanhā* and in attaining *Kata Ñāna* thereof, thus fully mastering the truth of *Samudaya Saccā* in all its aspects.

179. *NIRODA SACCĀ*. Having attained the mastery of the *Dukkha Saccā* and *Samudaya Saccā*, the *Yogi's Citta* will gradually turn to an entirely different direction, to wit: that the existing *Khandhās* are of absolutely undesirable nature, coming into continual existence through the machinations of *Tanhā* and are subject to immediate decay, and that there must naturally be a way of escape into some safe haven where *Tanhā* cannot follow to exert its powers and which is beyond the influence of the harmful *Lakkhanās*.

Later he will become absolutely convinced of the existence of such a haven where no influences like *Kamma*, *Citta*, *Udu* and *Āhāra* can exert to bring into being any *Khandhās* since there can be no *Tanhā* there to revive them into existence, then gaining *Saccā Ñāna* of *Niroda Saccā* when its inherent ideas are laid bare before his intellectual eyes. They are:

(i) *Nissaranattha*, the idea of crossing over the boundary line between the domain of the

five *Khandhās* and that of the haven beyond and gaining freedom,

(ii) *Vivekatattha*, the idea of the absence of causes creating fetters to restrain within the fold of *Tanhā*,

(iii) *Asankhatattha*, the idea of depriving the adverse influences of their power of restraint,

(iv) *Amatattha*, the idea of absence of decay or death. Being fully convinced of the existence of such a haven of refuge, the *Yogi* will exert to search for it, and will not rest a moment until it is actually found to exist, thus gaining *Kicca Ñāna* thereof.

He will then exercise his undiminished energy to climb up to it by steadfastly exerting in his *Vipassanā Bhāvanā* in the *Tīraṇa* stage and when he is sufficiently mature to reach it, he will duly attain *Kata Ñāna* thereof and fully grasp *Niroda Saccā* or in other words *Nibbāna Dhātu* in all its aspects.

180. *MAGGA SACCĀ*. In duly mastering the above three *Saccā*, the *Yogi* has been steadily following the right path all along, that is with a view to the appreciation of *Dukkha Saccā*, he has had to probe into the manner in which the four *Lakkhanās*, have continually harassed the five *Khandhās* in their respective ways, that is: *Anicca Lakkhanā*, by causing the continual decay, *Dukkha Lakkhanā* by causing

them sufferings, *Anatta Lakkhanā* by opening the mental eyes to enable them to see the *Paramattha Dhamma*, the true nature of the five *Khandhās*, and *Asubha Lakkhanā* by showing their unwholesomeness and depravity, thereby gaining the eight *Maggangas*, the right path leading to divine wisdom.

Then in probing into the root causes for the five *Khandhās*, coming into being, the *Yogi* has had to exert himself in the realm of *Vipassanā Bhāvanā* by which his mental and intellectual eyes have been made to see the true causes, thereby gaining the eight *Maggangas* again.

When searching for the way of escape, he has had to exert further in the realm of *Vipassanā Bhāvanā* which has in due course enabled him to find the haven of refuge thereby gaining the eight *Maggangas* again. He will therefore come to see that the eight *Maggangas* are the true path leading to wisdom, thus gaining *Saccā Ñāna* in *Magga Saccā* in its varying aspects which are:

- (i) *Niyanikattha*, the idea of the means of escape,
- (ii) *Hetuttha*, the idea of the mode of approach to the haven of refuge,
- (iii) *Dassanattha*, the idea of obtaining a glimpse of the haven of refuge,

(iv) *Adhipateya*, the idea of gaining to the paramount position of attaining the Noble Truths.

The Yogi will then continue to strive in his practice in following the right path along the eight *Maggangas*, namely: *Sammā Ditthi*, *Sammā Sankappa*, *Sammā Vācā*, *Sammā Kammanta*, *Sammā Ājīva*, *Sammā I'āyāma*, *Sammā Sati* and *Sammā Sammādhī*, by his assiduous application in the *Vipassanā Bhāvanā* course of *Tīraṇa Pariññā* stage and in duly gaining *Kicca Ñāna* of *Magga Saccā* after which his intellectual eyes will open to obtain a clear view of *Nibbāna Dhātu* in dazzling brilliance and gain the first stage of *Lokuttara Ñāna*, the true divine wisdom, thereby attaining *Kata Ñāna* of *Magga Saccā*.

181. *SWIFT RISING AND FALLING OF CITTAM*. To gain a fairly accurate knowledge of the Noble Truths, it is essential to acquire a rough idea of how *Cittam* rises and decays in rapid succession.

We have casually noted elsewhere that *Cittam* continually works so swiftly that in a wink or in a flash of lightning, it will rise and fall a billion times which only the Lord Himself and his talented disciples could gauge accurately. We may here explain it in detail so as to shed a light showing its swift working.

Cittam has received various names at various stages of its working to signify its various

functions, as for instance, when *Cittam* appears and knows something through one of the six causes, as for example on the appearance of an object of sight before the eyes, *Cittam* at once appears in the *Hadaya Vatthu* and knows it by seeing, and here, we as the uninitiated will understand it as one single *Cittam* that has appeared.

However when we come to examine its appearance in a critical manner its instantaneous workings will be observable as follows:-

(1) Before the appearance of the present *Cittam*, the previous *Cittam* must cease to function and such ceasing of function was due to the rising of the new *Cittam* which is given the name *Atītabhavanga Cittam*, the term consisting of *Atīta* (past) + *bhava* (being) + *anga* (element), meaning the elements of the past *Cittam* coming into being, which *Cittam* lasting only three brief periods (or *Khanas*), *Upāda Khana*, *Thī Khana* and *Bhanga Khana*, before it decayed when it was immediately succeeded by:

(2) *Bhavanga Calana Cittam*--*Calana* meaning shaking. As soon as *Atīta Bhavanga Cittam* disappears, the succeeding *Bhavanga Calana Cittam* rises shaking or trembling to take its place, which may be exemplified by a little bird hopping from branch to branch in a tree. When the little bird hops from one branch to another, the first branch will be left shaking and the second branch too will be shaking. This brief

moment of shaking is like the appearance of *Bhavanga Calana Cittam* which also lasts three brief moments, or *Khanas* before it decays being succeeded by the next *Cittam* which is:

(3) *Bhavanga Paccheda Cittam*, *Paccheda* meaning an absolute severance from the past *Cittam* that is, when this *Cittam* appears there is left no trace of the past *Cittam* which has thus been entirely cut off. It also lasts three brief *Khanas* before it decays, being replaced by the next *Cittam* which is:

(4) *Pancadvāravajjana Cittam*, which term consists of *Panca*, five + *dvara*, door + *vajjāna* examination, meaning the examination of the five entrances by one of which the *Cittam* should enter. The five sense organs that is *Cakkhu*, eyes, *Sota*, ears, *Ghāna*, nose or nostrils, *Jivhā* tongue or palate and *Kāya* body are likened to doors or entrances by which the external ideas enter, and the particular external idea here the object of sight before actually entering will make an examination of these five doors and choose *Cakkhu*, the eye door or gate to enter. These examinations of the five doors is termed *Pancadvāravajjāna Cittam* which also decays after the lapse of three *Khanas*, giving place to the next *Cittam* which is:

(5) *Cakkhu Viññam Cittam*. We have particularly chosen the object of sight as the external idea, the *Cittam* that rises through the eye door is *Cakkhu Viññam Cittam* because the

object of sight appearing before the eyes casts its reflection upon the pupils of the eyes which in turn conveys the message to the *Hadaya Vatthu* the seat of *Viññam* or *Cittam* which at once rises by seeing and immediately decays after the three *Khanas* giving place to the next *Cittam*, which is:

(6) *Sampaticchana Cittam*, meaning receiving, that is the *Cittam* which rises to receive the message and decays after the three *Khanas*, giving place to the next *Cittam* which is:

(7) *Santirana Cittam* whose function is to examine the message. It rises to examine it and decays after the three *Khanas*, giving place to the next *Cittam* which is:

(8) *Vuttho Cittam* which rises to know by seeing the object of sight vividly, and it is this *Cittam* which actually exercises its function to decide if the sight seen by it is good, bad or indifferent. It also decays after the three *Khanas*, giving place to the next *Cittam* which is:

(9) *Javana Cittam*. *Javana*, meaning great force, because it rises with great impetuosity repeating itself seven times in succession, that is *Javana Cittam* rises and decays seven times in rapid succession, one after another, playing havoc all the while. It is this *Cittam* which prompts all kinds of actions, good, bad and indifferent and is solely responsible for the five

Khandhas to whirl round and round in this vicious circle of *Samsarā* and also for mastering the noble Truths and attaining the Supreme wisdom and happiness. On its final decay, it will be succeeded by the next *Cittam* which is:

(10) *Tadāramana Cittam*. *Tadāramana*, meaning weakening force, that is, after the decay of the impetuous *Javana Cittam*, the force becoming nearly spent, it is followed by a weaker *Cittam* which repeats itself twice or thrice and decays after the lapse of the three *Khanas*.

182. *NO TWO CITTAM CAN RISE AT THE SAME TIME*. The workings of *Cittam* in the various ways that have just been described are collectively termed *Vithi Cittam* comprising of seventeen *Cittams* bearing different names, each containing three different stages or *Khanas*, or in other words, fifty-one different *Cittam* which are believed by the uninitiated to be one single *Cittam*.

It will therefore be seen that when *Cittam* rises to know something by seeing it is not one single *Cittam* that has risen but fifty-one variegated *Cittam* that have actually risen, and when *Cittam* rises to know something by hearing, or by smelling, or by tasting, or by touching, fifty-one *Cittam* will invariably rise. Again when *Cittam* rises to know something by seeing, say a ship and then another object, say men on the ship, it is not the same *Cittam* which saw both

the ship and the men on it. When the ship was first seen, it was by fifty-one *Cittam* that saw it (the fifty-one *Cittam* rising and falling one after another in rapid succession). When the men on it were seen, they were seen by the next batch of fresh fifty-one *Cittam* that have risen on the decay of the former fifty-one *Cittam*, and they too rose and fell one after another in rapid succession.

It may be noted that of the fifty-one variegated *Cittam* which appear to see or to hear, etc. no two *Cittam* can rise at the same moment because they can rise only one by one, the second *Cittam* rising on the decay of the first *Cittam*, the third *Cittam* on the decay of the second, and so on. It will also be seen that one single *Cittam* cannot know two or more things at the same time, as for instance, a man who went to a show to see some dancing and also to hear some music or song, might think that he saw the dancing and heard the music and songs at one and the same time, and would not be persuaded to believe the contrary, unless he can understand the flitting nature of the *Vithi Cittam*.

183. *THE NOBLE TRUTHS HOW REALIZED.* The four Noble truths are entirely different from one another in their inherent nature and in their functioning, and the *Yogi* in trying to understand them in their perspective will have to fathom into their different nature and in their different functioning.

This respective inherent nature of idea has already been noticed and we will here explain their different functioning.

(1) *Dukkha Saccā* as has been discussed before has reference to the five *Khandhās* which are being continuously assailed by the four *Lakkhanās* and which should be critically examined by a careful analysis of their constituent elements and by distinguishing them between the *Paramattha* and *Paññhatti Dhamma* and it is therefore termed *Pariññeya Dhamma* that is a *Dhamma* which can only be understood and appreciated by a careful analysis. *Pari*, meaning analysis and *ñ+neya*, meaning knowing or appreciation. The *Yogi* should therefore know, and appreciate *Dukkha Saccā* by a careful analysis.

