

A discourse on

SAMMĀ PARIBBĀJANIYA SUTTA

by

The Venerable Mahāsi Sayādaw
of
Burma



An English rendering by U On Pe (Tet Toe)

Buddha Sāsana Nuggaha Organization
Mahasi Thathana Yeiktha
Rangoon

A DISCOURSE ON
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Translated by U On Pe (Tet Toe)

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SAMMĀ PARIBBĀJANIYA SUTTĀ

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SAMMĀPARIBBĀJANIYA SUTTA

INTRODUCTION

First and foremost, it appears appropriate to make a brief mention of the events leading to the exposition of this sutta by the Blessed One. Thereafter, throwing light on the essence of this Discourse will, it is hoped, bring easier appreciation of the precious dhamma expounded by an illustrious disciple of the Buddha, the Venerable Mahāsi Sayadaw of Burma, whose intellectual and spiritual achievement in the field of Buddhism stands prominent in the world to-day.

During the interim period between the fourth and fifth Vassa (Lent) on the Full-moon day of the month of Nayon after his achievement of the Supreme Enlightenment, the Buddha went into retreat and seated himself under the pleasant foliage of a huge and majestic tree in the Mahawun forest in the neighbourhood of the capital city of Kapilavastu. At this juncture five-hundred monks who were the princes of the Sakya clan and who had then achieved the stage of Sotāpanna, being bent upon gaining higher progressive insight, sought for and received the sublime teaching of the Blessed

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One. Having done so they respectively retreated to suitable secluded spots such as the cool shade of age-old trees, ravines and valleys in that forest to continue practising kammatthāna meditation. After serious meditation, they attained Arahatship on the eve of the night of the very day they went into further meditation.

Having reached Arahatship, the first monk^k who became an Arahata made his way to the^e Buddha to pay obeisance and report about his accomplishment of the final sanctification as an Arahata. After taking his seat in an appropriate place before the Buddha, he looked back to find out if there was any other person besides him who had come to report of his own achievement just as he did. On seeing one monk coming to report to the Buddha, he dismissed his original idea of reporting to the Buddha of his spiritual attainment. He therefore remained in his sitting posture and immersed himself in deep silence. Then another monk followed suit and then another and sat at the foot of the Exalted One. In this manner there was a continuous flow of newly-fledged five-hundred Arahats taking seat and paying obeisance to the Buddha. When all these Arahats had thus assembled at the feet of the Exalted One, Devas and Brahmās from ten-thousand Universes appeared successively to pay respectful homage to the Blessed One and the five

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hundred Arahats. It was stated that there were only a few who had failed to make their appearance on this auspicious occasion. The huge Congregation or the Assembly of a multitude of devas and brahmās is known as Mahāsamaya. At this congregation the Buddha solemnly proclaimed the number of devas who were present and their respective celestial abodes from where they came to join the Assembly. The words so uttered by the Buddha were given the name of Mahāsamaya Sutta and were recited as such at the great Buddhist Council.

The impact of the Buddha's announcement on the Devas and Brahmās brought about a fitting composure in them. They were in a state of bliss, mentally strong, firm and receptive. The Buddha then delivered a series of discourses, six in number, the essence of each different discourse or sutta being intended to fall in with the natural tendency and idiosyncrasy of the respective deva or brahmā. Of these six suttas, the first is "Sammāparibbājaniya Sutta Dhamma" which is truly meant for those devas and brahmās who have the instinctive tendency to indulge in sensual pleasures or, in other words, who are dominated by the habit of *rāga* or pleasurable desires. This is the Discourse, the subject matter of which is now being presented for the benefit of all mankind (*veneyya*).

INTRODUCTION

From the very outset of this sutta, the question was put by Nimmita Buddha, the created image of the Buddha, to the Blessed One. It began with the Nimmita Buddha eulogising the noble qualities and supreme attributes of the Lord Buddha in the following way; "In this Universe (*kāmalaka*) all sentient beings are not only drifting along with the tide of *kāma*, sensual pleasures, but are also drowned in them. It is because of their attachment to sensual existence that they are thus drifting and submerged in the raging waters of Existence (*bhava*). This being the result of wrong belief, only those who have faith in the Buddha's dhamma in this *sasanā* will have the chance of being liberated from this whirlpool. Wrong believers are simply drifting and sinking. Not knowing the truth of the law of impermanence, etc., they are carried away by the rush of turbulent waters of ignorance of great immensity. The Buddha, however, has escaped from the four whirlpools and reached the other side of the bank, the zone of freedom called Nibbāna. With the attainment of *Arahatta magga-phala*, all craving desires become extinct and this extinction is known as *saupadisesanibbāna*, the meaning of which is peace and serenity unperturbed by all sensual pleasures of existence, i. e., annihilation of all *kilesas* except the five *khandhas*. For this reason, the mind of the Blessed One is absolutely calm,

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tranquil and unruffled without the slightest tinge of *kilesās*." Following this eulogy, it poses a query as to how a bhikkhu who leads a holy life of solitude in a remote forest after abandoning his home and family and after discarding all worldly pleasures, should conduct himself well so as to escape from this mundane world and from all fetters.

Thereafter, the interrogation and answers cover a wide range of human thoughts, explaining the right and wrong relating to the true concept of the Buddhist way of life. Beginning with the noble advice to dispel erroneous views such as beliefs in ominous signs, ill omens, bad dreams, weird sounds and other various kinds of superstition such as fatalism, supernatural occurrences portending good or evil, prophecy and propitiating of *nats*, and blind belief in astrology, it comprehends the method of extinguishing human passions, evil desire, greed, attachment and lust. Furthermore, elucidation has been made how to tread on the Right path, how *magga-phala ñāṇa* can be achieved through *vipassanā* meditation and how freedom can be gained from three kinds of *bhava*, viz., *kāmabhava*, *rūpabhava* and *arūpabhava*, "sensual existence, corporeal existence and formless existence."

This Sutta gives a comprehensive treatment of the fundamentals of the principles of

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Buddhism. It also prescribes the ways and means to combat and overcome *māna* (conceit or pride) arising from egoism, anger, hatred and all other feelings of animosity and sceptical doubts. Moreover it shows us the way to devote to the practice of *bhavanā*, *vipassanā* meditation, to get rid of these human imperfections and shortcomings which will only bring demerits. It enjoins us to practise the *bhavanā mettā*, *muditā*, *karuṇā*, *upekkhā* and to diligently follow the Noble Eightfold Path and to gain realization of the Four Noble Truths that will lead to the cessation of *dukkha saccā*, the existence, i. e. , Nibbāna, (the *Summum Bonum* of Buddhism).

The methods of meditation exercise to be employed are also explained in brief. The ten *saṃyojanas*, the bonds of human passion which bind men to continued existence and which can be got rid of by Arahatsip are outlined. While listening to this Sutta with concentrated mindfulness, one hundred thousand crores of devas and brahmās attained Arahatsip. The number of those who achieved various stages of *vipassanā māgga-phala ñāua ñāṇa* was, however innumerable.

It is really surprising that the Venerable Mahāsi Sayadaw, the author of this Sutta in Burmese version, has been able to compress

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into a small volume the various aspects of the noble dhamma, which serves as an antidote to all ills and misery.

May all beings be well and happy.

Min Swe

SECRETARY

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Mahasi Thathana Yeiktha

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Discourse on the Sermon
SAMMA PARIBBAJANIYA SUTTA

by

VENERABLE MAHASI SAYĀDAW

PART I

(*New Moon Day of Thadingyut, 1338 B.E.*)

INTRODUCTION

Out of the six Mahā Samaya Suttas, Purābheda Sutta has long since come out in book form. Tuvāṭaka Sutta is now being printed at Kāba-Aye Buddha Sāsana Press, and will soon come out in book form. Requests have been made for printing the discourses on the remaining four Suttas. There seems to be no occasion for delivering discourses on each of the four Suttas separately. It would serve the purpose if after granting *sila* to the audience, a *gāthā* (verse) each were dealt with on every sabbath day, as I am doing now. Each *gāthā* will probably take fifteen to thirty minutes. Today we will start with Sammā Paribbājanīya Sutta.

This Sutta was delivered by the Buddha to the *devas* and *brahmas* who still had the habit of *rāga*. In it the surrogate Buddha (Nimmita Buddha) put the following question in accordance with the wishes of the real Buddha.

SAMMĀ PARIBBĀJANIYA SUTTA

THE QUESTION

Pucchāmi munim pahūtapāññaṃ,
tiṇṇaṃ pāriṅgataṃ parinibbutaṃ t̥hita-
ttaṃ.

Nikkhamma gharā panujja kāme,
kathaṃ bhikkhu sammā so loke paribba-
jeyya.

“I pose this question to the Master who is fully endowed with great and all-embracing wisdom. I pose the question to the Buddha who has stable and peaceful mind, free from the fire of *kilesā*”.

These were words of adoration to the Buddha. The Buddha had great and large scope of wisdom, knowing all the *dhamma*. All the beings in the *loka* have been drifting in the current of *kāmā-rāga*, and are being drowned in it. They are drifting and sinking in *bhava-rāga*, lust for life, and also in *diṭṭhi-rāga*, erroneous beliefs. When the Buddha's *dhamma* is shedding its light, the believers in the *dhamma* have a chance of swimming across the current of *diṭṭhi-rāga*. All the other beings are drifting and sinking; they are drifting and sinking in the current of *avijjā* which blind them to the truth about *anicca*, *dukkha* and *anatta*. The Buddha had already swum across the four currents and arrived at the other shore—the state of *nibbāna*. The state of being free from all kinds of *kilesā* after having arrived at the stage of *arahatta*

DISCARD ALL SECULAR MAṄGALĀ

magga is called *sa-upādisesa nibbāna*. The Buddha had peace from *sa-upādisesa nibbāna*, and His mind was stable. The above *gāthā* is in adoration to the Buddha. The following is the text of the question:

“Denying *kāma* in all its manifestations, the *bhikkhu* has taken to the woods after discarding the society of laity who are building families. How is the *bhikkhu* to do to carry on the good work?”

To this question the real Buddha gave an answer beginning with the following verse:

Answer Number One

Yassa maṅgalā samūhatāse,
uppātā supinā ca lakkhaṇā ca.
So maṅgaladosavippahino,
sammā so loke paribbajeyya.

DISCARD ALL SECULAR MAṄGALĀ

The genuine Buddha said that that *bhikkhu* had discarded all superstitions, called secular *maṅgalā*, by means of *arahatta magga*. Superstition consists in belief of bad luck in regard to thunder-stroke, mysterious outbreaks of fire, etc., and in belief of good luck, as well as bad luck, in dreams, peculiar marks in domestic animals and tools and appliances. The Buddha said that the *bhikkhu* had discarded all superstitious beliefs and was able to practise the *dhamma* well.

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MAṄGALĀS THAT SHOULD BE DISCARDED

According to this *gāthā*, the 38 *maṅgalas* which are the genuine ones, are those to be observed, not neglected. The *maṅgalās* which are to be discarded are the superstitious beliefs falling into three categories, namely, *diṭṭha maṅgalā*, *suta maṅgalā* and *muta maṅgala*.

DIṬṬHA MAṄGALĀ

Diṭṭha maṅgalā denotes the superstitious belief in good or bad luck according to good or bad sight. For instance, the sights of a swallow, a lark, a bird which speaks human words, a pregnant woman, an unmarried male or female, a pot full of water, a horse of *āzanī* breed, a large bull, ...such sights are considered to bring good luck; that is good *maṅgalā*. Such superstitions prevail in India even today, and some in Burma, too. In ancient times, the sight of a beggar was taken to be a bad omen.

A BRIEF STORY OF DIṬṬHA-MAṄGALIKĀ

In the story of Mātāṅga, the rich man's daughter, Diṭṭha-maṅgalikā, carefully looked at the hands and feet of her many suitors and was displeased. She told each one of them that he was of a lower caste and drove him out. Then she washed her face for, she said, she had seen a bad sight. She was in the habit of putting persons to shame for their low caste; she drove them out, saying that they were a bad sight, a bad omen.

A BRIEF STORY OF DIṬṬHA-MĀṄGALIKĀ

It was because of this habit of screening people by sight, labelling them generally as bad omen, that this daughter of the rich man was named Diṭṭha-Maṅgalikā, the believer in omen by sight.

At that time our Buddha-to-be was born as a beggar, and his name was Mātaṅga. Beggars were not allowed to live in the city; they had to live outside. One day Mātaṅga went into the city on some business. Beggars were required to put on rags when they were to go into the city. They were also required to make a sound so that others of higher castes were warned of their approach. Mātaṅga put on dark dress, carried a basket in one hand and a small bell in the other. The bell was to send out sounds of warning of his approach. He was also required to pay respects to the passers-by. The meaning of the sound of the bell was, "I am a low caste beggar. Please avoid touching me."

While Mātaṅga was walking on the road, the rich man's daughter, Diṭṭha-maṅgalikā, came riding on a horse-cart to the bank of the river to take a bath and to picnic with her attendants. When she heard the bell, she looked and saw a man. "Who is this man?" she asked, and was told that the man was a beggar. Then the rich man's daughter felt that it was a bad omen occurring at the time of going to the auspicious ceremony bathing and picnicking

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on the riverside. She turned back immediately and returned home to wash her face. Her attendants were angry with Mātāṅga for having spoilt the fun and beat him up. If you want to know the full story, please look up Mātāṅga Jātaka: Story No. 20 of the 550 life stories of the Buddha-to-be. Diṭṭha-maṅgalikā's story can be read also in Citta-Sambhūta Jātaka.

SUTA MAṅGALĀ

Suta Maṅgalā is superstition regarding hearing of sounds. Sounds of joy and laughter are taken to be good omens, and sounds of weeping and mourning taken to be bad omens. The cry of an owl, for instance, is good omen; the cry of a night-bird is a bad omen.

MUTA MANGALA

Muta Maṅgalā is superstition relating to smells and physical contacts. A sweet smell or a pleasant touch is considered to be an omen for the good, and conversely, a bad smell or an unpleasant touch means a bad omen. According to the caste system in India, physical contact, however slight, with a beggar or a low-caste person is considered to be a bad omen. Once, a low-caste student had a slight touch with his high-caste teacher by mere accident, but the teacher could not forgive him and thrashed him soundly, according to a paper I chanced to have read.

