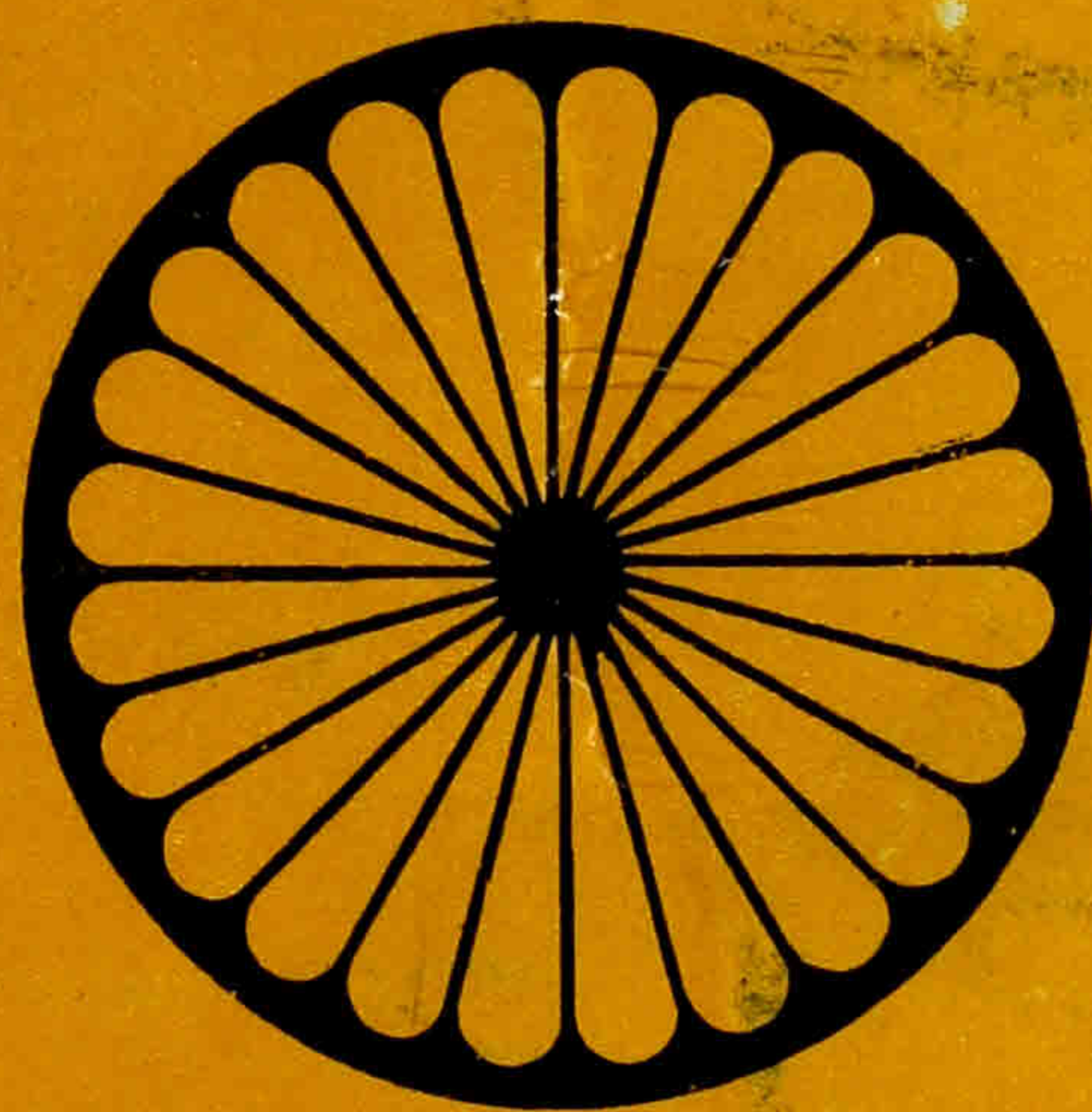


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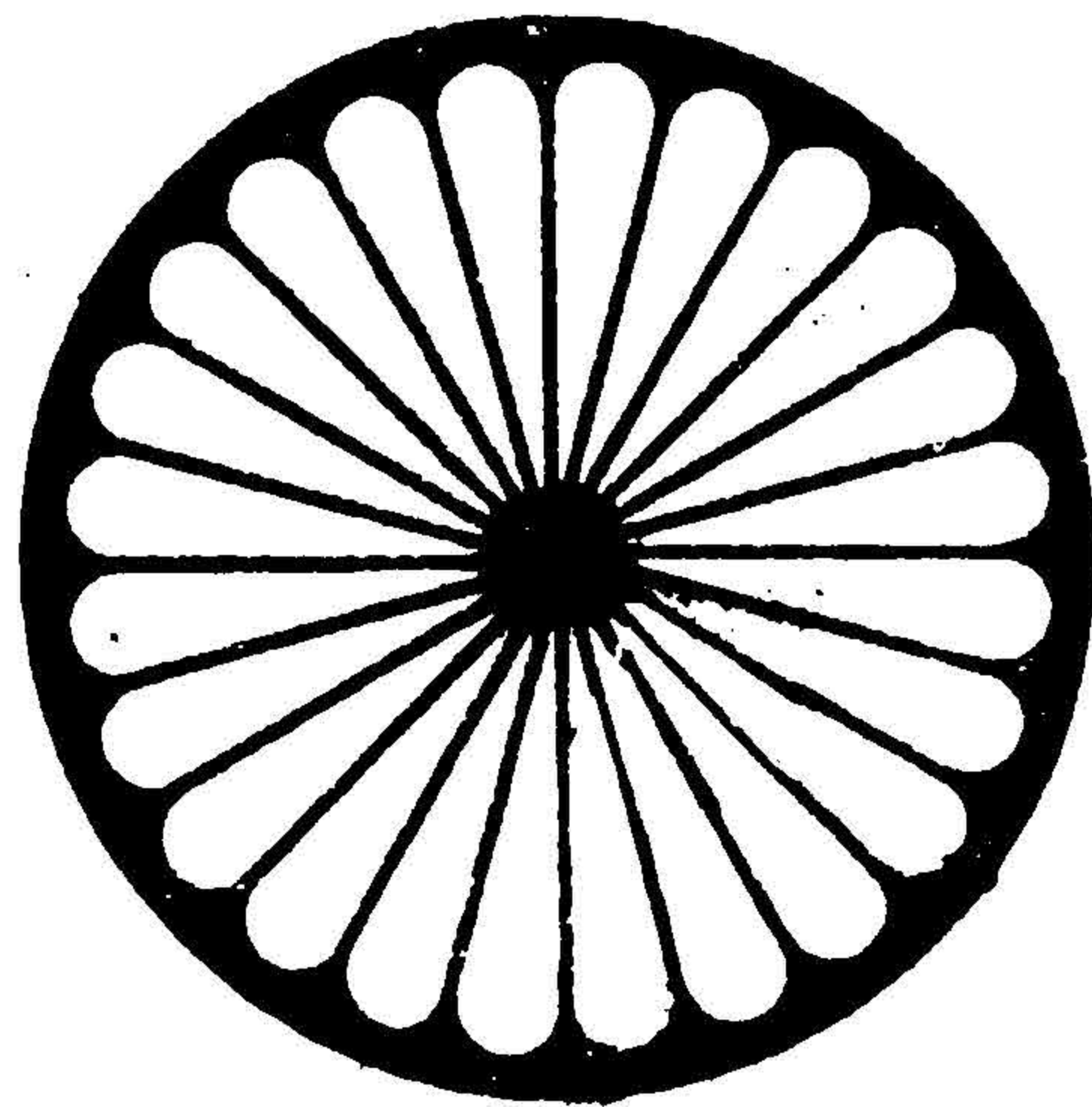
**THE BUDDHA'S
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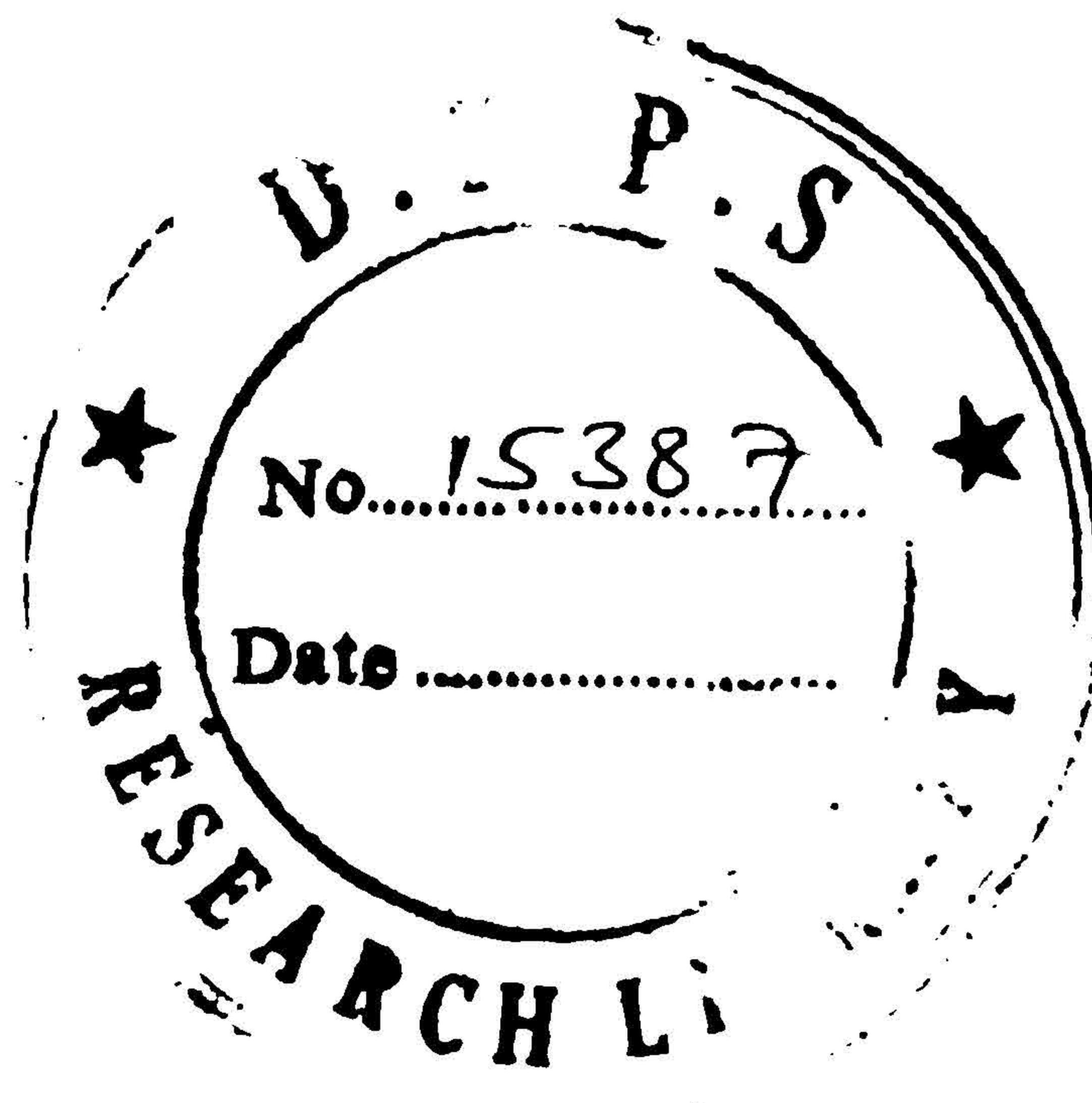
**A dissertation by U Ba Htay
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Donated by
Thraysithu U Ba Htay, I.C.S (Retd)
Daw Mya Tin, M.A, Mahasaddhammajotikadhaja,
and family



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Namo tassa bhagavato arahato
sammāsambuddhasa Veneration to the Exalted
One, the
Homage-Worthy, the Perfectly
Self - Enlightened

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brāhmas venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Noble Truths, and who is endowed with the six great qualities of glory, namely, Issariya (supremacy), Dhamma (knowledge of the Path to Nibāna), Yasa (fame and following), Sirī (Noble splendour of appearance), Kāma (power of accomplishment) and Payatta (diligent mindfulness).

Preface

First of all let me explain why I have ventured upon writing this brief dissertation on 'The Buddha's Teachings on Liberation'. To begin with I should like to mention that I had first practised mindfulness of inhaling and exhaling (*ānāpāna*) which is very popular; and then I practised mindfulness of Consciousness (*Viññānahāra*) as explained in the *Āhāra Dīpanī* written by the Venerable Ledi Sayadaw. After that, I practise mindfulness of death (*marana sati*), to this day.

Influenced by these practices I studied some writings of the Venerable Ratana Htut-khaung Sayadaw, the Venerable Ledi Sayadaw and the Venerable Janakābhivamsa Sayadaw of Amarapura. Their writings prompted me to study the Buddha's discourses. While the writings of the Ven. Ledi Sayadaw prompted me to study the Buddha's discourses in general, the writings of the Ven. Ratanā Htutkhaung Sayadaw and the Ven. nakkābhivamsa Sayadaw led me particularly to

the study of discourses on mindfulness of death, such as Mara Sutta, Māradhamma Sutta, Mārādhisuttaekadaśaka Sutta and Marāṇasati Sutta.

In my studeis of the Buddha's discourses, I had the good fortune to study very closely some of them when I was serving as Honorary Chairman of the Editorial Board of Myanmar Pitaka Association. The discourses that particularly prompted me to write about the Buddha's teachings are Paticcasamuppāda Sutta, Loks Sutta, Dhammaeakkappavattana Sutta, Anattalakkhana Sutta, Mahāsatipaṭṭhana Sutta and Maraṇasati Sutta.

Thus prompted, I wrote in collaboration with Daw Mya Tin, the book entitled 'Contemplation of the khandhas' Nature of Anicca, Dukkha and Anatta in Myanmar, in 1993. This booklet prompted me to write a sequel to it. Here, I have chosen the medium of English, which is a world language, to disseminate the Buddha-dhamma. Once I got this idea, I had a bee in my bonnet about it. Hence, with all reverence to the Buddha, and veneration to the Ven. Sayadaws mentioned earlier I venture on 'The Buddha's Teachings on Liberation'.

On this venture Daw Mya Tin M.A. collaborated with me. With her years of experience in the

Editorial Committee of the Myanmar Pitaka Association and of the Department for the Promotion and Propagation of the Sasana her collaboration is, indeed, invaluable. I owe my thanks to her for her collaboration.

In writing this brief dissertation, we have referred to Sayagyi U Pe Maung Tin's English translation of Dhammacakkappavattana Sutta, and Anattalakkhana Sutta; various translations published by the Myanmar Pitaka Association; the 'Manual of Abhidhamma' by the Ven. Narada Thera of Colombo; 'Buddhist Dictionary, Manual of Buddhist Terms' by the Ven. Nyanatiloka of Colombo; 'Visuddhi Magga', Vol. IV, a Myanmar translation by Mahasi Sayadaw and some others.

Whenever there is any ambiguity about doctrinal matters we have consulted Sayagyi U Kyaw Htut, Mahasaddhammajotikadhaja and Sayagyi U Aye Naing, Mahasaddhammajotikadhaja, for clarification. Both the Sayagyis are doctrinal advisers in the Ministry of Religious Affairs and members of the Editorial Committee (English translation) of the Department for the Promotion and Propagation of the Sasana. We owe our thanks to both the Sayagyis for their help on doctrinal matters.

I should also like to express my thanks to U Htoon Htein, Deputy Director General, U Tin Ngwe, Deputy Director and Daw Naw Mu Say, typist of the Office of Multi-Party Democracy General Elections Commission, for their kindness in having the manuscript of this booklet cyclostyled for printing.

May the reader find the Path to Purity.

(U Ba Htay)

9th February, 1997.

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Chapter I

The Buddha's Own Liberation

Prince Siddhattha of the family of Gotama was born in about 623 B.C, in Lumbhini Park in the neighbourhood of Kapilavattu (modern Nepal). His father was King Suddhodana, King of Kapilavattu. His mother was Queen Māyā. At the age of sixteen, he married Yasodharā, the daughter of Suppabuddha, King of Devadaha, and ascended the throne. He enjoyed the comfort and luxurious life of a monarch. Then, one day, while driving around in the royal garden, he saw an old man with white hair and wrinkled skin, his back bent and stooping, holding a staff in his trembling hand. This was the first omen, the reminder of the impermenence of life. Later, at intervals of four months each, he saw a sick man, a dead man and a recluse, with clean shaven head wearing a bark-dyed robe. On seeing these **four omens**¹ he real-

1. **The four Omens.** These four omens are visions created by the devas so that the Bodhisatta would see them and reflect upon them.

Up to this time, the Bodhisatta had never seen an oldman, or a sick man, or a dead man or a recluse, because his father, King Suddhodana had taken all necessary measures to prevent him from seeing these signs and omens which might make him wish to renounce the world. His father wished him to become a universal monarch rather than a Buddha. Hence, the devas created these visions.

ized the inevitability of aging, sickness and death and the universality of sorrow. This aroused in him an intense desire to find the cause or origin of sorrow (dukkha) and the way of liberation from it.

A son was born to Queen Yasodharā, when Siddhattha was twenty nine years old and the son was named Rāhulā. On that very day, Siddhattha renounced the world and became an ascetic searching for the Truth. For six years, he wandered about in the valley of the Ganges, approaching several religious leaders, studying their doctrines and methods. He submitted himself strictly to rigorous ascetic discipline, but found all these traditional practices to be unsound. He was determined to find the truth in his own way. By avoiding the two extremes of excessive sensual indulgence and self-mortification, he found the Middle Way (Majjhimapatipadā), which leads to the Perfect Peace. Nibbāna.