(2) *Samudaya Saccā* has reference to the three kinds of *Tanhā* which are the true root causes for the five *Khandhās* to come into being and which should be removed by root and branch so that they cannot sprout up again to bear poisonous flowers and fruits, so to say, bringing dangers in their wake.

The *Yogi* should gain its true knowledge by the removal of the root causes that is *Tanhā*; *Samudaya Saccā* is therefore termed *Pahātabbha Dhamma*, that is, a *Dhamma* which can be appreciated only by the removal of its causes. *Pahātabbha* meaning removal or up-rooting.

(3) *Niroda Saccā* has reference to *Nibbhāna Dhātu* which should be sought to escape from the poisonous plants or blazing fire with which the five *Khandhās* are compared. As soon as the *Yogi* obtains a glimpse of the blissful state of *Nibbhāna Dhātu* his *Cittam* will acquire purity and serenity, loosening the grip of fears from dangers and will make an unflagging effort to seize its dazzling brilliance. It is therefore termed *Sacchikātabbha Dhamma* that is, a *Dhamma* which can only be appreciated by gazing into and seeing its brilliance, *Sacchikātabbha* meaning gazing into the brilliance of *Nibbāna Dhātu*.

(4) *Magga Saccā* has reference to the actual application of *Vipassanā Bhāvanā* to gain mastery of the three *Sikkhas*, *Adhi Sīla*, *Adhi Citta* and *Adhi Paññā*, *Sikkhas* by which *Dhukka Saccā* can be fully appreciated by a careful analysis, *Samudaya Saccā* by removing the root causes and *Niroda Saccā* by gazing into the dazzling brilliance of *Nibbāna Dhātu* and it is therefore termed *Bhāvetabbha Dhamma*, that is, *Dhamma* which can be appreciated only by an actual application of *Vipassanā Bhāvanā*, *Bhāvetabbha* meaning actual application.

184. *ATTAINMENT OF LOKUTTARĀ ÑĀNA*, and knowing of four Noble Truths simultaneously. As soon as the four Noble Truths are understood and appreciated the *Yogi* will enter into the domain of *Lokuttarā*

Ñāna and attain the first *Lokuttarā Ñāna* of *Sotā Patti Magga Ñāna* which will at once transport him to *Sotā Patti Phala Ñāna* and at that supreme moment his *Cittam* will rise to know all the four Noble Truths in all their different aspects simultaneously; namely: (a) *Dukkha Saccā* by analysing it in all details, (b) *Samudaya Saccā*, by removal of all the root causes, (c) *Niroda Saccā*, by seeing its dazzling brilliance and (d) *Magga Saccā*, by actual application in all details.

It is the only exceptional moment at which *Cittam* will fully exercise its powers to know more than one single idea at the same time.

185. *APPRECIATION OF NIBBĀNA DHĀTU*. It has been generally understood that Buddhism is a philosophy dealing with the laws of cause and effect. This idea is not absolutely correct. According to the Lord, the natural laws are of two kinds, namely, those that are subject to the laws of cause and effect, and those that are beyond, and foreign to the influence of the laws of cause and effect. As has been noticed in the earlier Chapters there are only four laws in this wide world and beyond, which are real (Pāli, *Paramattha Dhamma*) to wit: *Cittam*, *Cetasikam*, *Rūpam* and *Nibbānam*, of which the first three are of this world and are duly subject to the laws of cause and effect and the last, that is, *Nibbānam*, is a *Dhātu*, which has no connection whatsoever with anything of this world, or

any other world or worlds and is beyond the orbit of the laws of cause and effect. But it is a law as real and substantial as any of the other three *Paramattha Dhamma*. We have at an early stage struck a note of reminder that it is much easier to understand and appreciate one's own constituent body than something else beyond, or foreign to us, and have duly emphasised the necessity to make an unflagging endeavour to understand oneself perfectly before we embark upon a serious attempt to fathom into the secrets of the foreign idea, that is *Nibbāna Dhātu*, wherein nothing to which we are usually accustomed is existent at all.

As we have said that the three *Paramattha Dhamma* which belong to our own constitution are constantly subject to the laws of cause and effect, and are therefore known by several names, such as *Sankhāra Dhamma* or *Sankhata Dhamma* or *Paccaya Dhamma* which names are in fact synonymous: *Sankhāra Dhamma* means a law that has come into being through various causes, as for instance a man heard the sound of some sweet music and was much pleased to hear it. This short statement should be critically examined to find out what is real and what is unreal in it. In fact, there is no such thing as "a man" or "sweet music". What is real is sound or pleasure only. Then the question arises, "Who heard the sound?" As soon as the sound rises it strikes at the film-like idea in the ear (or eardrum) in the ordinary parlance, and *Cittam* rises in the *Hadaya Vatthu* to know

it by hearing it. What is sweet music apart from sound? It is a mere figment of imagination, according to which it may be pleasant to hear it or it may be an absolute nuisance. Pleasure is in fact a real thing, a pleasant feeling (Pāli, *Somanassa Vedanā*) which rises with *Cittam* and at once decays with *Cittam*. What are the causes of their appearance? When one hard object (Pāli, *Patthavī Rūpam*) is hit against another hard object, the sound (Pāli, *Sadda Rūpam*) rises. So two hard objects (*Patthavī Rūpam* and *Sadda Rūpam*) which have come in violent contact are the causes for raising the sound, and the contact of sound with the film-like matter (Pāli, *Sota Pasāda Rūpam*) in the ears that is, eardrum is the cause for the rising of *Cittam* and pleasure (Pāli, *Somanassa Vedanā*). It will therefore be seen that after all it was only *Nāmam* and *Rūpam* that have arisen through various causes and they are therefore termed *Sankhāra Dhamma*, or *San-khata Dhamma* or *Paccaya Dhamma*.

186. *LOKUTTARĀ ÑĀNA*, how attained. We have casually noticed on the subject of *Gottarabhū Ñāna* in paragraph 167 how *Sotāpatti Magga Ñāna* and *Sotāpatti Phala Ñāna* are attained.

Vippassanā Ñāna described in that paragraph is *Lokīya Ñāna* as distinguished from *Lokuttarā Ñāna* and the difference between the two must be explained here. *Lokīya Ñāna* is wisdom attained by the practice of *Vippassanā*

Bhāvanā, that is the five *Khandhās* which are subject to the laws of cause and effect. On the other hand *Lokuttarā Ñāna* is real wisdom attainable through *Gottarabhū Ñāna*, the highest of *Lokīya Ñāna* by concentrating one's attention solely upon the attributes of *Nibbāna Dhātu*. As has been stated before, when the practice is sufficiently advanced, the *Yogi* will duly attain *Gottarabhū Ñāna*, when his *Cittam* will leave off the usual course of practice on the five *Khandhās* which in his view are full of miseries, loathsomeness, etc., and change to an absolutely new idea which is ever constant and glorious, unaffected by change or miserableness of any kind, that is *Nibbāna Dhātu*. The *Yogi* will exert to examine its attributes which are directly opposite to those of the five *Khandhās*, which have been compared to a man confined in a house of fire who would exert himself to break through to get out of it and escape beyond the confines of the burning edifice. He would gain some relief when he could manage to break open a wall and obtain a glimpse, through the chink he had made, of the open space outside, which is compared to *Nibbāna Dhātu* which is beyond the raging fire. Such gaining of the glimpse of the place of safety is the attainment of the first *Lokuttarā Ñāna* which is termed *Sota Patti Magga Ñāna*, and after gaining the glimpse thereof he will become fully satisfied of the certainty of the means of escape which is termed *Sota Patti Phala Ñāna*.

Nibbāna Dhātu and the three other *Paramattha Dhātu* were exemplified by the Lord by a voyage in a rough sea raised by a violent storm and a port of safety, the latter for *Nibbāna Dhātu* and the former for the other three. A man who made a precarious voyage in a frail craft through a raging sea for days, would exert himself to the utmost to reach the port which was still invisible, and as soon as he sighted the land, he would obtain some relief which is compared to the attainment of *Sotāpatti Magga Ñāna* and when he became certain that what he had sighted was truly land, he would attain *Sotāpatti Phala Ñāna*.

187. *SANTIPADA ÑĀNA*. Having exerted steadfastly in the *Vipassanā Bhāvanā* course for some time the *Yogi* will become convinced that the *Sankhāra Dhamma* is in fact a most hideous idea constantly subject to decay and to untold miserableness, and being overcome by an irresistible longing to escape from them will seek for an outlet to reach a happy and glorious state, which he believes must exist somewhere beyond the sphere of the *Sankhāra Dhamma*, wherein no change, no decay nor miserableness nor unwholesomeness, of any kind is ever existent, thus gaining *Santipada Ñāna* which is also a *Lokīya Ñāna* which is attained by the comparison and contrast between the two kinds of *Dhamma*, that is *Sankhāra Dhamma* and *Visankhāra Dhamma* (*Nibbāna Dhātu*.)

The practice to attain this *Ñāna* is exemplified by a sighting crow carried by a ship sailing in an open sea. When the ship which was in the open sea for some days was steered homeward the sighting crow would be let off from its cage when it would fly on to the mast-top and from there scan towards the different directions of the compass. Then it would fly away in one direction to sight the land, and failing to find one, it would return to the mast-top. In this manner it would fly in other directions as well, and in case it would not be seen to return any more, the sailors were certain of the existence of land in the particular direction in which the sighting crow had flown away not to return. In this illustration the mast-top is compared to *Sankhāra Dhamma*, the crow's flying in different directions, to gaining of *Santipada Ñāna* and the actual sighting of land, to the attaining of *Lokuttarā Ñāna*.

188. *HIGHER LOKUTTARĀ ÑĀNA*, how attainable. Having attained the *Sotāpatti Phala Ñāna*, the first *Lokuttarā Ñāna*, the *Yogi* should continue the same course of *Vipassanā Bhāvanā* as before, that is working on the five *Khandhās*, being continually assailed by the four *Lakkhanās*, *Anicca*, *Dukkha*, *Anatta* and *Asubha*, and will in due course realize the ideas before mentioned more vividly than previously and when his *Cittam* is raised to a higher level and changed to the practice of examining the virtues of *Nibhāna Dhātu* by comparison and by contrast with the hideousness of *Sankhāra*

Dhamma and acquiring *Santipada Ñāna*, he will attain the next stage of *Lokuttarā Ñāna* to wit: *Sagadāgāmi Magga Ñānā* which will immediately transport his *Cittam* to *Sagadāgāmi Phala Ñāna*, giving him a more brilliant view of the *Nibbāna Dhātu*.

Then the *Yogi* should continue the same course of *Vipassanā Bhāvanā* as before, that is, practising on the vagaries of five *Khandhās* and in due course his *Cittam* will be greatly advanced and altered its practice to the examination of *Nibbāna Dhātu* to acquire *Santipada Ñāna* and attain the third stage of *Lokuttarā Ñāna* that is *Anāgāmi Magga Ñāna* which will immediately transport him to *Anāgāmi Phala Ñāna*, the former giving him a more brilliant view of *Nibbāna Dhātu* than before while the latter giving him a full realization of having attained that view.

The *Yogi* should then proceed along the same path as before in *Vipassanā Bhāvanā* working on the self-same five *Khandhās* and when his *Cittam* has attained a fit-state, it will duly gain *Santipada Ñāna* by the examination of the attributes of *Nibbāna Dhātu* by comparison and by contrast with the capriciousness of *Sankhāra Dhamma* and in due course will attain the highest *Lokuttarā Ñāna* that is, *Arahatta Magga Ñāna* which will immediately promote him to *Arahatta Phala Ñāna*, the former giving him the view of *Nibbāna Dhātu* in the highest

brilliance* and the latter giving him the full realization of his having obtained a constant view thereof thus attaining the *Arahatship* and completely freeing himself of the shackles of unholy desires of the mundane world.