CHOOSING AUSPICIOUS DAYS IS USELESS

Included in such beliefs are superstitious reckoning of auspicious and inauspicious days, according to the movement of stars and other astrological calculations, when the occasion for alms-giving ceremony or a wedding is to be determined. Auspicious dates are chosen for the occasion of ceremonial laying of foundation-stones of a new building, such as a house or a monastery. These are after all superstitious practices. It does not matter whether a certain time is auspicious or inauspicious so long as the construction can be carried out according to plan. If the construction is not done properly, it won't be successfully done despite the fact that it has been started on an auspicious date. In the same way, a marriage contracted on an auspicious date may fail if the partners cannot maintain good relationship, and they will be separated. Such cases are many, just as some pagodas and monasteries remain uncompleted.

CHOOSING AUSPICIOUS DAYS IS USELESS

Personally, I regard this practice of choosing auspicious dates as useless. Nowadays, most people of Rangoon don't seem to care for auspicious days and usually choose Sundays to hold their ceremonies. That is quite a rational method. Sunday is an official holiday; so any ceremony held on any other day cannot attract as large an attendance as is desired.

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DISPELLING WRONG BELIEFS IS IMPORTANT

According to this *gāthā*, it is important to dispel beliefs regarding such secular *maṅgalā*, or superstitions. In fact, good luck and bad luck are related to one's merits and demerits of the past. They are also related to his good and bad deeds of the present. The benefits of one's merits will engender good luck, or *maṅgalā*, and the effect of one's demerits will constitute bad luck, or *amaṅgalā*. So we should believe unreservedly in our own *kamma*. That would then be the right belief in the workings of *kamma*, called in Pāli, *kammassakatā sammādiṭṭhi*. Belief in superstitions is contradictory to it, and is a form of *micchā diṭṭhi*. So the main thing is to dispel such *micchā diṭṭhi*. All wrong beliefs can be dispelled by *sotāpanna magga*. Yet a *sotāpan* retains possibility of cohabitation, so he cannot be completely rid of all the superstitious beliefs. Still living in human society, one feels obliged to conform to practices of secular *maṅgalā* to a certain extent. We don't believe in auspicious or inauspicious days, but we feel obliged to permit religious ceremonies to be held on days chosen by lay disciples as auspicious. The same with foundation-laying ceremonies for new monasteries. We make such concessions because we don't want to sow doubts in the minds of lay disciples if the construction doesn't work out according to plan.

DISPELLING WRONG BELIEFS IS IMPORTANT

As a matter of fact, there is no connection whatsoever between good results and auspicious time chosen after astrological calculations. Once, during the time of the Buddha, a certain man in Sāvattthi city asked for the hand of the daughter of another man for his son and fixed the date of the wedding. Then only he approached his heretic master and asked if the date he had chosen was the right one. The master took offence against him for having failed to consult him before the date was chosen, and said that the date was not the right one. "If you hold the wedding ceremony on that day, there will be great destruction," the cunning master said. So the man did not go to the bride's house on the appointed day. He went only the following Lay with his son. The bride's parents were angry at the man's failure and married off their daughter to another young man. When the man arrived the next day with his son, they were roundly abused and driven out.

The news of this incident spread and reached the ears of the Buddha's disciples who fell to discussing it. When the Buddha came upon the scene and asked what the topic of discussion was, He was told the story. The Buddha said that such an incident was not novel, for a precedent had occurred in the past. He then gave a sermon on it. The story under reference is called Nakkhatta Jātaka, No. 49 of *Ekaka*

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Nipāta. The wise man in that story was reported to have said in the following *gāthā*:-

Failure can result from waiting for auspicious time

Nakkhattam patimānennatam,
attho bālam upacchagā.
Attho atthassa nakkhattam,
kim karissanti tārakā.

“Benefits will approach and pass the fool who waits for a good time according to the planets. Getting the benefit desired is the same as getting it at an astrologically good time. How can the planets do any good?”

This *gāthā* is a remarkable one. In the present time there are instances of failure to get good results from failing to get things done in good time, or rather at a time when it is advisable to do the work. Two or three years ago, a certain woman from Mergui came to Rangoon to get her eye disease treated, but she was a little late because she waited for an auspicious date for departure from her home-town. The doctors said that the disease could not be cured because they were consulted too late. I heard about this from a lay disciple. This is an incident to remember in the matter of waiting for an auspicious time.

The *bhikkhu* who discarded all the beliefs of secular *maṅgalā* will not be disturbed any longer by them, and will thus attain the state of per-

DISPELLING WRONG BELIEFS IS IMPORTANT

petual happiness. The Buddha said that as such a *bhikkhu* had rid himself of these undesirable beliefs and notions, he can carry out the good work in the *loka* or human society.

And then, you should get rid of the superstitions relating to thunder-strokes or mysterious fires or similar disasters. Such disasters are seldom met with. Then superstitions about dreams must also be dispelled. The scriptures say that dreams occur to illustrious persons on the eve of some great events of good or bad effect. To the ordinary person, however, dreams are of no significance; they are mere reflections of their fears and fancies. Whatever they may be, all dreams are to be disregarded. When one reached the stage of *Arahatta magga*, one would not have any dream at all. We all should strive to reach that stage.

Here, one may pause to reflect. This Sutta was delivered to an audience of *devas* and *brahmas*, and these celestial beings have never had an occasion for a dream. So they wouldn't have any notions connected with dreams, and wouldn't ever be interested in the dreams of human beings. We may wonder how the *devas* and *brahmas* would understand about dreams. It is true that the *devas* and *brahmās* living in extra-terrestrial regions would not have dreams, but there are quite many *devas*, such as guardian *devas* of a tree, who are living on the earth. Their lives are so closely related to the lives of human

SAMMĀ PARIBBĀJANIYA SUTTA

beings that they may have occasions for dreams. The Buddha's advice, to dispel superstitious beliefs on dreams was appropriate for such terrestrial *devas*.

And then, the Buddha's advice on beliefs regarding the peculiar marks on the domestic animals and tools, appliances and other things in daily use, was probably meant for the *devas* living on the earth and having estates just like human beings. According to the masters of *Veda*, certain marks on the property or on servants are responsible for good or bad luck of the owners. All such beliefs constitute superstitions, and they must be completely discarded.

Such beliefs presuppose *lobha rāga*, the desire for making headway in life, and they are usually held by those who have an excess of *rāga* (lust). There may have been some such beings among the *devās* and *brahmās* whom the Buddha was addressing. When they heard the Buddha say that the *bhikkhu* who had discarded all these superstitions could remain in peaceful happiness, they would probably have greater confidence in the noble *bhikkhus* and would at the same time strive to discard such superstitions of their own. They would, therefore, go in for meditational practice, and make greater adoration for the *bhikkhus* and the *dhamma*. Thus, would they achieve pure joy and immediately attain *Ariyā magga* and *phala*.

BHIKKHU AND SECULAR MANGALĀ

BHIKKHU AND SECULAR MANGALĀ

According to this sermon, all the monks in the Buddha Sāsana, who have taken the vows of monkhood should discard all the beliefs about secular *Mangalā*. They should not encourage people to hold such beliefs. Yet there are some monks who have been giving lectures purporting to promote such beliefs; they have been teaching people how to make propitiations to ward off ill effects indicated by dreams or signs or other things; they have been giving instructions to do something, such as carrying about one's person certain tokens of charm, amulets, in order to gain prosperity in business or promotion in official positions. Those who want to be saved from ill luck or to become rich or to get promotions approach such masters. Such monks are becoming powerful and prosperous. According to this *gāthā*, such practices should be discontinued and attainment of *sīla*, *sa mā dhi* and *paññā* should be striven for. If one can discard all these false beliefs, one can be free from all attachments and achieve the highest happiness.

To sum up, the question was: "How does a *bhikkhu* who has gone into the woods after leaving the defilements of *kāma* do his religious work?" The answer was: "The *bhikkhu* who has discarded all superstitious beliefs in secular *mangalā* has been doing good work."

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We will conclude today's session. May you all be able to strive to attain meditational insights leading to the achievement of the goal of *nibbāna* after discarding all the superstitious notions about secular *maṅgalā*.

Sādhu! Sādhu! Sādhu!

End of Part I

PART II

Today, the 8th Waxing day of Tazaungmoñ, I am going to continue with the Sutta by reciting the third gāthā, Answer No.2.

Answer Number Two

Rāgaṃ vinayetha mānusesu,
dibbesu kāmesu cāpi bhikkhu.
Atikkamma bhavaṃ samecca dhammaṃ,
sammā so lōke paribbajeyya.

The *bhikkhu* who has renounced *kāmaguṇa* (sensual pleasures) should abstain from *rāga* from amidst the *kāmaguṇa* of the human world and *rāga* of the *kāmaguṇa* of the celestial world.

The one who has renounced the human world's *kāmaguṇa* and put on the saffron robes to become a *bhikkhu* would not be free of the sensualities pertaining to *kāmaguṇa* as yet. These sensualities should be got rid of, but how? By practising *bhāvanā* to gain *sāmaḍhi* (concentration) and thus making one's *sīla* (moral practice) pure. This action could bring one to the stage of first *jhāna* which would diminish or reduce the desires, but *kāma rāga* would not be completely got rid of as yet. If circumstances favour, these desires would show up again. That is why there have been instances in which some persons who have attained *jhāna abhiññāṇa* fell from that stage when they

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revelled in the voices of women. They fell from the sky while they were flying in the air. *Jhāna samādhī* alone would not be a safe guarantee against *kāma rāga*. One must employ the *jhāna samādhī* as a basic for promoting the practice of *vipassanā*.

GETTING RID OF KĀMA AND RĀGA COMPLETELY

The way to get rid of *kāma* and *rāga* completely is to observe the state of mind in the *jhāna*. It is the same as the way in which the *yogis* in this audience make mindful observations of the various acts such as seeing, hearing, knowing. When one attains the state of *anāgāmi magga* and *phala* by means of mindfulness of the various acts of the body and the mind, there will be no occasion for *kāmaguṇa* to happen, and thus all the ramifications of *kāma-rāga* and *kāma-taṇhā* will be eliminated.

When one practises to attain *jhāna samādhī*, one must try to attain *upacāra samādhī*, the state of calmness nearest to the attainment of *jhāna*. Using *upacāra samādhī* as a basis, one may successfully practise *vipassanā*. If one does not have an opportunity to achieve *upacāra samādhī*, one should make observations of the physical and mental actions and try to achieve *vipassanā khaṇika samādhī* which is of the same strength as *upacāra samādhī*, as testified to in the various commentaries.

MISERY DUE TO KĀMA AND RĀGA

When one is fully strengthened by this *vipassanā khaṇika samādhi* one will come to know *rūpa* and *nāma* (physical and mental phenomena) separately; one will realize the difference between cause and effect; one will know personally the changing nature of the phenomena in accordance with *anicca*, *dukkha* and *anatta*. One will thus progress in mindfulness along the grades of insight, *magga phala ñāṇa*, until one attains the stage of *anāgāmi magga* and *phala* and becomes an *anāgami*. At that stage *kāma rāga* and *kāma taṇhā* are eliminated. An *anāgami* has, therefore, no hankering after sensual pleasures and desires of this human world. Nor does he hanker after the pleasures of the celestial world. And thus he achieves genuine peace and serenity.

MISERY DUE TO KĀMA AND RĀGA

Today people are suffering from all kinds of misery as a result of their desires for things, animate and inanimate. They want to enjoy things they have once enjoyed and are trying to get these things. After having got them, these people try their utmost to keep them from loss or destruction. They have to worry about food, clothing and shelter besides being called upon to render social services. While thus serving, they happen to have committed several sins of killing, theft, cheating, etc.

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There are also instances of belligerence and war between countries. So the Buddha said in Cūla Dukkhaḅhaṇḁa sutta (128) of Majjhima Nikāya in Pāli pitaka that kings quarrel among themselves because of their greed, lust and desires. So do Brahmins, rich men and well-to-do persons. So do parents and their children, brothers and brothers, sisters and sisters, and other near relatives. These quarrels usually end in fights with weapons, resulting in deaths.

Those who commit sins owing to *kāmaguṇā* go to hell and suffer misery, to the world of *petas* and suffer misery, or to the animal world where they suffer various kinds of misery. In short, the beings in the worlds of *kāma* are suffering misery of all kinds simply because of their desires, hankerings and obsessions, that is, their *kāmaguṇa*. So *kāmaguṇa* is indeed a very terrible thing.

However, most people consider these desires and sensations the best things in life. So they are constantly in search of chances to increase these desires and sensations so that they may enjoy all the more. They think that such enjoyment of pleasures makes for happiness. But if you make a serious study of this matter, you will find that the so-called happiness is not so very much compared with the amount of trouble one has to go through to gain such pleasures. The Buddha, therefore, taught that

MISERY DUE TO KĀMA AND RĀGA

the pleasures of both the human and the celestial worlds should be rejected.

Of the two pleasures, namely, the earthly pleasures and the celestial pleasures, nobody among us has had any personal experience of the latter. It is seldom that people commit sins to get celestial pleasures; only, they commit all sorts of sins to get earthly pleasures. So it is advisable to try to lessen the occasions for earning sins to get the earthly pleasures. How should we try to lessen such sins? Of course, by making a note of all the physical and mental actions and thus acquire a deep knowledge of the nature of these actions. If we cannot do that and let ourselves go, then we should not fail to make a note of the happenings of the desires for such pleasures, and then reject them as they occur. We should know that these pleasures are the ones that will push us down to hell; they are simply terrible.

There are some persons who are under the impression that by renouncing the secular life and entering monkhood they will gain celestial pleasures in their next existence, and they hope for a life of pleasures in the celestial world. Entertainment of such hopes is also not proper, and any desire for a celestial existence, if it occurs to you, should be instantly brushed aside. If you cannot get rid of it by making a note of it, you should reject it after serious consideration. If you

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can't do that, you will get human and celestial existences again and again, and thus suffer misery of all kinds that are heir to these existences. Then, as you wouldn't be free of sins, you would go to hell and other nether regions of existence and suffer untold misery there. Now that you have a good existence here and now, you should not fail to take this opportunity of attaining *anāgāmi magga* through an intense practice of *vipassanā*.

If you have attained that exalted stage of *anāgāmi*, you will be quite safe. In the present existence you will not suffer misery owing to the pleasures of *kāmaguṇa* simply because you have no hankering after them. Then after you have passed away, you will get to the world of Brahmās, and there you will gain mental as well as physical happiness. Even then, there still exists misery resulting from the physical and mental actions. In order to be free of this misery, the Buddha continued thus: "The wisdom of *arahatta magga ñāṇa* which sees the Four Noble Truths overcomes and surpasses the state of continuous existences."