One evening, having seated himself under a Bodhi tree, Siddhattha Gotama intensely contemplated the dhamma. Thus, during the first watch of the night he attained the Power of Recollection of Past Existences (Pubbenivāsanussati ñānā), during the second watch he attained the Di-

vine Power of Sight (Dibbacakkhu ñanā) and during the last watch of the night he attained the knowledge which eradicates all asavas, the defilements which intoxicate one's mind (Assavakkhaya ñanā), also called Arahattamagga ñanā. He also repeatedly contemplated the Doctrine of Dependent Origination (Paticcasamuppāda) in the order of arising (anuloma) as well as in the order of cessation (patiloma). At the crack of dawn, by his own intellect and insight, Siddhattha Gotama fully comprehended the Four Ariya(Noble) Truths. That was the full moon day of Vesakha (Kasone, the second month of the Myanmar Calendar) in the year 103 of the Great Era. Since then, he was known as 'Gotama the Buddha, the perfectly self-enlightened'.

The Buddha's Words of Exultation

At the very moment of the attainment of Buddhahood, the Buddha uttered two verses of exultation (Udāna) which were expressions of intense

and sublime joy. These verses appear as verses 153 and 154 in the Dhammapada.¹

Verse 153 and 154.

153. Anekajāti Samisārami

Sandhavissamī anibbisamī

gahakāramī gavesanto

dukkhā jāti punappunamī

154. Gahakaraka ditthosi

puna gehamī na kāhasi

sabba te phasukā bhaggā

gahakutamī visankatamī

visankhāragatamī cittamī

tanhānamī khayamajjhagā.

153. I, who have been seeking the builder of this house (body), failing to attain Enlightenment (Bodhi ñāna or Sabbaññuta ñāna) which would enable me to find him, have wandered through

1. Both the Pali verses and the translation given here are from the book "Dhammapada, Verses and Stories" by Daw Mya Tin, published by Myanmar Pitaka Association, 1986.

As these verses are the first words of the Buddha after his attainment of Enlightenment they are also known as "pathama Buddha vācāna". Nowadays, Buddha images are being consecrated by the Saṃghās reciting these verses just as the Buddha has done on his attainment of Enlightenment. As the first verse opens with the words "Anekājāti Samisāramī", the ceremony is known as "Anekajā ceremony."

innumerable births in samsāra. To be born again and again is indeed, dukkha!

154. Oh housebuilder ! You are seen, you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the Unconditioned (i.e Nibbāna); the end of craving (Arahattaphala) has been attained.

As explained in verse 153, the Buddha-to-be sought incessantly for the builder of the house, or in other words, the cause of rebirth; for to be born again and again is indeed dukkha. The search took him through innumerable existences in the round of rebirths (samsāra).

At last, as described in verse 154, on the attainment of supreme Enlightenment, ie Bodhi ñāne or Sabbaññuta ñāṇā, the Buddha came to know full well that ignorance (avijjā) and craving (tanhā) are the main causes of birth or in other words, the builder of the house (body) and at once he dispelled ignorance (avijjā), destroyed craving, and for that reason, he will not be reborn again. Thus, the Buddha got himself liberated from the round of rebirths, samsāra.

Chapter II

Liberation of Sentient Beings

The Buddha of infinite compassion, after liberating himself, devoted the rest of his life to the noble task of teaching others why and how they should liberate themselves from Saṃsāra, the round of existences or rebirths.

All sentient beings are subject to impermanence (anicca), to sufferings and ills of life (dukkha), and are insubstantial and non-self in nature. Yet, because they are oppressed by ignorance (moha), all sentient beings cling to their own khandhas (mind and body). They also crave for continued existence. It is said that the first thought of a being as it enters upon a new life, is the idea, "this is mine, this am I, this is my self," Thus, from the very beginning, all sentient beings are deluded into identifying themselves with their khandhas and are very much attached to them. Due to this attachment to their khandhas, sentient beings are subject to repeated births in the round of existences and are hopelessly caught up in the vicious circle of births and deaths. Thus, there is, indeed, the need for liberation of beings from the round of Saṃsāra dukkha (Saṃsāra vatta dukkha).

And the most compassionate Buddha took it upon himself to teach sentient beings the dhamma, that would liberate them from Saṃsara.

Even as the hermit Sumedhā, when the Dipaṅkara Buddha prophesied that he, Sumedha, would one day become the Enlightened One, the Bodhisatta (future Buddha) had made a firm resolve as follows:

- (i) After I myself had penetratingly known the four Ariya Truths, I would make them known to all other beings:
- (ii) after I have liberated myself from the Round of Existences I would teach all other beings to liberate themselves:
- (iii) after I have reached the other shore (Nibbāna) I would teach all other beings to cross over to the other shore (Nibbāna).

(1) Buddha's Decision to teach the Dhamma

After attaining Enlightenment, the Buddha spent seven days each at seven places in the vicinity of the place of Enlightenment, contemplating the Dhamma, or else, absorbed in Fruition (Phalasaṃpatti), enjoying the bliss of arahatship.

At the end of forty-nine days, the Buddha, recollecting his former resolution, as the hermit Sumedhā to teach the Dhamma to all sentient beings thought it might be the time to teach the Dhamma. However, he reflected: "The Dhamma of the Four (Ariya) Truths is deep and profound and not easy to comprehend by those who are overwhelmed by greed, hatred, and ignorance. Indeed, all sentient beings, devas as well as men are oppressed by darkness of ignorance and crave for sensual pleasures (kāma raḡa), continued existence (bhava rāga) and wrong views (dithi rāga)". Thus reflecting, the Buddha wondered whether it was indeed the time to make an effort to teach the Dhamma forthwith. But his compassion for all sentient beings remained great. This great compassion was an internal cause (ajjhattika nidāna) a primary force for teaching the Dhamma. When the Brahma Sahampati made his request to the Buddha to teach the Dhamma the external cause (bahira nidāna) or immediate cause was fulfilled. Thus, when both the internal and external causes are fulfilled the Buddha decided to teach the Dhamma to all sentient beings forthwith.

**(2) The Buddha Teaching the Dhamma:
Teaching the Dhamma to the Group
of Five Asectics, Pañcavaggis.**

The Buddha decided to teach the dhamma to the Group of Five Asectics first, as they had stayed with him and attended on him when he was practising Dukkharā Cariyā, the Difficult Practice which no ordinary human being can undertake, for six years in the Uruvelā forest. With his Dibbacakkhu abhiñña (special apperception of the devas) he saw them dwelling in Migadaya, the deer park, also known as Isipatāna, near Bārānasī.

The Buddha then proceeded to Migadaya to teach the dhamma to the Group of Five Asectics, covering the distance of eighteen yojanas on foot. He came upon them in the Isipatāna Migadaya deer park in the cool evening of the full moon day of Asalha (Waso) in the year 103 of the Great Era. After making them realize that he had indeed become the Enlightened Buddha, he delivered the Dhammacakkapavattana discourse to them. The Buddha taught them the Middle Way or Majjhima Patipadā, which avoids the two extremes of excessive indulgence in sensual pleasures and living the life of self-torment. He also expounded to them the Four Ariya Truths (Ariya Saccas), viz. The Truth

of Dukkha (sufferings and ills of life), the Truth of the Origin of Dukkha, the Truth of the Cessation of Dukkha, and the Truth of the Path (Practice) leading to the Cessation of Dukkha. He also showed them that the Path of Eight Constituents, is the Path which leads to the cessation of Dukkha and end of rebirths. As a result, all the five ascetics attained Sotāpatti Fruition one after the other in quick succession. Later, all the five ascetics became 'Ehi bhikkhus; ie. they became bhikkhus with their heads already shaven, donned in bhikkhu robes and fully equipped with the eight requisites of a bhikkhu, as soon as the Buddha pronounced the words, "Ehi bhikkhu, come bhikkhu".

On the fifth waning moon day of the month of Waso, the Buddha taught them the Anattalakkhana Sutta and made them realize the non-self nature of the aggregates (mind-and-body). After Anattalakkhana Sutta all five bhikkhus attained Arahantship. From that time there came to exist in this world, the Triple Gems, viz, The Buddha, Dhamma and Samgha.

Teaching the Dhamma to Yasa

After the Group of Five bhikkhus, the next person to be taught the dhamma was Yasa, son of a rich merchant. He lived a life of indulgence in sensual pleasures, but one day he came to see their faults and got disgusted with those pleasures of the senses. He also perceived that all kinds of defilements (kilesas) were oppressing the body, which is the source of dukkha for all, including himself; he became apprehensive and agitated and went to the Buddha, to whom he breathed forth about the defilements oppressing the body. The Buddha promised to teach him the dhamma leading to Nibbāna, the Perfect Peace, the dhamma which is free of oppression by all kinds of kilesas.

The Buddha taught him the course of moral practice leading to the Path and Fruition, which falls into four parts, viz,

- (i) Dhamma relating to charity (Dāna kathā),
- (ii) Dhamma relating to morality (Sīla kathā)
- (iii) Dhamma relating to the deva realms (Sagga kathā), and
- (iv) Dhamma concerning the Noble Practice (Ariya Magga),

the course of practice for the realization of Magga, phala and Nibbana. The Buddha further taught Yasa the Dhamma of the Four Ariya Truths as he had taught the Group of Five bhikkhus and Yasa attained Sotāpatti Fruition. He also became an 'Ehibhikkhu' and eventually attained arahatship.

Teaching the Dhamma to Friends of Yasa

Friends of Yasa, on hearing that their friend Yasa had become a bhikkhu, after giving up all his wealth and belongings reflected thus: "The doctrine and discipline for which a person like Yasa relinquishes all his wealth and belongings must be truly noble". So four of his friends approached Yasa first; later fifty of his friends followed suit. Altogether fifty-four of Yasa's friends followed him and he took them to the Buddha. To them also, the Buddha taught the dhamma relating to charity, to morality, to happy destinations and to the good path and line of conduct. Later, when their minds had become purified, pellucid, malleable, free from hindrances, eager and gladdened, he taught them the Four Ariya Truths. When they had been established in Sotāpattiphala, they requested the Buddha to take them into the Order of the Bhikkhus. Like Yasa, they also became 'Ehi

bhikkhus'. Eventually, all of them attained arahatship. Thus, at that time, there were altogether sixty-one arahats, viz. The Buddha, the group of five bhikkhus (pañcavaggis) Yasa, and Yasa's fifty-four friends.

(3) **Promotion and Propagation of the Teaching (Sāsanā)**

The Buddha spent his first rains retreat period (vassa residence) after his enlightenment at Isipatāna Migadāya. Then, at the end of the vassa residence period he sent for the sixty venerable arahats and asked them to go out in all eight directions and teach the dhamma for the welfare, prosperity and happiness of all beings. They were to teach the dhamma which is excellent in the beginning, excellent in the middle and excellent in the end. The importance of the Middle way and the three-fold training of morality, concentration and wisdom was also emphasized. They were also told not to cover more than one yojana a day at the most and to travel singly, for, if two were to travel together, one would have to remain idle while the other is preaching.

The arahats dispersed in different directions. Whenever, there were persons wishing to be

admitted as samaneras or ordained as bhikkhus, the arahats brought them to the Buddha. Later, the Buddha permitted the arahats to admit or ordain the prospective persons as samaneras or bhikkhus by having them established in the three Refuges.

The Buddha himself proceeded to Uruvela forest of Sena Nigāma to teach the dhamma and to convert the hermit brothers and their one thousand followers. On his way there, he met the thirty Bhaddavaggi princes, who were half-brothers of King Kosala, in the Kappāsika woodlands. He taught them the moral practice leading to the Path and Fruition and the Four Ariya Truths. They also became 'Ehibhikkhus'. Later, after hearing the discourse on Anamatagga (the Round of Existences which has no beginning) from the Buddha while he was residing at Veluvaṇa Monastery in Rājagaha, all of them attained arahatship.

The Buddha continued his journey to Uruvela where the three hermit brothers, Uruvela Kassapa, Nadi Kassapa and Gaya Kassapa, were then staying with one thousand ascetics as their disciples. While staying there, the Buddha performed several miracles to impress them so that they could be converted in due course. They were impressed but Uruvela Kassapa, their leader, kept on saying .

"This monk is indeed very mighty and powerful, but he is not yet an arahat like me with asavas dried up". The Buddha knew about this, but he remained patient and abided his time to teach. After sometime, the Buddha candidly told Uruvela Kassapa that he was not yet an arahat and that he was not even on the right path for the attainment of arahattamagga and arahattaphala, Uruvela Kassapa realized his mistake and decided to lead the holy life under the Buddha. Eventually, the three Kassapa brothers and their one thousand followers were ordained as bhikkhus by the Buddha. Later at Gayasīsa, the Buddha delivered the Ādittapariyāya Sutta, the discourse on burning of the sense bases, as he considered it to be appropriate, since they had been worshippers of fire. At the end of the discourse all of them attained arahatship.

After this, the Buddha relentlessly continued to perform the task of teaching sentient beings to liberate themselves from the round of rebirths (saṃsāra). For forty-five years, from the time of his attainment of Buddhahood to the time of his passing away (parinibbāna) the Buddha taught people according to their temperament, intellect and past actions (kamma), etc. His disciples, the bhikkhus

also worked hard, going out in all directions. People from all walks of life-kings, princes, ministers, brahmins, richmen and cultivators became followers of the Buddha. Famous kings like the Buddha's own father King Sudhodana, King Bhimisara, King Pasenadi Kosala; famous richmen like Anathapindika, Jotika, Jatila, etc were all staunch promoters of Buddha sāsana.

Throughout the forty-five years of his Teaching (Sāsana), the Buddha was mostly on the move except for the rains retreat (vassa residence) periods. Altogether, he covered more than two thousand yoojanas. During those forty-five years he spent the rains retreat period in twenty places, starting with Isipatana Migadaya and ending with Veluva village. Some of the well-known monasteries where the Buddha spent his rainsretreat period are Jetavana monastery and Pubbārāma monastery in Savatthī and Veluvana monastery in Rājagaha. The Buddha spent nineteen vassas at Jetavana monastery and six vassas at Pubbārāma monastery.

Chapter III

The Buddha's Teachings: Some Early Discourses

In teaching sentient beings the Buddha would teach them in a way that would suit their level of intelligence and understanding as well as their past actions (kamma). To those with lower level of understanding he would start teaching them the importance of charity (dāna) and morality (sīla) and then go on to tranquility meditation. To those with keener perception he would teach Insight development, vipassana, which leads to liberation from the Round of Existences (Saṃsāra). Paticcasamuppāda falls under this last category.

(1) Paticcasamuppāda

Paticcasamuppāda is known as the Theory of Cause and Effect or the Doctrine of Dependent Origination. It is a well known doctrine which sums up the principal causes of existence (nidānas) in the order of succession. This formula embodies the Buddha's solution of the great problem of the origin of dukkha (ills and sufferings).

Paticcasamuppāda is closely associated with the attainment of Enlightenment. It is said that no Buddha had ever attained Enlightenment without reflecting on Paticcasamuppāda. The Bodhisatta

Siddattha reflected on Paticcasamuppāda before the attainment of Enlightenment, and also after the attainment of Full Enlightenment (Sabbaññuta Ñāna). He repeatedly reflected on this doctrine throughout his life and expounded it in several of his discourses; in fact, Nidāna Samyutta, is a collection of discourses on causal factors. Paticcasamuppāda is also expounded in Mahānidāna Sutta of Mahāvagga in Dīgha Nikāya, in Mahātanhāsankhāya Sutta of Majjhima Nikāya, in Mahāvagga of Vinaya Pitaka and in Vibhanga of Abhidhammā Pitaka.

Paticcasamuppāda is also called the Theory of Cause and Effect, as it is only when one knows Paticcesamuppāda that one will come to understand how dukkha arises and how it passes away. This theory is often explained as dependent origination, or dependent arising or simply as the Chain of causality. The arising of a phenomenon is dependent on an antecedent cause which has arisen dependent on its own specific cause. Thus, because of A, B arises, and because of B, C arises and so it goes on in a vicious circle of causes. The chain of causal sequences consists of twelve factors counting from ignorance (avijjā) to the factor of aging and death (Jarā-marana), accompanied by grief,

lamentation, pain, distress and despair. In this way, arises, the whole mass of dukkha. Clear comprehension of the fact or truth of dukkha is possible only with a full comprehension of the causal chain. Obviously, when the root or cause of dukkha ceases, dukkha also ceases. In this theory of Cause and Effect, we find the causal sequences first in the order of arising and then in the order of cessation of phenomena.

The translation of the Pali Text is as follows: Because of ignorance (avijjā), volitional activities (Saṅkhārā) arise, because of volitional activities (birth-linking) consciousness (Viññāna) arises; because of consciousness, mind-and-body (nāmarupa) arises; because of mind-and-body the six sense-bases (salāyatana) arise: because of the six sense-bases, contact (phassa) arises; because of contact, sensation (vedanā) arises; because of sensation, craving (taṇhā) arises; because of craving, clinging (upādāna) arises; because of clinging, bhava (**kamma-bhava**)¹ arises; because of kammabhava, rebirth (jāti) arises; because of rebirth, aging and death (jarāmarāṇa), grief (soka), lamentation (parideva), pain (dukkha), distress (domanassa), and

1. **kamma-bhava.** kamma action leading to further existence.

despair (upāyāsa) arise. In this way arises the entire mass of dukkha. This is Paticcasamuppāda in the order of arising, (anuloma).

