

CULAVEDALLA SUTTA

OR

Discourse on Various aspects
of Buddha's Dhamma

- As explained by Dhammadeinnā Theri, •
- an Arahat possessing supernatural knowledge •
- of Patisambhidā in answer to the questions •
- raised by Visākha, an Anāgami •

by

The Venerable Mahasi Sayadaw of Burma.



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Translated by U Min Swe (Min Kyaw Thu)

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**DISCOURSE ON VARIOUS ASPECTS
OF BUDDHA'S DHAMMA**

Buddha Sasana Nuggaha Organization
Rangoon

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Culavedalla Sutta

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Culavedalla Sutta

PREFACE

Culavedalla Sutta is one that stands prominent among Suttas contained in Sutta Pitaka which consists mainly of discourses delivered by the Buddha Himself. It is unlike any other suttas that comparisons should be hardly relevant in that it is highly profound, philosophical and comprehensive as preached by the Blessed One. Elucidation of this Dhamma was made by no other person than the eminent Dhammadeinna Theri, a female Arahāt, who is well renowned for her rare wisdom and supernatural knowledge of the arahāt, being endowed with the four attainments peculiar to the Order of Arahats, called *Patisambhida*, analytical sciences.

Pragmatic and superbly efficient, Dhammadeinna's answers to the intellectual and searching questions raised by Visakha, an *Anāgami* on the intricacies of Buddha's dhamma, are clear, precise and significantly meaningful.

The exquisite treatment of the Four Noble Truths, part by part, the clarification of the meaning of “sakkaya”, analytical comment on the features of “Upadana” and “Upadanakkhandha”, the different aspects of Nirodhasacca, the Eight-fold Magganga, the causes for the development of Samadhi, the manner of absorption in Nirodhasamapatti, the method of dispelling various kinds of vedanas through vipassana-nana, the nature of anusayas and the characteristics of the four Jhanas are the highlights that have been scientifically expounded in this Sutta.

To all those who are Buddhists or who are inclined towards the Buddhist religion, this Sutta Dhamma should prove to be an incentive and a guide to tread on the Noble Eight fold Path to Enlightenment instead of remaining in contentment by merely taking refuge in the Order of Sanghas from whom they occasionally learn the dhamma.

In my earnest endeavour in translating this philosophical dhamma, I have done the best that I could though my own qualifications are limited. It is my fervent hope that the clear exposition of this Sutta Dhamma so benevolently and painstakingly rendered by the author of this book, will be truthfully embraced in this translation in English version.

The author of this book, the Venerable Mahasi Sayadaw of Burma, whose fame has spread far and wide for his *sila*, *samadhi* and

panna, need no further introduction. Just as the Sutta is both academic and practical, the Author, holder of the Title of Agga Mahapandita, and Chatta-Sanghika-Puccaka, is highly scholastic in the logical treatment of religious doctrines, and combined with his practical and mature insight knowledge of Vipassana, the exposition of this Sutta Dhamma becomes all the more interesting, realistic and remarkable. This Discourse written and explained in plain language by the author is as convincing as any other sutta written by him, and going through this book page by page and line by line with concentrated attention, will probably lead to appreciation of the real essence of the dhamma. The undoubted reliability of this Sutta Dhamma and its fine presentation offered by the Venerable Mahasi Sayadaw in clear and unequivocal terms and in a most practical way, is unique.

The Buddha's dhamma propounded in this Discourse is likely to appeal to a large number of persons who are interested in learning the fundamental teachings of the Lord Buddha to lead a way of life for individual happiness and peace of mind. To those devotees of Buddha, the principles of dhamma explained in this Sutta will, it is believed, add to enhance the new powers of devotion and to the treasures of faith. What I sincerely feel is that this interesting Sutta will have a lasting imprint on the minds of the people of the West in general, who earnestly seek to know what the Buddha's dhamma is.

One can really be spell-bound and absorbed in this Sutta if the thought is set down to grasp the essentials of the dhamma contained in this Sutta. The questions raised by Visakha also reflect the intellectual ability of the Interrogator himself, and answers given by Dhammadeinna Theri in this Sutta are really worthy of close study. According to the instructions given therein by the Venerable Mahasi Sayadaw if the reader diligently develops *vipassana bhavana* for the attainment of everlasting Peace and Happiness-*Nibbana*, my efforts to convince the reading public in a language other than my own mother tongue to the best of my ability, will not be in vain.

Nibbana is not non-existent. It is attainable by means of right exertion and relentless effort through the medium of the Noble Eight-fold Path.

May you all be able to appreciate the true spirit of Buddha Dhamma herein explained and practise the Path to Final Liberation.

Min Swe

S E C R E T A R Y

Buddha Sasana Nuggaha Organization

Mahasi Sasana Yeiktha.

Rangoon,

Dated the 8th. July, 1981.

Culavedalla Sutta

Prelude to the Sutta

To-day is the 8th. waxing day of the first month of Waso in the year 1326 of the Burmese Era. The sermon to be delivered commencing from this day is on Culavedalla Sutta. This Sutta is from the first of the three Panasa texts in Pali of the *Majjhimanikaya* which is one of the five divisions of Nikayas that was solemnly recited and canonized at the Great Buddhist Council. The original Panasa Text in Pali comprises the two Suttas, namely, Mahavedalla and Culavedalla. “*Vedalla*” means the sutta dhamma that was answered relying upon the knowledge or wisdom called “*Veda*” to the question put on the strength of self-satisfaction derived therefrom. “*Maha*” means large or big. “*Cula*” means small. Therefore Culavedalla Sutta means smaller version of Vedalla. In other words, it may be described as a mini-sutta dhamma that was answered on the strength of a thorough knowledge of the dhamma, to the question put through elated self-satisfaction.