Do not be complacent after having attained the stage of *anāgāmi*. Try to attain the final stage of *arahatta magga* which sees the Four Noble Truths. When one attains this stage and thus becomes an arahanta, one will be rid of hankering after the three *bhavas*, or planes

MISERY DUE TO KĀMA AND RĀGA

of existences, namely, *kāma bhava*, *rūpa bhava* and *arūpa bhava*. After getting rid of this *bhava rāga* (hankering after *bhava*), the *arahantā* has no more existence for him, and after passing away from the present existence, he will attain *Anupādisesa Nibbāna*, the state of genuine peace. That is the state of supreme happiness. So the *arahanta* spends the remaining part of his present existence without suffering any misery resulting from *kilesā* and he is in genuine peace and happiness.

So the Buddha said: "The *bhikkhu* who has overcome and surpassed the three *bhavas* lives properly in this world."

To really know the Four Noble Truths doesn't mean knowing them from learning by rote; such knowledge would not enable one to overcome the three *bhavas*. We mean that one would attain the stage of *anāgāmi* after completely rejecting *kāma rāga*, and then continuing the intense practice of insight meditation, one attains a full and deep knowledge of the Four Noble Truths through the wisdom of *arahatta magga ñāṇa*. We mean to advise that the *yogis* should persist in their efforts to climb the steep path toward the final stage by way of insight meditation.

Of course, there is no need to repeat here the process of insight meditation, but I will tell you briefly about *catusaccā kammaṭṭhāna* as described in the commentaries.

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PRACTICE OF CATUSACCA KAMMATTHĀNA

Of the Four Truths, only two should be observed. The two are *Dukkha Saccā* and *Samudaya Saccā*. The other two, *Nirodha Saccā* and *Magga Saccā*, need not be observed. To be free and away from all kinds of misery (*dukkha*) is *Nibbāna* which is *Nirodha Saccā*, the most desirable objective, and to achieve this objective *Magga Saccā*, or the Eight Noble Path must be followed, and that also is the most desirable objective. Knowing the nature of these two Truths, one has only to wish for attainment of them. Having set one's wish on them, one has to observe *Dukkha Saccā*, the Truth about Misery, as preliminary to the attainment of *Nibbāna*, and that preliminary measure is *Vipassanā Magga*, the path of insight meditation. Observing the Truth about Misery involves making a mental note of all the physical and mental actions as they occur and seeing their impermanent nature. Failure to see the impermanent nature of these actions would lead to an obsession with permanence, bliss and self, and such obsession is called *upādānakkhandā*. Observing the impermanence of things by making a mental note of them as they occur would bring correct knowledge, and that kind of observation is the same as following the path of *Vipassanā*. With the development of this correct observation the stage of attainment of *Nirodha Saccā* will be reached in due course.

PRACTICE OF CATUSACCĀ KAMMATTHĀNA

Here, I may refer to what some persons say about *vipassanā*. They say that the practice of *vipassanā* entails trouble and discomfort. This view is an incorrect one, a failure to understand the true nature of *vipassanā magga*. Some hold the opinion that passing away to the state of *Nibbāna* means the ultimate death and, therefore, it is a dangerous state. That also is *avijjā* (ignorance) which is an incorrect view of *Nirodha Saccā*. Taking the physical and mental actions such as seeing, hearing, etc., to be good things, and *Nirodha Saccā* as bad, is *moha* (sheer ignorance). The truth is that the physical and mental actions of an organism are in constant flux and because of their instability, it is misery. One should make an effort to see this truth through insight meditation.

When one realises the truth about misery, one will be free from desire for these actions. That freedom from hankering *Samudaya Saccā* is in fact the rejection of pleasures which wakes for an escape from the stream of existences which are the results of *taṇhā* (hankering) *upādāna*, (obsession) *bhava* (existence), *jāti* (birth), *jarā* (old age) and *maraṇa* (death), which are the kinds of misery attached to existence. This freedom, if only for a moment, is achieved by *vipassanā*. Making a mental note and thus gaining insight is *vipassanā magga*, and rejecting in this way attachment, desires and

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obsessions is achieving from moment to moment *Nirodha Saccā*.

When this *vipassanā ñāṇa*, or meditational insight, is developed, one eventually comes to realise *Nirodha Saccā* and thus reach the state of *nibbāna*. The first stage is, of course, *sotāpanna*, the second *sakadāgāmi*, and when the third stage *anāgāmi*, is reached all the desires for pleasures (*kāma rāga*) are eliminated. Continuing from that third stage, one goes on to the final stage of *arahatta magga* by means of *vipassanā*. Attainment of this stage spells an achievement of *Nirodha Saccā* where all kinds of misery are eliminated and rebirth is precluded. *Arahatta ñāṇa*, the wisdom of insight of the Four Noble Truths, makes its achiever, an *arahantā* who surpasses all the three worlds and thus achieve genuine peace and happiness.

This is the end of the second part of Sammā Paribbājaniya Sutta. May the audience be able to achieve eventually genuine peace and happiness by surpassing the three worlds of existence through *vipassanā*.

Sādhu! Sādhu! Sādhu!

End of Part II

PART III

Today, the full moon day of Tazaungmon, we will have a discourse on the fourth *gāthā*.

Answer Number Three

Vipiṭṭhikatvāna pesuṇāni,
kodham kadariyam jaheyya bhikkhu.
Anurodhavirodhavippahino,
sammā so loke pribbajeyya.

"The *bhikkhu* should turn his back on the other person's gossip and slander and eschew anger and malice. He should also reject prejudice and hatred. Such a *bhikkhu* lives properly in the world."

The meaning of this *gāthā* is that the *bhikkhu* must reject anger, prejudices, indulgences and attachments and their opposites, annoyances and hatred. And that such a *bhikkhu* will have no attachment in the world and will therefore be able to live cleanly, peacefully and happily.

In the six *suttas* of the Mahā Samaya Sutta, one *gāthā* is sufficient for the purpose but several more were given by way of repetition. Those who have enough intelligence will wonder why there should be such repetition. The reason is that the *devas* and *brahmās* who had sufficient intelligence to understand with the first *gāthā* gained realisation soon after it

was enunciated, and those with inferior intelligence understood the meaning after enunciation of the second or third *gāthā*, as the case may be. So it must be that the Buddha taught his *Dhamma* in similar *gāthās* bearing the same meaning.

In the previous *gāthā* the Buddha taught that one must reject *kāma rāga* and overcome and surpass the three worlds. If one has rejected *kāma rāga* it goes without saying that one has rejected all the *kilesā* such as *dosa*, *moha*, *māna diṭṭhi*, etc. In the present *gāthā* the advice is to reject gossips, anger, malice and prejudices. Compared to the previous *gāthā*, this one which refers to gossips may seem inferior but this was meant for *devas* whose intelligence was inferior. This point we must note.

GOSSIP MUST BE REJECTED

Gossip is meant to create misunderstanding between those who love and respect one another. To tell someone or other some faults of one or more persons, whether the allegations are correct or not. Or, like the *brāhmin Vassakāra*, to make one doubt about another's motives and thus create misunderstanding between them. This has been referred to in my discourse on *Sallekha Sutta*. Gossip and slander must be got rid of by means of *anāgāmi magga* (as referred to in *Visuddhi magga*). We must try to attain *anāgāmi magga* in order

ANGER MUST BE REJECTED

to get rid of the habit of gossip and slanderer. As it has been said that when one reached the stage of *sotāpatti magga*, one would not resort to any misdeed that would pull one down to hell, a *sotāpanna* would not tell white lies. The object of the slanderer is to alienate two persons who love and respect each other, and if such persons are so alienated, the purpose of the slanderer is achieved. That sin will, however, pull the slanderer down to hell or one of the nether regions. A *satāpanna* will never commit such a sin.

Although one may not have yet become an *anāgami*, it is best to avoid telling about other person's faults or demeaning others. By avoiding such sins, one should work hard to attain to the stage of *anāgami* in due course.

ANGER MUST BE REJECTED

Anger, too, can be completely got rid of only when one reaches the stage of *anāgāmi magga*. But if one could reject anger as much and as often as possible before attaining that exalted stage, it would be very much better. When anger arises, one should dispel it either by making a mental note of it or by discerning it. It should be nipped in the bud, or it would assume such proportions that the angry person might resort to foul speech or even physical act of rudeness. One should, therefore,

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nip anger in the bud before it becomes visible to others through one's speech and action. We should develop this practice of eschewing anger till we reach the stage of *anāgāmi magga*.

UNCHARITABLENESS MUST BE REJECTED

Uncharitableness, or envy, should also be eschewed. A monk could be uncharitable,

- (1) in connection with the monastery;
- (2) in connection with the intimate *dāyaka* and *dāyika* (lay man and lay woman);
- (3) in connection with alms and gifts;
- (4) in connection with religious treatises;
- (5) in connection with prestige.

An uncharitable act is an attempt to deter others from sharing the things that are in one's possession. Commentaries say that this attitude is eschewed when one reaches the stage of *sotāpatti magga*.

Even if one has not yet reached this stage, one should reject uncharitable attitude through meditational practice. Uncharitableness should be eschewed in one's relationship particularly with those who are engaged in the practice of *sīla*. In short, I'd say "Turning one's back on gossip, one must eschew anger and envy".

Turning one's back on gossip means, of course, abandoning the habit of gossiping.

ACQUIESCENCE AND OPPOSITION SHOULD BE REJECTED

“Turning one’s back on slander” is, in fact, a direct translation from *Pāli*.

ACQUIESCENCE AND OPPOSITION SHOULD BE REJECTED

It is good and proper to acquiesce in the wishes of another person in his interest and for his good. By acquiescence, which should be avoided, we mean complying with the wishes of another person with lascivious intent and for gratification of lust. Opposition is a demonstration of anger and hatred; that should be avoided. Anger and hatred are synonymous.

Anger can be completely rejected only when one attains the stage of *anāgāmi magga*. Compliance with the wishes of another under the instigation of desire and lust is, of course, the work of *rāga* and *rāga* is eliminated only when one attains the final stage of purity, that is, *arahatta magga*. We should work hard for the attainment of the final stage. With the elimination of *rāga* on attainment of *arahatta magga*, one dispels all *kilesā*. Thus, one is free from all attachment, and can live properly in this world.

May this audience be able to work hard in their meditational practice in order to dispel such uncharitable attitudes as slander, gossip and eventually *rāga*, and achieve the ultimate goal of *nibbāna*.

Sādhu! Sādhu! Sādhu!

End of Part III

PART IV

Today the 8th waning day of Tazaungmon, it is the turn for fifth gātha.

Answer Number Four

Hitvāna piyañca appiyañca,
anupādāya anissito kuhiñci.
Saṃyojayiye hi vip̐pamuttho,
sammā so lokē paribbajeyya.

“The bhikkhu who is striving for liberation from the misery of *samsārā*, rejects lovable beings and lovable things as well as hateful beings and hateful things through meditation in order to reach the stage of *ārahatta phala*. To a monk there should be no beloved or hated persons or things. People suffer immense misery because of beloved and hated beings and things. In this reference the Dhammapada says:

Mā piyehi samāgiñchi,
apiyhei kvdācanam.
Piyānam adassanam dukkham
appiyānañca dassanam.

“May (I) not meet with lovable beings and things, nor with hateful beings and things, for missing the former makes for misery, and meeting with the latter makes for misery, too.”

ANSWER NUMBER FOUR

Just coming across lovable beings or things does not matter as much as falling in love with them. Likewise, mere coming across hateful beings and things is not so damaging as hating them. One feels miserable if one's beloved children are separated from one by death or by having to live separately with hardly any hope of meeting them again. In the same manner, if one's prized possessions such as gold, silver, jewellery and other valuables were robbed or destroyed by fire, flood or storm, one would suffer much misery. So it is better for one not to come across beloved beings and things and loving them. It is far better not to come across them at all, for if they were met with, one would probably fall in love with them.

However, most people think that it is very good, very enjoyable, to come across lovable beings and things and loving them. So they are out in search of them, in other words, they are searching for misery. That is like creating misery for oneself.

Then, one would be happy not to come across hateful things and enemies. If one meets with them, it is good to eschew malice and develop loving-kindness for them. Among hateful things, bad smell is worse; it is worse than hateful sights. Then again, bad contact is worse than bad smell. Aches, pains and

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tiredness could result from a bad contact; it could even kill one. it is best not to meet with such hateful things. If one has to meet them, one must endure them as much as one can.

One should reject hateful persons and objects by making a constant note of the sight of them as such, and such noting would not admit of either love or hatred. If one feels either love or hatred, one should make an immediate note of that feeling and thus get rid of that feeling of love or hatred as the case may be.

If one makes a note of the happening and fading-out in this manner and gets to the stage of an *anāgāmi*, hatred that is included in *dosa* (anger) is abandoned. In that stage, one would not have any feeling of hatred for hateful things or persons one meets with, and remain in peace and happiness. Again, when one reaches the stage of an *arahantā*, one would be rid of *rāga* (lust) which is often mistaken for love. One would not then be effected by anything lovable or lovely, and would remain in peaceful and happy state. We all should work to attain that stage.

If one is rid of loving or hating, one is rid of *kilesā*. The Buddha reiterated the message in another form so that the audience of celestial beings would understand better.

MUST BE FREE OF OBSESSION

MUST BE FREE OF OBSESSION

It has been stated clearly in the *satipaṭṭhāna* teaching that if one is into meditation by making a note of the in-breath and out-breath, or of the constant changes in the body, or of pain and sensation such as, tension, pain and aches or the changing mental phenomena, one would not have any occasion for lust or desire. One would not also have any egoistic obsession. So if one wants to be rid of obsessions, one must go in for meditation, and thus make a constant note of the ever-changing phenomena in the body, the feelings, the states of mind, and the mental conceptions. At the beginning of the meditation practice, one would find nothing unusual. But as one carries on and thus gains concentration (*samādhi*), one would discern the matter from the mind. One would also see the cause and the effect and the ever-changing character of the phenomena. One would then be convinced that these happenings and disappearances are in a state of flux and they spell only misery and are going by themselves beyond one's control. In other words, one would be convinced of the *anicca*, *dukkha* and *anatta* nature. When one is thus convinced, one will be free of obsessions, and eventually gain insight of *arahatta magga phala*. One would then become an *arahantā*.