189. *ACHIEVEMENTS ATTAINED BY ARAHATTA PHALA ÑĀNĀ*. At the supreme moment when the *Arahatta Phala Ñāna* is attained, the *Yogi's Cittam* which is solely directed to the virtues of *Nibbāna Dhamma* has become fully acquainted not only with them, but also with all the other laws connected therewith.

For instance, (a) it will realize the utter absence of *Nicca Lakkhanā* (sign of permanence), and *Sukha Lakkhanā* (sign of happiness or pleasantness) in *Sankhāra Dhamma*; (b) it will rid all possible doubts of the *Sankhāra Dhamma* as permanent or impermanent, or if it is happiness or unhappiness; (c) it will destroy *Avijjā* by root and branch; (d) it will remove all possible doubts in the four Noble Truths; and (e) it will realize the Noble Truths in all their various aspects. These ideas aforesaid appear in his *Cittam* at that supreme moment when it has been directed to *Nibbāna Dhātu* only, though not to them in particular. It will therefore be noticed that such a *Cittam* is a most rare phenomenon, as ordinarily a *Cittam* is capable of

* The word "brilliance" is employed here to emphasise the vividness of it...the insight gained by the *Ariya*, purified one, and not in a literal sense.

knowing only one thing at a time, as has been explained elsewhere.

190. *ARIYĀ AND RIDDANCE OF KILESĀS*. The *Yogis* who have duly attained *Lokuttarā Ñāna* are conferred a title of *Ariyā*, those who have purified themselves by riddance of *Kilesās*, evil or unholy thoughts; and those who have attained various stages of *Ñāna* have received names as follows:—

(1) One who has attained *Sotāpatti Phala Ñāna* is termed *Sotāpanno*, and he has rid himself of the following *Kilesās* by root and branch:—

- (i) *Sakkāya ditthi*, erroneous belief in the existence of *Atta* or soul,
- (ii) *Viccikicchā*, doubting, and
- (iii) *Sīlabbata parāmāsa*, realization of error in the belief in the practices appertaining to the habits of curs and swine, such as moving about naked or on all fours, or taking food in the manner of those dumb animals.

(2) One who has attained *Sagadāgāmi Phala Ñāna* is termed *Sagadāgāmino*, and he has succeeded in reducing the following *Kilesās* to mere shadows:—

- (i) *Kāma Tanhā*, clinging to the worldly pleasures, such as pleasant sight,

pleasant sounds, pleasant odours,
pleasant tastes and pleasant touch,

- (ii) *Rāga Tanhā*, clinging to sexual pleasures, and
- (iii) *Byāpādā*, evil thoughts to injure others.

(3) One who has attained *Anāgāmi Phala Ñāna* is termed *Anāgāmino*, and he has rid himself of the following *Kilesās* by root and branch:—

- (i) *Kāma Tanhā*,
- (ii) *Rāga Tanhā*,
- (iii) *Byāpādā*.

(4) One who has attained the *Arahatta Phala Ñāna* is termed *Arahatta* (or *Arahat* as is generally understood), and he has rid himself of all varieties of *Kilesās* by root and branch.

191. *ATTRIBUTES OF NIBBĀNA DHĀTU*.
To compare and to contrast between *Sankhāra Dhātu* and *Nibbāna Dhātu*, which are directly opposite to each other in their respective inherent nature, the *Yogi* will critically examine the capriciousness of the former and search for the glorious attributes of the latter, thus gaining *Santipada Ñāna* to an advanced stage which will enable him to climb to the *Lokuttarā Ñāna* as the next stepping stone, so to say. His

practice will therefore consist of the following analysis of the two:—

Vagaries Of Sankhāra Dhātu

- (1) *Anicca Lakkhanā*, sign of constant decay.
- (2) *Dukkha Lakkhanā*, sign of constant suffering.
- (3) *Anatta Lakkhanā*, sign of non-*atta*, non-human, non-man, non-woman, non-animal, non-*Deva* (God), etc.
- (4) *Sankhāra*, being subject to the laws of cause and effect.
- (5) *Sankhata*, being subject to various causes.
- (6) *Paccaya*, arising through certain circumstances.
- (7) *Upadhi Dhamma* that is *Kāma Tanhā*, *Khandhā*, *Kilesā*, and *Sankhāra* are constantly existent.
- (8) *Tanhā*, clinging, being continually present.
- (9) *Rāga*, clinging to sexual pleasures continually present.
- (10) *Roda*, unholy thoughts present.
- (11) Constantly consumed by eleven kinds of blazing fires.
- (12) Constant depravity.
- (13) Struggling in wild stormy sea of *Samsarā*.
- (14) Suffocation in a burning house.

Attributes Of Nibbāna Dhātu

- (1) *Nicca Lakkhanā*, sign of perpetuality unassailed by decay or death.
- (2) *Sukha Lakkhanā*, sign of perpetual happiness or pleasantness.
- (3) *Anatta Lakkhanā* sign of non-*atta*, non-man, non-woman, etc.
- (4) *Visankhāra*, not being subject to the laws of cause and effect.
- (5) *Asankhata*, not being subject to any single cause.
- (6) *Apaccaya*, existing in a perpetual state, independent of external circumstances.
- (7) *Upadhi Dhamma* have been completely left behind on the attainment of *Nibbāna Dhātu*.
- (8) *Tanhākkhayo*, complete riddance of *Tanhā* by root and branch.
- (9) *Virāgo*, complete uprooting of *Rāga*.
- (10) *Nirodo*, complete riddance of *Roda*, (unholy thoughts).
- (11) Constant coolness.
- (12) Constant glory.
- (13) Peacefulness in a safe haven.
- (14) Safe beyond the confines of the burning house.

The Lord had left to us numerous data for seeing the attributes of *Nibbāna Dhātu* which He had discovered and the *Yogi* will by following those data succeed to find them to enable him to compare and contrast between the two laws which are directly divergent, thus acquiring the highest stage of *Santipada Ñāna* which will tend to deplore *Sankhāra Dhamma* and to aspire to the attainment of *Nibbāna Dhātu* that is divine *Lokuttarā Ñāna*.

CHAPTER XVIII

ANATTA LAKKHANA SUTTAM

192. *ANATTA LAKKHANA SUTTAM*. This is the Lord's second sermon delivered in the *Migadāvana Forest* to the *Panca Vaggi* who had received the Supreme Wisdom therefrom, and duly become *Arahat* (Saints) in the Lord's *Sāsanam*. I have decided to deal with this admirable subject in this work, with a view to impress upon the minds of the readers of the Lord's especially ardent wish to impart to the *Veneyas* the important version of *Anatta Lakkhanā*, the main basis upon which the whole *Sāsanam* is built.

193. *ANATTA LAKKHANĀ*. According to the laws propounded by the Lord, the five *Khandhās* fall within the scope of *Anatta Lakkhanā* of which *Rūpam* received His first notice in this wise: *Rūpam* is *Anatta* and if it were taken to be an *Atta* (soul) it would not suffer

oppression at the hand of *Anicca Lakkhanā*, and *Dukkha Lakkhanā*, (constant decay and suffering). Since it is being continually subject to such oppression, it is evidently clear that *Rūpam* is *Anatta*. He then proceeded to treat the other four *Khandhās*, *Vedanā*, *Saññā*, *Sankhāra*, and *Viññam* in a similar manner, as for instance, *Vedanā* is *Anatta*, and if it were taken to be an *Atta*, it would not be subject to the vagaries of *Anicca Lakkhanā*, and *Dukkha Lakkhanā*. Since it is being continually assailed by those *Lakkhanās*, it cannot be otherwise than *Anatta*, and so forth.

194. *KHANDHĀS EXAMINED IN DIFFERENT ASPECTS*. Then the Lord reminded the *Veneyas* to listen to Him with rapt attention and to deeply consider what He was going to ask, and proceeded to put these questions:

“Oh *Bhikkus*! Is *Rūpam* *Nicca* or *Anicca*?”

The *Panca Vaggī* after thinking deeply replied, “Oh Lord, it is *Anicca*.”

The Lord: “If it is *Anicca*, is it subject to suffering or open to happiness?”

Panca Vaggī: “Oh Lord, it is subject to suffering.”

The Lord: “If it is *Anicca* and subject to sufferings and constant decay, can it be claimed as ‘mine’ or as ‘I’ or as “*Atta*?”—after having duly reminded them to think deeply.

Panca Vaggī: “No, my Lord.”

Then the Lord proceeded to question them on the remaining *Khandhās* in the like manner and the *Panca Vaggīs* returned the same replies.

195. *EXAMINATION OF KHANDHĀS IN THREE PERIODS.* The three periods *Atītā* (past) *Nāgata* (future) and *Paccuppannā* (present): It is absolutely essential to examine the five *Khankhās* in all three periods. Sometimes the *Khandhās* are more difficult to probe into, because there have been instances in which the uncertainty of varying fortunes cannot be fully understood and appreciated by certain people who have not been assailed by an adversity in their lives, as in the case of the *Bodddhisat*, who was overwhelmed with pomp and pleasures on all sides, and was therefore induced to direct his attention to external ideas (visions of old age, sickness, death and the holy man) which made him think of his future state, that is he would in due course be assailed by similar adversities and would therefore turn himself a holy man to escape therefrom.

Again having examined the present *Khandhā* thoroughly, the *Yogi* should examine the past *Khandhās* as well, so that he can fathom his future *Khandhā* in comparison with the present and past *Khandhās*, and realize the depravity of the former, that is his future *Khandhā* to which he will no longer attach himself with avidity, thereby losing interest therein.

For example the *Yogi*, after having traversed his *Khandhās* of the three periods will appreciate his practice in this wise:—"I have fully realized the depravities of the present *Khandhā* which is absolutely valueless in every respect. I have also found my past *Khandhā* to be of the same kind. What kind of *Khandhā* will I have in my future state? I cannot think of a better or superior *Khandhā* for any future existence since my present and past *Khandhās* have been known to be of a deplorable kind. Why should I wish to get a new *Khandhā* at all which will continue to be assailed by four *Lakkhanās* and eleven burning fires. There must be something else which I should like to possess. It must be the thing which is beyond the reach of the onslaught of those *Lakkhanās* and burning fires. It must be some glorious idea absolutely free from all kinds of impediments." His attention will therefore be attracted to the supreme happiness which is *Nibbāna Dhātu*, thereby attaining the *Lokuttarā Ñāna*.

196. *EXAMINATION OF KHANDHĀS, INTERNAL AND EXTERNAL.* The *Yogi* should also examine his own *Khandhā* (*Ajjhatta*, internal) and others' *Khandhā* (*Bahidda*, external). It is also essential to deal with both, because it is not always possible to understand and appreciate the workings of the various *Lakkhanās* merely examining one's own *Khandhā* in which all the needful elements may not be visibly present in which case, he will travel beyond the scope of his own

Khandhā and deal with others' *Khandhās*, as in the case of the Bodhisat who was guided to examine the signs of old age, sickness and death of strangers (*Bahiddha Khandhās*).

197. *EXAMINATION OF KHANDHĀS, COARSE AND FINE.* The *Yogi* will examine both coarse (Pāli, *Olārika*) and fine (Pāli, *Sukhuma*) *Khandhās*.