With the **complete cessation of ignorance**¹ (through arahatta magga ñāna), volitional activities cease; with the cessation of volitional activities, (birth-linking) consciousness ceases; with the cessation of consciousness, mind-and-body ceases; with the cessation of mind-and-body the six sensebases cease; with the cessation of the six sense-bases, contact ceases; with the cessation of contact, sensation ceases; with the cessation of sensation, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, bhava ceases; with the cessation of bhava, rebirth ceases; with the cessation of rebirth, aging-and-death, grief, lamentation, pain, distress and despair cease. In this way, the cessation of the entire mass of dukkha comes about. This is

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1. **complete cessation of ignorance;** ignorance is completely rooted out only with the attainment of Arahatta Magga nana. It is rooted out together with attachment to existence in the Fine Material and Non-Material realms, conceit (māna), and restlessness (uddhacca). Other fetters like illusion of self (sakkāya ditthi), doubt (vicikicchā), and sensuous desire (kāma raga) have been already rooted out by the three lower Maggañānas.

Paticcasamuppāda in the order of cessation (Patiloma). This, in fact, is the way to liberation from the fetters that bind beings to the Wheel of Existences, or the Round of Rebirths.

This doctrine of Paticcasammuppāda was taught to many of his disciples by the Buddha during his lifetime. In giving discourses on Paticcasamuppāda, the Buddha sometimes stuck to the order beginning with ignorance and went on in successive order to aging and death. Sometimes he would begin with craving or with aging and death, or with clinging. Here, it should be pointed out that to be able to cut the chain of sequences, one must be able to root out clinging (upādāna), which gives rise to kamma-bhava, which in turn brings about rebirth (jāti), which in turn gives rise to aging and death, accompanied by grief, lamentation, pain, distress and despair. In Samiyutta Pāli, in one of the discourses, Sakka, king of the devās, once respectfully asked the Buddha this question; "In this world, some people realize parinibbāna; some people do not. What is the reason?" To this, the Buddha replied very briefly, thus; "when one with clinging dies, he does not realize parinibbāna; when one without clinging dies he realizes parinibbāna".

In Mahanidāna Sutta the Buddha said to the

Ven. Ananda that the Paticessamuppāda doctrine was very deep and profound; and continued thus: "Ānanda, because of lack of proper understanding and penetrative comprehension of this doctrine (the minds of) these beings are in a state like that of a snarled skein of yarn, or that of a blighted matted bird's nest or that of muñja grass or pabbaja grass, and are unable to escape from the miserable, ruinous realms of existence (apāya) or to escape from the Round of Existences (Saṃsāra)". Thus, has the Buddha stressed the importance of true understanding (right view) of Paticcasamuppāda as the means of liberation from the Round of Existences.

It should be pointed out here that in the "Buddhist Dictionary, a Manual of Buddhist Terms and Doctrines" the Ven. Nyanatiloka has said, "Dependent origination is the doctrine of conditionality of all physical and psychical phenomena, a doctrine which together with that of Impersonality (Anattā) forms the indispensable condition for the real understanding and realization of the teaching of the Buddha".

(2) **Loka Sutta**¹

At one time, after his attainment of Enlightenment, the Buddha sat alone under a bodhi tree on the bank of river Nerañjarā for seven days enjoying absorption in fruition. phalasangama. As he rose from absorption, looking at the world with Buddha wisdom (lit. Buddha eye or Buddha cakkhu) he saw creatures being oppressed by attachment (rāga), hatred (dosa), and bewilderment (moha).

Thereupon, he made a solemn utterance to this effect.

"This world is oppressed (lit. burnt up) by sufferings and ills of life. Existence itself is dukkha, yet it is desired. This existence, in fact, is dangerous. Aging also is dukkha. One takes up the Noble Practice only to get rid of (further) existences.

Now I say this;- those samanas and brahmanas who hold the **view of Eternalism**²

1. **loka Sutta**: It is the tenth Sutta in Nanda Vagga, the third vagga in Udāna Pali, which is the third book of Khuddaka Nikāya of Suttanta Pitaka.
2. **View of Eternalism (sassata ditthi)**: Also called bhava ditthi. It is the belief that the physical and mental processes of a being will exist eternally.

(*sassata ditthi*) and the **view of Annihilationism**¹ (*uccheda ditthi*) will not be liberated.

Yes, it is true; it is a fact that *dukkha* arises on account of the *khandhas* (*upadhi*); with the cessation of the *khandhas* there will be an end of *dukkha*. Look at this world! All creatures who, through ignorance (*avijjā*) find delight in family life cannot get liberated from existence. In various places there are various kinds of existences: these are impermanent (*anicca*), are subject to ills of life (*dukkha*) and have the nature of change.

One who contemplates the above (ie *anicca* and *dukkha* nature of existences) as it really is, with *vipassanā* insight can get rid of craving for existence (*bhava taṇhā*), but he does not accept the view of Annihilationism. This complete cessation of craving (*taṇhā*) and attachment (*rāga*) is *Nibbāna*.

The *bhikkhu* who has already calmed these defilements have no clinging (*upādāna*) and for him there is no more new existence. He has conquered *Mārā*, the king of Death in the battlefield. The

1. **View of Annihilationism (Uccheda ditthi):** Also called *vibhava ditthi*. It is the belief that the physical and mental processes of a being will be altogether annihilated at death.

arahat with the attribute of imperturbability (ie tadi) can well transcend all existences".

The main points in this Sutta are:

- (1) The world is suffering; existence itself is dukkha.
- (2) It is suffering on account of craving for and attachment to existence or khandhas: which are brought about by ignorance.
- (3) When ignorance is dispelled with Insight knowledge, and one realizes the anicca and dukkha nature of existences, craving and attachment are also got rid of.
- (4) This cessation of craving and attachment is Nibbāna.

The above points are repeated in many of Buddha's subsequent discourses.

**(3) Dhammacakkapavattana Sutta
(Setting in Motion the Wheel of Truth)**

Dhammacakkapavattana Sutta was the very first discourse the Buddha had ever delivered. It was delivered soon after his attainment of Enlightenment, sometime in the 6th Century B.C, to

Kondañña, Vappa, Bhaddiya, Mahānāma and Assaji, the group of five asectics, popularly known as Panca Vaggiya. The discourse was given at the deer park, known as Isipatana (modern Sarnath) near Bārānaśī.

The Middle Way. (Majjhimapatipadā)

The Buddha began the discourse thus: "There are two extremes, bhikkhus, which one who has given up the worldly life should avoid; viz the life given to indulgence in sense pleasures, which is low, vulgar, of the common worldings, ignoble and unprofitable; and the life given to self-torment, which is painful, ignoble and unprofitable."

Avoiding these two extremes the **Tathagata**¹ has fully understood the Middle Way, which makes for Insight (lit. vision) and knowledge, which leads to tranquility, to higher knowledge, to Enlightenment, to Nibbāna. This Middle Way is the Path of Eight Constitments, viz, Right View (Sammā Dithi), Right Thinking (Sammā Sankappa), Right Speech (Sammā Vāca), Right Action (Sammā Kammanta), Right Livelihood (Sammā Ājīva), Right Effort (Sammā Vāyama), Right Mindfulness

1. **Tathagata**: a synonym for the Buddha, a term generally used by the Buddha referring to himself or to other Buddhas.

(Sammā Sati) and Right Concentration (Sammā Samādhi).

The Four Ariya Truths

And then, the Buddha expounded the Four Ariya Truths to the Group of Five Asectics. The Four Ariya Truths are:

- (1) the Ariya Truth of Dukkha¹ (Dukkha Ariya Sacca).
- (2) the Ariya Truth of the Cause of Dukkha) (Dukkha Samudaya Ariya Sacca),
- (3) the Ariya Truth of the Cessation of Dukkha (Dukkha Nirodha Ariya Sacca) and
- (4) the Ariya Truth of the Path leading to the Cessation of Dukkha (Dukkha Nirodha Gāminī Patipadā Ariya Sacca),

1. **Tathagata:** a synonym for the Buddha, a term generally used by the Buddha referring to himself or to other Buddhas.

The Ariya Truth of Dukkha¹

As to the Ariya Truth of Dukkha, the Buddha explained as follows:

"Birth (rebirth) is dukkha. Ageing also is dukkha. Illness also is dukkha. Death also is dukkha. Association with those we do not love also is dukkha. Separation from those we love also is dukkha. Craving for what is unobtainable also is dukkha. In short, the five aggregates which are the objects of clinging are dukkha.

The Ariya Truth of the Cause of Dukkha

As to the Ariya Truth of the Cause of Dukkha, the Buddha explained as follows: "The cause or origin of dukkha is craving (*taṇhā*) which gives, rise to fresh rebirth; is accompanied by pleasure and sensuous desire, finds great delight in this or that existence, namely, the craving for pleasures of the senses (*kāma taṇhā*), craving for (better) existence (*bhava taṇhā*), and craving for non-existence (*vibhava taṇhā*).

1. **Dukkha**: as an Ariya Truth is left untranslated, as terms like sufferings and ills are inadequate renderings. Existence, in fact, is dukkha, and the five aggregates of clinging and dukkha are indetical.

The Ariya Truth of the Cessation of Dukkha

As to the Ariya Truth of the Cessation of Dukkha, the Buddha explained as follows:

"It is the utter fading away and cessation of that very craving, the giving up, the abandoning, the release from it, and detachment from it". (This, in fact, is realization of Nibbāna)

The Ariya Truth of the Path leading to the Cessation of Dukkha: The Ariya path of Eight Constituents.

As to the Ariya Truth of the Path leading to the Cessation of Dukkha, the Buddha explained as follows:" It is the Ariya Path of Eight Constituents, viz, Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration." Right View is generally considered the leading Constituent. Right View means Insight-knowledge of dukkha, Insight knowledge of the cause of dukkha, Insight knowledge of the Cessation of dukkha (ie, Nibbāna) and Insight knowledge of the Path leading to the Cessation of dukkha (ie, the Path leading to Nibbāna).

Thus, the teachings of the Buddha, embodied in the Dhammacakkapavattana Sutta are, the

Middle Way (Majjhima patipadā), the Four Ariya Truths (Ariya Saccas), and the Ariya Path of Eight Constituents (Ariya Atthangika Magga) which is, in fact, the Ariya Path leading to the Cessation of dukkha (ie, Nibbāna).

(Sacca Ñāna, Kicca Ñāna, Kata Ñāna)

Further, the Buddha explained that in each of the Truths, there are three sections or aspects, viz Sacca Ñāna, Kicca Ñāna and Kata Ñāna. Sacca Ñāna is the knowledge that, "This is the Truth; Kicca Ñāna is the knowledge that a certain function or action with regard to this truth should be performed; and Kata Ñāna is the knowledge that the function or action with regard to this truth has been performed.

In the case of the Ariya Truth of Dukkha (sufferings and ills of life), discerning with knowledge that 'this is the Ariya Truth of Dukkha' is Sacca Ñāna; discerning with knowledge that, ' This Ariya Truth of Dukkha must be completely known', is Kicca Ñāna; and discerning with knowledge that ' This Ariya Truth of Dukkha has been completely known' is Kata Ñāna.

In the case of the Ariya Truth of the Cause of Dukkha, discerning with knowledge that 'This

is the Ariya Truth of the Cause of Dukkha' is Sacca Ñāna; discerning with knowledge, 'That which is the Cause of Dukkha (craving) must be given up' is Kicca Ñāna: discerning clearly with knowledge, 'That, which is the Cause of Dukkha (Craving) has been given up' is Kata Ñāna.

In the case of the Ariya Truth of the Cessation of Dukkha, discerning with knowledge that 'This is the Ariya Truth of the Cessation of Dukkha' is Sacca Ñāna; discerning with knowledge, that 'That, which is the Cessation of Dukkha must be realized' is Kicca Ñāna; discerning with knowledge, that, 'That which is the Cessation of Dukkha has been realized' is Kata Ñāna.

In the case of the Ariya Truth of the Path leading to the Cessation of Dukkha, discerning with knowledge that, 'This is the Ariya Truth of the Path leading to the cessation of Dukkha' is Sacca Ñāna; discerning with knowledge, that, 'That, which is the Path leading to the Cessation of Dukkha must be cultivated' is Kicca Ñāna; discerning with knowledge that, 'That, which is the Path leading to the Cessation of Dukkha has been cultivated' is Kata Ñāna.

The performance of the above three kinds of ñānas (knowledge) constitutes the Practice. The

Buddha himself practised and contemplated these Four Ariya Truths with their three sections and twelve modes. The Buddha did not declare (lit. admit) himself to be the 'Perfect Buddha' until the knowledge of these Four Ariya Truths with their three sections and twelve modes was well purified.

The Buddha's Declaration,

'I am a Perfect Buddha'

When the vision of these Four Ariya Truths was well purified, the Buddha declared himself to be The perfect Buddha, who had attained Supreme Enlightenment, in the midst of the World of Devas, Māras, Brahmas, and the world of human beings with its Samanas and Brāhmanas, The Buddha further declared that he attained the Insight of Retrospection (Paccavakkhana Ñāna) and that the Arahatsip he had attained could not be destroyed. In fact, this was his last existence.

Thus, the Wheel of Dhamma (Truth) was set in motion; the Buddha had declared himself to be the Perfect Buddha. The group of five asectics were delighted and rejoiced at what he had said. This news of the turning of the Wheel of Dhamma spread from the Earth devas to the Catumaharajika devas, Tavatimsa devas, etc and to the Brahmas.

Those celestial beings also rejoiced. The ten thousand-fold world system trembled and quaked; and there appeared a boundless great light.

The Venerable Kondañña attained Sotāpatti Magga Ñāna

In the meantime, a vision of the Dhamma, taintless and pure, arose to the Ven. Kondañña. that: whatever has the nature of arising has the nature of cessation." The Bhagavā then made this joyous, solemm declaration, "Indeed, Kondañña has understood". The Ven. Kondañña had, in fact, attained Sotāpatti Magga Ñāna and Phale (Insight and Fruition). From that time, the Ven. Kondañña came to be "known as Aññasi Kondañña", Kondañña who has understood.

The Venerable Aññasi Kondañña received admission into the Order

Then, having seen the Dhamma (Truth), having attained the Dhamma, having ascertained the Dhamma, having penetrated (mastered) the Dhamma, having overcome doubt, having set aside uncertainty and having attained confidence, the Ven. Aññasi Kondanna respectfully asked the Buddha to take him into the Order of bhikkhus. The

Buddha consented and admitted him into the Order by saying, "Come bhikkhu (Ehi bhikkhu)" and continued, "I have expounded the dhamma to you well, strive hard to perform the Noble Practice (Brahmacariya) and make an end of dukkha".

Thus, the eldest of the group of five ascetics, the Ven. Kondañña, who thoroughly understood received full admission to the order of bhikkhus. He was the first to attain Sotapatti Magga (Insight) and Phala (Fruition), the first level of Enlightenment. After the Ven. Kondañña, Vappa, Bhaddiya, Mahānāma and Assaji also attained Sotāpatti Magga and Phala on the following four days, one after the other in the above order.

(4) **Anatta Lakkhana Sutta**

The Bodhisatta attained Buddhahood on Wednesday, the full moon day of Vesakha (May or Kasone) the second month of the Myanmar Calendar) 103 Great Era. The Dhammasakkapavattana Sutta was delivered to the group of five ascetics on Saturday the full moon day of Asalha (July or Wass, the fourth month of the Myanmar Calendar), at the Deer Park of Isipatana, near Bārānasī. After the discourse, the Ven. Kondañña attained Sotapatti Fruition. The other four bhikkhus practised strenu-

ously in accordance with the Dhammacakkapavattana Sutta under the guidance and close supervision of the Buddha. They also attained Sotāpatti Fruition one after the other in close succession. Thus, the Ven. Vappa attained Sotāpatti Fruition on the first waning-moon day, the Ven. Bhaddiya on the second waning-moon day, the Ven. Mahānāma on the third waning-moon day and the Ven. Assaji on the fourth waning-moon day of Waso.

On the fifth waning-moon day of Waso, the Buddha delivered the Anattalakkhana Sutta to the five bhikkhus, who were all Sotapannas by that time. At the end of the discourse, all the five bhikkhus attained Arahatsip. They were the first Arahats in the Buddha's Teaching (Sāsana). On this account the fifth waning-moon day of Waso is known as the 'Day of the arahats'.

The term 'Anatta' means not atta (na+atta) or non-self. Because the khandhas, which are the aggregates of clinging, or mind and body are non-self and no one possesses them, one cannot say of one's body, 'let not my body grow old, let not my aging body die and disintegrate'. It is not in their nature to comply with any one's wishes. They take their own natural course and cannot be controlled by anyone.

This characteristic of anatta, the non-self nature of the aggregates, is made clear in the Anattalakkhanasutta. In that Sutta, the Buddha said thus:

Corporeality, bhikkhus, is not atta (self)., if, bhikkhus, Corporeality were atta, then it would not be subject to affliction and one should be able to say of Corporeality, 'Let my corporeality be like this, let my corporeality be not like this'. Bhikkhus, since Corporeality is, indeed, not atta, it is subject to affliction and one cannot say of Corporeality, 'Let my Corporeality be like this, let my Corporeality be not like this.' Similar explanations were given for the other aggregates, viz, the aggregate of Sensation, of Perception, of Volitional activities; and of Consciousness.