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BE FREE FROM THE HITCHING-POST

If one is free of obsessions, one is released from the hitching-post of *saṃsāra*. So the Pāli idiom says:

Saṇiyojaniyehi, meaning "being free from the hitching-post of attachment for things, animate or inanimate".

Saṇiyojana, or the fetter, is a tying of one so that one cannot get out of *saṃsāra*. It is after all an aggregate of *kilesā* (defilement). The *arahantās* have cut off these ties and are free from the hitching-post of *saṃsāra*. Such *bhikkhus* can achieve *sammā paribbajeyya*, meaning that they can live properly in the world.

Now, in review, the second *gāthā* relates to the riddance of secular *maṅgalā*: the third to the riddance of *kāma rāga* and *bhava rāga*. The present one relates to the riddance of obsessions of love and hatred.

May the audience be free from the *saṇiyojana*, the hitching-post of *saṃsāra*, and thus speedily attain the state of *nibbāna*.

End of Part IV

PART V

Today, the new moon day of Tazaungmon,
I will give you a discourse on the sixth *gāthā*.

Answer Number Five

Na so upadīsu sārameti,
ādānesu vineyya chandarāgam.
So anissito anaññaneyyo,
sammā so loke paribbajeyya.

The *bhikkhu* who has been striving to escape from *saṃsāra*, does not revel in the sensorial aggregates in which reside pleasures and pains.

Ordinary people are under the impression that the physical and mental phenomena are "self", or *atta*, which is alive throughout one's life and which gives of permanence and happiness. They think of others in the same manner. Whenever they see, hear, touch or know people, they think of them as selves. They see women as women and men as men, and are pleased with the sight.

On the contrary, the *yogi* who has been mindful of the incessant changes of the phenomena finds impermanence, misery and absence of self. The *yogi* finds that it is entirely devoid of essence and does not feel attracted to the sensorial aggregates.

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AVOID ATTACHMENT

The notion of self is referred to in this *gāhī* as *ādānesu* which is the same as *upādā-nakkhandī*, which is the place where misery dwells. If people are under the impression that there is self and are enamoured of it, they will have desires and obsessions and will not be able to rid themselves of these desires and obsessions.

Now we are giving discourses on the Buddha's sermons with a view to helping people to free themselves from such desires and obsessions, and strive for escape from *saṃsāra*. But most people are still enamoured of them. Until people are convinced themselves of the utter emptiness of essence, they will continue to have these desires and obsessions. If, on the contrary, they are convinced through meditational insight, they will be able to abandon them.

The *yogi* who makes a note of the incessant happening and going out of existence of the physical and mental phenomena or in other words, the *yogi* who is making a note of the changing phenomena, such as seeing when he sees, hearing when he hears, will hardly have a chance of entertaining desires or lust. However, it must be remembered that until one has achieved *arahatta magga*, that is, the final stage on the path to purity, one will possibly

MAY YOU KNOW INDEPENDENTLY

have desires and lust. We should therefore work hard to attain that stage to achieve this purpose.

MAY YOU KNOW INDEPENDENTLY

That *bhikkhu* must know by himself without depending on any other's instructions. To know something, in this context, means to know by one's own conviction, from one's own experience, without a teacher's instruction or guidance, after eliminating such attachment as *taṇhā* (lust) and *diṭṭhi* (false faith).

The last line in the Pāli verse means (literally): That *bhikkhu* lives in this world well, and is convinced of the utter lack of essence in desires and lust for the sensorial aggregates of one's own and of others. Here it means the one who knows through such a conviction is an *arahantā*, and as such, he or she lives the remaining portion of his or her life in this world well, and properly.

This audience should also strive to attain such kind of happy and unattached state by eliminating desires and lust for sensorial aggregates.

End of Part V

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PART VI

Today, the 8th waxing day of Nattaw, we will deal with the seventh *gātha*.

Answer Number Six

Vacasā manasā ca kammunā ca,
aviruddho sammā veditvā dhammam.
Nibbānapadābhi patthayāno,
sammā so loke paribbajeyya.

The *bhikkhu*, who is striving to escape the dangers of *saṃsāra* must not contravene the precepts of good deeds done physically, by speech and mentally.

The person who is striving to escape from the *saṃsāra* must act physically without discord, that is, without contravening the three good physical deeds, namely, (1) refraining from killing; (2) refraining from stealing; (3) refraining from adultery and fornication.

It should be noted that torture and cruel treatment, short of killing, is also in contravention of this precept. So also, stealing includes acts ruining others and preventing others from gathering the fruits of their labour and achievement. Refraining from such acts is the same as behaving properly. In other words, one must refrain from physical acts which would incur criticism of the noble and pure persons.

Furthermore, it is said speech acts must not be in contravention of the precepts for the four good deeds, namely, (1) refraining from telling lies; (2) refraining from slander; (3) refraining from using abusive language; (4) refraining from frivolous and useless talk. One must speak only the truth; one must speak words which are conducive to unity and understanding among people; words pleasant and acceptable to others; and words worthy of note.

If one speaks such words, one is said to be speaking in accord with the precepts of good speech. A monk must refrain from bad speech; if one does so, one is regarded as having achieved *sīla* (moral practice).

Then one must refrain from three bad mental acts, namely, (1) intention of misappropriating other's property; (2) intention of killing or destroying; (3) subscribing to the belief contradictory to the *kamma* and its effect, or the law of causation.

As for the monk, he must refrain from lustful thoughts, malice, and intention to ill-treat others. If he does so, he is regarded as having thoughts of restraint of lustful desires (*nekkhama vitakka*), the thoughts of loving-kindness (*avyāpāda vitakka*), and the thoughts of kindness and pity (*avihiṃsa vitakka*).

Of the three acts of refraining, the firsts namely, refraining from lustful desires, indicate,

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the motive for practice relating to *vipassanā* (insight) and *bhāvanā* (meditation). To be into this kind of good mental act, one must practice either of them, especially *vipassanā*.

A SHORT COURSE OF VIPASSANĀ PRACTICE

Instructions for practice of *vipassanā* have so often been given at this meditation centre that they have become rather commonplace, but I feel I must repeat them for the benefit of those who have been away from the practice. The cognition of seeing, hearing, smelling, eating and touching is altogether *nāma-rūpa*, or mental and physical phenomena. When one is mindful of these, one will know from his own observation that the unknowing *rūpa* (physical matter) and the knowing *nāma* (mind) are two separate things. One will also be convinced of the law of cause and effect. One will also know that these phenomena are constantly in a flux. One will also know that these phenomena are impermanent, or in a word, *anicca*. One will also know that such a state of instability breeds misery, or in a word, *dukkha*. One will also know that these phenomena cannot be controlled by anyone or anything, that they are happening and disappearing all by themselves, or in a word, *anatta*.

To be fully convinced through one's own insight, one must be constantly making a note of these phenomena.

A SHORT COURSE OF VIPASSANĀ PRACTICE

Of course, at first, one cannot possibly make a note of these changes fully and completely. So one must start the observation by making a note of the various kinds of tactile senses. While one is concentrating upon one kind of the sense of touch, a thought might occur, and one must promptly make a note of that. Then an unbearable feeling of discomfort may occur, and that, too, must be made a note of promptly. In a word, all mental and physical phenomena must be taken notice of as they occur. When nothing occurs, then the meditating *yogi* must go back to the original starting point of noting the rising and falling of the stomach. If one does so, one must be regarded as having done good mental deeds. As one goes on making a note of these phenomena, one will be convinced of the *anicca*, *dukkha* and *anatta* nature. And as one is thus convinced, an occasion for the rise of *taṇhā* will not arise. Since *taṇhā* is eliminated, if for a moment, the causes for the beginning of a new existence and its unwholesome consequences will be, at least momentarily, eliminated. This is momentary achievement of *nirodha saccā* (truth about cessation). Everytime cognitive meditation is practised, *vipassanā magga saccā* is achieved. Thus, meditation makes for the development of insight into the Four Noble Truths, and eventually, the meditating *yogi* would achieve the final stage, of insight and attain the highest state of an *arahantā*.

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Therefore, the Pāli *gāthā* says that the *bhikkhu* who acts in consonance with the good physical, speech and mental deeds will come to the realisation of the Truth.

DEATH AND LIFE NOT WANTED:

ONLY NIBBĀNA WANTED

So it is said that the *arahantā* who knows the Four Noble Truths does not want to have a condition entailing life and death; such a noble person is expecting the time of his passing away to *Nibbāna*. It is just like the case of an salary-earning worker. He does not want to be unemployed, nor does he want to be doing the work he does not like. He is simply expecting for the payday to come around.

The *arahantās* do not want to be carrying the burden of their bodies, doing the daily chores for them, such as, washing and cleaning, eating and drinking, and such other functions which, after all, make for occasions of discomfort. Discomfort, even distress, occurs when illness sets in. Although the body is ailing, the mind of an *arahantā* remains tranquil. To him, even inhaling and exhaling entail discomfort. To the *arahantās*, living and performing natural functions and thus bearing the burden of the body is undesirable, and are, therefore, waiting for the time of discarding this burden and passing on to the eternal tranquility of *Nibbāna*.

ONLY NIBBĀNA WANTED

To the *puthujjana* (the ordinary persons), the body is looked upon as a source of pleasure. Because there is the body, one can see what one wishes to see, hear what one wants to hear, smell what one wants to smell, eat what one likes to eat, have physical contact with what one loves to contact. They can give free rein to their fancies and imagination. So they want to have their bodies; they don't want their bodies destroyed. On the contrary, the *arahantās* take these so-called pleasures as occasions of discomfort or distress. They know that genuine happiness comes out of the tranquility of *Nibbāna*. Before the time of their passing on to *Nibbāna*, while they are living the present life, they are not at all attached to any of the senses; so they live this life in tranquility and happiness.

The Buddha, therefore, said that the *bhikkhu* who knows the truth wants only *Nibbāna*, which means cessation of misery, and lives in this world properly.

The occasion for today's meeting is the ceremony for the libation for the meditation monastery for the female *yogis* going by the honorific of "Mahā Dhammacarini". Today's discourse serves the purpose of admonition to these *yogis* for the meditation practice that will be carried on in this meditation monastery. If the *yogis* act according to good physical and speech deeds,

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they will achieve *sīla*, or moral practice. If they do meditation constantly on the lines of *samatha* and *vipassanā*, they will achieve good mental deeds. If they do so, they will eventually know the Four Noble Truths and attain the state of *Nibbāna*. May they attain that final state of cessation of all misery and of tranquility and happiness.

End of Part VI

PART VII

Today, the 8th waxing day of Nattaw, it is the turn of the 8th *gātha*.

Answer Number Seven

Yo vandati manti nunnameyya,
akkuṭṭhopi na sandhiyetha bhikkhu.
Laddhā parabhojanam na majje,
Sammā so loke paribbajeyya.

The *bhikkhu* must not be proud because people make obeisance to him. It is customary that people make obeisance to all the monks. If a *bhikkhu* thinks that people make obeisance to him, and so feels pride, he must not be proud. He must not think highly of himself simply because people pay respects to him.

DON'T BE ANGRY AT ABUSE AND ACCUSATION

The *bhikkhu* must not be angry when people abuse him or level charges against him. He must not react to people's lack of respect for him with anger or malice. These two passages, taken together, mean that the *bhikkhu* must not be affected by the favourable or unfavourable behaviour of people. He must be able to ignore both accolade and accusation.

To remain unaffected by respect and recrimination is not an easy matter, and only *arahantās* can do that perfectly. Those of the strict observers of *sīla* among the ordinary monks

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can do so to a considerable extent. The Buddha's sermon was directed to the *arahantās*, but it is also appropriate for the ordinary monks. To remain so unaffected, one must go into constant meditation and eschew pride or anger. Even if one cannot go into meditation constantly, one should react with caution.

Receiving respects is concerned with the monks. In those days kings and high officials also received obeisance in the form of *kowtow*. At present, however, high-rankers get only salute of one form or another. As for receiving abuse, it concerns also the lay people. So this sermon should be noted by them, too. They will have to restrain their pride and anger.

DON'T BE VAIN FROM ABUNDANCE

The *bhikkhu* must not be vain about the abundance of gifts he receives from people. Monks do not have to worry about their living. All they require in the way of clothing (the robes), food and shelter (monastery), charitable lay people are ready to provide. For the monks who are wellknown and influential, these things are in abundance. Such monks who are so endowed possibly feel vain. They think that it is they who have received such an abundance of property. But they must't be vain.

In reference to the admonition that monks should not be proud or peeved about people's

DO NOT BE VAIN

respect or lack of it, the Buddha said in Alagaddūpamā Sutta:

“Bhikkhus, I had been giving sermons on misery and cessation of misery. So I was abused, threatened and slandered merely to provoke me to anger and unhappiness. But I did not feel anger, distress or dissatisfaction. And those who understood my sermon properly made obeisance and paid respects to me. But I did not feel pleased, or glad, or elated.

“Bhikkhus, when people make obeisance to me. I feel in this way. I who am composed of the five sensorial aggregates have become the Buddha, knowing all that is to know, and those of laity who understand me, make obeisance to me. That is how I feel.”

That is the Buddha's attitude toward the good and bad behaviour of others. The Buddha did not feel that the obeisance was for Him, and for His delight, but it was for the five aggregates which received the obeisance. He felt that way because He had already known the truth about things when He gained enlightenment under the sacred Bo tree.

At that time and since, the Buddha had the three *pariññā* (exact knowledge), namely:

Ñatapariññā which means, knowledge that there are only *nāma* and *rūpa* and that there are only causes and effects. This understanding

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is derived from constant noting of the changing phenomena of physical and mental properties.

Tiraṇapariññā which means, knowledge of the *anicca*, *dukkha* and *anatta* nature of things and beings. This is derived also from the meditation practice.

Pahānapariññā which means, knowledge which enables one to discard the wrong beliefs of permanance, pleasure and self and all the defilements emanating from them.

The three perfect understandings were acquired by the Buddha during the period from His prospective-Buddhahood to His final Enlightenment. The understanding continued, of course, during His tenure of Buddhahood, but it may be noted that these comprehensive understandings had been acquired at an early stage. The Buddha would have the *bhikkhus* strive for purification of their minds by acquisition of these three perfect understandings. So He instructed them thus:

“Bhikkhus, you must not feel disgruntled at the disrespectful attitude of people or elated by their respectful attitude. Do not labour under the mistaken notion of: “They are worshipping me. I am enjoying the reverence.” You must know, in accordance with the three *Pariññā* that they are worshipping the five sensorial aggregates.”