He might happen to possess an *Olārika Khandhā* in which case the capriciousness of the four *Lakkhanās* may or may not be discernible with ease. Having a coarse *Khandhā* he may be able to withstand the onslaught of all kinds of weather and all kinds of rough work or fatigue, in which case he may not feel the attacks of the *Lakkhanās*. He should therefore seek aid elsewhere and examine *Sukhuma Khandhās* of others which are easily affected by rough weather or by laborious work or by fatigue wherein the attacks of the *Lakkhanās* are readily discernible and from those *Khandhās*, shift back to his own, looking into his past *Khandhā*, which when youthful was *Sukhuma* like the *Khandhās* which he has examined, and he should also look into his future *Khandhā* which in old age will become *Sukhuma* and clearly examinable mentally and intellectually.

On the other hand, he may have a *Sukhuma Khandhā* living a life of peace and comfort, and he might find it difficult to probe into the vagaries of the four *Lakkhanās*, in which case,

he should examine the *Olārika Khandhās* of others who have to work hard and laboriously to earn a living and who, being overcome with hard work will be bending down under the weight of poverty. He should also examine the *Olārika Khandhās* of the beasts of burden wherein the depredation of the four *Lakkhanās* are easily discernible.

198. *EXAMINATION OF KHANDHĀS, IGNOBLE AND NOBLE.* *Khandhās* are again classified into ignoble (Pāli, *Hina*) and noble (Pāli, *Paṇita*) ones, that is, those *Khandhās* which are accustomed to evil practices, such as killing, stealing, cheating, etc. and those that are inclined to good actions, such as kindness, loving, mercifulness and so forth. There are also *Khandhās* which appear in the nether regions, such as hell, animal kingdom etc., through one's own evil action; and those which appear in pleasant states such as human beings of higher or superior classes, *Devās*, etc. through one's good or pious acts.

The *Yogi* may occasionally find some difficulty in fathoming into either of these two *Khandhās*. If he finds any difficulty in the ignoble *Khandhā*, he should leave it and proceed on to the noble *Khandhās*, and vice versa, when he will succeed to master the practice with ease.

199. *EXAMINATION OF KHANDHĀS, FAR AND NEAR.* There are also *Khandhās* which are *Dūre*, (far off) and which are *Santike* (near by). The Yogi should in the first instance work on the *Khandhās* which are close by and then gradually proceed to deal with the *Khandhās* farther and farther off. As for instance he should start with the nearest *Khandhā*, namely himself and then proceed to deal with the next nearer *Khandhās*, namely: his mother, father, teachers, relations, friends, those who are living with him, those who are living in the same place, village or town or district, those who are living in the same country, those who are living in the neighbouring countries, those who are living in the same continent, those who are living in the neighbouring continents, those who are living in the same universe, those who are living in the neighbouring universes and lastly those who are living in every universe, extending the practice to cover the entire *Sakrā-valā* (Countless Universes).

The *Yogi's* practice will in this manner embrace the *Sakrā-valā Ananda*, countless number of universes, inclusive of the nether regions and the celestial abodes of the *Devās* and *Brahamās*, lesser and higher Gods, and the wisdom thereby gained will be a most extensive one.

200. *THE LORD'S INJUNCTION TO MAKE GREAT EFFORTS.* The Lord had emphasised upon the necessity to strive to work on the five *Khandhās* most steadfastly in this wise: "*Rūpan* must be scrutinized in eleven *Rāsis*, namely:

Past, future and present, internal and external, coarse and fine, ignoble and noble and lastly far and near. “No *Rūpam* is mine, I or my *Atta*.” Apply this practice with great efforts until the true insight is actually attained. The Lord had proceeded to deal with the remaining four *Khandhās*, *Vedanā*, *Saññā*, *Sankhāra* and *Viññānam* in the same strain, exhorting and encouraging His worthy disciples to strive in the practice steadfastly without a waver.

201. *PANCA VAGGI'S ATTAINMENT OF ARAHATSHIP*. By following the practice faithfully and steadfastly as outlined by the Lord in the second sermon, the *Panca Vaggi* had:

(1) duly become the well-instructed disciples of highest purity,

(2) had lost all interest in *Rūpam*, in *Vedanā*, in *Saññā*, in *Sankhāra* and in *Viññānam*,

(3) their interest in the five *Khandhās* having been entirely removed, had completely rid themselves of all *Rāga*, clinging,

(4) all *Rāga* having been entirely rid of, had become entirely free of *Rāga*,

(5) *Rāga* having left for good, had duly gained a full knowledge of its complete absence,

(6) had exhausted the root causes of a rebirth,

(7) had thereby performed the noblest work,

(8) had entirely completed the work which they had undertaken to perform, and

(9) had thus become fully realized that they had nothing further to work for, thus attaining the highest *Lokuttarā Ñāna*, namely *Arahatta Magga* and *Phala Ñāna*.

CHAPTER XIX

KĀYAKATĀ SATI IN VIPASSANĀ BHĀVANĀ

202. *SAMATHA BHĀVANĀ CHANGING OVER TO VIPASSANĀ BHĀVANĀ*. This subject has been treated under *Samatha Bhāvanā* course in Chapter X, and we now propose to change the course of practice to *Vipassanā Bhāvanā* with a view to give the readers an idea as to how a *Samatha Bhāvanā* course should be altered to *Vipassanā Bhāvanā* to duly gain the requisite *Ñāna*.

203. *SEARCHING FOR ATTA*. We have explained in paragraph 72 in Chapter X under *Soññata* method of practice how the thirty-two component parts (Pāli, *Kotthāsas*) should be broken up and placed into thirty-two receptacles. Here, the same process should be repeated again, and the *Yogi* should make a search in each of the receptacles for a being, or a man or a woman, but will fail to find one. Then

he should ask himself where such a being, or a man, or a woman has gone away and he will discover that from the outset, there was no such being, man or woman but a mere collection of thirty-two *Kotthāsas* only. Then he should reassemble the whole thirty-two *Kotthāsas* to reform them into the former constitution and examine it again, and ask himself if in the reformed constitution there is a being or a man or a woman, but the mere combination of those thirty-two *Kotthāsas* as before. Then his old erroneous belief (Pāli, *Micchā ditthi*) that there was a being, or a man will disappear, giving place to the right belief (Pāli, *Sammā ditthi*) that the whole constitution is nothing but the combination of thirty-two *Kotthāsas*. In the course of the practice his *Cittam* will have no chance of straying into evil thoughts and will be confined to the examination of his own constitution, thereby gaining purity. He is therefore walking along the right path of *Ariyo Sammā ditthi Maggo* (*Ariyo*, purified + *Sammā ditthi*, right view + *ma*, killing the erroneous view + *g + go*, arriving at the right view) and in addition to this *Magganga*, he will also proceed along the seven other *Maggangas* as explained in the subject of *Magganga*.

The *Yogi* should again examine the thirty-two *Kotthāsas* as placed in the thirty-two receptacles to see in each of them if there is an animalcule or a life lurking anywhere, and he

will fail to find any such animalcule or life there. Then he should ask himself where such an animalcule or life has gone away to evade his search, and he will duly realize that such idea or ideas were non-existent at any time and that what is truly existent is the thirty-two *Kotthāsas*. Then he should reassemble them to restore the original constitution, and examine it again and ask himself if in the constitution thus reassembled there is an animalcule or a life existent and he will find the mere combination of the thirty-two *Kotthāsas* only, thereby strengthening the acquisition of the right view (*Ariyo Sammā Ditthi Maggo*) he has gained, duly ridding himself of the erroneous view he had hitherto entertained.

Then he should proceed to examine the *Bahiddha* (external) *Khanddhās* belonging to others, beginning with those near by and ending with those in the entire *Ananda Sakarāvalā*, that is, countless number of universes as explained in the previous Chapter.

204. *SEARCHING FOR ATTA MORE DEEPLY AND CRITICALLY.* By the practice of the above *Bhāvanā*, the Yogi will gain a superficial knowledge of *Anatta Lakkhanā*, and to gain a deeper and more accurate knowledge thereof, it is absolutely essential to analyse the thirty-two *Kotthāsas* aforesaid by excluding the *Paññhatti Dhamma* and probing into the *Paramattha Dhamma* in all details, as otherwise the *Yogi's Cittam* will be confined within the

false idea of forms and shapes, as for instance, it is necessary to overcome the false idea of *Kesā* (hair on the head) as being a longish thing like a piece of thin thread and so too *Lomā* (hair all over the body) which are in point of fact a mere combination of *Attha Kalāpa* having no shape or form nor names which are absolute unrealities (*Paññhatti Dhamma*).

Let us take *Kesā* for a critical examination and see if therein the idea of odour (Pāli, *Gandha Dhātu* or *Gandha Rūpam*) is present. If it is entirely neglected the presence of its odours is certain to be observed at close quarters, and when it is carefully attended to, it may betray the presence of sweat or unpleasant odours. The question therefore arises if that idea of odours, possesses any form or shape of some kind. The *Yogi* will find on careful examination that it is a mere idea not having any form or shape, and thereby *Santhāna Paññhatti Dhamma* will be found to be absent.

Next he should examine it to see if such an idea of odour is existent or not and since its presence had been duly detected, it cannot be said that such an idea is non-existent, thereby *Abhāva Paññhatti Dhamma* is found to be absent. Next he should consider if the various names conferred upon *Kesā* by different nationalities in different languages are inherently existent or not, and he will find that such

names are merely those conferred on it but are not truly existent, and thereby *Nāma Paññhatti Dhamma* is also found to be non-existent. In the same manner all the three *Paññhatti Dhamma* are disposed of as unreal laws and the real laws of *Paramattha Dhamma* are correctly probed into.

205. *THREE WAYS OF KNOWING PARAMATTHA DHAMMA.* There are three ways of mastering the knowledge of *Paramattha Dhamma* which differ in the degree or depth of knowledge.

One who has been informed by others that what is truly present in the so-called *Kesā* is *Gandha Dhamma* or *Gandha Dhātu*, and has duly noted it, acquires a superficial knowledge thereof, and it is known as knowledge through *Cañña*, noting. One, who has actually observed the presence of *Gandha Dhātu* therein, acquires its knowledge through *Ghāna Viññāna Dhātu* and it is termed knowledge through *Viññam* which is more vivid. Lastly one who has carefully excluded the three *Paññhatti Dhamma* therefrom and probed into the *Paramattha Dhamma* thereof by virtue of *Vipassanā Bhāvanā*, acquires a profound knowledge of it and it is termed knowledge through *Paññā*, true insight, which should be sought after by the *Yogi* by his strenuous practices.

206. *EXAMINATION OF THE REMAINING SEVEN RŪPAMS IN THE ATTHA KALĀPA.* Having duly examined the *Gandha Dhātu* in *Kesā* by excluding the three *Paññhatti Dhamma*, the *Yogi* should take up the remaining seven *Dhātus* in the *Kalāpa* one by one in this wise: In company with *Gandha Dhātu*, there also appear (1) *Vanna Dhātu*, colour idea, the object of sight, (2) *Rasa Dhātu* the idea of taste, and (3) *Oja Dhātu* the idea of nutrition. There also appear with the above four *Dhātus* (1) *Pathavī Dhātu* which gives foothold to the other *Dhātus*, (2) *Tejo Dhātu* which gives heat, (3) *Vāyo Dhātu* which gives pressure and (4) *Āpo Dhātu* which gives adhesiveness or cohesion to the other *Dhātus*, all of which he should examine critically with a view to excluding the *Paññhatti Dhamma* therefrom and probing into their respective *Paramattha Dhamma*, thereby gaining knowledge through *Pañña*.

Then to strengthen the knowledge thereby gained he should analyse *Kesā* by extracting therefrom all the *Kalāpas* constituting the so-called *Kesā* and then see what is left of *Kesā*, the seemingly longish thread-like thing. He will find that nothing whatsoever is left of it. Then he should ask himself what has been taken away, the *Kalāpa* or *Kesā*, the answer to which will naturally be that the *Kalāpas* have been taken away and not *Kesā*. Then the next question will be why *Kesā* has altogether disappeared when only *Kalāpas*

were taken away, and the inevitable answer will be because there was no *Kesā* from the very outset. Then he will realize that what is truly existent is the combination of *Attha Kalāpas*, thereby gaining the knowledge through *Paññā* of the *Paramattha Dhamma*.