After explaining the non-self nature of the aggregates to the bhikkhus, the Buddha went on to explain the impermanence and painfulness of the aggregates by way of questions and answers, thus:

"What do you think of this, bhikkhus? Is Corporeality permanent or impermanent?"

"Impermanent, Venerable Sir."

"Is it proper to consider what is impermanent, painful and subject to change, as "This is mine, this is 'I', this is my Self"

"Indeed, no, Venerable Sir."

The same questions were put to the bhikkhus with regard to the other aggregates, viz Sensation, Perception, Volitional Activities and Consciousness and the same answers were given by the bhikkhus.

Then, the Buddha continued his exhortation to the bhikkhus and said that whatever corporeality, Sensation, Perception, Volitional activities and Consciousness there are in this world, all Corporeality, Sensation, Perception, Volitional Activities and Consciousness, whether past, future or present, whether in oneself or in others (lit. external), whether gross or subtle, whether inferior or superior, whether far or near, should be perceived with Insight-wisdom, as it really is, thus: "This is not mine; this is not 'I', this is not my self (atta)".

In conclusion, the Buddha told the bhikkhus that when the khandha aggregates are thus perceived with Insight-wisdom, the well-informed ariya disciple gets disgusted with Corporeality, with Sensation, with Perception, with Volitional Activities and Consciousness. On being disgusted thus, he is free from attachment. On being free from attachment, he is liberated. On being liberated, knowledge of liberation arises. He knows clearly, "Rebirth is ended; the Noble Practice of

Purity has been fulfilled. All there is to be done has been done for the realization of Magga."

Thus spoke the Buddha. The group of five bhikkhus were delighted and rejoiced at what the Buddha had said. Their minds became free of āsavas, without any clinging to anything in this world. All the five bhikkhus attained arahatship.

Chapter IV

Contemplation of the Three Characteristics

The three characteristics of the khandha aggregates (mind and body) are impermanence (anicca), sufferings or ills-of-life (dukkha), and non-self or non-ego entity (anatta). The Buddha has delivered many discourses on these three characteristics. Many of them appear in the Khandha Samiyutte and Salāyatana Samiyutta of Samiyutta Nikāya, Discourses in Khandha Samiyutta deal with the khandhas and those in the Salāyatana Samiyutta deal with the sense-bases (āyatanas).

One may contemplate the three characteristics separately or one may contemplate them together as they are very much linked up with one another. Phenomena such as birth (jāti), aging (jarā) and death (marana) are impermanent (anicca), at the same time, they are also sufferings and ills-of-life (dukkha), they are also without self, not one's self and beyond one's control (anatta).

In Sīlavanta Sutta¹ the Venerable Mahākotthika, who had just risen from meditation in seclusion, asked the Venerable Sāriputta thus:

1. **Sīlavanta Sutta:** Khandha Samiyutta, Dhamma-Kathika Vagga.

"Friend Sāriputta, to what phenomena should a virtuous bhikkhu give proper attention?" To him, the Ven. Sāriputta answered that a virtuous bhikkhu should give proper attention to the five aggregates which are the objects of Clinging as impermanent, as dukkha, as a disease, as an abcess, as a thorny spike, as misery, as affliction, as an alien, as subject to dissolution, as empty, and as without self (atta).

The Ven. Sāriputta further explained that the virtuous bhikkhu who pays proper attention to the five aggregates as advised would be able to attain Sotāpatti phala. The Sotāpanna continuing to give proper attention to the five aggregates would be able to attain Sakadāgāmi phala. The Sakadagāmī continuing to give proper attention to the five aggregates would be able to attain Anāgāmi phala. The Anāgāmī continuing to give proper attention to the five aggregates of Clinging as impermanent,p..... and as without self would be able to realize Arahatta phala. Thus, the Ven. Sāriputta advised the Ven. Mahākotthika how to contemplate the anicca, dukkha and anatta nature of the Khandhas and also showed him the benefits to be gained.

(1) **Contemplation of impermanence (anicca).**

Impermanence is one of the three characteristic marks (tilakkana) of the aggregates of existence. In the Anguttara VII 70, life of man is likened to a dew drop at the tip of a grass blade which quickly dissolves at sunrise. Life, indeed, is short and fleeting! it is also said that unless one understands anicca, the arising and vanishing, from moment to moment, of all phenomena of existence one cannot attain Magga Insight; and for that reason, it follows that one will not be liberated from the Round of Rebirths.

To illustrate the impermanence of the aggregates (mind and body) the Buddha has used many similes in various discourses. In the **Phenapindupama Sutta**,¹ the Buddha likens corporeality (body) to a mass of foam, Sensation to a bubble, Perception to a mirage, Volitional activities to a plantain stem, and Consciousness to a conjurer's trick. Thus, the Buddha has made us see the impermanence and essencelessness of the aggregates and all conditioned things.

In that same Sutta, the Buddha has enjoined us to look carefully, and examine the aggregates

1. **Phenapindupama Sutta** is the third Sutta in Puppha Vagga of Khandha Samiyutta.

with proper attention. By so doing, one will come to perceive Corporeality, Sensation, Perception, Volitional activities and Consciousness as being impermanent and without any essence. He also added that, when the faculty of vitality, internal heat and consciousness leave the corporeal body, it lies discarded as food for insects and animals. As to the faculty of consciousness, the Buddha said that it is "just a phantom the foolish cling to as "I". Continuing the discourse, he said," Thus a bhikkhu should day and night contemplate the khandhas with diligence, comprehension and mindfulness. The bhikkhu who longs for the deathless Nibbāna should cast off all fetters; he should be his own refuge and should act as if his head is on fire."

Thus, in this sutta, the Buddha has enjoined us to be diligent, comprehending, and mindful, and has also shown us that it is a matter of great urgency.

Furthermore, the Buddha has also pointed out the importance of the perception of impermanence in the **Aniccaṣāṇṇa Sutta**¹. In this Sutta, the Buddha said, "Bhikkhus, the cultivation and repeated

1. **Aniccaṣāṇṇa Sutta**, is the tenth Sutta in Puppha Vagga of Khandha Saṃyutta.

practice of the perception of impermanence destroy all attachment to sensual pleasures (kāmarāga), all attachment to corporeality (rūparāga), all attachment to existence (bhavarāga) and all ignorance (avijjā) and it uproots all 'I am' conceit (asmimāna)," The Buddha illustrated this point with the example of a farmer ploughing his field cutting through the spreading roots, and the example of the sun shining bright and brilliant in a cloudless sky driving away all darkness.

Contemplation of Death

Contemplation of impermanence covers various degrees of change, ranging from tiny changes in one's own body from moment to moment to bigger changes like aging, sickness and death. Aging, sickness and death connote impermanence (anicca) as well as suffering or ills (dukkha) and non-self (anatta). Death is an example of impermanence par excellence; as such it forms a good object of meditation. It may be noted here that the Venerable Ratana Htut-Khaung Sayadaw, in his book entitled "Rāja Pāmojja Dīpanī, written expressly for King Mindon at the king's request, dealt only with death as the object of meditation. The subject of death was treated exhaustively in that book, quoting

many passages from the Buddha's many discourses.

Now, what is death? In the **Mahāsatipatthāna Sutta**¹, death is defined as follows:" The falling away, the passing away from existence, the dissolution, the disappearance, the end of life, the passing away due to the completion of the life-span, the breaking up of the aggregates (khandhas), the discarding of the body, the destruction of the life-faculty of various beings in various categories - this, bhikkhus, is called "death".

Inevitability of Death

Death inevitably comes to all beings. As surely as the sun, which rises in the east, travels in the sky towards the west without stopping or turning back for a single moment, so also, the life of beings, from the time of birth, surely moves on towards death, without stopping or turning back for a single moment, until it ends in death. But there is this difference between the sun and the life of a being. The sun has the time of its journey fixed, with slight seasonal changes, but the life of a being is not fixed and may come to an end at any

1. **Mahāsatipatthāna Sutta:** Mahāvagga of Dīgha Nikāya.

moment, any anywhere, and for any reason. Again, in the Dhammapada (Verse 148), it is said, " This body is worn out with age; it is the seat of sickness; it is subject to decay; this putrid body disintegrates; life, indeed, ends in death."

How to contemplate Death

Death may be contemplated as follows:

- (1) One may contemplate death as a murderer always following its victim to kill him.
- (2) One may contemplate the fact that whatever has the nature of arising has the nature of perishing.

Thus, everyone is subject to aging and death and no one can escape from them by any means; not by giving bribes nor by conquest in battle.

- (3) One may contemplate the death of another person and perceives clearly that one will also die one day.
- (4) One may contemplate the fact that one's body is subject to many dangers and perils that can bring about one's death.
- (5) One may contemplate the frailty of life. Life is associated with in-breathing and out-breathing, the bodily movements, heat and

cold, the four elements and nutriments. If anyone of the above factors fails to function properly, death may occur.

- (6) One may contemplate the fact that one does not know beforehand when or where or with what ailment one would die.
- (7) One may contemplate the brevity of life span of human beings.
- (8) One may contemplate the fact, that, in the ultimate sense, life of beings last only for a single moment.

In contemplating death, one may choose any one of the above eight ways. By repeatedly contemplating death one will be constantly mindful of the impermanence of one's khandhas, and will become detached from them. In fact, the Buddha himself has again and again instructed his disciples thus: "Bhikkhus, that which, indeed, has the nature of death, you should abandon desire for it, abandon attachment to it, abandon strong attachment to it, etc".

Further, in the **Bhaddekarata Sutta**¹, the Buddha pointed out the urgency to practise contemplation of the presently arising physical and

1. **Bhaddekarata Sutta**: Majjhima Nikāya, Uparipannasa, Vibhaṅga Vagga.

mental phenomena and repeatedly cultivate the development of Insight knowledge. He said, "the effort should be made to-day. One may die tomorrow; who knows? we have no covenant with the King of Death and his many warriors".

Diligence in the Practice of Mindfulness of Death

That one needs to be diligent in practising mindfulness of Death is shown clearly by the Buddha in the First Maranasati Sutta¹. Here, the Buddha first explains to a group of bhikkhus that repeated contemplation of death has many benefits, and that it is the way leading to and ending in Nibbāna. The Buddha then asked the bhikkhus how they would practise contemplation of death. The bhikkhus answered that, to enable them to reflect on the Buddha's teachings, they would need some time. The first bhikkhu said, " Oh, how good would it be if I were to live for one night and one day so that I may reflect on the Buddha's teachings. The second bhikkhu wished to live for one day; the third bhikkhu wished to live for the duration

1. **Pathama Maranasati Sutta:** Chakka Nipāta, Aṅguttara Nikāya.

of taking one meal; the fourth bhikkhu wished to live for the duration of taking four or five mouthfuls of food and the fifth bhikkhu wished to live for the duration of one mouthful of food. The sixth bhikkhu said, " Oh, how good would it be if I were to live for the duration of one outbreath and one inbreath so that I may reflect on the Buddha's teachings."

To them, the Buddha said that, the first, second, third and fourth bhikkhus are not diligent and mindful enough, and that their contemplation of death (marāṇa Sati) is too slow to be able to eradicate intoxicating defilements (āsavas). The fifth and the sixth bhikkhus are diligent and fully mindful; they are diligent in the contemplation of death, so the āsavas in them will be eradicated.

Need for Self-examination

In the **Second Marāṇasati Sutta**¹, the Buddha instructed the bhikkhus as follows: when the day is over and the night comes, one should examine oneself and reflect thus: "I who will die at night time still have much evil and lemeritoriousness which can harm me". Knowing

Dutiya Marāṇasati Sutta; Chakka Nipāta, Aṅguttara Nikāya.

this, one should make a strenuous effort to get rid of them. If, on reflection, one finds that there is no evil and demeritoriousness in oneself, one should rejoice.

In the same way, when the night is over and the day breaks, one should reflect thus; "I who will die in the day time still have much evil and demeritoriousness which can harm me". Knowing this, one should make a strenuous effort to get rid of them. If, on reflection, one finds that there is no evil and demeritoriousness in oneself, one should rejoice.

Benefits obtained from the Practice of Mindfulness of Death

This noble practice of repeatedly contemplating death leads one to the disillusionment with the five khandhas. It helps one to perceive clearly the impermanent, painful and the nonself and uncontrollable nature of the khandhas, to become fearful of the Saṃsāra of the khandhas (round of rebirths), to perceive clearly the faults and wretchedness of the khandhas, and to feel weary of and be disgusted with the khandhas.

The Buddha has again and again pointed out that one who thus perceives the khandhas as they

really are, with insight wisdom, will come to perceive them as, "This is not mine; this is not 'I'; this is not my self (atta)". On perceiving thus, the well-informed disciple of the Buddha becomes weary of and disgusted with Corporeality, with Sensation, with Perception, with Volitional activities and with Consciousness. Being thus disgusted, he is free from attachment to the khandhas; on being free from attachment, he is liberated from the Round of Rebirths. He has attained arahatship; there will be no more rebirths for him.

In other words, this noble practice of mindfulness of death leads one to disillusionment with the five khandhas (mind and body), to the abandonment of attachment, to the cessation of dukkha, to the achievement of calm through extinction of defilements, to the attainment of magga insight, to the realization of the four Ariya Truths and the realization of the unconditioned Nibbāna.

Here is a very popular Myanmar poem on impermanence (**Samivega Gāthā**).¹

A translation of the poem is as follows:

1. Youth and refreshing physique
Ultimately lose to age.

1. **Samivega Gāthā**: the translation is by Dr. Hla Yee Yee.

2. Wealth and paraphernalia abound
To crumble at the final page.
3. The light of life is now so bright
But death will triumph in the end.
4. Those we love now, and consort with,
Separate ways, in time, they wend.
5. Complete happiness that's ours today
At last, to dukkha, they give way.
6. Praises sung now willingly
To derision, invariably sway.
7. Pleasures enjoyed to the full;
Anguish: finally, from them spring.
8. Haughtiness and conceit may ride high;
Final downfall they're sure to bring.

These are the inevitable changes for the worst in life. One may repeatedly contemplate them and thereby geto disgusted with the khandhas and then becomes free from attachment to them.

(2) Contemplation of Sufferings or Ills of Life (Dukkha)

Dukkha as far as feeling is concerned, is something which is very difficult to be endured. But besides this obvious meaning of bodily or mental pain it also has other connotations like impermanence and insubstantiality. In the

Dhammapada (verse 153) the Buddha says," to be reborn again and again is dukkha". He further explains how for failing to attain Bodhiñāna which would enable him to find the housebuilder (craving which is responsible for new births), he has wandered through this course of hundreds of thousands of existences in the Round of Rebirths. As craving is responsible for rebirths, once craving is removed or eradicated there can be no more rebirths. In verse 154, it says, "Oh housebuilder! you are seen; you shall build no house (for me) again. All your rafters are broken, your roof-tree is destroyed. My mind has reached the unconditioned (ie Nibbāna). The end of craving (arahattaphala) has been attained.

Here, the Buddha tells us about his own attainment of Full Enlightenment by dispelling ignorance (avjñā)and craving (tanhā).

Contemplation of the Arising and the Cessation of Dukkha (Paticcasamuppāda)

In the Doctrine of Dependent Origination (**Paticcasamuppāda**)¹ the Buddha explains how dukkha arises through twelve factors and how

1. **Paticcasamuppāda:** see Chapter III(1)

dukkha ceases through the cessation of these same factors. The twelve factors are ignorance, volitional activities, consciousness, mind-and-body, the six sense-bases, contact, sensation, craving, clinging, kamma action causing further existence (kamma bhava), birth, aging-and-death. Each of these factors arises dependent on the preceding factor and are therefore linked up in a chain and are collectively responsible for the arising of the whole mass of dukkha. With the extinction or cessation of any one of the factors this chain of causality is cut off. For example, with the cessation of ignorance, conditioning or volitional activities cannot arise and the chain breaks off. In the same way, with the cessation of contact, sensation will not arise and without sensation, craving and clinging, etc will not arise and there will be no more rebirths.

Of the twelve factors in this chain of causality, ignorance (avjĵā) and craving (tanĥā) are the most important. Avjĵā is ignorance of the Four Ariya Truths; it is caused by āsavas, the defilements that are like intoxicants. The āsavas are (i) kāmāsava, craving for pleasures of the senses, (2) bhavā-sava, craving for better existence, (3) ditthā-sava, clinging to wrong views and (4) avijjāsava, or ignorance. As for craving, there are three kinds,

viz. (1) kama tanhā, craving for pleasures of the senses, (2) bhava tanhā, craving for continued existence in the present existence or in better existences, and (3) vibhava tanha, clinging to the view that there is no kamma for rebirths.

Let us now examine how craving arises. Craving arises dependent on sensation (vedanā). We all know that there are three kinds of sensation, viz, pleasant sensation (sukha vedanā) unpleasant sensation (dukkha vedanā) and neither pleasant nor unpleasant sensation (upekkha vedanā). Pleasant sensation gives rise to craving, as one wishes to have more and more of it. Unpleasant sensation also gives rise to craving as one longs for pleasant sensation instead of the presently existing unpleasant sensation. Noether pleasant-nor-unpleasant sensation or equanimity, being calm is also greatly desired. Thus, all the three kinds of sensation give rise to craving.