CONTEMPLATING FOOD

This admonition is addressed to those of the monks who had not yet been *arahantās*. *Arahantās* did not have to have such admonition. In fact, this admonition was meant as a reminder to the non-arahantās that they were to work for achievement of that highest stage of purity. It is indeed important for the ordinary monks to work for the ultimate goal.

Those who have not yet achieved the state of an *arahantā* should appropriately strike an attitude to the effect that people worship the five sensorial aggregates and not themselves. That attitude could be acquired through the practice of meditation. If that attitude were struck, there would not be any cause or occasion for vanity. Just as one waters a flower plant tenderly not to be vain about it, because the plant is not oneself, so also the five aggregates are not oneself, and paying respects to them is not paying respects to oneself, and so there is no reason to be vain about the honour.

CONTEMPLATING FOOD WHILE TAKING IT

The other method is to take food while contemplating it. How to contemplate? The monk must eat his meal not for enjoyment. In the secular world, people eat to gain strength and vigour so that they can enjoy life. Some take aphrodisiacs as food. The monks take food not for such purposes, not to gain virility and

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youthful vigour. Nor for growing stout or for making the body beautiful. Then why do they take food? For continued existence of the body, for allaying hunger and for being able to let the body function normally. And all these for the performance of *brahmacariya* (religious duties). That, briefly, is how to contemplate the food that is being taken.

Similar contemplation must be made while using the saffron robes and the monastery. They are used for protection of the body from cold and heat, from attacks of mosquitoes, scorpions, snakes, etc. If a monk so contemplates, he will not need food, good robes, and a grand monastery; nor will he need many of them. He uses them because he cannot do without them for his life sustenance. He will not, therefore, be vain about the good ones and the many things he may have received.

Another method of eschewing vanity is to contemplate the 32 parts of one's body. He will see, if he contemplates intensely, the loathsome characteristics of these parts; he will realise that feeding this loathsome body is equally loathsome; so is providing clothing and shelter. There is nothing anywhere to feel pleasant about, to feel gratified. There is, therefore, nothing to be vain about. To contemplate in this manner is for those who have not attained the state of an *arahantā*.

A SHORT COURSE OF VIPASSANĀ PRACTICE

They have already done this kind of contemplation and reached the ultimate stage of purity; there is no need for them to do such contemplation because they have already discarded vanity. The Buddha's admonition was directed toward those who had not reached that final stage.

So the last line of the *gāthā* says that the *bhikkhu* who has no attachment lives properly in this world.

This eighth *gāthā* was addressed to the monks, but the lay people who adore them should also take a lesson from it and strive to rid themselves of pride and vanity, anger and malice. May they, too, be able to work for the attainment of *Nibbāna*.

End of Part VII

PART VIII

Today, the new moon day of Nattaw; the 9th *gāthā* will be explained.

Answer Number Eight

Lobhāñca bhavañca vipphāya,
virato chedanabandhanā ca bhikkhu.
So tiṇṇaka thaṃkatho visallo,
sammā so loke paribbajeyya.

The *bhikkhu* has abandoned *lobha* as well as *kamma* which causes new existence. He, too, refrains from ill-treatment, cruelty including bondage. He is free from the spike of *kilesā* after overcoming doubts.

In this *gāthā*, the things that should be discarded are similar to those mentioned in previous verses, but a repetition is being made here for those who are going to realise the Truth in the manner of driving home the important points.

The *gāthā* says *lobhā* (greed) must be eradicated. That is quite obvious to the audience here. But in those days, some *devas* and *brahmās* might not have had an opportunity of hearing the Buddha's sermon previously. It was for the benefit of such beings that this point was repeated.

THE WAY TO ERADICATE LOBHA

THE WAY TO ERADICATE LOBHA

The *lobha* that must be done away with is the same as *Samudaya Saccā* of the Four Noble Truths. In other words, it is *taṇhā* (lust). That is indeed an important one to be eradicated. Desire, delight, attachment, etc. are its other names used in *Dhammasaṅgani* Pāli treatise in the Abhidhammā Part of the tri-Pitaka. There are more than one hundred synonyms. This *lobha* is to be eradicated by the *arahatta magga* insight, and until it can be done so, it has to be curbed by *sila* (moral practice). *Lobha* belongs to the mind, and desire or lust may occur in the mind, but *sila* must be kept to check its implementation by deed or speech. One who keeps *sila* in strict observance will avoid the misdeeds of stealing, deceiving and resorting to unjust means. That is obvious.

To go one step further, one must eliminate desire or lust, or greed, by striving to gain mental stability through *bhāvanā* (meditation). For example, if one makes a constant note of the incoming and outgoing breath passing through the nostril, desire or greed will not generally occur. The occurrence will be delayed. During the time when one is into *jhāna*, the *lobha* sentiment will be totally excluded. Even after the *jhāna* sitting it seldom occurs. That is why some of those who has had *jhāna* thought they had become *arahantā* though they

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had not really reached the stage of *arahatta magga phala*. Although they had *jhāna*, they could fall from that state when they gave themselves up to desire when they came across something desirable.

One must go in for *vipassanā* meditation to preclude the possibility of hankering after things of delight. We have already told you how to do meditation. If one makes a constant note of the phenomena as they occur there will be no chance for *lobha* to get into one's mind. If one is fully aware of the *anicca*, *dukkha* and *anatta* nature, one will not give *lobha* a chance to occur. If the *vipassanā* insight were fully developed, one would achieve *ariyā magga* insight and reach the ultimate goal of *Nibbāna*. On attaining the first stage of insight, one will eliminate such *lobha* as can push one down to hell. On attaining the second stage, one will have got rid of the desires and lust for things of delight, and on attaining the final stage, one will eradicate all desires and attachment to existence. That was what the Buddha instructed for eradication of *lobha*.

REJECTION OF BHAVA

Next, the *gāthā* says, the cause of new existence must be rejected.

Once *lobha* has been eradicated by means of *arahatta magga* insight the possibility of a new

REFRAINING FROM MAYHAM

existence has been precluded. One who has attained the first stage on the path to purity, that is, one who has become a *sotāpanna*, will have rejected all ill deeds paving the way to the nether regions of hell. Such a person will have only seven existences in the upper regions for he has already rejected the possibility of an extension beyond that limit. On the third stage, that is on becoming an *anāgāmi*, one has eliminated the cause for any further existence, and on reaching the final stage of *arahatta magga*, the possibility of a new existence in *rūpa bhava* (corporeal world) or *arūpa bhava* (incorporeal world) has been eradicated once and for all. So when an *arahantā* passes away, he is said to have passed into *parinibbāna* (final release from the cycle of existence).

REFRAINING FROM MAYHAM

Next, the *gāthā* says the *bhikkhu* must refrain from cruelty. Cruel treatment includes cutting off limbs and putting in chains and throwing into prison. In those days criminals were treated cruelly. They were seized and placed in chains and thrown into prison. Then they were subjected to all kinds of cruel treatment, including cutting off of their limbs. In the same manner, men captured animals and killed them, or cut off their limbs. Such cruel treatment must be refrained from by *bhikkhus*; that is, by those who are concerned with keeping

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of the precept relating to killing and torture. This habit can be rejected when one has acquired the *sotāpanna* insight. When one reaches the final stage of *arahatta magga*, not a slight vestige of cruelty has remained. The Buddha urged his disciples to attain that final stage in order to eradicate cruelty.

REJECTION OF DOUBTS

Then, the *gāthā* says that the *bhikkhu* must overcome all doubts and hesitation.

Doubts arise when one cannot decide between truth and falsehood. Doubts spread over the veracity of such points as whether the Buddha is the true one or the false, the doctrine of *magga*, *phala* and *Nibbāna* is true or false, or whether the practice for *sīla*, *samādhi* and *paññā* is true or false. There are doubts about the *sanghā*, the disciples of the Buddha. Doubts arise about *kamma* and its effect, or about cause and effect. The *bhikkhus* must entertain no such doubts; these must be dispelled. These doubts are cleared only on attaining the *sotāpanna magga* insight. Before reaching that stage, one can disperse doubts by listening to discourses on the words of the Buddha.

Yogis who are in meditation practice can dispel these doubts. When one comes to realise the separateness of *rūpa* and *nāma*, the doubt about *nāma-rūpa* will be dispelled. For instance,

BE FREE FROM SPIKES

bending (of arm) is the effect of the desire to bend which is the cause. If one realises that one will not entertain doubt about cause and effect. This is, in fact, dispelling of doubts in respect of *paṭiccasamuppāda* (causal genesis). Then when one sees clearly the flux of phenomena, one will be convinced of the *anicca*, *dukkha* and *anatta* nature, and there won't be any doubts about them. Then when one reaches the stage of *sotāpanna magga*, all doubts will be dispelled.

BE FREE FROM SPIKES

The Pāli term *salla* means "arrow" or "spike". Here the latter meaning seems more appropriate. What are the spikes referred to in this context? They are *rāga*, *dosa* and *moha*. *Rāga* is the same as *lobha*; so once *lobha* has been rejected, *rāga* goes with it. In fact, once *lobha* is eradicated, *dosa* and *moha* disappear too. Those who are afflicted with *rāga* suffer immense misery. Just as one suffers a lingering pain when stuck by a spike, one who is afflicted with *rāga* suffers unending misery. As he thinks lust is enjoyable, he will go about hunting things to lust for, and such hunting entails a series of discomfort and distress.

In the same way, one who revels in anger would not like to be told to restrain it. One who is overwhelmed by *moha* takes falsehood for truth, thinks that the impermanent *rūpa* and *nāma* to be lasting and that the corporal

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matter is self ("myself"). Being thus misguided, such a person commits sins unwittingly and has to pay for them by suffering in hell. So the Buddha urged His disciples to work to be free from the spikes of defilements.

The refrain the verses runs: "The monk who is free from all attachments lives properly in this world".

This is the end of the discourse on the 9th *gāthā* in the Sutta.

End of Part VIII

PART IX

Today, the 9th waxing day of Pyatho, we will explain the 10th *gāthā* of the Sutta.

Answer Number Nine

Sāruppaṃ attano veditvā,
no ca bhikkhu himseyya kañci loke.
Yathātathiyam veditvā dhammam,
sammā so loke paribbajeyya.

The bhikkhu must know what is appropriate to him, and act accordingly.

ACT WHAT IS APPROPRIATE

What is appropriate to a monk is the duties of a monk, and he must act accordingly. Just knowing the duties will not do. Knowing must be followed by acting accordingly. That is what the Pāli commentary says. What I take it to mean is that a monk must know all that is appropriate to his life as a monk. That is, he must know not only *vinaya*, the rules and regulations of the Holy Order, but also the practice of the *Dhamma* as well as facts of life such as, proper living, health and other things. A monk must know, besides *Vinaya*, how to guide *Yogis* in their practice of meditation, giving them lessons suitable to their idiosyncracies.

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Then the monk must know how to live in the world properly, and how to keep his health while he is in the practice of meditation. He must know whether it is advisable to sit and meditate, or walk while meditating, so that his health is kept in shape. He must conduct himself so that his health is not impaired from continuous meditation practice. So if he is weak and tired, he must know that he should lie down and take some rest. He must look after his diet in accordance with the changing seasons. I think these are some of the things that are referred to in the Pāli gāthā as "appropriate things for living".

DO NOT INCONVENIENCE OTHERS

Then the gāthā says, "do not ill-treat others to gain one's benefit. One must behave properly and work to suit one's purpose, but must not intrude upon other's rights and convenience".

KNOWING THE TRUTH AS ONE SHOULD

Whatever happens does happen by itself, and that is the truth. That, in fact, constitutes the Four Noble Truths. So the monk must know the truth as he should know it. What should one know? One must know the truth about misery, or *Dukkha Saccā*. That knowing is called *Pariññā Paṭiveda*. One must know the truth *Samudaya* or *Samudaya Saccā* and reject lust, craving and attachment. This knowing is called *Pahāna Paṭivedā*. One must realize the truth about

cessation, or *Nirodha Saccā*. This knowing or realization is called *Sacchikariyā Paṭiveda*. Then one must know the Path, or *Magga Saccā*. This is called *Bhāvanā paṭiveda*.

Pariññā Paṭiveda. This is knowing *dukkha* by cognitive meditation. In other words, it is knowing the truth about misery through making note of the incessant changes in the physical and mental structure, or *rūpa* and *nāma*. It is because people do not know that these changes constitute misery, and it is because people think that these changes make for joy and happiness that they are enamoured of them, and thus desires and attachment rise in them. If a constant note of these changes is made, then nothing will be found pleasing or delightful. On the contrary, these will be seen as something tiresome and terrible. So the true nature of matter and mind should be discerned and the *anicca*, *dukkha* and *anatta* nature will then be known analytically. *Pariññā Paṭiveda* means knowing analytically.

When one knows the truth about these things, one will not hanker after them; one will reject them. And that rejection is *Pahāna Paṭiveda*. As one rejects lust, *upādāna* (attachment or clinging to existence) will not have a chance to crop up. Because *upādāna* is absent, there will be no chance of a new existence. No-existence precludes *jāti* (birth), *jarā* (old age) and *maraṇa*

(death). Such cessation is spelled from moment to moment as meditational observation is being made. That is called *tadaṅga nirodha* (momentary cessation). This sort of cessation is not to be looked forward to but it arrives by itself as one is into *vipassanā* insight. It is important that a meditator should work to achieve such momentary cessation.