Then he should proceed to examine one by one the remaining *Kotthāsās*, *Lomā* (hair all over the body), *Nakhā* (finger and toe nails), *Dantā* (teeth), *Taco* (skin) and so forth in the same manner as *Kesā*, until the whole field is fully traversed. It is absolutely essential to treat all the thirty-two *Kotthāsās* without passing over any single one of them because it may happen that in the examination of some of the *Kotthāsās*, his understanding is not quite vivid and when he would come to any particular *Kotthāsa*, his understanding may become clear and vivid enabling him to appreciate the whole course of his practice and to obtain an insight.

Then he should proceed to deal with the *Bahiddha Rūpam* that is, the *Kotthāsās* of others who are near by extending gradually to those farther and farther off until the whole *Sakarāvalā* is fully trodden. He should also treat the denizens of the forests, of the seas and of the air in the same manner, and also with inanimate objects, such as hills, dales, streams, trees, etc., to embrace every conceivable thing. He will thereby realize the non-existence of *Atta* anywhere and duly appreciate

the idea of *Anatta Lakkhanā* in its absolute nakedness.

207. *PRACTICE TO GAIN THE KNOWLEDGE OF ASUBHA LAKKHANĀ.* The *Yogi* should imagine the *Kotthāsas* as being entirely neglected and left in their original state, without ever washing or cleaning them for days, or without even dressing them in their usual clothes, and he will find them full of dirt and most repulsive. The whole *Kotthāsas* have been likened to a bag having two openings at opposite ends, and containing various kinds of grain, such as beans, rice, barley, oats, etc. So too, the *Kotthāsas* have two major openings and several minor ones, through which their contents ooze out, and the *Yogi* will examine to see what those contents are. He will surely find them to be absolute dirt, from which he will realize that the whole contents within are also nothing but dirt, thereby gaining the knowledge that all the thirty-two *Kotthāsas* are subjects of *Asubha Lakkhanā*.

208. *PRACTICE TO GAIN THE KNOWLEDGE OF ANICCA AND DUKKHA LAKKHANĀ.* The *Yogi* will next examine the inherent contents of the so-called *Kesā*, *Lomā*, *Nakhā* etc, wherein *Tejo Dhātu* (idea of heat) is actually present and is immediately decaying, giving place to the new *Tejo Dhātu*, its successor, which constantly appears under the influence of *Kamma*, *Citta*, *Udu*, or *Āhāra*. When

it appears, its companions, that is, the other seven members of *Attha Kalāpa* also appear in accompaniment, and when it decays, they too decay at the same time, thus lasting for only three short moments, *Upāda Khana*, *Thī Khana* and *Bhāga Khana*. So the whole *Kotthāsa* is being assailed by *Anicca Lakkhanā* in rapid succession and having observed the constant decay thereof he will next ponder to think if these *Kotthāsas* are at all pleasant ideas, or are overwhelmed by constant suffering, and will duly realize that they are being continually assailed by *Dukkha Lakkhanā* too. He will continue to exert in the practice to observe more vividly the unabating attacks of these *Kotthāsas* by the four *Lakkhanās*, and will in due course succeed to overcome the four delusions, *Atta Vipallāsa*, *Subha Vipallāsa*, *Nicca Vipallāsa*, and *Sukha Vipallāsa*.

He will next extend his practice to include the *Bahiddha Kotthāsa* of others, starting with the nearest and ending with the farthest, that is to embrace the entire *Ananda Sakarāvalā* thus gaining a most extensive knowledge thereof. He will in due course attain step by step the various *Vipassanā Ñāna* of the ten categories described in the earlier chapter.

209. *PRACTICE ON NĀMAM ASSAILED BY LAKKHANĀS*. The *Yogi* in concentrating his attention on *Kesā*, etc., will bring forth his *Cittam* to rise knowing *Kesā*, followed by its companions.

These companions are:—

(1) *Phassa* (idea of contact between *Cittam* and *Kesā*),

(2) *Vedanā* (idea of feeling, here indifference, that is neither pleasant nor unpleasant),

(3) *Saññā* (idea of noting *Kesā*),

(4) *Cetanā* (idea of provoking or inducing the other ideas to perform their respective functions),

(5) *Ekaggatā* (idea of confining or fixing the other ideas on *Kesā*),

(6) *Jīvitindriyam* (idea of guarding the other ideas as they rise) and

(7) *Manasikāro* (idea of directing the other ideas towards *Kesā*).

All these seven ideas (Pāli, *Cetasikam*) rise at the same time as *Cittam* and decay with it, lasting only three brief moments, *Upāda Khana*, *Thī Khana* and *Bhanga Khana*.

The *Yogi* will find them to be continually assailed by *Anicca Lakkhanā*, and having been so assailed he will come to realize that all these ideas are being continually subject to *Dukkha Lakkhanā*, and having been so harassed by those two *Lakkhanās*, he will duly realize that these ideas cannot possibly be claimed as “mine” or as “I” or as “my *Atta*”

The *Yogi* will next examine the *Bahiddha* ideas of others' *Cittam* and *Cetasikam* in the like manner, starting with the nearest and ending with the farthest as explained in the previous paragraph until the whole *Ananda Sakarāvalā* is fully traversed, thereby gaining a most extensive knowledge thereof.

The *Yogi* should also deal with the remaining *Cetasikam* which rise together with his *Cittam* in the similar manner and as explained in an earlier Chapter on *Vipassanā Bhāvanā* course, to obtain a vivid idea of these constituent elements being continuously harassed by the four *Lakkhanās*, thereby gaining *Anicca Vipassanā Ñāna*, *Dukkha Vipassanā Ñāna*, *Anatta Vipassanā Ñāna* and *Asubha Vipassanā Ñāna* and overcoming the four delusions:

Nicca Vipallāsa, *Sukha Vipallāsa*, *Atta Vipallāsa* and *Subha Vipallāsa*. Then the *Yogi* will in due course attain step by step the *Vipassanā Ñāna* of ten categories.

210. *ATTAINMENT OF SĀNTIPADA ÑĀNA AND LOKUTTARĀ ÑĀNA*. The *Yogi* should assiduously continue his practice on the thirty two *Kotthāsas* (*Rūpam*) and then on *Nāmam*, turn by turn, repeatedly (Pāli, *Bahuligatā*) as outlined in the preceeding paragraphs, to embrace both internal (Pāli, *Ajjhatta*) and external (Pāli, *Bahiddha*) *Dhātus*,

duly extending the practice gradually to include all conceivable *Dhamma* within the entire *Ananda Sakarāvalā*. He will in due course understand most vividly the continual assailment by the four *Lakkhanās* and gain *Vipassanā Ñāna* in the various grades, step by step and imperceptibly change to *Santipada Ñāna* by comparison and contrast between the laws of the existing *Khandhā* and those of *Nibbāna Dhātu*, and when his *Cittam* is sufficiently mature he will duly obtain the glimpse of the brilliance of *Nibbāna Dhātu* to attain *Lokkuttarā Ñāna*.

211. *THE LORD'S SUMMING-UP.*
Towards the close of the Sermon, the Lord summed up the discourse in this wise:

“Oh *Bhikkus*: a well-informed disciple who has denuded himself of *kilesās* and become purified sees the law thus expounded vividly: he deplores the rising of *Rūpams*, of *Vedanās*, of *Saññās*, of *Sankhāra* and of *Viññānams*: when he deplores these *Dhammas* he escapes from their attacks and from the rising *Rāgas* (clinging) thus freeing himself from being assailed by them; he thereby gains a divine knowledge of his being free therefrom; the cause of his re-birth is exhausted (that is, removed); his noble action is fully performed: his work is done; he gains an absolute equanimity by his knowledge that no further work remains for him to do.”

This summing-up is significant, in that the disciple has attained the highest divine wisdom, thus becoming an *Arahanta* (Saint).

CHAPTER XX

ĀNĀPĀNASSATI BHĀVANĀ
(BREATHING COURSE)

212. *ĀNĀPĀNASSATI BHĀVANĀ*. This *Bhāvanā* course is the first *pabba* of the courses prescribed by the Lord in *Satipathāna Suttam* in the *pabba* (chapter) on *Kāyānupassanā* courses which consist of fourteen categories. The subject has been generally believed to belong to the *Samatha* aspect, which is entirely incorrect. It is therefore necessary for us to clear this misconception once and for all.

In the text propounded by the Lord the verb ‘*pajānāti*’, has been studiously employed:

*Dīgamvā assassanto dīgam assassāmīti
pajānāti, Dīgamvā passassanto dīgam passas-
sāmīti pajānāti.*

This literally means—when the breathing-out is long, the *Yogi* is mindful of the fact that the breathing-out is long, and when the breathing-in is long, he is equally mindful of the fact that the breathing-in is long. Here the word ‘*pajānāti*’ is generally interpreted as ‘knows or is mindful’. But in fact the *Pāli* word ‘*jānāti*’

by itself has this meaning, and the all important prefix '*pa*' has been entirely ignored by the learned exponents of the Lord's *dhamma*. We should remember that the Lord was always careful in the choice of words and phrases, and the addition or omission of a word has an important significance. On this particular point we have the advantage of our *Ācariyo*'s penetration and instructive elucidation. The prefix '*pa*' is most important and full of meaning. It means "from every aspect" and when it is prefixed to '*jānāti*', the *Yogi* is expected to know the fact of breathing-out and in, in all embracing aspects, which may be described in the manner following: He must examine what has gone out and what has come in in a continuous flow, as in fact, it is not the wind or air that has been going out and coming in in rapid succession. The actual ideas that have been passing out and in are none other than (a) *vāyo dhātu*, force and its concomitant *dhātus*, namely, (b) *pathavī*, idea of hardness, (c) *tejo*, idea of heat and (d) *āpo*, idea of cohesion. In thus scrutinizing into the true ideas which continuously are passing out and in through the nostrils, the course is clearly within the domain of *Vipassanā Bhāvanā* and not of *Samatha Bhāvanā*, as is generally believed. In the following paragraphs, an attempt will be made to describe in detail the method in which this course should be practised.

213. *THE CHOICE OF A SUITABLE PLACE, THE FIRST ESSENTIAL REQUISITE.* This is the only course of *Bhāvanā* wherein the choice of a suitable place and the assumption of a sitting posture are prescribed by the Lord, as in other courses of *Bhāvanā* the *Yogi* is free to apply himself to the practice in whatever place or places and in assuming any posture as he pleases. The suitable place has been defined as follows; (i) *Arañña gatovā*, some wood land, or (ii) *Rukkhamūla gatovā*, at the foot of a tree, or (iii) *Suññāgāra gatovā*, a quiet place.

214. *ASSUMPTION OF A SITTING POSTURE, THE SECOND ESSENTIAL REQUISITE.* The *Yogi* will next assume a sitting posture in the manner in which the Lord had sat under the *Bo* tree, having the upper part of the body erect. The text is, “*Ābujitvā ujumkāyam nisīdati pallankam*”. It will be quite uncomfortable for the beginner to assume that posture in the earlier stages, but a short practice will enable him to adopt it without much discomfort.

215. *THE PRELIMINARY STEP.* In breathing-out, the *Yogi* has to be mindful of the fact that he is breathing-out and in breathing-in too, he will be mindful of that fact. He will continue this course until he is fairly satisfied with the success attained, because he will constantly find his thoughts straying away from the subject, which is bound to happen.