Ignorance and craving are closely linked up; if there is ignorance there will be craving, if there is craving there will be ignorance. Craving is directly responsible for the arising of new births (jāti) which is invariably followed by aging and death (jarā-maraṇa). Birth is also accompanied by grief, lamentation, pain, distress and despair. Craving is

also responsible for repeated births in the Round of Existences. Therefore, one who wishes to be liberated from the Round of Existences, Samsāra vatta dukkha, should penetratingly understand ignorance and craving, understand how they arise, and how to eradicate them.

Both ignorance (avijjā) and craving (taṇhā) are deep rooted causes of dukkha and it is very difficult to destroy them. Kāma taṇhā, the craving for sense-pleasures is destroyed with the attainment of Anāgami magga; bhava taṇhā and avijjā can only be destroyed with the attainment of Arahatta magga.

Let us now, for instance, consider this. There is someone with craving for the khandhas. He takes the khandhas as being pleasant, takes delight in them, takes great pains looking after them and is very much attached to them. This is because he is not aware of the true nature of the khandhas. He is not aware that the khandhas and himself are not identical, that they are constantly arising and disappearing, and continuously disintegrating. But on seeing these faults, that person gets disgusted with and weary of the khandhas. He wishes to be liberated from the khandhas; wishes to be freed from dukkha. With diligence and comprehension,

he carries on with meditation on the three characteristics of anicca, dukkha and anatta. Eventually he gains complete indifference and impartiality towards the khandhas; he views all conditioned things with equanimity. He has attained the Right View (Sammā ditthi) and has got rid of ignorance. He has also given up craving. His mind is now adapted for the development of supraamundane (lokuttara) ñāna.

This is how ignorance and craving cease. With the cessation of ignorance and craving, birth, aging-and-death (jāti, jarā, marana) and the accompanying grief, lamentation, pain, distress and despair also cease. This is the end of rebirth, the end of dukkha! This is the realization of Nibbāna, the Perfect Peace!

Contemplation of the Ariya Truth of Dukkha (Dukkha Ariya Sacca).

In expounding the Four Ariya Truths to the Group of Five Asectics, the Buddha begins with the Truth of Dukka. The second is the Ariya Truth of the Origin or Cause of Dukkha, the third is the Ariya Truth of the Cessation of Dukkha and the fourth is the Ariya Truth of the Practice or Path leading to the Cessation of Dukkha. Thus, all the

truths are centred around dukkha. It is, therefore necessary to fully understand the Ariya Truth of Dukkha. In fact, the Buddha has told us that the fact or the Truth of dukkha must be fully understood; the Origin or cause of dukkha must be removed or eradicated, the Cessation of dukkha must be realized; and the Practice leading to the Cessation of dukkha must be repeatedly and steadfastly undertaken.

In his exposition of the Ariya Truth of Dukkha in the Dhamma cakkapavattana Sutta, the Buddha pointed out thus: "Birth (ie rebirth) also is dukkha. Ageing also is dukkha. Illness also is dukkha. Death also is dukkha. To have to associate with those (persons or things) one dislikes is also dukkha; to be separated from those one likes is also dukkha; the craving for what one cannot get also is dukkha; in short, the five aggregates which are the objects of clinging are dukkha. " Existence itself is dukkha. For that reason, the five aggregates which are the objects of clinging, or the khandhas, viz. the aggregates of Corporeality, of Sensation, of Perception, of Volitional activities and of Consciousness are dukkha; in other words, they are identical with dukkha.

Therefore, one should contemplate dukkha

thus: that all beings are subject to birth, aging and death. Everyone gets old and eventually dies. Aging and death are signs of impermanence and decay. In The **Mahāsatipatthāna Sutta**¹, ageing is defined as follows:" The process of aging, the decreptitude, the decay and loss of teeth, the greying of hair, the wrinkling of skin, the failing of the life-force, the wearing out of the sense-faculties (such as sight) of various beings in various categories-this, bhikkhu, is called ageing". Many of us feel sad when old age comes upon us and when we are not strong as we used to be.

Contemplation of dukkha can be done not only with regard to the khandhas but can also be done with regard to the twelve sensebases (āyatanas), the eighteen elements (dhātus), and the four Primary elements which make up the khandhas. Contemplation can also be made with reference to Paticcasamuppādā.

One may contemplate in any way one likes until one sees clearly with wisdom the true nature of the khandhas, sees that they are subject to dukkha. For example, take the life of an individual. It is sheer striving from the cradle to the grave.

1. **Mahāsatipatthāna Sutta**: Mahāvagga of Dīgha Nikāya para 389.

Constantly driven by the aggregate of volitional activities, the innate disposition of urge, one strives on and on for this, that and the other. In this striving, one may succeed or one may fail. When one succeeds, one may rejoice, but when one fails, one may suffer disappointment and unhappiness. After all, life is not easy. Even the life considered a success story is not a bed of roses, it is subject to anxiety and distress of mind. Thus one goes on and on battling against the vicissitudes of life, and the denouement-death. Life is a tragedy: it is, indeed dukkha.

Here, one may quote some verses from Tennyson's 'The Two Voices':

Verse 1.

A still small voice spoke unto me,
 'Thou art so full of misery,
 Where it not better not to be?.....

Verse 15

I would have said, 'Thou canst not know
 But my full heart, that worked below
 Rain'd thro' my sight is overflow.

Verse 16

Again the voice spoke unto me:
 'Thou art so steeped in misery,
 Surely'twere better not to be.

Verse 17

Thine anguish will not let thee sleep,
 Nor any train of reason keep;
 Thou canst not think, but thee will weep.

Wars and Natural Disasters

Now, let us have a look at the world we live in. This world is afflicted with all sorts of ills of life wars, and natural disasters like-earthquakes, floods and droughts and many others. Human beings and other beings living in this world have to suffer the consequences of these wars and natural disasters.

As to wars, one may quote famous authors like Arthur Maswick, H.G. Wells, Winston Churchill and Peter Young.

Arthur Maswick in his 'War and Social Changes in the 20th century' gave harrowing accounts of the two World Wars as follows: "In the First World War, 10 million were killed, 20 million were maimed or seriously wounded; there were 5 million widows, 9 million orphans and 10 million refugees. The scale of horror in the Second World War is still greater and is impossible to compile exactly; probably the loss of life in Europe and Russia alone directly due to the war,

came to about 30 million. The culminating horror of the Second World War was the dropping of atomic bomb on Hiroshima and Nagasaki; yet scarcely less horrible was some of the 'conventional bombing' raids of the war among which the British destruction of Hamburg in 1943 (and later of Dresden in 1945) is notorious".

The first atom bomb was dropped on Hiroshima on 6-8-45, The result was abominably calamitous: 78,300 killed, 10,000 missing and 37,000 injured. The second bomb was dropped on Nagasaki on 9-8-45. With regard to the dropping of atom bomb on Hiroshima and Nagasaki, H.G. Wells wrote:" No single act of human destruction and probably no natural disaster has ever occurred which could compare to what resulted: the towns and their inhabitants were very nearly obliterated". (H.G. Wells. A Short History of the World.)

In that same book, H.G.Wells warned us against the continuation of contemporary record of events in these noteworthy prophetic terms:"It becomes increasingly evident to intelligent men that so long as the sovereign independence of national states and the systematic teaching of social falsehood and national and cultural prejudices endure, so long also is sterilizing appropriation of the re-

sources of wealth for individual profit and the financial gain for provisions continue, so long will our present institutions increase, and so long will human life and thought be consecrated more and more intensely to the discipline, servitude, fear and passions of even more destructive war. A sort of militant hysteria threatens our species, which may lead us down, step by step to cruel and degenerate belligerence, to a life which will have few interests beyond pain, hate and elementary lust and few virtues except Spartan endurance."

Of these wars Winston Churchill succinctly wrote. "The story of human race is war" (See *The World Crisis* Vol. VI, 1931).

Of the Second World War 1939-45, Peter Young wrote: "We live in a technological age. But it is an age in which people whose interests are opposed still strive to solve their problems by force, though their methods may be those of the economist, the politician and the diplomat. Perhaps the World Wars have bred a brand of statesmen capable of keeping the lid on hell. It does not seem likely, for we are not specially skilful in selecting our masters. Let us therefore remember the words of Santayana: "He who forgets his History is condemned to relive it."

Abominably calamitous as the Second World War is, it cannot deter the outbreak of wars fought with conventional weapons. For example, there were wars between North and South Korea, India and Pakistan, Britain and Argentina, United Nations forces and Iraq (in Gulf War). The World today might have had even a nuclear war had it not been for hydrogen bomb, the ultimate deterrent.

The hard facts are that nations and their governments are dominated by greed, hatred, and ignorance. So long as they remain so, so will there be wars.

Let us now think of natural disasters that afflict the world. There are disastrous earthquakes, disastrous wind storms such as hurricanes, typhoons and cyclones; great floods, great fires and severe droughts. Some of these disasters took a heavy toll of human lives. For example, earthquakes that occurred in recent years in Maharashtra State of Western India and Japan (Kobe) were disastrous. According to one report 5000 were killed and 20,000 were missing in Kobe, Japan. Severe droughts that occurred in recent years in parts of Africa were frightfully disastrous. According to estimates, the number of people who died of hunger were over a million in Ethiopia, about a million

in Somalia and tens of thousands in Southern Sudan.

Life is a tragedy; it is indeed dukkha. Because of these wars and natural disasters many people and other living creatures have to suffer much pain and distress. Many of them have to leave their homes; many are parted from their loved ones: they have to face famines and diseases and many have died.

All these are obviously dukkha, ills of life. One may contemplate and cultivate mindfulness of dukkha with these as objects of contemplation just as one has done with birth, ageing and death, etc as set out in the Dhammacakkapavattana Sutta, the Paticcasamupāda and in many other discourses of the Buddha.

(3) Contemplation of Non-Self or Non-ego Entity (Anatta)

Anatta means without atta or non-self. Buddhism does not recognize any permanent entity in matter or in mind conceived as ego or soul. Anatta doctrine is the crux of Buddhism; in fact, it is to be found only in Buddhism. It has been taught only by the Buddha and he is therefore known as 'Anattavadi', the teacher of non-self doctrine. One cannot understand Buddhism fully unless one un-

derstands the anatta nature of both conditioned and unconditioned phenomena. In the Dhammapada (Verse. 279) the Buddha said, "Sabbe dhammā anattā", which means that all phenomena are without atta (or soul), whereas with regard to anicca and dukkha he used the word 'Saṅkhara' (the Conditioned phenomena).

In Visuddhimagga XVI it is said:

"Mere suffering exists, no sufferer is found;
The deeds are, but no doer of the deed is there;

Nibbāna is, but not the man that enters it;

The path is, but no traveller on it is seen".¹

Throughout his life time, the Buddha taught his disciples that in the ultimate sense, there is nothing that is substantial, nothing that can be regarded as one's own self (atta), or as one's own possession or as something that complies with one's wishes.

1. The quotation is from Nyanatiloka: Buddhist Dictionary (Manual of Buddhist Terms) Island Hermitage Publication No 1.

In the Dhammapada (Verse 62)¹ it is said:

"Putta ma 'tthi dhanam ma 'tthi
iti bālo viññahati
atta hi attano natthi
kuto putta kuto dhanam."

"I have sons, I have wealth", with this feeling (of attachment) the fool is afflicted. "Indeed, he himself is not his own, how can sons and wealth be his?

To quote Dhammapada Verse 279 again, it says:

"Sabbe dhammā anattā ti
yadā paññāya passati
attha nibbindati dukkhe
esa maggo visuddhiyā."

"All phenomena (dhammā) are without self", when one sees this with wisdom, one becomes

2. **Verse 62:** What is said in this verse is in accordance with the ultimate truth (parāmattha sacca). But, there is also the conventional truth (Samudhi Sacca) which accepts the reality of such things as parents, children, relatives, friends, wealth, etc. The Buddha himself has taught us to support and take care of our parents and children and to share our wealth with others by giving alms. Giving out of charity, observing moral precepts and even the practice of tranquility development (Samatha) are within the domain of Conventional truth. Vipassanā development (Vipassanā bhavanā), however, lies completely within the domain of the ultimate truth.

weary of dukkha (ie khandhas). This is the Path to Purity.

Here in this verse, the Buddha pointed out that all conditioned and unconditioned phenomena (dhammā) are non-self (anatta) in nature. He also pointed out that one should see them as they really are with Insight wisdom. When one perceives their non-self nature one will get weary of them. This means one gains Nibbidā ñāna. On attainment of Nibbidā ñāna one gets on to the Path of Purity, the Path leading to the realization of Nibbāna, the Perfect Bliss.

Teaching the Anatta Doctrine to the Group of Five Bhikkhus.

The Buddha first taught the anatta doctrine, the non-self nature of the five aggregates to the Group of five bhikkhus, who had, by that time, already attained Sotāpatti Fruition. In that discourse, the **Anattalakkhana Sutta**⁺ the Buddha points out that the aggregates of Corporeality, of Sensation, of Perception, of Volitional activities and of Consciousness are non-self, not one's possession, and insubstantial; they also do not comply with one's wishes. He also points out that since

+ See Chapter III (IV)

they are indeed, not *atta*, they are subject to affliction and one cannot say of them "Let my Corporeality, Sensation, Perception, Volitional activities and Consciousness be not such and such. The Buddha also made them see the impermanent and painful nature of the aggregates so that they would see more clearly the nonself (*anatta*) nature of the aggregates. He points out to them that it is not proper to consider what is impermanent, painful and subject to change as "This is mine, this is 'I' and this is my Self (*atta*)."¹ He also added that they should therefore contemplate and perceive all **khandha aggregates**¹ as "This is not mine, this is not 'I'; this is not mine Self (*atta*)".

On perceiving thus with Insight wisdom, one would be free of craving (*taṇhā*) for the aggregates (mind and body); would be free of conceit (*māna*); and would see clearly the truth and would no longer be in darkness (*moha*) regarding them. When the aggregates are thus perceived with Insight wisdom, the *ariya* disciple becomes disgusted

1. **All khandha aggregates:** Here refers to all the eleven aspects or kinds in each of the Khandhas, whether past, present or future; whether in oneself or in others; whether gross or subtle, whether inferior or superior; whether far or near. By repeatedly contemplating all these aggregates one would come to see them as they really are with Insight wisdom.

with them; on being disgusted thus, he is freed from attachment. On being free from attachment, he is liberated, ie he attains arahatship. He has fulfilled the Noble Practice of Purity. Rebirth is ended and there will be no more rebirths for him. It may be mentioned here that it was after hearing the Anattalakkhana Sutta that the Group of Five bhikkhus became free of asavas and attained arahatship.

Atta versus Anatta

The Buddha then continued to teach the Anatta Doctrine. There were many people, especially the asecties, who were displeased with this. The most well-known of them was the ascetic Saccaka, who was a staunch upholder of the Atta Doctrine. Saccaka invited five hundred Licchavī princes to the contest where he, the asectic Saccaka and the Buddha would put up their respective views on atta and anatta. Saccaka was quite confident that he would easily beat the Buddha in this contest.

All the five hundred Licchavī princes came to witness the contest; many people from Vesali also came. Saccaka opened the debate with this question: "Venerable Gotama, what do you teach your disciples?"

The Buddha replied, " I teach my disciples that all the aggregates of existence, viz, Corporeality, Sensation, Perception, Volitional activities and Consciousness are impermanent and are without self. I teach them this several times."

This answer was just what Saccaka had expected. He was ready to refute the Buddha on this point. He said, "Venerable Gotama, take this example. It is true that all seeds and plants grow and thrive dependent on the ground. In the same way all meritorious and demeritorious deeds arise depending on the aggregate of Corporeality, of Sensation, of Perception, of Volitional activities and of Consciousness which have *atta*. The benefits and evil consequences arising out of those deeds are also borne by *atta*. If the aggregates are without *atta* how would the meritorious and demeritorious deeds arise? and who would bear the results of good and bad deeds?

Saccaka had very cleverly and coherently put up his view so that no one except the Buddha would be able to refute him. The Buddha asked him; "Saccaka, are you saying that Corporeality, Sensation, Perception, Volitional activities and Consciousness are your *atta*?" Saccaka replied in the affirmative.

The Buddha then told Saccaka about King Pasenadi Kosala, King Ajatasattu and others who were absolute monarchs of their respective kingdoms. Those kings had the power to punish or reward their subjects. Thus, if there was the need for punishment, they would give orders to execute or imprison criminals or send them into exile. They would also reward their subjects in accordance with the services rendered to the country.

The Buddha then asked Saccaka this question; "Since you have said that your corporeality is your *atta*, do you have the power to say, ' May I have good looks, may I not be ugly?' Saccaka became silent and downcast. At last, he had to admit that he had no power over Corporality (ie his own body). The same question was put to him regarding Sensation, Perception, Volitional activities and Consciousness. The Buddha also asked Saccaka whether the aggregates are permanent or impermanent, whether they are painful or pleasant. The answer naturally, was that they were impermanent (*anicca*) and painful (*dukkha*). So the Buddha asked Saccaka, this last question: "Saccaka, is it proper to consider what is impermanent, painful and subject to change as "This is mine; this is 'I'; this is my Self (*atta*)"? Saccaka then came to re-

alize that he could not take the aggregates as "this is mine, this is 'I' or this is my Self (atta)". In other words, he had to admit that he was wrong. This was a victory for Anatta doctrine, a victory for the Teacher of the anatta doctrine! It took place during the Fifth rainy season retreat period (Vassa) after the Buddha's attainment of Supreme Enlightenment. It is the second out of the eight victories of the Buddha.