Bhāvanā Paṭiveda. When one is into meditation, one has been following the eightfold Noble Path. That is *bhāvanā Paṭiveda*. One can know how one has been following the eightfold Noble Path while one is meditating. It is like this. One makes an effort to make a note of the changing phenomena, and thus one is following the path of *Sammā Vāyama* (Right Effort). Meditation itself is *Sammā Sati* (Right Mindfulness). The Buddha said that the four *Satipaṭṭhāna* (Application of Mindfulness) constitutes *Sammā Sati*. During meditation the meditator gains momentary concentration. His attention is stuck upon the object of meditation. Concentration for the moment is called *Khaṇika Samādhi*, and that constitutes *Sammā Samādhi*. *Visuddhimagga Mahā Tīkā* commentary says that without *Khaṇika Samādhi* one cannot gain *vipassanā* insight. As the mind is pointed to one object in concentration, one sees the truth. And seeing the truth constitutes *Sammā Diṭṭhi* (Right Belief). As the mind of the meditator is directed to

KNOWING THE TRUTH AS ONE SHOULD

seeing the truth, one is achieving the right purpose, which is *Sammā Saṅkappa*. So all these five *vipassanā magga*, or the five of the eightfold Noble Path have been achieved by the *Yogi* who is into meditation. As for the three remaining of the eightfold Noble Path, namely, *Sammā Vacā* (Right Speech), *Sammā Kammanta* (Right Work) and *Sammā Ājiva* (Right Livelihood) can be achieved before one goes into meditation by observing the precepts. These three constitute *Sīla Magga*. While in meditation, this precept-observance is not impaired. *Sīla* (moral practice) can become more developed. So the eightfold Noble Path can be achieved by one while in meditation.

There is another way to develop *Sīla Magga*. If one fails to make a note of the changing phenomena and the *anicca*, *dukkha* and *anatta* nature, one will be under the delusion of permanance, pleasure and self and may be disposed to tell lies, to use abusive language, to slander and make useless speech, and thus commit the sins of speech. One may also commit killing, theft and cruel acts. Likewise, one may commit sins in order to make a living. If, on the other hand, one makes a note of the changing phenomena and ponder upon the *anicca*, *dukkha* and *anatta* nature, and act and live in the right way, one will be living in accord with *Sammā Vacā*, *Sammā Kammanta* and

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Sammā Ājiva, or in other words, *Sīla Magga*. So all the eight of the Noble Path are achieved through meditation. And that achievement is *Bhāvanā paṭiveda*.

Such an achievement is, in effect, the achievement of *Ariyā magga* and one sees the Light of Dhamma and attains the highest state of purity. That is what the *gāthā* says of "knowing the true *Dhamma*." After knowing the truth about misery, about attachment and rejecting attachment, walking the Noble Path of *magga* one comes to the realization of the ultimate state of cessation, thus achieving the ultimate purpose of attaining peace and tranquility, *Nirodha Saccā*. This is knowing the four Noble Truths all together.

The last line of the *gāthā*, the refrain, says as usual, that the *bhikkhu* who has no attachment lives in this world properly.

End of Part IX

PART X

Today, full moon day of Pyatho, we will give a discourse on the 11th *gāthā* of the Sutta.

Answer Number Ten

Yassānusayā na santi keci,
mūlā sa akusalā samūhatāsè.
So nirāsoanāsisāno,
sammā so loke paribbajeyya.

In the *bhikkhu* some of *anusaya* have been eradicated.

MEANING OF ANUSAYA

Anusaya kilesā means dormant defilements. What is lying dormant can arise when an opportunity favours. There are two kinds of dormant *kilesā*. One is that which is dormant in the physical and mental make-up of a being, and can arise when there is a chance. The other kind is that which is dormant in the sense-object (*arāmaṇa*). *Kilesā* can arise from the senses such as seeing, hearing, smell, taste, touch and idea. Actually, lust, greed, desire and other feelings which constitute *kilesā* do not lie dormant in the sense-objects. It is by association of similar sense experienced

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previously that *kilesā* arises. When it arises, it does so in the physical and mental make-up of a being.

Anusaya kilesā is of seven kinds, namely: (1) *kāma-rāga* (sensual passion), (2) *bhava-rāga* (lust for life); (3) *paṭigha* (anger); (4) *māna* (conceit); (5) *diṭṭhi* (false faith); (6) *vicikicchā* (doubt); (7) *avijjā* (ignorance).

These *anusaya kilesā* can arise in the being of any *puthujjana* (ordinary, uninformed person). So it is said that these are lying dormant in *puthujjana*. When one has become a *sotāpan*, *diṭṭhi* and *vicikicchā* are rid of. The other five remains. When one reaches the stage of an *anāgami*, *kāma-rāga* and *paṭigha* are eliminated. The other three remain. Only when one reaches the final stage and has become an *arahantā*, all the seven *anusaya kilesā* are eradicated.

DORMANT IN THE SENSES

The way *anusaya kilesā* lies dormant in the senses is like this. If one does not observe and know the nature of the senses that are in constant flux, *kilesā* will arise from an association of similar senses that have been experienced previously. So every person who is not into meditation will entertain *kilesā* of all sorts whenever senses happen. They will

AN ARAHANTĀ IS FREE OF ANUSAYA

think that the senses and the objects are permanent and will become attached to them, enjoying them.

However, the meditating *yogi* knows the nature of things and does not feel attached, or pleased with any sense objects and thus avoids any kind of *kilesā*. So there is no question of *kilesā* lying dormant in him. On the other hand, those who fail to go into meditation think the sense-objects are lovely and delightful, and feel attached to them. If the sense-objects are unpleasant, they are displeased, and even angry.

AN ARAHANTĀ IS FREE OF ANUSAYA

An arahantā is entirely free of *anusaya kilesā*. Not a vestige has been left. *Kilesā* of all sorts, the kind that is dormant and the kind that is active, all have been eradicated. Furthermore, an arahantā has also uprooted *lobha*, *dosa* and *moha* from which arise all kinds of misdeeds and sins. Lust and desires and attachment spring from *lobha*, murder and mayham arise out of anger and malice, that is *dosa*, and lassitude and fancy spawn in the pool of *moha*.

The *bhikkhu* who has eradicated *anusaya* and uprooted the roots of sin, does not have wants and wishes. Wants and wishes are, in fact, the product of *lobha*, and since *lobha* has been uprooted, there can be no occasion for them

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to arise. This is a reiteration which seemed to be called for when the Buddha addressed His sermon to *devas* and *brahmās*.

The last line of the *gāthā*, the refrain, says, as usual, that the *bhikkhu* who has no attachment lives properly in this world.

May the audience understand the *anusaya* and the sins explained in this *gāthā* of the Sutta and work for attainment of *Nibbāna* in the shortest possible time.

End of Part X

PART XI

Today, 8th waning day of Pyatho, we are going to explain the 12th *gāthā* of the Sutta.

Answer Number Eleven

Āsavakhīṇo pahīnamāno,
sabbam rāgapatham upātivatto.
Danto parinibbuto t̥hitatto,
sammā so loke paribbajeyya.

The *bhikkhu* in whom all *āsava* are absent, and who has rejected the nine kinds of *māna*, has overcome through meditational insight all the essential conditions which are like roads for desires and lust.

REJECTION OF ĀSAVA

Āsava means that which flows. There are four kinds of *āsava*, namely, (1) *Kāmāsava*, (2) *Bhavāsava*, (3) *Diṭṭhāsavā* and (4) *Avijjāsava*, *Kāmāsava* is the flowing of desires and lust from the eyes, ears, nose, tongue, body and mind. Seeing and sight, hearing and sound, smelling and smell, tongue and taste, body and touch, mind and thought, imagination and ideas, from all of these flow desires, lust.

All *āsava* are *kilesā*. Flowing out of lust, desires and sensuality is *kāmāsava*. Delight in living the life is *bhavāsava*. Wrong beliefs, such as

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thinking impermanent permanent, suffering pleasure and absence of self presence of self is *avijjāsava*. We all must strive to dry up these flowings, and how to do it is as you all know full well; that is, by means of meditation.

If one becomes a *sotāpanna*, one rejects the obvious kinds of *kāmāsava*, such as, adultery and fornication, theft, telling lies and taking liquor and narcotics. He has rejected wrong beliefs. And whatever of *moha* that would drag one down to hell, too.

Further, rejection in these areas is effected by the *sakadāgami*. When one reaches the stage of an *anāgāmi* one is fully rid of *kāmāsava*, but he still has a liking for *bhava* (existence) either corporal or incorporeal. That is why *anāgams* usually pass on from human or deva existences to corporal and incorporeal *brahmā* regions. He has not rid himself of *bhavāsava*. Only on attaining the state of an *arahantā* does one rid himself completely of *bhavāsava* and *avijjāsava*. All *lobha*, *dosa* and *moha* are dried up then.

NO ĀSAVA, NO MĀNA

When one is clean of *āsava*, one becomes an *arahantā*. And an *arahantā* has already rid himself of *māna*. *Māna* means pride or conceit, and it is of nine categories. There is conceit in high esteem for oneself, in thinking of oneself as an

TRUE PRIDE AND FALSE PRIDE

equal to others, and also or thinking that one is inferior to others. These three categories of conceit prevail in the higher, middle and lower strata of society. So there are nine categories of conceit. The *arahantā* has none.

DIFFERENCE BETWEEN HUMILITY AND BASE PRIDE

Now, the question may be raised about the pride regarding the thought 'that one is inferior to others. Can it be called conceit? To think lowly of oneself must be humility, you'd say. It is not humility. It is not taking a humble position in deference to others. It is a vicious pride shown by insolent behaviour toward those higher and nobler than oneself. It is competing with the noble ones. It's like this. "We are ordinary monks, so we can behave as we like. We need not keep dignity as those senior monks do." In the same way, among laymen, the attitude and behaviour denoting, "We are lower rankers. We can do as we wish to; we need not keep up dignity like those higher officials and rich men". This is pride indeed; it is what may be called base pride. Such pride is called in Pali, *hīna māna*. Pride with equals is *sadisa māna*. Pride of superiority is *seyya māna*.

TRUE PRIDE AND FALSE PRIDE

If one thinks highly of himself because he deserves high esteem, he is said to have *yāthāva*

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māna (true pride). If one does not deserve the esteem he claims, then he is said to have false pride, or *a-yāthāva māna*. When one has become a *sotāpan*, one has got rid of false pride but true pride remains. It remains with *sakadāgam* too, and even with *anāgam*. True pride leaves one only on attaining the state of an *arahantā*. So when one has become an *arahantā*, one is completely rid of all the nine categories of pride. This and the other about the riddance of *āsava* are the attributes of an *arahantā*. The following two lines also describe the attributes of an *arahantā*. This sermon contains so many of the attributes of an *arahantā*.

THE PATH OF RĀGA

The next line in the stanza refers to *rāgapatha*, the path of *rāga*. All conditioned things are like the path for progress of *rāga*. In other words, all the things in sensual, corporal and incorporal regions that proliferate *upādāna* or attachment, are the path of *rāga*. Simply said, all the secular life which is apart from *Nibbāna*, or the life-producing misery (*Dukkha Saccā*), the constant flux of life, contributes to the occurrence of *rāga*. It must be overcome.

TO APPROACH AND OVERCOME

All conditioned things, all the factors of misery, that are in a flux of physical and mental phenomena must be approached with meditational insight and then overcome. As the

MUST ABANDON WILDNESS AND HAVE SERENITY

insight develops, the yogi will know matter and mind separately, cause and effect separately and the transitoriness of the phenomena. Then the yogi will be able to overcome the changing flux, the conditioned things, by knowing the *anicca*, *dukkha* and *anatta* nature. Such overcoming is, in fact, *tadaṅga pahāna* or momentary abandoning.

As meditational insight develops, one reaches the stage of *sotāpanna magga-phala*, and abandons all the *rāga* that could drag one down to hell. The abandonment continues through *anāgāmī* to *arahatta magga* insight, and all *rāga* are overcome.

The attributes of an *ārahantā* enumerated so far are riddance of *āsava*, abandonment of *māna* and overcoming of *rāga*. The third line of the stanza says that an *arahantā* adopts a gentle and serene attitude, and because in him is totally absent all kinds of *kilesā*, his mind is stable.

MUST ABANDON WILDNESS AND HAVE SERENITY

To have acquired serenity is to be entirely free of all the wild elements that constituting *kilesā*. Physical and speech sins must be wiped out by *sīla* (moral practice). Sensual thoughts and ideas must be expelled by *samādhi* (concentration). Some wild elements remain, however, in the form of *anusaya kilesā*, the innate kind and must be done away with by *vipassanā* and *ariya*

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magga insight. Once the *arahatta magga phala* stage is reached, all the wild elements that are in *kilesā*, will have been expelled and serenity is gained. And that also is an attribute of an *arahantā*.

Then the other attribute is stability of the mind. It denotes peace resulting from riddance of all *kilesā*. Stability of the mind can be achieved by ordinary *samādhi* and *jhāna samādhi* but in this context stability of the mind means the state of the mind of an *arahantā* who knows peace as a result of abandonment of all *kilesā*. An *arahantā*'s mind is stable all the time; there is no difference between the time he is engaged in *jhāna* and the time when he is not. He can be engaged in *jhāna* for the entire day or for the entire week.

The last line of the *gāthā* says, as usual, that the bhikkhu who has abandoned all attachment lives properly in this world.

This *gāthā* directs the yogis to strive to attain the state when in them are absent all the categories of *kilesā*. May they be able to work in the meditation practice to gain *magga-phala* insight and thus reach the ultimate state of *Nibbāna*.

End of Part XI

PART XII

Today, the new moon day of Pyatho, we are going to explain the 13th *gāthā* of the Sutta.

Answer Number Twelve

Saddho sutavā niyāmadassī,
vaggagatesu na vaggsāri dhiro.
Lobham dosaṃ vineyya paṭigam,
sammā so loke paribbajeyya.

The bhikkhu having been full of faith and conviction and also full of knowledge, finds *ariya magga* as inviolable doctrine.

MUST HAVE FAITH AND CONVICTION

Faith is generally traditional, that is, one embraces faith in a particular religion because one's parents have been doing so. That is quite good. Buddhist parents have taught their children since childhood to have faith in the true Buddha, Dhamma and Sangha. They have taught them to worship the Buddha and the Sangha and also to recite "Buddham saraṇam gacchami" etc. That is why Buddhist children have learnt about the attributes of the Buddha, Dhamma and the Sangha quite early. These young people have also faith in the Three Gems, and thus they have taken refuge in them. So far so good. Because having faith

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and taking refuge in the Buddha, the Dhamma and the Sangha can save them from hell. In the introduction to "Mahā Samaya Sutta" a Brahmā said to the Buddha thus:

Ye keṣi Buddhāṃ saraṇaṃ gatāse,
na te gamissanti apāyabhūmiṃ.
Pahāya manusaṃ dehaṃ,
devakāyaṃ paripuressanti.

The Brahma said: "Innumerable people who adore the Buddha do not go to hell. When they die as human beings, they become *devas*, thus increasing the *deva* population.