This point will be further explained later. The text is, “*So satova assasati, satova passasati*”, that is in breathing out, he is mindful of it and in breathing in he is mindful of it.

216. *THE FIRST SERIAL STAGE.* (i) The text is, “*Dīgamvā assassanto dīgam assassāmīti pajānāti, digamvā passassanto dīgam passassāmīti pajānāti*”. When the breathing-out is long, he knows that the breathing-out is long, and when the breathing-in is long, he knows that the breathing-in is long. As has been noted earlier he must know exactly that the various *Dhātus* are constantly passing out and in in continuous flow, and that with the four *Bhūta Rūpams*, other *Upādā Rūpams* also accompany, being co-existent.

(ii) Again the text is, “*Rassamvā assassanto rassam assassāmīti pajānāti, rassamvā passassanto rassam passassāmīti pajānāti*.” When the breathing-out is short, he knows that the breathing-out is short, and when the breathing-in is short, he knows it too. The Lord has likened the breathing-out and breathing-in to the work of a turner and his assistant, who are always cognizant of their lathe turning longer or shorter, as the case may be. The text is, “*Bamakarovā bamakarantevāsivā, dīgamvā, anchanto dīgamanchāmīti pajānāti, rassamvā anchanto rassam anchāmīti pajānāti*.” The turner or his disciple knows that the lathe is drawn long, when it is drawn long, and knows

that it is drawn short, when it is drawn short. As has been explained above the points to note should be in all aspects. When the *Yogī* is fairly established in these practices, he can advance his course to the next stage.

217. *SECOND SERIAL STAGE.* In the course of breathing-out and breathing-in he is enjoined to exert himself to observe that the ideas contained in such breathing-out and in are nothing but the collections of *Rūpams* and that they are pervading through the entire bodily system.

The text is, “*Sabbakāya patisamvedī assasissāmīti sikkhati, sabbakāya patisamvedi passasissāmīti sikkhati,*” that is to say, when the breathing-out takes place, all the various contents of the different ideas contained therein are being withdrawn from the whole system, and when the breathing-in takes place, the ideas rush in and pervade through the entire system. The *Yogi* must exert his utmost to probe into and realize it. When he is sufficiently well up in this practice, he can proceed on in his forward march.

218. *THE THIRD SERIAL STAGE.* He will then exert himself to soften the breathing by ridding himself of the rough or coarse breathing which has hitherto been going on. In this soft breathing too, he will apply himself to observe the presence of the *dhātus* in such

soft breathing which are constantly passing out and in. He will continue assiduously to devote himself to this practice until some steadfastness is duly attained.

219. *THE FOURTH SERIAL STAGE.* He can then apply himself to the next practice. The text is, “*Iti ajjhattamvā kāyēkāyā nupassī viharati, bahiddhāvā kāyēkāyā nupassī viharati, ajjhata bahiddhāvā kāyēkāyānupassī viharati*”. He will repeatedly examine this breathing which goes on incessantly in his bodily constitution in the first instance, and secondly in the bodily constitutions of other people, starting from those nearest to him and extending gradually to those far off until all the limitless universes are fully treated (*Pāli, Ananda cakrāvalā*). He will finally examine both himself and the external world together at the same time. He will thereby observe in due course that the so-called living things are nothing but the sum total of breathing-out and breathing-in, going on ceaselessly.

220. *THE FIFTH AND LAST SERIAL STAGE.* The text is, “*Samudaya dhammā nupassivā kāyasamim viharati, vaya dhammā nupassivā kāyasamim viharati, samudaya vaya dhammā nupassivā kāyasamim viharati*.”

NOTE. Literally, *Kāyasamim*, (in the collective functioning of the incessant breathing) the *Yogī* is repeatedly looking into (*Nupassiva*), to search for the root-

cause thereof (*Sammudaya Dhammā*), and also repeatedly looking into (*Nupassivā*) its immediate decay (*Vaya Dhammā*), and then, repeatedly looking into both, that is *Sammudaya* and *Vaya Dhammā* in succession, and thus he is constantly engaged (*Viharati*). (*Sammudaya Dhammā* is none other than *Tanhā*.)

He will next search for the root-cause why this incessant breathing takes place, and then will observe that each breathing disappears in the twinkling of the eye. He will in due course come to realize that the root cause is none other than “*Tanhā*” (attachment and clinging) which prompts him to a longing to become a man, a *devā* or some desirable being (*Pāli: bhava tanhā*) and that instead of becoming the one desired by him, what has actually come into being is nothing but continuous breathing which decays immediately. He will exert himself in this practice, when he will in due course immerse himself in the realm of breathing-out and in, the text is, “*Atthi kāyotivā panassasati paccupatthitā hoti.*” That is, his *sati* (mindfulness) will increase step by step to an immeasurable height. Then his *Ñāna* as well as his *sati*, that is to say both his insight and steadfastness will rise in overwhelming force, thereby he will duly gain an absolute equanimity, entirely ridding himself

of all kinds of '*Tanhā* and *ditthi*' (clinging and false beliefs) by root and branch. The text is "*Ñāna mattāya patissati mattāya*" and "*Anissitoca viharati*".

(NOTE. At this stage his *Cittam* will be attracted to the supreme happiness of *Nibbāna dhātu*, unmixed with the deplorable ideas of becoming, of disease, of ageing and of death, this happiness being the true cause of the complete riddance of all *kilesās*.)

Thus the Yogi will join the company of *Arahantas*, Saints.

CHAPTER XXI

ATTAINMENT OF VISUDDHI

ABSOLUTE PURITY

221. *SEVEN VISUDDHI*. The Yogi who enters into the practice of *Vipassanā Bhāvanā* will acquire an absolute purity (*Pāli, Visuddhi*) of his *Cittam*, and such a state of purity falls within seven categories, namely:

- (1) *Sīla Visuddhi*, absolute purity attained by restraining evil actions and evil speeches,
- (2) *Citta Visuddhi*, absolute purity attained by *Cittam* which is duly directed towards pious thoughts,
- (3) *Ditthi Visuddhi*, absolute purity attained by seeking the right view or belief,

- (4) *Kankhāvitarana Visuddhi*, absolute purity attained by overcoming doubts,
- (5) *Maggamaggañāna dassana Visuddhi*, absolute purity attained by rightly deciding what is *Magganga* and what is not,
- (6) *Patipadāñāna dassana Visuddhi*, absolute purity attained by acquiring wisdom to seek an insight into the right practice, and
- (7) *Ñānadassana Visuddhi*, absolute purity attained by *Lokuttarā Magganga* leading to gain a glimpse of *Nibbāna Dhātu*.

222. *ATTAINMENT OF SĪLA VISUDDHI.*
The *Yogi's Cittam* should be habituated to the observance of practices appertaining to abstention of evil acts and evil speeches, thus gaining purity. Such observances consist of:

(i) *Pātimokkha Samvara Sīla*, tending to escape from a rebirth in the four nether regions or from miseries of the vicious circle of *samsarā*,

(ii) *Indriya Samvara Sīla*, tending to retain constant mindfulness to restrain his *Cittam* from giving way to the attractions of the various allurements dominating the six organs, of eyes, ears, nostrils, palate, bodily and mental feelings,

(iii) *Ājīvapārisuddhi Sīla*, tending to induce unabated efforts under the guidance of a right judgment to obtain the means of sustenance duly avoiding evil actions and evil speeches, and,

(iv) *Paccaya Sannissita Sīla*, tending to habituate his *Cittam* to detach itself from any object or article which has to be utilized in his daily course of action.

A strict observance of these four kinds of *Sīlas* which tend to purify one's *Cittam* in all circumstances is deemed *Sīla Visuddhi* which the *Yogi* should attain.

223. *A T T A I N M E N T O F C I T T A V I S U D D H I*. The *Yogi* will exert to gain steadfastness (*Pāli*, *Samādhi*) of his *Cittam*, by steadfast retention of the accompanying *Cetasikam* to prevent them from straying away, thereby gaining *Upacaya Samādhi*, steadfastness tending to enlarge and expand into the higher *Samādhi* of *Appanā* which will lead to the gate of wisdom, duly purifying them to attain *Citta Visuddhi*.

224. *DITTHI VISUDDHI*. The *Yogi's* practice should be concentrated on *Nāman* and *Rūpam* in all aspects with a view to understand and appreciate their innate ideas, that is with regard to the actions of (i) *Lakkhanās*, as well as those of (ii) *Rasa*, functioning (iii) *Paccupathānan*, presenting to the *Yogi's* *Cittam* of

their inherent nature and (iv) *Padatthānan*, close association with other ideas (*) thereby attaining *Ditthi Visuddhi*.

225. *KANKHĀVITARANA VISUDDHI*. This subject has reference to the practice of searching for the causes why *Nāman* and *Rūpam* are constantly rising in rapid succession and of overcoming all possible doubts as to those causes and the *Yogi* will attain *Kankhāvitāraṇa Visuddhi* as soon as the requisite results are duly achieved.

226. *MAGGAMAGGA ÑĀNA DASSANA VISUDDHI*. To attain this *Visuddhi* the *Yogi* should carefully examine and appreciate the following ideas:

(i) that the five *Khandhās* are being constantly harassed by the *Lakkhanās*, that they were subjected to the same *Lakkhanās* in the past, and that in the future too will continue to be so subjected, thereby gaining the knowledge of *Anicca*, *Dukkha* and *Anatta Lakkhanās* in all aspects in three periods.

(ii) that the *Khandhās* which have risen through various causes are in fact *Sankhāra Dhamma* which are subject to immediate decay, lasting only three brief moments, of *Upāda Khana*, *Thī Khana* and *Bhanga Khana*.

(*) We have in this work treated the first two subjects only, that is *Lakkhana* and *Rasa* but have deliberately omitted to treat the other two (*Paccu patthanan* and *Padatthānan*), which are too complex and extensive to be treated here not wishing to encumber the readers' mind unnecessarily.

(iii) that by constant practice on the above lines, the *Yogi's Cittam* might be overcome by doubtfulness in experiencing such ideas as the following:

- (1) *Obhāso*, bodily brilliance appearing,
- (2) *Passaddhi*, extreme peacefulness,
- (3) *Adhimokko*, gaining right judgment,
- (4) *Saddhā*, acquiring an extreme faith,
- (5) *Vīriya*, acquiring an extreme industriousness which promotes his practice,
- (6) *Sukha*, attaining extreme happiness,
- (7) *Ñāna* gaining an insight into the innate ideas of *Nāman* and *Rūpam*,
- (8) *Upatthānan*, acquiring extreme mindfulness to note the true nature of *Nāman* and *Rūpam*,
- (9) *Upekkhā*, extreme indifference to the capriciousness of *Nāman* and *Rūpam*,
- (10) *Nikanti*, attachment to *Obhāso*, *Passadhi*, etc,
- (11) *Upekkilesā*, dangers to the advancement of his practice.

(iv) that the *Yogi* should try to carefully examine which of the ideas he has experienced are truly conducive to lead to the right path, and which of them will lead him astray, thereby gaining the *Maggamagga ñānadassana Visuddhi*.

227. *PATIPADĀ ÑĀNA DASSANA VISUDDHI.* By the assiduous practice on the two *Khandhās* which are being constantly assailed by *Anicca Lakkhanā*, *Dukkha Lakkhanā*, and *Anatta Lakkhanā*, thus leading to the gaining of the knowledge of the noble truths in all aspects, the *Yogī* will duly reject from his *Cittam* such undesirable ideas as *Obhāsa*, *Passaddhi*, etc., which deter the rising of the *Magga* and *Phala Ñāna*. By such practices he will in due course gain the various *Vipassanā Ñāna* step by step and such practices confer upon him *Patipadā ñāna dassana Visuddhi*.