Emancipation through contemplation of the three characteristics (anicca, dukkha, anatta)

Many disciples of the Buddha have attained arahatship after contemplating the three characteristics viz, anicca, dukkha and anatta. Emancipation gained by contemplating non-self (anatta) is called *Suññata Vimokkha*. 'Suññata' literally means 'void'; here it means devoid of atta. Emancipation gained by contemplating impermanence (anicca) is called *Animitta Vimokkha*. 'Animitta' literally means 'signless' here it means no sign of permanence. Emancipation gained by contemplating sufferings or ills-of-life (dukkha) is called *Appanihita Vimokkha*. 'Appanihita' literally means 'no hankering after'. This is because after contemplating dukkhu, the meditator has the right perception of the khandhas and is no longer attached to them.

Chapter V
MIndfulness Meditation (Satipaṭṭhāna)¹
(Vipassanā or Insight Meditation)

"Appamādo amatapadamī
 Pamādo maccuno padamī

- Dhammapada 21

"Mindfulness is the way to the Deathless
 (Nibbāna), Unmindfulness is the way to
 Death".

Translation of above.

The purpose or goal of the practice of mindfulness meditation is to gain liberation from the round of existences (Samsāra). Practice is based on purity of morality or moral conduct (**Sīlavissuddhi**)² and purity of mind or concentration (**Citta visuddhi**)³. By cultivation and repeated practice of mindfulness one perceives the impermanence (anicca), the unsatisfactoriness (dukkha) and the non-self (anatta) nature of the khandhas (mind and body). This meditation is also called

1. **MIndfulness Meditation: Satipaṭṭhana:** for detailed treatment see "Mahāsatipaṭṭhāna Sutta of Mahāvagga in Dīgha Nikāya.

2.3 **Sīla Visuddhi, citta Visuddhi-** see also chapter VI (a).

Vipassanā meditation or Insight meditation Vipassana, which literally means seeing clearly, ie seeing penetratingly with insight wisdom, the above three characteristics of the khandha aggregates.

In the Mahāsatipatṭhāna Sutta, the Buddha has given comprehensive instructions on the practice of Mindfulness meditation. He began the discourse with this significant preamble: "Bhikkhus, this is the one and only way for the purification of the mind of beings for overcoming sorrow and lamentation; for the complete destruction of (physical) pain and (mental) distress; for the attainment of ariya magga and for the realization of Nibbāna. That only way is the practice of the four methods of steadfast mindfulness Satipatṭhāna". By this, we are to understand that it is only through Satipatṭhāna that one can be liberated from Saṃsāra and realize Nibbāna.

The four Satipatṭhānas are mindfulness of the body (Kāyanupassanā), mindfulness of sensation (Vedanānupassanā), mindfulness of consciousness (cittānupassanā) and mindfulness of the dhamma (dhammānupassanā). Mindfulness of the body is keeping one's mind steadfastly on the body so as to perceive its true nature. It consists of mindfulness of in-breathing and out-breathing (ānāpāna),

mindfulness of body movements and postures (*iriyā patha*); having clear comprehension in one's own actions (in eating, drinking, walking, standing, sitting, falling asleep, waking, speaking, keeping silent, defacating and urinating (*sampājāṇapabba*); consideration of repulsiveness of the component parts of the body (*patikūlāmanasikāra*); consideration of the primary elements which constitute the body (*dhātumanasikāra*); and contemplation of nine kinds of corpses (*navasīvathikapabba*).

Mindfulness of sensation is keeping one's mind steadfastly on sensation, which can be pleasant or unpleasant or neither pleasant nor unpleasant. Mindfulness of consciousness is keeping one's mind steadfastly on consciousness and its concomittants (*cetesikas*). Thus, the meditator should mindfully note the states of consciousness (or mind); whether it is accompanied by passion (*rāga*) or not, whether it is accompanied by anger (*dosa*) or not, whether it is indolent, distracted, etc. Mindfulness of the dhamma is keeping one's mind steadfastly on dhamma, mental and physical phenomena. By keeping one's mind on the mental and physical phenomena one perceives that they are just phenomena without any entity or *atta* or soul. Thus should one meditate on the hindrances (*nīvaranas*),

the five aggregates (Khandhās) the twelve sense-bases ayatanas), the seven factors of Enlightenment (bojjhangas), and the Four Ariya Truths (Saccas).

One who practises mindfulness meditation should observe, at least, the five moral precepts; he may also observe the eight precepts if he wishes. In the meditation centres in Myanmar, the meditators (yogis) are required to observe the eight precepts. Besides, the yogi's mind should not be too tense; it should be relaxed, having no ill feeling towards anyone.

When one decides to practise meditation one should find a quiet, secluded place so that one's mind might not be distracted. It can be in a deep forest or under the foot of a tree or in a room in one's own house or a meditation hall in the meditation centre. One should also choose the time for meditation, the time which will fit in with one's work, the time when there will be the least possible disturbance or interference. Night time, when the day's work is done, is good time. A good meditation retreat is the best place for a beginner as he will be under close guidance of the instructor, in a place which is quiet and peaceful. There, he will have much more time for meditation; both

in the day and in the night.

Just a few words about meditation postures. The Buddha allows four kinds of postures, walking, standing, sitting and lying down. Sitting meditation is the most well-known and most common. In doing this meditation one sits down cross-legged, keeping the body erect. Then closing the eyes, the meditator sets up mindfulness, directing his mind towards the object of concentration. One may practise all the four kinds of mindfulness meditation, *kāya*, *vedana*, *citta* and *dhammā*, in this posture.

Walking meditation is often practised, alternately with sitting meditation; for example, walking preceding sitting or vice versa. In this case, one cannot keep one's eyes closed, but one keeps them half-closed. One does not look straight, but also, do not bend too low; and look about four or five feet ahead.

Meditation can also be done while standing or lying down, depending on the decision of the instructor or of the meditator; the main thing is for the meditator to note mindfully all the time.

In practising mindfulness one needs to be diligent, comprehending and steadfastly mindful so that one may attain deep concentration which

would lead one to Insight development. In the Mahāsatipōṭṭhāna sutta we are told that the bhikkhu who keeps his mind steadfastly on the body, on sensation, on the mind and on the dhamma with diligence, comprehension and mindfulness perceives their impermanent, unsatisfactory and non-self nature and thus keeps away covetousness (abbhijjā) and distress (domanasa) which would appear if he is not mindful. When his concentration becomes stronger and deeper he perceives the cause and actual appearance, the cause and actual dissolution of the physical aggregates, of sensation, of the mind or of the dhammā. He now realizes that there is only the aggregate of physical phenomena (without soul or atta), only sensation (without soul or atta); only the mind (without soul or atta); and only the dhamma (without soul or atta). Further, it becomes clear to him that mindfulness gives rise to the development of vipassanā insights and to further mindfulness stage by stage. He is not attached to anything with craving and wrong view, he no longer clings to any of the khandhas, that are continuously deteriorating. Thus, the bhikkhu practises the four Methods of Mindfulness.

It may here be noted that towards the end of his discourse, the "Mahāsatipāṭṭhāna Sutta" the

Buddha has said to this effect, that- "Whosoever practises these four methods of mindfulness in this manner (ie. with diligence and comprehension) for seven years,... for six years, ... for five years, ... for four years, ... for three years, ... for two years, ... for one year ...or, whosoever practices these four methods of mindfulness in this manner for seven months, ... for six months, ... for five months,... for four months, ... for three months, ... for two months, ... for one month, ... for half a month ... or whosoever practises these four methods of mindfulness in this manner even only for seven days, one of two results is to be certainly expected in him; arahatship in this very existence, or if there were any trace of clinging left, the state of an Anāgamī, Non returner to the world of sense-existence."

In conclusion, the Buddha says: "Because of these beneficial results, I have declared (at the beginning) thus: "Bhikkhus, this is the one and only way for the purification (of the mind) of beings for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distrers, for attainment of the Ariya Magga and for the realization of Nibbana. That only way is the practice of the four methods of steadfast

Mindfulness, Satipatthana."

Thus, the Buddha points out to us the way to liberation from the Round of Rebirths.

Chapter VI

Purities and Vipassanā Insight Development

"Vipassanā" means perceiving clearly; in this context, it means perceiving clearly the anicca, dukkha and anatta nature of the khandha aggregates and of all conditioned things. The main object of vipassanā or mindfulness meditation is to see things as they truly are. By thus realizing the three characteristics of the khandhas one would be able to eradicate all defilements and fetters like attachment to sensual pleasures, hatred and ill-will, as well as conceit, sloth and torpor, restlessness and worry. Having eliminated all the defilements one can attain the cessation of dukkha and be liberated from the Round of Rebirths (Samsāra). In practising Vipassanā meditation, the development of Purities (visuddhi) plays a very important role.

The Purities (Visuddhi)

There are seven stages of Purification; we must go through these seven stages to attain cessation of dukkha and Enlightenment, They are:

- (1) Purity of morality or moral conduct (Sīla visuddhī);

- (2) Purity of mind or concentration (Citta visuddhi);
- (3) Purity of view or understanding (ditthi visuddhi);
- (4) Purity of transeending doubts (kankhāvitāraṇa visuddhi);
- (5) Purity of knowledge and vision of Path and Non-path (Maggāmaggā-ñānadassana visuddhi);
- (6) Purity of knowledge and vision of the course of Progressing knowledge (Pati-padāñānadassana visuddhi); and
- (7) Purity of knowledge and vision of Insight (Ñānadassana visuddhi)

**(1) Purity of Morality or Moral conduct
(Sīla visuddhi)**

Morality (Sīla) and Concentration (samādhi) form the bases for vipassanā or Insight mediation. Morality is of two kinds, viz morality for bhikkhua and morality for laymen. Purity of morality for bhikkhus means rigid observance of (a) the Fundamental precepts relating to Discipline or vinaya (Pātimokkha samivara sīla); (b) rigid observance of precepts relating to restraint of the senses (Indriya samivara sīla) (c) rigid observance of precepts

relating to purity or livelihood (*Ājiva parisuddhi sīla*); and precepts relating to the four requisites ¹ (*Paccaya sannisita sīla*).

Purity of morality for laymen means strict observance of the moral precepts for laymen. There are three important sets of moral precepts for laymen prescribed by the Buddha viz the *Pāñca sīla*, *Ājivatthamaka sīla*, and *Athaṅga uposatha sīla*. The *Pāñca sīla*, comprises five precepts of abstinence which form the foundation of moral conduct for laymen. A Buddhist layman is expected to observe the Five Precepts at all times and for that reason, *Pāñca sīla* is known as *nicca sīla*.

One who observes *Pāñca sīla* undertakes:

- (1) to abstain from killing,
- (2) to abstain from stealing,
- (3) to abstain from committing sexual misconduct,
- (4) to abstain from telling lies, and
- (5) to abstain from taking intoxicating drinks and drugs, which can lead one to forgetfulness.

The *Ājivatthamaka sīla* comprises eight

1. **Four requisites:** The four bhikkhu requisites are: bhikkhu robes, alms food, monastic dwelling, medicines and medicinal requisites.

precepts. The eight precepts in the Ājīvatthamaka sīla include the above five precepts plus the precept of abstinence from engaging in wrongful means of livelihood and abstinence from using rough and abusive language, indulging in frivolous and unbeneficial talks, and from talks setting one against the other. The special feature of Ajīvatthamaka sīla is to lead a right livelihood (sammā ājīva) and at the same time to abstain from physical misdeeds and verbal offences.

The Uposatha sīla also comprises eight precepts.

One Who observes uposatha sila undertakes:

- (1) to abstain from killing,
- (2) to abstain from stealing,
- (3) to abstain from unchastity,
- (4) to abstain from telling lies,
- (5) to abstain from taking intoxicating drinks and drugs, which can lead one to forgetfulness.
- (6) to abstain from taking solid food after mid-day,
- (7) to abstain from dancing, singing, playing music, seeing shows, wearing flowers and using perfumes.

Uposatha sīla is usually observed by laymen

- + (8) to abstain from using high and luxurious beds or seats.

on uposatha (sabbath) days. However, most of the meditation centres in Myanmar require all meditators to observe the eight uposatha precepts at the centres during their meditation period.

(2) Purity of Mind or Concentration (Citta visuddhi)

It is also called samādhi. This samādhi temporarily inhibits the arising of hindrances (nīvaraṇas). At this stage the meditator is mindful of the objects as they appear. This samādhi is called khanika samadhi. While this samadhi lasts, the mind of the meditator will be free from hindrances.

(3) Purity of View (Ditthi visuddhi):

It means right vision or right understanding. It purifies one from the wrong view of atta or a permanent ego-entity or soul.

(4) Purity of Transcending Doubts (Kankhāvitāraṇa Visuddhi)

It transcends all doubts about Cause and Effect (ie Paticcasamuppāda) with regard to the past, the present and the future. The meditator comes to realize that all conditioned things in the world have arisen due to some cause, past or present. He

realizes that one's present existence is due to past ignorance (avjĵā), craving (tanhā), clinging (upādāna), action (kamma), and nutriment (āhāra), and that in the same way, these five causes of the present will condition the future.

(5) Purity of Vision that distinguishes the Right Path from the Wrong Path

(Maggāmagganānadassana Visuddhi):

The meditator, who, by this time, has no doubts meditates again with better understanding on the three characteristics of anicca, dukkha and anatta. He is convinced that this steadfast mindfulness of the khandhas is the only way which leads the meditator to the attainment of Insight (Magga).

(6) Purity of Vision of Progressive knowledge (Patipadāñānadassana Visuddhi):

It is collectively applied to the nine kinds of insight, starting from the knowledge regarding the arising and passing away of conditioned things (Udayabbayañāna) and ending with the knowledge of adaptation (Anuloma).

(7) Purity of Vision of Insight (Ñānadassana- visuddhi): It is a state of wisdom

found in Path- consciousness and is associated with the realization of the Four Truths.

(b) Vipassanā Insights (Ñānas)

In practising vipassanā bhāvanā, as his samadhi gets stronger and stronger, the meditator will gain **ten vipassanāñānas**¹ one after the other.

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1. **Ten Vipassanā ñānas:** Nāmarūpa Pariccheda Ñāna and Paccaya Pariggaha Ñāna which precede Samāsana Ñāna are not listed here as Vipassanā ñānas. Nāmarūpa Pariccheda Ñāna enables the meditator to perceive mind and body as two distinct entities. Paccaya Pariggaha Ñāna enables the meditator to realize the cause of endless rebirths. These two ñānas form the early stage in the practice of mindfulness meditation.

(i) **Samāsana Ñāna.** After transeending all doubts (ie attaining kankhāvitarana visuddhi) with regard to the past, present and future, the meditator contemplates the true nature of all conditioned things. He finds them all as being subject to anicca, dukkha and anatta, as these characteristics stand out boldly everywhere and in all things. This knowledge which enables him to have a clear perception of anicca, dukkha and anatta is Samāsana Ñāna.

(ii) **Udayabbaya Ñāna.** On perceiving what is the correct path and what is not, through Maggāmaggañāna dassana visuddhi, the meditator concentrates on the contemplation of the arising (Udaya) and passing away (vaya) of all conditioned things. This knowledge which enables him to perceive clearly, the arising and passing away of all conditioned things is Udayabbaya Ñāna.

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1. Samāsana Ñāna, Udayabbaya Ñāna and Bhaṅga Ñāna: These three ñānas constitute the Yathābhūta Ñāna, the knowledge that sees things as they really are. Yathābhūta ñāna forms the basis or foundation for further development of other vipassanā Ñānas.

(iii) **Bhaṅga Ñāna**. Of the two processes of arising and passing away, as the latter becomes more distinct to the meditator, he directs his attention to the contemplation of dissolution of things. He sees all things dissolving, just like sessamum seeds (rape seeds) or corn seeds bursting continuously in the frying pan. As he continues to contemplate dissolution he is likely to make progress in his mental cultivation. This knowledge which enables him to perceive clearly, only the dissolution is **Bhaṅga Ñāna**.

(iv) **Bhaya Ñāna**¹ - On perceiving that the five khandhas, ie mind and body and all other conditioned things never remain the same for two consecutive moments, the meditator realizes the fearful nature of all dissolving things. This knowledge which enables him to perceive clearly the fearful nature of things is **Bhaya Ñāna**.

(v) **Adinava Ñāna**- As the awareness of the fearful nature of things becomes stronger, the meditator contemplates the faults and wretchedness of the origin and continuity of existence etc. This knowledge which enables him to perceive clearly

1. **Bhaya Ñāna, Adinava Ñāna and Nibbidā Ñāna** form a single knowledge in its first, middle and final stage.

the faults and wretchedness of the khandhas is *Adīnava Ñāna*.

(vi) **Nibbidā Ñāna**- As *Adīnava Ñāna* gets stronger, with the contemplation of wretchedness, the meditator becomes weary of and disgusted with the khandhas. This knowledge which enables the meditator to be weary of and disgusted with the khandhas is *Nibbidā Ñāna*. The attainment of this ñāna is a very significant step; infact, it is the Path to Purity (*esa maggo visuddhiyā*), the way to *Nibbāna*.

(vii) **Muñcitukāmyatā Ñāna**:¹ This ñāna immediately follows *Nibbidā ñāna*. It is a strong desire for freedom and escape from all forms of existence (ie. khandhas). This knowledge which enables the meditator to be filled with intense desire for freedom and escape is *Muñcitukāmyatā Ñāna*.