If one adores the Buddha, it follows that he adores the Dhamma and the Sangha, too. Those who have faith and take refuge in the three Gems are saved from hell.

Now, Buddhist children will be saved from hell and will get to the celestial world because they have learnt to gain merit by having faith and taking refuge in the Three Gems. They will be gaining merit for their reverence to the Buddha, the Dhamma and the Sangha. So I say it is quite good to be traditionally taught to believe in Buddhism. As these children grow up, they will have many occasions to listen to sermons and discourses of good teachers and also to read *dhamma* books. They

MUST HAVE FAITH AND CONVICTION

will then probably have greater faith. Ordinary faith is called *pasāda saddhā*, and faith born of conviction is called *Okappana saddhā*. Of course, the latter is more stable.

But these two kinds of *saddhā* are not enough. One must be full of *avecca-pasāda saddhā* which means that one must know the *Dhamma* well enough to be thoroughly convinced. That kind of firm faith is entertained at least by the *sotāpan*. The conviction must develop with the practice of *vipassanā* wherein the *yogi* must know matter and mind separately. He must say to himself, "The Buddha said that there are only matter and mind; there is no person or being. That is true indeed." Then his faith will become really firm. When he comes to realise the *unicca*, *dukkha* and *anatta* nature by his own insight, his faith will become much firmer. When he gains insight into the rise and fall of the phenomena (*udayabbaya ñāṇa*), the force of his faith becomes great. But he must go on acquiring greater insight through meditation until he reaches the final stage, *ariya magga ñāṇa*. Then only will his faith be full and firm. Then and then only will he find the Buddha who led him the way.

"The one who sees the *Dhamma*, sees me," said the Buddha in the *gāthā*. As one thus sees the Buddha, one's faith in Him is profound.

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MUST BE FULL OF KNOWLEDGE

Then, the *bhikkhu* must be full of knowledge. The term *suta* relates to hearing; it is not followed directly by seeing. There are two kinds of *suta*, namely *āgama suta*, that is, knowledge gained from hearing the Buddha's sermons, and *adhigama suta*, that is, knowledge gained from one's experience. The latter may be called seeing. So *suta* means knowledge gained from hearing and seeing. It is good to learn all the three Pitaka scriptures, but if one has learnt the instructions for working to gain *sīla*, *samādhi* and *paññā*, it is enough. The commentaries say it is enough to have learnt just one *gāthā*.

As regards *āgama suta*, knowledge gained from seeing, one has to acquire knowledge through meditational observation. One must aim to acquire the four insights of *ariya magga ñāṇa*. One must thus be full of such spiritual knowledge.

ARIYA MAGGA IS CALLED NIYĀMA

Once one has acquired spiritual *adhigama suta*, one has come to realise *niyāma*, or the ultimate truth; that is, one has achieved *ariyā magga*. *Niyāma* means fixed truth. Knowing the *anicca*, *dukkha* and *anatta* nature is knowing the fixed truth. It is certain that one will gain the benefit of *ariya phala*. That is why *ariya magga*,

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the four of them, viz., *sotāpatti magg*, *asakadāgāmi magga*, *anāgāmi magga* and *arahatta magga* all together is called, *niyāma*.

MUST BE FREE OF WRONG BELIEFS

The beliefs that are different from the true belief are, briefly, *sassata diṭṭhi* and *uccheda diṭṭhi*. The belief that *atta* or soul is indestructible is of the first kind, and the belief that nothing is left after death is of the second. In this world, people are disunited because of their differing beliefs. The *bhikkhu* subscribes to none of the differing wrong beliefs. When one reaches the *sotāpanna magga*, one dispels all wrong beliefs.

MUST BE FREE OF LOBHA, ETC

We have often talked about the rejection of *lobha* and *dosa*. *Paṭigha* is synonymous with *dosa*. The repetition in this line of the *gāthā* is mere reiteration. *Paṭigha* is explained in *Abhidhamma Aṭṭhakathā* commentary as "a violent feeling." Hence the mention here of *paṭigha* alongside *dosa*.

The last line of the *gāthā* is the refrain about the unattached *bhikkhu* living properly in this world.

May this audience work hard to be able to reject *lobha*, *dosa* and *paṭigha* and acquire *magga-phala* insight speedily.

End of Part XII

PART XIII

Today is 8th waxing day of Tabodwe. I am going to Moulmein on the first waxing day of this month. I will return only on the first waxing day of next month, Tabaung. Four more *gāthās* remain of this *Sammā pribbā-janīya Sutta*. I want to finish it before I leave for Moulmein. So today I am going to give you a discourse on 14th and 15th *gāthās*.

Answer Number Thirteen

Sāmsuddhajino vivaṭṭachado,
dhammesu vasi paragū anejo.
Sāṅkhāranirodhañāṇakusalo,
sammā so loke paribbajeyya.

The *bhikkhu* has conquered the enemy *kilesā* with *arahatta magga* which is the purest, and has also been free of the three *vaṭṭa* and all the coverings.

Arahatta magga is the cleanest and purest of all *magga* or paths. With this the dangers and menace of *kilesā* are overcome. The *bhikkhu* has also been clear of the three *vaṭṭa*, namely, *kilesā vaṭṭa*, *kamma vaṭṭa* and *vipāka vaṭṭa*. He has also been rid of such coverings as *rāga*, *dosa*, *moha*, *māna*, *dhiṭṭhi*, *avijjā* and *duccarita*.

All the four *ariya magga* are clean and pure, and of them *arahatta magga* has completely

ANSWER NUMBER THIRTEEN

discarded all *kilesā* and is therefore the cleanest. The *bhikkhu* who has conquered *kilesā* with *arahatta magga* is of course an *arahantā*. Since he has conquered all *kilesā*, he is rid of *kilesā vaṭṭa*, or *kilesā vipāka*, meaning consequences of *kilesā*. When this *vaṭṭa* has been rid of, most of *kamma* and *vipāka vaṭṭa* go with it. Then the coverings and hindrances such as *rāga*, *dosa* and others are also cleared. *Duccarita*, or bad deed, can prevent the doer from getting to higher regions of existence, so it is included among the impediments. *Duccarita* is got rid of when the entire category of *kilesā* has been abandoned.

The next line says, the *bhikkhu* has accomplished the *dhamma*. What kind of *dhamma*? The commentary says that it is the four Noble Truths. Other interpretations say that it is the accomplishment of *jhāna-samāpatti* and *phala-samāpatti*. That is to say that the *bhikkhu* can enter upon meditation and concentration (*jhāna*) and upon the fruition of the Path *phala*.

The next two lines say that the *bhikkhu* reaches the other shore and is free of *taṇhā* which is usually of agitating nature.

The constant flux of life in the body is called *samsāra*. The existence of *nāma-rūpa khandhā* or aggregates which condition the appearance of life in any form, is taken as "this shore" and the non-existence of aggregates

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is taken as "the other shore". So long, as *kilēsā* prevails, there will be *nāma-rūpa khandhā*, and that being concerned will be adrift in the unending stream of *samsāra*. If, with the aid of *arahatta magga* insight, one attains the stage of *Nibbāna*, one is said to have reached "the other shore". *Taṇhā* is lust for all pleasureable sensations, and so it is always in a state of agitation. Agitation is *jo*; so an *arahantā* is called *anejo*, one who is free of agitation.

The attributes of an *arahantā* are, according to this *gāthā* three, namely, *dhammesu vasi*, one who has full knowledge of the *dhamma*; *pāragū* one who has reached "the other shore"; and *anejo*, one who is free of agitation.

The third line says, the *bhikkhu* has in him *saṅkhāranirodha ñāṇakusala*, meaning insight which sees *Nibbāna* which is the cessation of all the conditioned things.

This insight is the four *ariya magga* insights, progressing to the fourth and final *arahatta magga ñāṇa*. The commentary says that the *bhikkhu* has accomplished *ariya magga ñāṇa*, and that is because he has realised the four insights. Each *magga ñāṇa* occurs once at a time, and so the *bhikkhu* has expert knowledge of each of the four as it occurs to him.

In this *gāthā*, the attribute of conquest of *kilesā* with *arahatta magga ñāṇa*; the attribute of

being free of the three *vipāka* and hindrances of *kilesā*; the attribute of having reached "the other shore"; the attribute of being free of agitation owing to *taṇhā*; and the attribute of full knowledge of *Nibbāna* which is the cessation of all conditioned things, are given. They are all the attributes of an *arahantā*.

How to strive for attainment of these attributes has been explained in the discourses on the earlier *gāthās*. It is for you to make an effort.

The last line of the *gāthā*, the refrain, is that the *bhikkhu* who has abandoned all attachments lives properly in this world.

Now we will go on to the 15th *gāthā*.

Atītesu anāgatesu cāpi,
kappātīto atissasuddhipañño.
Sabbāyatanehi vippamutto,
sammā so loka paribbajeyya.

The *bhikkhu* has overcome the habit of thinking of the past and of the future.

He must be free of thoughts about the past and the future. The conditioned things that occurred in the past are the past. The *bhikkhu* must abandon all attachment to the actions of matter and mind that have occurred in the past. Such attachment is due to the wrong belief that the five aggregates are Self (I, myself,

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mine). The actions in the past existence is not known, so they are not dwelt upon. But there are some who think "I" existed before in the past life, and now "I" have come to live the present life. However, people generally think more about the past within this existence.

People think of their childhood days and remember what they "themselves" did in the way of seeing, hearing, smelling, eating, touching and thinking. They often think of the actions of the immediate past. Such thoughts, owing to attachment, are called *kappa*. It is necessary to abandon them.

The future is what will happen at a later time during this life. Thoughts about the future are also due to attachment to *nāma-rūpa*. Some people hope to become rich in the future. So also they hope that they will be better off in their future existence. The *bhikkhu* must abandon such thoughts.

It may be asked whether or not one should think of the present with attachment. The answer is that such thoughts must also be overcome. Reference to the past and the future includes an indication to the present. The Pāli version admits of such an inference. For instance, if we say, in Pāli, "We adore the Buddha. We adore the Dhamma", we mean to say that we adore the Sangha, too. Minding the present actions in the meditational practice

is, in effect, precluding thoughts, with attachment, of the present. When one is into meditation, there will be no chance for such thoughts to occur.

If one knows, in the course of mindfulness, that what has occurred is impermanent, that what is happening and fading out is instability which means *dukkha*, or misery, and that these actions are automatic and uncontrollable, which means *apatta*, then selfish thoughts about the present will have no chance to occur. In the same manner, thoughts about the past and the future will have no chance to occur. They will be rejected, if for a moment, through meditation, and that is overcoming them by *taḍaṅga pahāna* (momentary abandonment). When one has developed *ariya magga* insight, one will progress through the three stages to the final state of *arahatta magga ñāṇa*. Once one has overcome these thoughts which are, in fact, stray and random, then one has gained the clearest insight.

The third line says that the *bhikkhu* has overcome the twelve *āyatana* (sense organs). As this means that the *bhikkhu* must overcome attachment owing to sense organs and sense objects, it is the same as overcoming thoughts about the past, the present and the future.

Āyatana is the cause for occurrence of sense. Sense of seeing depends upon the eye and the

sight. The latter two are *āyatana*. So are ear and hearing, nose and smelling, tongue and taste, body and touch, and the mind and thought or fancy. They all bring about sense or knowledge of feeling. In the case of body and touch, it is the tactile feeling of roughness and smoothness which is *pathavī* contact, of cold and warmth, which is *tejo* contact, and the tautness, the push back and forth and other kinetic actions are *vāyo* contact. The *yogi* making a note of the rise and fall of the abdomen will note the action of *vāyo*. All these sense organs and sense objects, altogether twelve, are *āyatana*. They must be overcome.

How to overcome them, how to be free of them? You must abandon, and escape from, attachment due to taking these *āyatana* to be your own. You must escape from the attachment due to revelling in the senses. This escape or abandonment can be achieved through meditation. By the process of momentary abandonment one can reject all the *kilesā* emanating from *āyatana*, and eventually uproot all the *kilesā*. This also is an attribute of an *arahantā*.

The last line of the *gāthā* is the refrain, as usual, meaning that the *bhikkhu* who has no attachment whatsoever lives properly in this world.

ĀYATANA REVEALED IN MEDITATION

ĀYATANA REVEALED IN MEDITATION

The *yogis* here will certainly see clearly the *āyatana* as they are making a constant note of the flux of phenomena. While seeing, one knows clearly of the eye and the sight, that is *cakkhāyatana* and *rūpāyatana* respectively. And also the sense occurring in the mind, or *manāyatana* is quite obvious. These three *āyatana* are obvious while seeing. Sometimes contact from seeing, or *phassa*; reaction to the sight, or *vedanā*; cognition of sight, or taking into the mind of the sight, called *manasikāra*; making an effort to see, or intention to called *cetanā*; these are all obvious. Cognition of the sight is *saññā*. *Phassa*, *vedanā* *saññā*, *cetanā* and *manasikāra* are all *dhammāyatana*. In this way, while seeing, four *āyatana* are revealed. So also while hearing, smelling, eating, touching, four *āyatana* are revealed in each case. As for thinking or speculating, it is *manāyatana*, if known sub-consciously, it is *manāyatana*, too. Thinking, speculating or knowing as such is *dhammāyatana*. So in thinking or speculating or knowing subconsciously there are only two *āyatana*.

The *yogi* who has been making a note of the phenomena is seeing the *āyatana*. When one's *samādhi* is developed through meditation one sees *āyatana* appear and disappear quickly and so one can contemplate upon the *anicca*,

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dukkha and *anatta* nature of it. Therefore, by the process of momentary abandonment one can see the truth about destruction of the phenomena and come to the final stage of *ariya magga*.

May the *yogis* of this meditation center be able to abandon the twelve *āyatana* and arrive at the state of *Nibbāna* after gaining *magga-phala* insight.

End of Part XIII

PART XIV

Today is the full moon day of the month of Tabodwe, 1338 B.E. As we are going to Moulmein tomorrow, I will finish up with the discourse on "Sammā Paribbājāniya Sutta" today. The 17th and last *gāthā* is the thanks giving of the *Nimmita* Buddha, the surrogate Buddha. Now we will deal with the 16th *gāthā*.

Aññāya padaṃ samessa dhammaṃ,
vivaṭaṃ disvāna pahānamāsavānaṃ.
Sabbupadhīnaṃ parikkhayāno,
sammā so loke paribbajeyya.