228. *ÑĀNADASSANA VISUDDHI.* When the *Yogī's Cittam* is sufficiently mature, it will in due course cease to function in the realm of *Sankhāra Dhamma* in which it has all along been functioning, and transfer itself in an entirely different direction along the path leading to *Nibbāna Dhātu* (*Pāli, Pari Kamma*), leading towards *Magganga Upacaya*, approaching *Magganga*, and *Anuloma*, being mature to gain *Magganga*.

Having come towards the journey's end, and having duly gained equanimity of *Cittam* (*Pāli, San Kharupekkhā*, an utter indifference to the vagaries of *Nāman*, *Rūpam* and *Sankhāra Dhamma*) he will eventually rise to reach *Nibbāna Dhātu* and attain *Vutthānagāmini Vipassana Ñāna*, that is rising above the sphere of *Sankhāra Dhamma* to reach that of *Nibbāna Dhātu*.

His *Cittam* being detained in the *Vutthāna-gāmini Vipassanā Ñāna* for two or three moments (a*) will sever its connection with the state of *Puthujjano* (those who are being entangled by *Kilesās*) and transfer itself (b*) to the state of *Ariyo*, thus arriving at *Gottrabhu Ñāna*, that is entering the realm of *Ariyos*.

On the disappearance of *Gottrabhu Ñāna* his *Cittam* will gain admittance into *Nibbāna Dhātu* duly destroying such *Kilesās* as *Ditthi* (erroneous belief), *Vicikicchā* (doubtings) etc. and fully realizing the knowledge of the Noble Truths in all their aspects at a single moment, that is gaining the absolute knowledge (1) of *Dukkha Saccā* by a complete analysis, (2) of *Samudaya Saccā* by a complete removal of *Tanhā* the root-cause, (3) of *Niroda Saccā* by gaining a glimpse of the brilliance of *Nibbāna Dhātu* where sufferings of all kinds are non-existent, and (4) of *Magga Saccā* by actual practice in *Magganga Dhamma* of eight classifications, thereby entering into *Appanā Vithi* looking into *Nibbāna Dhātu* that is gaining the divine *Lokuttarā Ñāna* of *Sotāpatti Magga Ñāna*.

(a*) A *Cittam* in fact cannot be detained for two or three moments at a time. We have here meant to say that *Cittam* of a similar kind appears twice or thrice in succession.

(b*) Here too a *Cittam* cannot transfer itself as it decays where it has risen. We here mean to say that on the decay of the previous *Cittam*, the subsequent *Cittam* which succeeds it rises to know an entirely different idea from the first.

After having entered into *Sotāpatti Magga Ñāna*, the *Yogī's Cittam* will transfer itself to *Sotāpatti Phala Ñāna* where it will repeat itself twice or thrice and then return to its normal state (*Pāli, Bhavanga Cittam*) and cease to function there. Next, it will appear in *Paccavakkhanā Ñāna* that is examination of its past activities. He will in this manner attain *Ñāna dassana Visuddhi*, the final goal of his practice.

CHAPTER XXII

M I S C E L L A N E A

229. *ÑEYA DHAMMA*. This term means those ideas of laws which should be fully understood and appreciated. The Lord had attained the Supreme Wisdom and Buddhahood because He had discovered the Noble Truths by His own efforts without outside aid (*Pāli, Sayambhū Ñāna*) because He had attained *Sabiññutā Ñāna*, all Knowing wisdom, and because He had understood and appreciated *Ñeya Dhamma* by His personal efforts, *Sayambhū Ñāna*.

They are (1) *Sankhāra*, (2) *Vikāra*, (3) *Lakkhana*, (4) *Nibbāna*, (5) *Paññhatti Dhammas*.

230. *SANKHĀRA DHAMMA*. They are ideas or laws which have come into being through some cause or causes and are none other than *Nāman* and *Rūpam* expanded into five *Khandhās* which are again expanded into

Cittam of eighty nine categories, *Cetasikam* of fifty-two categories, and *Rūpam* of twenty-eight categories, which are provoked into being by *Kamma*, *Citta*, *Udu* and *Āhāra*, as described elsewhere in earlier chapters.

231. *NIBBĀNA DHAMMA*. This is the idea directly opposite to the laws of *Sankhāra Dhamma* and is therefore termed *Visankhāra*, meaning absence of causes. It is far beyond the province of *Sankhāra Dhamma*, being absolutely steadfast, secure and peaceful in its inherent aspects.

232. *PAÑÑHATTI DHAMMA*. This idea is definitely unreal and non-existent and directly opposite to both *Sankhāra* and *Nibbāna Dhamma* which are real and truly existent. To fully understand and appreciate these two, it is essential to understand and appreciate the *Paññhatti Dhamma* as well, as otherwise the *Yogi* is liable to overwhelm himself with confusion in his attempt to distinguish the real from the unreal, as for instance in trying to penetrate into the innate ideas of the *Paramattha Dhamma*, he may be led astray to mistake the ideas of *Atta*, *Nicca*, *Subha* etc. as true phenomena for the five *Khandhās*, the truly existent ideas, or he may be led to an erroneous belief that the really existent *Nibbāna Dhamma* as non-existent or unreal.

233. *VIKĀRA DHAMMA*. This idea is to fathom into the innate qualities of *Sankhāra Dhamma*, as well as of *Nibbāna* and *Paññhatti Dhamma*. It delves into the root-causes of how various *Sankhāra Dhamma* have come into being, how they have disappeared and how long they have lasted before being decayed. It also delves into the inherent ideas of *Nibbāna Dhamma* which is constant and perpetual without being provoked by any agency and is beyond the pale of decay and impermanence. Lastly it fathoms into the true nature of *Paññhatti Dhamma* which is of absolutely unreal and insubstantial nature.

234. *LAKKHANA DHAMMA*. This idea is a sign by which all laws, such as *Sankhāra*, *Nibbāna* and *Paññhatti Dhamma* should be understood and appreciated. It consists of two kinds (1) *Sāmañña Lakkhanā*, ordinary, or obvious signs and (2) *Visesa Lakkhanā*, extraordinary signs, as for instance, the *Sāmañña Lakkhanā* of:

- (1) *Pathavī Dhātu* is the idea of solidity,
- (2) *Tejo Dhātu* is the idea of heat,
- (3) *Āpo Dhātu* is the idea of adhesiveness,
- (4) *Vāyo Dhātu* is the idea of pressure,
- (5) *Citta Dhātu* is the idea of knowing,
- (6) *Phassa Dhātu* is the idea of contact,
- (7) *Saññā Dhātu* is the idea of noting,
- (8) *Vedanā Dhātu* is the idea of feeling,

- (9) *Nibbāna Dhātu* is the idea of constancy, peacefulness, serenity etc., while on the other hand, the *Visesa Lakkhanā* of *Pathavī Dhātu* is *Anicca, Dukkha, Anatta* and *Asubha*, that is continually subject to the capriciousness of decay, suffering, etc.

Paññhatti Dhamma on the other hand being definitely unreal and insubstantial is entirely devoid of signs by which it can be identified, but is understood by the very absence of such signs.

235. *ĀSAVA DHAMMA*. This is a *Dhamma* which is so voluminous that it continually overflows and spills itself, as for instance, when a cooking vessel is placed over the fire it gets heated to induce its liquid contents to overflow and spill. Similarly the five *Khandhās* which are continually heated by fires of *Kilesās*, such as *Avijjā, Tanhā, Upādānam* etc., overflow and spill their contents, *Tanhā* or *Loba* (clinging), *Dosa* (ill temper or anger), *Moha* or *Avijjā* (ignorance) etc. *Āsava Dhamma* consists of four varieties, namely: (1) *Kāmā sava*, clinging or attachment to pleasures, such as pleasant sights, pleasant sounds, pleasant odours, pleasant tastes, and pleasant touch, (2) *Bhavāsava*, clinging to the state of being, (3) *Ditthā sava*, clinging to erroneous beliefs, and (4) *Avijjā sava*, clinging to ignorance.

The Lord had by His own efforts exhausted and emptied the undesirable contents of the five *Khandhās* which losing their usual force in its entirety can no longer overflow or spill or even ooze out, thus gaining *Āsavakkhaya Ñāna* to attain Buddhahood.

Āsavakkhaya, means emptying the *Khandhās* of *Āsava Dhamma* in its entirety.

The *Yogī* should also exert to empty the five *Khandhās* of all the *Āsava Dhamma*, and attain *Āsavakkhaya Ñāna* by the assiduous application of *Vipassanā Bhāvanā*.

(NOTE—This *Ñāna* is most important to the *Yogī*, because the attainment of this *Ñāna* will induce the other important *Ñānas* to rise, thereby lifting him to the state of an *Ariyā*, saint.)

236. *PATISAMBHIDĀ ÑĀNA*. The Lord had in discovering the Noble Truths duly attained by His personal efforts (*Pāli*, *Sayambhū Ñāna*) the *Patisambhidā Ñāna* which alone entitled Him to the title of supreme *Buddha* or in other words *Sammā Sam Buddha*, the incomparable *Buddha*.

There were lesser *Buddhās*, termed *Pacceka Buddhās* who had appeared in this world at all seasonable and unseasonable periods, and were in fact possessors of Supreme Wisdom

but were unable to acquire *Pati Sambhidā Ñāna* and were in consequence unable to save men and Gods (*Pāli, Devās*) by their teaching. The Lord however had succeeded not only to attain this *Ñāna*, but could also guide His disciples to attain it thus enabling them to share His knowledge with others.

This *Ñāna* has been classified into four categories, namely:

- (1) *Attha Patisambhidā Ñāna*, insight into the innate ideas contained in the Noble Truths,
- (2) *Dhamma Patisambhida Ñāna*, realization that such an insight has been duly gained,
- (3) *Nirutti Patisambhidā Ñāna*, knowledge how to explain and define what is *Attha Patisambhidā Ñāna* and what is *Dhamma Patisambhidā Ñāna*, and this *Ñāna* has been subdivided into two:
 - (a) *Attha Nirutti Patisambhidā Ñāna* knowledge how to explain and define what is *Attha Patisambhidā Ñāna*, and
 - (b) *Dhamma Nirutti Patisam bhidā Ñāna*, knowledge how to explain and define what is *Dhamma Patisam-bhidā Ñāna*, and

- (4) *Patibhāna Patisam bhidā Nāna*, knowledge to distinguish by comparison and contrast between the above three *Patisam bhidā Nāna* in all aspects.

Therefore, in treating an abstruse subject in which its inherent idea is obscure and difficult to discern, the student will seek a teacher who is possessed of *Patisambhidā Ñāna* by which it will be elucidated in varying aspects to enable him to understand and appreciate it fully, the teacher having employed, in so teaching, *eight Ñānas* to wit:

- (i) *Attha Patisam bhidā Ñāna*—
1 *Ñāna*
- (ii) *Dhamma Patisam bhidā Ñāna*—
1 *Ñāna*
- (iii) *Nirutti Patisam bhidā Ñāna*—
comprising of two *Ñānas*—2 *Ñānas*
- (iv) *Patibhāna Patisam bhidā Ñāna*
comprising of four *Ñānas*—4 *Ñānas*

237. *ATTAINMENT OF PATISAM BHIDĀ ÑĀNA IN THE NOBLE TRUTHS.* Discovery and realization of each aspect of the Noble Truths will be attained in graduated stages. In gaining the *Sacca Ñāna* of *Dukkha Sacca*,

the *Yogī* will in the first instance open his intellectual eyes (*Pāli, Cakkhum Udapādi*, insight, rising) to the significance of the truth (*Pāli, Sacca Ñāna*) thus giving rise to the desired insight.