1. *Muñcitukāmyatā Ñāna*, *Patisankha Ñāna* and *Sankhārūpakkha Ñāna*: According to *Visuddhi Magga*, these three *vipassanā Ñānas* also constitute a single knowledge, *sankhārūpakkha Ñāna*, in its first, middle and final stage of development. *Sankhārūpakkha Ñāna* (the final, stage of it) being a top *vipassanā ñāna* is also called *Vuthana-gāminī vipassanā Ñāna*, the *Insight of Emergence*, leading to *Magga Insight*.

(viii) **Patisankhanupassāna Ñāna**- With his desire for freedom and escape from all forms of existence, the meditator resumes contemplation of the three characteristics of anicca, dukkha and anatta. This knowledge which arises from reflecting contemplation of the three characteristics is Patisankhanupassāna.

(ix) **Saṅkhārūpakkha Ñāna**- After his resumption of the contemplation of the three characteristics of anicca, dukkha and anatta, the meditator develops complete equanimity towards all conditioned things (Saṅkhara). This knowledge which views all conditioned things with complete equanimity is Saṅkhārūpakkha Ñāna or just Upekkha Ñāna.

(x) **Anuloma Ñāna**- While contemplating anicca, dukkha and anatta, this knowledge adapts itself to the preceding Insights as well as to the immediately following supra-mundane path of the ariya disciples and to the thirty-seven factors of Enlightenment (Bodhipakkhiya dhamma). This adaptation knowledge is called Anuloma Ñāna; it is so called because it qualifies the meditator for the higher path-knowledge. It arises at the end of Saṅkhārūpakkha Ñāna. Anuloma is also included in Vuthanagāminī Vipassanā Ñāna together with Saṅkhārūpakkha Ñāna.

Chapter VII

Realization of Nibbāna

The meditator who has attained Sankhārūpakkha Ñāna and Anuloma Ñāna is one who possesses Emergence Insight (Vutthanagāmini-vipassana Insight). He is well adapted for the attainment of Magga Insight. He will gain emancipation through contemplation of non-self (Suññata or anatta), contemplation of impermanence (Animitta or anicca) and contemplation of "suffering" (Appanīhita or dukkha) "Suññata" means that all forms of existence are empty and void of Self (anatta). Emancipation gained through contemplation of Suññata is known as "Suññata Vimokkha". "Animitta" means "Signlessness"; ie: no sign of permanence, etc. Emancipation gained through contemplation of animitta is known as "Amimitta Vimokkha". "Appanīhita" means "desireless" or "free from hankering of attachment" (rāga). Through contemplation of "suffering" (dukkha) the meditator discards the hankering of attachment. Emancipation gained through contemplation of Appanīhita is known as Appanīhita Vimokkha.

Close upon the Emergence Insight (Vuthānagāmini Vipassanā Insight) there arises Gotrabhu

or Maturity knowledge, which takes Nibbana, the unconditioned as its object of contemplation. At the same time, it transeends the lineage of the worldlings (puthujjanas) and immediately enters the rank of the ariyas, for the Path (Magga) thought-moment of the Sotapanna arises as the continuation following upon Gotrabhu Nana. Thus, the meditator realizes Nibbana for the first time.

There are four levels of Magga Ñānas leading to the full realization of Nibbana. These four maggas successively eliminate the ten fetters (Samyojanas) binding beings to existences. Each Magga Ñāna is invariably followed by a Phāla Ñāna, or Fruition knowledge. The four pairs of maggas and phalas are, Sotāpatti magga and Sotāpatti phala, Sakadagami magga and Sakadāgāmi phala, Anāgāmi magga and Anagami phala and Arahatta magga and Arahatta phala. The attainment of Arahatta phala is the full realization of Nibbana.

Attainers of Maggas and Phalas (Ariyas)

(i) **Sotāpanna.** The first time a meditator realizes Nibbana is when he attains Sotāpatti Magga and Phala. He is then called a Sotāpanna, one who has entered the stream that leads to Nibbana for the first time. The stream represents the Path of

Eight constituents (Ahangika magga). A Sotāpanna is no longer a worlding (a Puthujjana); he has become an ariya. A sotāpanna eradicates three fetters binding him to existence viz, the illusion of Self (Sakkāya ditthi), doubt (vicikicchā)¹ and belief in the efficacy of rites and rituals outside the Ariya Path of Eight constituents (Sīlabatthaparamāsa). He has unshakable confidence in the Buddha, the Dhamma and the Saṃgha; he never violates the five precepts. He has closed the doors leading to the four Miserable Realms (Apāya); he will not be reborn in Niraya, the realm of continuous suffering, nor as an animal, nor as an ever hungry ghost, (peta), nor as a miserable being called asura. He is destined to gain Enlightenment. For eradication of the remaining seven fetters. He will be reborn only seven times more at the most.

(ii) **Sakadāgāmī**- With fresh exertion as a result of the first glimpse of Nibbāna, the meditator makes good progress and attains the Sakadāgāmī magga the second magga, and Phala in due course.

1. **Vicikicchā** comprises doubts about the Buddha, the Dhamma and the Saṃgha, the disciplinary rules (sikkhā), the past, the future or both the past and the future; and Dependent Origination (Paticca Samuppāda).

He becomes a Sakadāgāmī, a once Returner. A Sakadāgāmī returns to the world of human beings only once. He attenuates the fetters of Sense desire (kāma raga) and ill-will (patigha or Byāpāda).

(iii) **Anāgāmī** - One who attains Anāgāmī magga, the third magga, and phala is called an Anāgāmī. He completely eradicates the fetters of sense desire and ill-will. He is a Never-Returner, for he will not return to the human world nor will he be reborn in the deva world. After death, he will be reborn in the Pure Abodes (Suddhāvāsa), the exclusive realm for Anāgāmīs and from there he will realize parinibbāna.

(iv) **Arahat**- One who has attained Arahatta magga, the fourth and final magga and phala is an arahat. An arahat totally eradicates the remaining five fetters viz craving for Fine material existence (rūpa rāga), craving for non-material existence (arūpa rāga), conceit (māna), restlessness (uddhacca) and ignorance (avijjā). The arahat who has thus eradicated all the ten fetters binding him to existences is liberated. His action also is mere action (kiriya) which does not produce any result that might lead to fresh rebirths. He realizes: that he is liberated, that this is his last existence (khīna jāti); that all that needs to be done has been done

and that there is nothing more for him to do for the realization of maggas and phalas. Indeed, he has completed his task; he has fully realized Nibbana, the Perfect Peace, the Perfect Bliss.

Note on Ariyas: (Sakhas and Asakhas);

There are eight ariyas or ariya-puggala; They are the four individuals who have realized the four maggas and the four who have realized the four phalas. The eighth ariya, that is, the one who has realized arahatta phala is an Asekha, one who has completed his training, an arahat. The remaining seven ariyas are called Sekhas, as they are still training themselves for attainment of Arahatsip and for full realization of Nibbana.

Chapter VIII

Conclusion

(1) Why One Should Seek Liberation

These are in short the Buddha's Teaching on liberation. He teaches us why we should and how we can get ourselves liberated from the round of rebirths (Samsara). All these teachings are to be found in the numerous discourses on liberation he had delivered throughout his lifetime ever since his attainment of Enlightenment. First, he explained why we should seek liberation, why we should not be attached to and cling to our present existence and why we should not hanker after higher existences in the higher realms. He shows us the undesireableness of all existences, all conditioned phenomena. Soon after he gained Enlightenment he breathed forth an exultant verse (udānagātha) containing the words, "to be born again and again is dukkha". Again, in the Dhammacakkapavattana Sutta delivered to the Group of Five Ascetics, he expounded the Four Ariya Truths. Starting with the Truth of Dukkha (Suffering, unsatisfactoriness, ill-of-life, etc). He says, "Rebirth (jāti) is dukkha, and aging, sickness and death which invariably follow birth are also dukkha. Life, indeed, is accompanied by grief, lamentation, pain, distress and despair. In

fact, all the aggregates which are the objects of clinging are dukkha, etc. Besides, death itself is followed by new birth, aging and death, etc and thus, there is the prolongation of Samsara, and the vicious circle of suffering (dukkha). In Aṅguttara Nikāya, Ekanipāta, Ekadhamma vagga, the Buddha strongly brings out the undesireableness of existences. He says to this effects: "Just as the tiniest bit of exereta, urine, saliva, pus or blood smells bad, so also is the shortest of existence bad; I have no praise for it, not even for that existence which only lasts for just a snapping of fingers".

The Buddha further explains to us why existence is not to be desired. They are not desireable mainly because they are subject to impermanence, unsatisfactoriness and are non-self. He has repeatedly made us see clearly these three characteristics in our khandha aggregates (mind-and-body), and in all conditioned things all around us. He also enjoins us that the Truth of Dukkha must be fully comprehended. So, one should take heed of the Buddha's words and try to see the Truth of Dukkha right now. Time will surely come when one may be rudely awakened to the reality of dukkha when faced with suffering and sorrow. It may come to mind even with vengeance when an old man

realizes that he is in extreme old age and close to death.

The Buddha has also shown us the Source or Origin of Dukkha in his exposition of the Ariya Truth of the Origin of Dukkha (Dukkha Samudaya Ariya Sacca). These same facts are also revealed in the Udāna gātha and in his exposition of the Theory of Dependent Origination, Paticcasamuppāda and in several of his other discourses. The factors that cause the arising of the mass of dukkha are none other than craving (tanhā) and ignorance (avijjā). Unless these two factors are eliminated one will not be able to find the way to liberation. So, one must eliminate them, or else, they will continue to generate further dukkha.

(2) The Way leading to Liberation

How should one destroy craving and ignorance and get oneself liberated? The Buddha has shown us the way, and that is the Middle Way or the Path of Eight Constituents (Atthaṅgika magga). In the **Mahacattarisaka Sutta**¹, the Buddha shows us how these eight constituents or factors lead to the attainment of Right knowledge (Magga Ñāna

1. **Mahacattarisaka Sutta:** Majjhima Nikāya, Uparipannāsa, Anupada vagga.

or Insight, and to liberation (Phala Ñāna or Fruition); he also emphasizes the fact that Right View (Sammā ditthi) is the most important among those factors. Here one may quote an extract¹ from Mahacattarisaka Sutta.

"Bhikkhus, among the factors of the Ariya Path, Right View leads the way. Bhikkhus, how does Right View lead the way? Bhikkhus, in one who has Right View, there can arise Right Thinking; in one who has Right Thinking, there can arise Right Speech. In one who has Right Speech, there can arise Right Action. In one who has Right Action, there can arise Right Livelihood. In one who has Right Livelihood, there can arise Right Effort. In one who has Right Effort, there can arise Right Mindfulness. In one with Right Mindfulness, there can arise Right Concentration. In one with Right Concentration, there can arise Right Knowledge. In one who has Right Knowledge, there can arise Right Liberation (which means attainment of Arahattapala)". Thus, by means of these eight factors one may attain liberation from the Round of Existences or Rebirths (Samisāra). They constitute

1. **Extract:** Twenty-five Suttas from Uparipannāsa, Myanmar Pitaka Association, Yangon, Myanmar, 1990.

the Path leading to the Cessation of Dukkha, the realization of Nibbana.

In striving for liberation from Samsāra, one finds that Right Mindfulness plays a vital role. In fact, to have the Right View, one needs to be mindful, steadfastly mindful of our own khandhas (mind-and-body) and of all conditioned phenomena (Sankhara) around us. By cultivating and repeatedly practising mindfulness, one comes to perceive their impermanent, painful, non-self and unpleasant nature (anicca, dukkha, anatta, asubha). On seeing these faults with wisdom (Insight-wisdom) one will get disgusted with them and grow weary of them. This, in fact, is attainment of Nibbidā Ñāna. This attainment of Nibbidā Ñāna is a most significant development for one is then on the Path to Purity ie to Nibbana.

In the concluding passage of the Anattalakkhana Sutta the Buddha shows us the stages of development of Insight knowledge. Being weary of all conditioned phenomena (Saṅkhāra), on making renewed effort at meditating on the three characteristics of anicca, dukkha and anatta, the meditator is finally freed from attachment (virāga); which means that he gains Magga Insight. This is followed by liberation (vimuccati) or Phala

Ñāna, which means that he has realized Nibbāna. Rebirth is ended for him; he is liberated from the Round of Rebirths.

Thus, has the Buddha shown us why and how one should strive to get oneself liberated from the Round of Rebirths. Here, one may quote the Dhammapada verse 276.

"Your yourselves should make the effort: the Tathagatas (Buddhas) can only show the way. Those who practise the Tranquility and Insight Meditation are freed from the bond of Mara."

The Buddha has shown us the way and it only remains for us to diligently and comprehensively practise Insight or Mindfulness meditation as taught by the Buddha in the Mahāsatipatthāna Sutta and in many other discourses.

This practice of Insight Meditation or Mindfulness Meditation is compatible with normal routine work and can be done in one's own home. In fact, it is being done by many people in their own homes, after initially practising in various meditation centres or retreats. No less an authority than the Ven. Ledi Sayadaw has also endorsed it. In his book "Ahara Dipani" he mentioned that a

large number of laymen of Majjhima Taik (Middle Region) attained Sotāpattiphala (the first level of Fruition) because they could practise as much as they needed and also do their routine like, farming, boating, carting, etc. Besides, it can also be performed effectively by the elderly, the sick and even the dying. In Myanmar, one often finds elderly people practising meditation in their own homes continuing the practice they are familiar with. As to the sick and dying, there are many instances of sick and dying bhikkhus attaining arahatship after meditating on their khandhas. Classic examples are the Ven. Vakkali, the Ven. Channa and the Ven. Phaguna. In **Gilana Sutta**¹ it is mentioned that once the Buddha went over to visit the sick bhikkhus at a sanatorium in Vesali. There, he instructed them to practise diligently and get themselves liberated in this very existence. This is a very significant point; the Buddha desires sentient beings to be liberated without much delay.

In practising mindfulness meditation it is very important that one should be diligent, comprehending and persevering and get into the habit of it.

1. Gilana Sutta:
see appendix: (2)

One will then be always mindful and "mindfulness is the way to the Deathless (Nibbāna)"

Another important point is this: A dying person needs to be reminded of the good deeds he or she has done; for example, what he or she has given out of charity to any religious or social institutions, the times he or she has observed the moral precepts, the Tranquility and Insight meditation he or she might have practised, etc. Of course, one has to take into consideration, the intelligence of the person and the nature of work he or she has done. One can at least remind him or her to take refuge in the Triple Gems, the Buddha, the Dhamma and the Samgha.

(4) Mindfulness of Death (Maranasati)

In view of the fact that the Buddha himself has often mentioned death as the subject of meditation in his discourses on liberation and also because death invariably comes to everybody in the end it may well be considered one of the most appropriate subjects for meditation. This is why, even though this subject has been dealt with

1. See also Chap IV, section on contemplation of Impermanence (Anicca): contemplation of Death

earlier, I should like to take this opportunity to suggest that one might repeatedly practise and get into the habit of practising Mindfulness Meditation on Death. It may here be mentioned that by sheer repetition, the contemplation of death will become a habit. Once it becomes a habit, it is not likely that one will fail to contemplate death when one is at the point of death.

When contemplating death, one can apply any of the eight ways given earlier in chapter IV. One may also contemplate on similar lines. For example, one may contemplate as follows: "Everybody must die one day and suffer the ills-of-death, and what is more, everyone must do so against one's wishes. Why? Simply because the five khandha aggregates (mind-and-body) are subject to impermanence (anicca) unsatisfactoriness (dukkha) and are non-self in nature (anatta). They are not one's possession and therefore do not comply with one's wishes." By repeatedly contemplating death on such lines, the perception of anicca, dukkha and anatta becomes very clear to the meditator. On perceiving thus, one grows weary of the khandhas i.e. one attains Nibbida Ñāna). Having acquired this very important Insight knowledge (Vipassana Ñāna), by making further effort one may eventu-

ally gain Magga Ñāna and Phala Ñāna, as taught in the Anatta Lakkhana Sutta.¹

Thus, one is liberated from the Round of Rebirths through perception of the three characteristics of anicca, dukkha and anatta of the khandha aggregates and of all conditioned things and through the development of Nibbida Ñāna, Path knowledge (magga Ñāna) and Fruition knowledge (Phala Ñāna). The Buddha himself has given us assurance and much encouragement in this matter.

(5) Attainment of Magga-Phala in the Next Existence: Sotānugata Sutta²

In the Sotānugata Sutta the Buddha tells us that for those who die a puthujjana, a worldling who has not attained any magga, there is still hope for liberation. It is clearly stated there that if someone who has listened to the dhamma taught by the Buddha, has recited, contemplated and penetratingly understood it with Insight wisdom (vipassana Ñāna) were to die as a worldling for being remiss in mindfulness at the point of death, he can still

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1. See also chapter VI ie chapter on Purities and Insight Development.
 2. **Sotānugata Sutta:** Anguttara Nikāya, Catukanipata, Mahavagga.

be liberated. He will be reborn in one of the deva realms and from there he will be promptly liberated, ie as soon as he remembers the dhamma that he has listened to, recited, contemplated and penetratingly understood as a human being.

He will remember that dhamma:-

- (1) As soon as he is reborn in the deva world;
or
- (2) On listening to the discourse delivered by a powerful bhikkhu from the human world who has come to teach the dhamma to the world of the devas; or
- (3) On listening to the discourse delivered by a deva; who is a teacher of the dhamma, or
- (4) On being reminded by another deva of the dhamma they had contemplated together as human beings.

Thus remembering the dhamma that he has listened to, recited, contemplated and penetratingly understood, that deva instantly attains arahatship: he is liberated.