The *bhikkhu* has known the four Noble Truths one by one, and knows them all at once when he has acquired the final *ariya magga* insight. One can never acquire all the four at once. One has to graduate to the final stage, and when one has reached the final, all the four Truths are revealed to him in his own insight.

LEARNING TO KNOW EACH TRUTH

Five *Paṭiveda*. The person who is going into meditation can have attachment because of *taṇhā*, wrong belief because of attachment to sensorial aggregates which is taken as self. These aggregates are collectively called *upādānakkhandhā* (factors of clinging to existence).

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These factors are constantly changing, and that unstable condition makes for *dukkha*. This is *Dukkha Saccā*, the Truth about misery. There is an attachment to these factors of misery, and that is *Samudaya Saccā*, the Truth about attachment. In this way, one must learn about the four Noble Truths from a teacher. The knowledge acquired from learning is called *Uggaha-Paṭiveda*. Learning after further questions and inquiries is called *Paripuccha Paṭivedā*. Learning by listening is called *Savana Paṭiveda*. Learning by rote is called *Dhāraṇa-Paṭiveda*. Learning to know the Truths about misery and attachment through meditation is called *Sammasana Paṭiveda*.

Before achieving the *ariya magga* insight, one must learn by applying the methods mentioned above. Even here, learning can be done for knowing only one Truth at a time. So also the other two Truths, *Nirodha Saccā* and *Magga Saccā* can be learnt only separately. And that knowledge is acquired only by the first four methods, and not by *Sammasana Paṭiveda* or by the meditation method.

The listen-and-learn method can be illustrated thus: “*Nirodha* is the cessation of all the physical and mental elements, and such a state spells peace of the most adorable kind. And *Māggā Saccā* is the Path to that state, and is also the most desirable.” The listening learner

KNOWING SIMULTANEOUSLY THE FOUR NOBLE TRUTHS

then learns to appreciate this, and his or her mind is inclined toward that most adorable state attainable by the most desirable Path. Even by this method, one can know only one Truth at each time.

KNOWING SIMULTANEOUSLY THE FOUR NOBLE TRUTHS

The moment one has acquired the *ariya-magga*, one knows all the four Noble Truths simultaneously. That is to say that when one has seen the light of *Nibbāna* through the achievement of *Nirodha Saccā*, one knows *Dukka Saccā* and *Samudaya Saccā*.

Knowing the truth about misery and abandoning attachment after knowing about the true nature of attachment, one achieves what is known as *pahāna paṭiveda* (attainment of rejection). As *Magga Saccā* is in oneself, that is, one is practising meditation, one is said to have achieved *bhavanāpaṭiveda* (attainment of meditation). It is clear now that by means of the *ariya-magga* insight, one knows all the four Noble Truths. In other words, after one has come to know the three *saccā*, that is, *dukkha*, *samudaya* and *magga*, and thus know, reject and develop where need be, one comes to realise *Nirodha Saccā*, the truth about the cessation.

To reiterate, one does not know the four Noble Truths all at once when one is learning

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or doing meditation work. It is only after realisation of the fourth, *Nirodhā Saccā* that one knows all the four simultaneously.

FURTHER EXPLANATION

Of the four, *dukkha* and *samudaya succā* are within the three *vaṭṭa* whereas *magga* and *Nirodha* are on the outside. The latter two do not need *vipassanā* meditation.

Only the former two need it. In the commentaries it is said clearly that in the case of *Dukkha Saccā* and *Samudaya Saccā* there is the need for *vipassanā* meditation but in the case of *Magga* and *Nirodha Saccā*, there is no such need. Therefore, one who wishes to attain *Nibbāna*, and has been constantly making a note of the phenomena as they occur and fade out knows *Dukkha Saccā* and *Samudaya Saccā* separately, and in the meantime, as his mind is inclined toward attainment of *Magga* insight and *Nibbāna*, he is knowing *Magga Saccā* and *Nirodha saccā* separately.

When the *vipassanā* insight develops and the stage of the *saṅkhārupekkha* insight is reached, and as it develops further, one sees the light of *Nibbāna* when the cessation of all conditioned things happens. The moment one reaches this stage, one knows all the four Noble Truths simultaneously.

FURTHER EXPLANATION

The *bhikkhu* knows the Truth separately before realising the last Truth, and then he sees all the four together.

The second line of the *gāthā* says that the *bhikkhu* is free of all the *āśava* and realises the state of *Nibbāna*. Then all the four *upadhi* ceases in him, and he is clear of all attachment. *Upadhi* means something that is inherent, or permanently attached. What are the four of them? They are misery occurring in the body and in the mind, the consequences of one's action and the conditioned things.

When there is the body, there are various kinds of misery attached to it. All the *kilesā*, *kāmaguṇa* (sensual pleasure), and the actions, good or bad, generate misery. There is a complete abandonment of these in the case of the *bhikkhu* who has already realised the ultimate Truth.

Then the refrain, which says, as usual, that the *bhikkhu* who has abandoned all attachment lives properly in this world.

Now, the fifteen *gāthās*, from the second to the sixteenth are the Buddha's answer to the first *gāthā* which is the question put to Him by Nimmita Buddha, the surrogate Buddha. After the sixteenth and final *gāthā*, the Buddha's

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answer was complete. Now, in the 17th, Nimmita Buddha praised the Buddha, and thanked Him. This thanksgiving stanza is as follows:

Nimmita Buddha's Thanksgiving

Addhā hi Bhagavā tatheva etaṃ,
yo so evaṃvihārī danto bhikkhu.
Sabbasaṃyojanayogavātivatto,
sammā so loke paribbajeyya.

"Most illustrious Buddha, all your answers are correct. The *bhikkhu* who acts according to your answers contained in these *gāthās*, will be free of the wild *kilesā* and be gentle and serene. He will have overcome all *saṃyojana* and *yoga*."

TEN SAṂYOJANA

Samyojana are the fetters that bind one from escaping from the *saṃsāra*. Overcoming these *saṃyojana* means not letting them occur; to be free of them. There are ten kinds of *saṃyojana*.

(1) *Kāmarāga saṃyojana*, revelling in sensual pleasure. The person who has this kind of *saṃyojana* has to be back to *kāma-bhava* (the sphere dominated by pleasures) even after he has reached the higher regions of *rūpa-brahma bhava* or *arūpa-brāhma bhava* because *kāma-rāga saṃyojana* pulls him down and fetters him there.

TEN SAṂYOJANA

(2) *Bhava-rāga saṁyojana*, attachment to the state of existence. The person who has this *saṁyojana* does not want cessation of existence. He enjoys being in existence. Such a person will not be able to realise *Nibbāna* which is the cessation of existences.

(3) *Paṭiga saṁyojana*, anger and malice for persons or things not wanted by the person concerned. Such a person feels miserable whenever he comes across unpleasant and undesirable things.

(4) *Māna saṁyojana*, conceit. The person who has this *saṁyojana* thinks highly of himself whether there are reasons or not for such self-esteem.

(5) *Diṭṭhi saṁyojana*, having a wrong belief¹ by thinking that there is self. Such a person entertains wrong notions that there is no *kamma* action which has any effect.

(6) *Vicikicchā saṁyojana*, being assailed by doubts. Such a person is always in doubt about the truth.

(7) *Silabbata saṁyojana*, going in for wrong religious practices under the wrong impression that they will produce good results. The person who has *diṭṭhi*, *vicikicchā* and *sīlabbata saṁyojana* is not safe from hell. Although he may be in

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good upper regions because of his good deeds, he is likely to go down to hell.

(8) *Issā samyojana*, envy. Such a person has no good wishes for people who are prosperous.

(9) *Macchariya samyojana*, jealousy. Such a person would like the possessions, rights and persons that are his own not to be connected in any way with others.

(10) *Avijjā samyojana*, wrong belief. So long as a person is not free from this fetter he will never escape from *samsāra*.

The *bhikkhu* is, of course, free of all these *samyojana*.

Then, there are four *yoga*, or bonds, which the *bhikkhu* has already overcome. They are: (1) *Kamā-yoga*; (2) *Bhava-yoga*; (3) *Diṭṭhi - yoga*; and (4) *Avijjā-yoga*. These bonds are the same as the fetters (*samyojana*) described in the foregoing paragraphs. So the *bhikkhu* has been free of all the fetters and bonds.

Summing up:

The Buddha's answers are all correct.

The one who acts accordingly lives well and serenely.

He is free of *yoga* and *samyojana* completely.

BENEFIT FROM LISTENING TO THE SERMON

The last line of the *gāthā*, the refrain, says: So he lives properly in this world.

The 17th *gāthā* has now been explained, and the discourse on *Sammā Paribbājaniya Sutta* has come to an end.

BENEFIT FROM LISTENING TO THE SERMON

The benefit accruing from attending this sermon session is described in *Sutta-nipāta Commentary* thus:

"On conclusion of the sermon, one hundred thousand crores of *devās* and *brahmās* reached the state of *arahatta phala*. Those who reached the stages of *sotāpatti-magga-phala*, *sakadāgāmi-magga-phala* and *anāgāmi-magga-phala* were innumerable.

One hundred thousand crores of arahantās. The *devas* and *brahmās* who attended the sermon session of this *Sammā Paribbājaniya Sutta* attained various stages of enlightenment in such staggering numbers. That is amazing. The reason is that this sermon is difficult to comprehend. Even a long discourse on each of the *gāthā* does not make it easy to understand. These *devas* and *brahmās* who comprehended the sermon and received enlightenment were endowed with *pāramī*.

Pāramī (perfection) is none other than listening and learning and practising meditation. If the

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persons now in this practice have not acquired *pāramī* yet in this life-time, they will acquire it in their second, or third, or some subsequent life-time by continuing the practice. If one gets to the celestial region, one will be able to attend sermon sessions conducted by celestial religious lecturers. There are also such lecturers in the world of *brahmās*.

CHANCE OF IMMEDIATE ENLIGHTENMENT IN CELESTIAL WORLD

If one becomes a *deva*, one's body will be clean and clear, and one's intelligence will be equally clear and sharp. One can remember one's religious practice in the previous existence, and would possibly gain an immediate enlightenment. So the Buddha said:

Dandho bhikkhave satuppādo, athakho
so satto khippameva visesabhāgi
hoti."

"Bhikkhus, memory of the religious practice during the past lifetime may be slow to come, but once it comes, it quickly makes for enlightenment of the person concerned."

When one gets to the world of *devas*, one may be conversing with other *devas* and making friends with them, and so one may not chance to recapitulate the past lifetime for quite some time. So there may be a delay, but once one

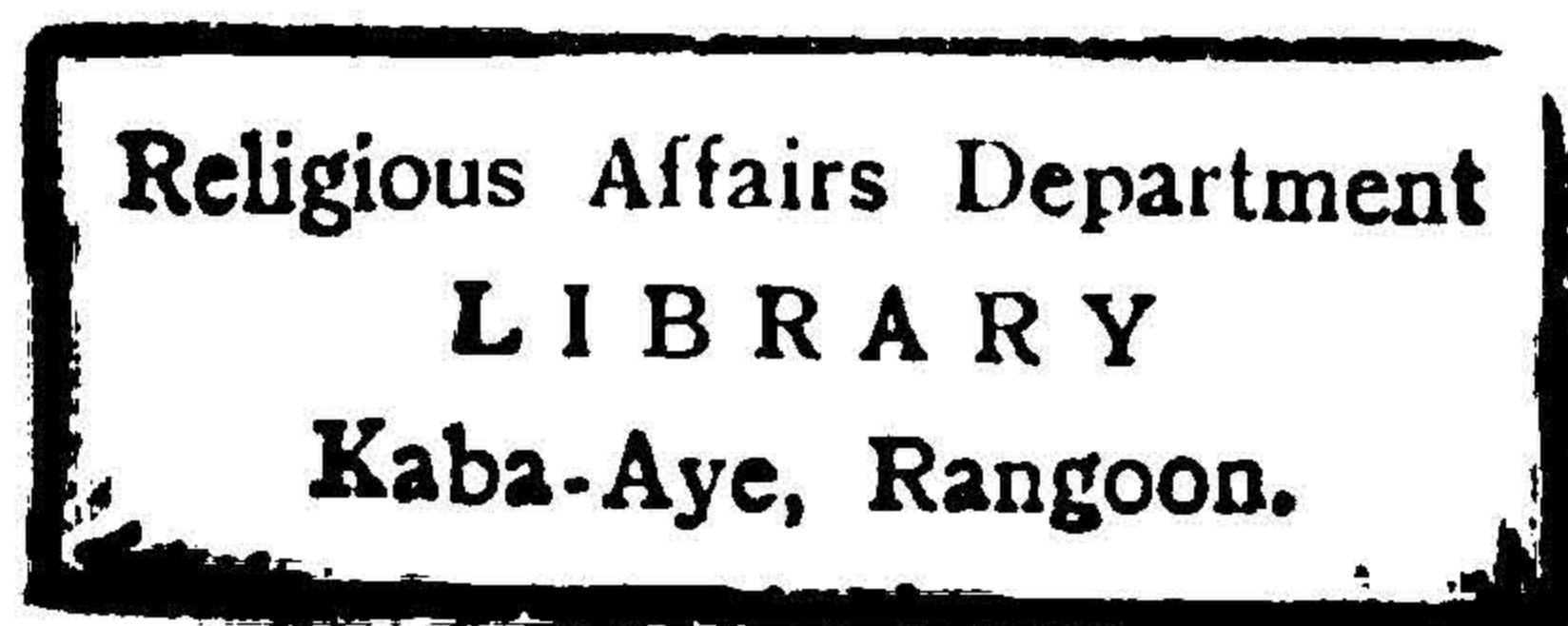
CHANCE OF IMMEDIATE ENLIGHTENMENT

gives time to recalling the past, one will remember one's efforts in the religious practice during one's lifetime of the previous existence. Then one will immediately gain enlightenment of the *Dhamma* and reach the ultimate goal of Nibbāna.

Therefore, those who are now in the practice of the *Dhamma* will gain enlightenment during this lifetime, if conditions are favourable. Otherwise, one will certainly achieve enlightenment in their second or third existence. It is for you all to work unhesitatingly according to the exposition in this Sutta. May the audience be able to work for the attainment of Nibbāna as expeditiously as possible.

Sādhū! Sādhū! Sādhū!

End of the discourse on
SAMMA, PARIBBĀJANIYA SUTTA



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