Then thinking of the acquisition of that insight, he will realize that what he has acquired is a true wisdom (*Pāli, Ñānam Udapādi*, deep wisdom, rising).

Then examining the wisdom he has thus acquired in all varying aspects, he will duly attain an extensive wisdom (*Pāli, Paññā Udapādi*, extensive wisdom, rising).

Then examining his *Cittam* to see if any vestige of ignorance remains to thwart the rising of wisdom, he finds that no trace of ignorance has been lurking anywhere to deter the wisdom from rising (*Pāli, Vijjā Udapādi*, wisdom to remove all traces of ignorance, rising).

Then finally having every vestige of ignorance duly removed and an extensive wisdom in all varying aspects duly gained he will work up to attain an all embracing wisdom which will enable him to see through the entire *Ananda Cakkarāvalā* as an open book (*Pāli, Aloko Udapādi*, wisdom embracing *Ananda Cakkarāvalā*, rising, thereby gaining *Saccā Ñāna*, the significance of the truth of the *Dukkha Saccā* in all its varying aspects).

Now we shall examine the rising of *Patism-bhidā Ñāna* with regard to the gaining of an insight into *Saccā Ñāna* of *Dukkha Saccā*:

(a) In gaining this insight, the *Yogi* will duly realize that what he has attained is the true insight (*Pāli, Cakkhum Udapādi* and such a realization gives him *Attha Patisambhidā Ñāna*,

(b) By examining the gaining of *Attha Patisambhidā Ñāna*, he will realize the truth thereof which is *Dhamma Patisambhidā Ñāna*,

(c) In being able to explain and define what is *Attha Patisambhidā Ñāna*, and what is *Dhamma Patisambhidā Ñāna*, he will duly gain *Attha Nirutti Patisambhidā Ñāna*, and *Dhamma Nirutti Patisambhidā Ñāna*,

(d) In being able to compare and to contrast between the above four *Patism-bhidā Ñāna*, he will duly gain *Pati Bhāna Patism-bhidā Ñāna*.

So in regard to the realization of an insight into *Saccā Ñāna* in *Dukkha Saccā*, he has gained eight *Ñānas*, that is, one *Ñāna* in *Attha Patism-bhidā*, one *Ñāna* in *Dhamma Patism-bhidā*, two *Ñānas* in *Nirutti Patism-bhidā* and four *Ñānas* in *Pati Bhāna Patism-bhidā*.

Similarly he will gain eight *Ñānas* when *cakkhum* rises in *Saccā Ñāna* of *Dukkha Saccā*, eight *Ñānas* when *Ñānam* rises, eight *Ñānas* when *Paññā* rises, eight *Ñānas* when *Vijjā* rises and eight *Ñānas* when *Aloko* rises in *Saccā Ñāna* of *Dukkha Saccā*, making a total of forty *Ñānas* in gaining *Saccā Ñāna* of *Dukkha Saccā*.

In the same manner, he will gain forty *Ñānas* in realizing the truth in *Kicca Ñāna* of *Dukkha Saccā* and also forty *Ñānas* in attaining the truth of *Kata Ñāna* in *Dukkha Saccā*, thus making a total of one hundred and twenty *Ñānas* in realizing the three aspects of *Dukkha Saccā* namely, *Saccā Ñāna*, *Kicca Ñāna* and *Kata Ñāna*.

He will similarly gain one hundred and twenty *Pati sambhidā Ñānas* in realizing the different aspects of *Samudaya Saccā*, one hundred and twenty *Ñānas* in *Niroda Saccā* and one hundred and twenty *Ñānas* in *Magga Saccā*, thus bringing a total of four hundred and eighty *Pati sambhidā Ñānas* in realising the whole four Noble Truths.

THE END

APPENDIX

OBSERVANCE OF SILA

As we have explained on the subject of *Sikkhās*, it is essential for the *Yogī* to pledge himself in the observance of *Sīla* of some kind as described in paragraph 46 under *Sīla Pāramī* in Chapter II, before he enters upon the *Bhāvanā* course, thereby performing as a preliminary step *Sīla Sikkhā*, as well as *Sīla Pāramī*, *Viriya Pāramī*, *Saccā Pāramī* and *Adhitthāna Pāramī*,

For this purpose he should choose a secluded spot and assuming a sitting or standing posture on a lowly seat and imagining either the Lord or a member of the holy order as occupying a higher seat in front, bow with clasped hands three times.

I. ADORATION

He should then utter audibly or inaudibly three times, thus:—

Buddham Pūjemi—I adore the Lord Buddha
Dhammam Pūjemi—I adore the Dhamma
Samgham Pūjemi—I adore the Samghā

II. PRAYER

“May I attain *Magga Ñāna*, *Phala Ñāna* and *Nibbāna*”. (three times)

III. PANCA SĪLA

Aham — I

Bhante — Oh Lord !

Tisaranena Saha — together with the three
refuges

Panca Sīlam — Five-fold Sīla

Dhammam Yācāmi — (I) crave for the law

Anuggaham Katvā — as a merciful act

Sīlam de tha — Please give the Sīla

Me — to me

Bhante — Oh Lord !

Dutiyampi — For the second time too,

*Aham Bhante tisaranena saha Panca Sīlam
Dhammam Yācāmi*

“*Anuggaham Katvā Sīlam detha me Bhante*”

Tatiyampi — For the third time too

*Aham Bhante tisaranena saha Panca Sīlam
Dhammam Yācāmi*

Anuggaham Katvā Sīlam detha me Bhante.”

Namo — Bowing to

Tassa — that

Bhagavato — He who had attained Supreme
powers

Arahato — He who had uprooted all *Kilesās*
by root and branch

Sammā sam buddhassa—He who had
discovered the Noble Truths, *Ñeya Dhamma*
etc. by His *Sayambhū Ñāna*.

(three times)

Buddham Saranam Gacchāmi — I take refuge in the Lord *Buddha*

Dhammam Saranam Gacchāmi — I take refuge in the *Dhamma*

Samgham Saranam Gacchāmi — I take refuge in the *Samghā*

Dutiyampi Buddham Saranam Gacchāmi — For the second time too, I take refuge in the Lord *Buddha*

Dutiyampi Dhammam Saranam Gacchāmi — For the second time too, I take refuge in the *Dhamma*

Dutiyampi Samgham Saranam Gacchāmi — For the second time too, I take refuge in the *Samghā*

Tatiyampi Buddham saranam Gacchāmi — For the third time too, I take refuge in the Lord *Buddha*

Tatiyampi Dhammam saranam Gacchāmi — For the third time too, I take refuge in the *Dhamma*

Tatiyampi Samgham saranam Gacchāmi — For the third time too, I take refuge in the *Samghā*.

Pānātipātā veramani sikkhāpadam Samādhīyāmi (I) shall be vigilant (*Pāli*, *Samādhīyāmi*) (in the observance of) the rule of conduct (*Pāli*, *Sikkhāpadam*) in the avoidance of (*Pāli*, *Veramani*) killing living things (*Pāli*, *Pānātipātā*).

Adinnadānā veramani sikkhāpadam Samādhīyāmi (I) shall be vigilant (in the observance of) the rule of conduct in the avoidance of stealing (*Pāli, Adinnadānā*)

Kāmesu micchācārā veramani sikkhāpadam samādhīyāmi (I) shall be vigilant (in the observance of) the rule of conduct in the avoidance of unlawful sexual pleasures (*Pāli, Kāmesumicchācārā*).

Musāvādā veramani sikkhāpadam samādhīyāmi. (I) shall be vigilant (in the observance of) the rule of conduct in the avoidance of telling a lie (*Pāli, Musāvādā*)

Surāmeraya Majjapamādashānā veramani sikkhā padam samādhīyāmi (I) shall be vigilant (in the observance of) of the rule of conduct in the avoidance of intoxicants tending to forget oneself (*Pāli, Surāmeraya majjapamādashānā*).

IV. ĀJĪVATTHAMMAKA SĪLA

Aham Bhante Tisaranena Saha Ājīvatthammaka Sīlam Dhammam Yācāmi Anuggaham Katvā Sīlam dethame Bhante

Note:—*Ājīvatthammaka Sīla* is eightfold *Sīla*, which the *Yogi* should observe before entering on his practice of *Bhāvanā*.

Dutiyampi Aham Bhante, etc. (same as before)

Tatiyampi Aham Bhante, etc. (same as before)

Namo tassa Bhagavato Arahato, etc., (three times)

Buddham Saranam Gacchāmi, etc., (same as before)

Dutiyampi Buddham Saranam Gacchāmi, etc., (same as before)

Tatiyampi Buddham Saranam Gacchāmi, etc. (same as before)

Pānātipātā Veramani, etc., (same as before)

Adinna dānā Veramani, etc., (same as before)

Kāmesu micchā cārā Veramani, etc., (same as before)

Musāvādā Veramani, etc., (same as before)

Pisunavācā Veramani, etc., (same as before)

(Note:—*Pisunavāca* means speaking to injure another)

Pharussavācā Veramani, etc., (same as before)

(Note:—*Pharussavācā* means speaking a filthy language to hurt the feelings of another).

Samphappalāpa vācā Veramani, etc., (same as before)

(Note:—*Samphappalāpa vācā* means, speaking a frivolous language not benefiting to any one)

Macchā Ājīvā Veramani, etc., (same as before)
 (Note:—*Micchā Ājīvā* means earning a living by the breach of any of the above seven *Sīlas*)

V. UPOSATHA ATHANGA SĪLA

(Note:—this *Sīla* is generally observed by the Buddhists, *Yogīs* and others alike, on holy days).

Aham Bhante Tisaranena saha Atthanga Sampan-nāgatām

Upasatha Sīlam, etc., (same as before)

Note:—*Atthanga*, (*attha*, eight + *anga*, element) meaning *Sīla* consisting of eight elements. *Sampannāgatam*, fulfilling the requisite *Sīlas*.

Upasatha Sīlam, *Sīla* having noble attributes, thereby meaning a *Sīla* consisting of eight elements and fulfilling the requirement pertaining to a noble rule of conduct).

Dutiyampi Aham Bhante, etc., (same as above)

Tatīyampi Aham Bhante, etc., (same as above)

Namo tassa Bhagavato etc., (same as before)
 (three times)

Buddham Saranam Gacchāmi etc., (do)

Dutīyampi Buddham Saranam Gacchami etc., (do)

Tatīyampi Buddham Saranam Gacchami, etc., (do)

Pānāti pātā Veramani etc., (same as before)

Adinna dānā Veramani etc., (do)

Abrahama Cariyā Veramani etc., (do)

(Note:—*Abrahama cariyā*-practice of an unholy conduct such as enjoyment of sexual pleasure)

Musāvādā Veramani etc. (same as before)

Surāmeraya Majjapamāda thānā Veramani etc. (do)

Vikāla Bo janā Veramani etc., (do)

(Note:—*Vikala Bo janā* means partaking of food after twelve-noon)

Nacca, gīta, vādita, Visuka, dassana, mālā-gandha, Vilepana, dārana, mandana, Vibhusanat-thānā Veramani etc. (do)

(Note:—*Nacca, gīta, Vādita, Visuka, dassana*, dancing, singing, playing music, enjoying songs, music and dancing of others, and *mālāgandha, Vilepana, dārana mandana, Vibhusanatthānā* means beautifying oneself by the use of sweet scented flowers and face and body powders or pastes and cosmetics.)

Uccāsayana mahāsayanā Veramani etc. (do).

(Note:—*Uccāsayana mahāsayana* means occupying a high and noble seat or laying down on a high soft bed.)

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