Indeed, the most compassionate Buddha has shown us the way to liberation. He wishes us to cultivate and repeatedly practise Mindfulness Meditation so that we may attain liberation in this very existence. The Buddha's last words just before his

parinibbana are: "I say this now to you. All conditioned and compounded things (saṅkhara) have the nature of decay and disintegration. With mindfulness endeavour diligently (to complete the task)." The task here is the task to get liberated from the Round of Rebirths, Samsāra, by attaining Arahatta Magga and Phala.

May the Buddha's Teaching
Shine forth like the Radiant Sun.

Appendix (1)
Translation of Selected Verses from
Dhammapada

(a) **Anicca, Dukkha, Anatta.**

- V. 277. "All conditioned phenomena are impermanent", when one sees this with Insight wisdom, one becomes weary of Dukkha (ie. the Khandhas). This is the Path to Purity.
- V. 278. "All conditioned phenomena are Dukkha," when one sees this with Insight wisdom, one becomes weary of Dukkha (ie. the Khandhas). This is the Path to Purity.
- V. 279. "All phenomena (dhammas) are without Self", when one sees this with Insight wisdom, one becomes weary of Dukkha (ie. the Khandhas). This is the Path to Purity.

(b) **Mindfulness**

- V. 21. Mindfulness is the way to the Deathless (Nibbāna); unmindfulness is the way to Death. Those who are mindful do not die, those who are not mindful are as if already dead.

- V. 22. Fully comprehending this, the wise, who are mindful, rejoice in being mindful and find delight in the domain of the Noble Ones. (ariyas).
- V. 23. The wise, constantly cultivating Tranquility and Insight Development practice, being ever mindful, and steadfastly striving realize Nibbāna, Nibbāna which is free from bonds of yoga, Nibbāna the Incomparable!

(c) The Sleeping Village

- V. 287. The man who dotes on his children and his herds of cattle, whose mind longs for and is attached to sensual pleasures, is carried away by Death even as a sleeping village is swept away by a great flood.

(d) Provisions (for the journey)

- V. 235 You are now like a withered leaf, the messengers of death are near you; you are about to set out on a long journey; (yet) you have no provisions (for the journey).
- V. 236 Make a firm support for yourself, hasten to strive hard, and be wise.

Having removed impurities and being free from moral defilements, you shall enter the abodes of the ariyas (ie. Sudhavaśa brahma realm).

V 237 Now you are of advanced age, you are going to the presence of the king of Death and you cannot stop on the way; (yet) you have no provisions (for the journey).

V 238 Make a firm support for yourself; hasten to strive hard and be wise. Having removed impurities and being free from moral defilements, you will no longer be subject to rebirth and decay.

Appendix (2)

Gīlāna Sutta ¹

The Buddha delivered this discourse while he was staying in Vesāli, to a group of sick bhikkhus, at an infirmary not far from his monastery. On seeing a sick and very feeble bhikkhu, he called the other bhikkhus and exhorted them not to be negligent but to be diligent in practicing mindfulness of five dhammas. He also told them that if these five dhammas do not leave a sick, enfeebled bhikkhu, that bhikkhu will realize the emancipation of mind and the emancipation by Insight (ie. attain Arahatship) in this very life.

The practice of the five dhammas are:-

- (1) To abide repeatedly contemplating the loathsomeness of the body;
- (2) to view food as being repulsive;
- (3) to view everything worldly as being undelightful;
- (4) to repeatedly contemplate all conditioned things as impermanent; and
- (5) to establish the consciousness of death in oneself through contemplation of death.

1. Gīlana Sutta: Aṅguttara Nikāya, Pañcaka Nīpātā, Gīlā-na Vagga.

In this way the Buddha emphasized the importance of contemplation of the above five dhammas even in sickness.

Appendix (3)

Abhinñha paccavakkhitabbathāna Sutta ¹

In this discourse the Buddha points out the five hard facts which should be constantly contemplated by everyone. He says:

Bhikkhus, these are the five which everyone, woman or man, layman or bhikkhu, should constantly contemplate.

What are the five?

- (1) "I am subject to aging, I cannot overcome aging". Thus, should everyone, woman or man, layman or bhikkhu should constantly contemplate.
- (2) "I am subject to sickness, I cannot overcome sickness", Thus, should everyone, woman or man, layman or bhikkhu should constantly contemplate.

1. **Abhinñha paccavakkhitabbathāna Sutta**: Anguttera Nikāya, Pañcanipāta, Nivarana vagga.

- (3) "I am subject to death, I cannot overcome death." Thus, should everyone, woman or man, layman or bhikkhu should constantly contemplate.
- (4) "I shall be separated from all that I hold dear, while I am still living or through death". Thus, everyone, woman or man, layman or bhikkhu, should constantly contemplate.
- (5) "I have only kamma (action) as my possession, kamma as my inheritance, kamma as cause, kamma as my relative, kamma as my refuge. For whatever good or bad deed done by me I shall have to bear (lit. inherit) the consequences." Thus, everyone, woman or man, layman or bhikkhu, should constantly contemplate.

Further, the Buddha points out the advantages of contemplation of the above five. He says:

- (1) One who constantly contemplates aging is free from the intoxication with the pride of youthfulness, or his intoxication is lessened.
- (2) One who constantly contemplates sickness is free from the intoxication with the

pride of his being free from sickness, or his intoxication is lessened;•

- (3) One who constantly contemplates death is free from the intoxication with the pride of his being alive or his intoxication is lessened;
- (4) One who constantly contemplates separation from all that he holds dear is free from all attachment to them, or his attachment is lessened;
- (5) One who constantly contemplates the consequences of one's own deeds (kamma) is free from all bad deeds, or his bad deeds are lessened.

Also by constantly contemplating thus, the meditator perceives **the true dhamma**¹, and reflects: "I am not the only one who is subject to aging, sickness, death, separation and kamma. In fact, every sentient being who comes into this world, leaves the world, dies and is reborn, is subject to aging, sickness, death, separation and kamma. In that person who thus reflects, magga

1. **The True dhamma:** Yathā dhammā satthā: beings are subject to that dhamma ie aging, sickness and death.

Insight arises. That Ariya then takes up, cultivates and repeatedly practises Magga Insight so that all the fetters and persistent defilements in him are completely extinguished.

Thus, the meditator attains Arahatta fruition; he is liberated from sense pleasures. He will not fall away from the Buddha's Teaching.

Appendix (4)

Death and the Four Ariya Truths

Death and the Four Ariya Truths- To die again, and again is the Ariya Truth of Suffering (Dukkha Ariya Sacca). Rebirth (jāti) which is the cause of repeated deaths is the Ariya Truth of the Origin of Dukkha (Dukkha Samudaya Ariya Sacca). Freedom from repeated deaths is the Ariya Truth of the Cessation of Dukkha (Dukkha Nirodha Ariya Sacca). Repeated contemplation of the dhamma which leads to freedom from repeated deaths is the Ariya Truth of the Path leading to the Cessation of Dukkha (Dukkha Nirodha Gāmini Patipadā Ariya Sacca).

Contemplation: Thus, one should contemplate. "To die again and again is, indeed, dukkha"; (this

is contemplation of dukkha sacca with Insight). "Children and followers, husbands and wives, teachers and pupils, friends and acquaintances, belongings and wealth are the cause of repeated deaths", (this is contemplation of Samudaya Sacca with Insight). "Freedom from death is, indeed, blissful", (this is contemplation of Nirodha Sacca with Insight). "One may die now, or one may die the next moment; contemplating thus is the Path leading to the Perfect Bliss, Nibbāna", (this is contemplation of Magga Sacca with Insight).

Importance of understanding the (true) painful nature of Death (Marana dukkha): Therefore, may the meditator (yogi) who wishes to fully understand the Four Ariya Truths with Vipassana and Magga Insight be able to make an unrelenting effort right now to contemplate Death with mindfulness and comprehension.

Rough translation of extract from "Nibbāna Magga Dīpanī" by Mahagandhayone Sayadaw of Sagaing Hills.

Appendix (5)

Nibbāna (1)

Nibbāna is the ultimate goal of all true Buddhists. The Buddha has again and again explained, in his numerous discourses, that Nibbāna is the end of dukkha, and that we should strive hard to achieve this goal; he also has shown us the way. For example, there are the four suttas called "Nibbanapatisamyutta" in Khuddaka Nikāya Udāna Pali, Pāṭaligāmiya Vagga.

In the Pathama Nibbānapatisamyutta Sutta, the Buddha says: "Bhikkhus, in Nibbāna, there are no primary elements viz. the element of solidity or extension (pathavī), the element of fluidity or cohesion (āpo), the element of heat (tejo), and the element of motion (vāyo). There are also no jhānas viz Akāsāñāncāyatana jhana, viññānāñāncāyatana jhāna, Akincāñāyatana jhāna and Nevasaññānāsañāyatana jhāna. There is just that Nibbāna. Bhikkhus, I do not say that in that Nibbāna, there is coming from any existence or going to any existence, or that it exists in any place. It is not formed. It takes nothing as its object of attention. This nature of Nibbāna is the End of Dukkha.

In the Duttiya Nibbānapatisamyutta Sutta the

Buddha says: "Nibbana which is free from craving (*tanhā*) is the dhamma difficult to be seen. It is true that Nibbana is the dhamma which cannot be seen easily. With one's mind inclined towards the Truth of the Cessation of suffering (*Nirodha Sacca*), with full understanding of the Truth of suffering (*Dukkha Sacca*), with repeated cultivation of the Path (*Magga Sacca*) and abandoning craving (*Samudaya Sacca*) one should penetratingly perceive the four Ariya Truths. For one who perceives the four Ariya Truths with Magga Insight there can be no more distress".

In the *Tatiya Nibbānapatisamyutta Sutta* the Buddha says: "Bhikkhus, there is Nibbāna which is unformed, unmanifested, uncompounded and unconditioned. If there were no Nibbāna, which is unformed, unmanifested, uncompounded and unconditioned there would be no liberation in this world, from the five khandhas, which have the nature of being formed, manifested, compounded and conditioned. For this reason there is Nibbāna, which is unformed, unmanifested, uncompounded and unconditioned. It is also for this reason that there is, indeed, this liberation from the five khandhas, which have the nature of being formed, manifested, compounded and conditioned".

In the Catuttha Nibbānapatisamyutta Sutta the Buddha says: "One who is inclined towards conditioned phenomena (Sankhara) such as corporeality with craving and ignorance is oppressed by craving and ignorance. One who is not inclined towards anything with craving and ignorance is not oppressed by them. If there is no oppression there is tranquility. If there is tranquility there is no inclination towards craving. Without craving there can be no coming into the present existence through birth or going out to the next existence through death. Without going and coming (from one existence to the other) there can be no deaths and births. Without deaths and births no (fresh) existence will take place in the present existence or in the next existence, or in both existences. This, in fact, is the end of dukkha.

[Note: The above four suttas were delivered to a group of bhikkhus, while the Buddha was residing at the Jetavana monastery of Anathapindika in Savatthī. Actually, these suttas were solemn utterances (udānas) made by the Buddha after he had explained to them the benefits of Nibbāna. By that time, the bhikkhus were quite ready and eager to practise the dhamma. All those bhikkhus listened respectfully and attentively to the dhamma expounded by the Buddha in the above suttas.]

Nibbāna (2)

In the Manual of Abhidhammā (Abhidhammatta Saṅgaha) it is said that Nibbāna is supramundane. It is to be realized by the wisdom of the Four Maggas (Maggañānas) and is therefore an object of attention to the Paths and Fruitions. It is called Nibbāna because all craving is extinct in Nibbāna; (Ni) is a negative article and (vana) means craving; so lit. nibbāna means absence of craving.

Essentially, Nibbāna is just one. But there are two aspects of Nibbāna viz. The element of Nibbāna with groups of existence or khandhas (upadhi) remaining and the element of Nibbāna without khandhas remaining. The first is known as Saupadisesa Nibbāna and is realized by an arahat on attainment of arahatship and the second is known as Anupādisesa Nibbāna and it takes place on the death of the arahat.

Nibbāna can be realized through contemplation of voidness (suññata) or signlessness (animitta) or desirelessness (appauñhita).

Great sages who are free from craving have said that Nibbāna is deathless, endless, unconditioned and incomparable.

Thus, the Tathagates reveal the four ultimate realities viz consciousness, (citta), mental concomittants (cetasikas), corporeality (rūpa) and Nibbāna.

(In the Abhidhamma compendium this is the sixth chapter dealing with the analysis of corporeality or matter.)

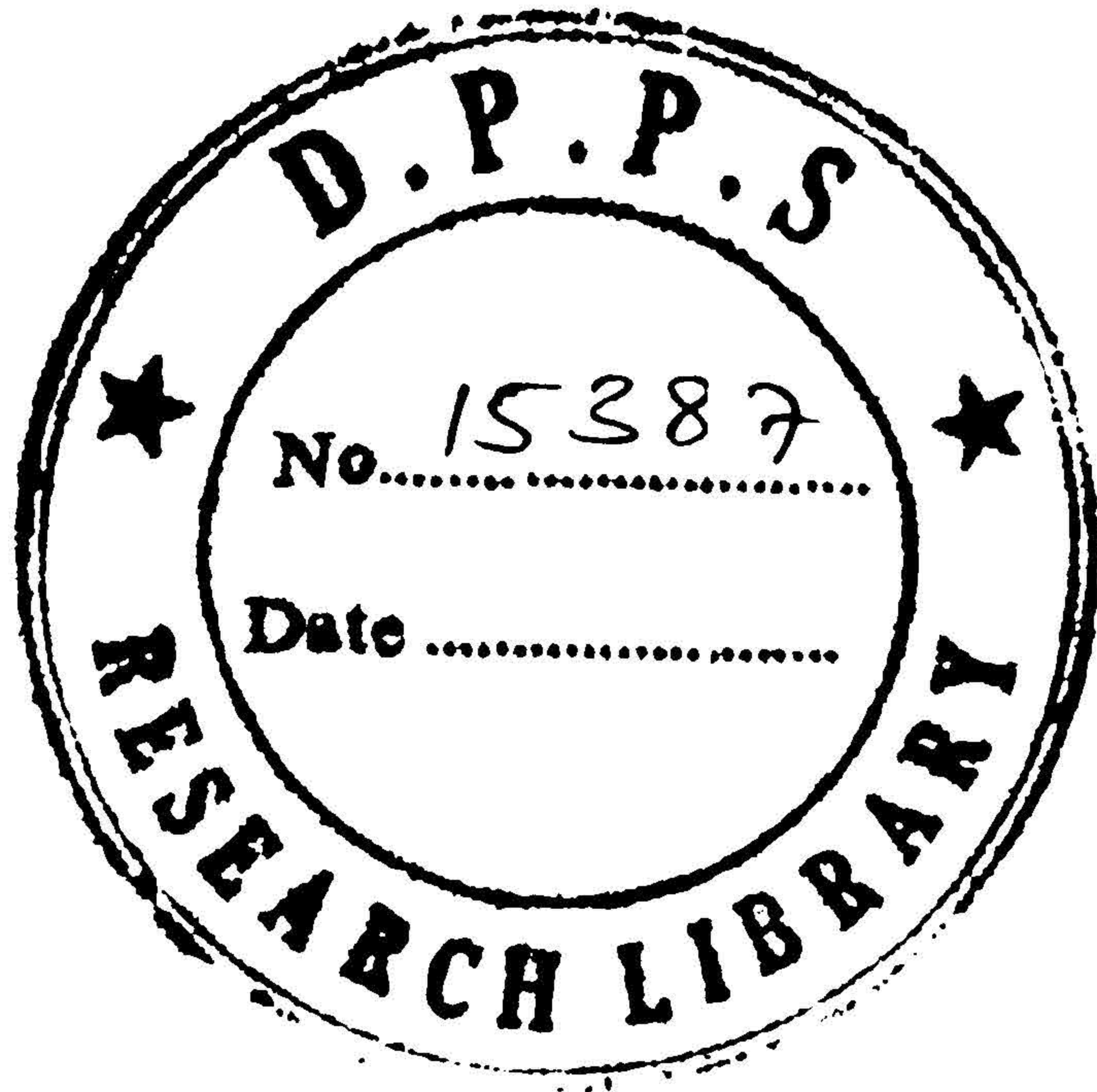
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ကျမ်းကိုးစာရင်း

- ၁။ ရတနာထွဋ်ခေါင်ဆရာတော်ဘုရား၊ ရာပေါမောဇ္ဇဒီပနီ၊ ဟံသာဝတီပုံနှိပ်တိုက်၊ ရန်ကုန်မြို့။ ၁၉၅၇-ခုနှစ်။
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- ၅။ ဆရာကြီးဦးကျော်ထွတ်၊ ဥဒါန်းပါဠိတော်နှင့် မဇ္ဈိမက ပဋိစ္စသမုပ္ပါဒ်၊ မှတ်တမ်းတင်သူ ဒေါ်ခင်သန်းမြင့်။
- ၆။ မဟာစည်ဆရာတော်၊ ဝိသုဒ္ဓိမဂ်မြန်မာပြန် အတွဲ(၄)၊ ဗုဒ္ဓ သာသနာနဂ္ဂဟအဖွဲ့၊ ဒုတိယအကြိမ်၊ --- ၁၉၇၉-ခုနှစ်။
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Donated by

Thraysithu U Ba Htay, I.C.S (Retd)

Daw Mya Tin, M.A, Mahasaddhammajotikadhaja, and family