The question was raised by Visakha, the multi-millionaire, and the answer was given by Theri Dhammadeinna, an *arahat*. The answers embodied in this Sutta are immensely good for the purpose of serious study. It is of real beneficial value to be put into practice taking it as a cue with pride and honour and with an exultant feeling of faith and benevolence. Even the authors of the Commentaries quoted this Culavedalla Sutta with authenticity.

INTRODUCTION

The *introduction* runs as follows:

“Evam me sutam ekam samayam bhagava
rajagahe viharati veluvane kalandaka
nivape.”

In plain language, first and foremost Ashin Ananda addressed reverentially: “Bhante (Your Reverence) Mahakassapa, and then replied “Thus have I heard...”. This was the manner in which preliminary dialogue took place between the Venerable Ashin Mahakassapa and Ashin Ananda who stated in reply to the interrogation made by the former as mentioned below:—

At which place was this Culavedalla
Sutta delivered ?

Who delivered it ?

Why was it delivered ?

To whom was this sermon delivered ?

The Venerable Ashin Ananda answered, “At one time the Blessed One was residing at Welu-wun Monastery near the city of Rajagriha. This monastery was erected in this way. At the end of the first Buddhist Lent (Vassa) with the ushering in of Thadingyut, the Buddha made his way to Uruvela forest and converted one thousand hermits led by Uruvela Kassapa. These one thousand hermits having attained arahatship

after conversion went together with Lord Buddha to Rajagriha where Bimbisara resided as a ruling monarch, who had earlier extended his invitation to the Blessed One. On their arrival King Bimbisara accompanied by a retinue of twelve-hundred thousand strong accorded a grand ceremonious reception paying obeisance to the Buddha. On this auspicious occasion, eleven-hundred thousand followers of the King attained the stage of Sotapanna after hearing the Buddha's dhamma. The remaining one-hundred thousand of the company became "*upasaka*" (true lay-disciples of the Buddha) having taken refuge in the three Gems, viz: Buddha, Dhamma and Sangha. 'This was mentioned in "Vinaya Mahavaggo", page 47, as follows:—

How Sotappana was achieved while listening to the Sermon

At that time, Buddha being capable of reading or knowing other peoples' thoughts preached the true dhamma *in seriatim* to the twelve-hundred thousand people consisting of brahmins (high Hindu priestly caste) and other laity. Buddha's sermon touched the fundamentals of dhamma on '*dana*' (charitableness) and '*sila*' (good conduct or morality); the merits derived from earnest devotion to acts of *dana* and practices of *sila* that could elevate human beings to reach the abode of devas after their demise; the faults and degradation of *kamamraga* pursued by humans and devas alike with seeming happiness;

the impurities of *kilesa*, craving desires; and the way to escape from the fetters of *kamaguna* (sensual passion) and its advantages that will be accrued by resorting to right concentration and by attainment of insight-wisdom.

It must be understood that this sermon has clearly taught us to indulge in acts of *dana* and to strictly observe *sila*, and that the merits derived therefrom would make one land in the heavenly abode of devas. However, as attachment to such prosperity and apparent happiness seemingly enjoyed by human beings and devas being so great that suffering or distress is bound to be met with either by descending to the Nether World or by going through the natural process of old age, sickness and death in the rounds of *Samsara*. Next, by pursuit of *samadhi jhana*, one would be liberated from the whirlpool of *kamaguna* and then elevated to the world of Brahma Loka in the life thereafter with all happiness. And through diligent practice of insight meditation when *Vipassana-ñāna* is achieved, one would be totally free from the dangers and adversity of *Samsara*.

How could it be known that *Nivaranas* (hindrances) were dispelled while attentive hearing was given to this sermon? Buddha knew whether the mind of the audience (congregation) was rigidly firm and receptive, or supple and accommodating, or becoming pliant and free from hindrances, or becoming enthusiastic, or was really cleansed from impurity with ample faith

without the slightest ambiguity. Fully knowing thus, the Buddha who had himself acquired the true dhamma and gained Enlightenment by his own personal effort without anyone's aid, explained the Four Noble Truths in explicit terms as:

Dukkham Samuddhayam Nirodham
Maggam
(Dukkha, Samuddhaya, Nirodha, Magga)

This expression denotes that the audience who formed the congregation was entirely free from hindrances (obstacles to a religious life) having been endowed with the purity of mind. It also illustrates that the mind by becoming firm and tranquil is free from sensuous feelings or lustful desires (Kamacchanda); by being pliant and supple becomes free of ill-will, hatred or anger (vyâpāda); by being alert and enthusiastic becomes free of torpor and langour (thina-middha); by being purified with implicit faith becomes free of sceptical doubts (Viccikicchā); and by being unbiased (vinivarano-citta), is free from restlessness and worry (uddhacca-kukucca).

While the mind of the audience was thus purified and free from hindrances, Buddha knew that it was the opportune moment to elucidate the dhamma relating to the Four Noble Truths. The exposition then made was that *rūpa* and *nāma* called *Upādanakkhandhā* which reacts at every moment of seeing, hearing, contacting and taking mental cognizance through the six-Sense-Doors, being incessantly occurring and disappear-

ing in succession, is in fact pain and suffering, and that this state of phenomena and its effects simply means the Truth of suffering (Dukkha Sacca); and that attachment with pleasure to such suffering which causes rebirth with its concomitant pain, grief and unpleasantness, is nothing but the Truth of Origin of Suffering (Samudaya Sacca). If the fault and suffering of *rūpa* and *nāma* were truly appreciated, the cause of *samudaya tanhā*, grasping desire, is extirpated and this will lead to the knowledge of the Truth of Extinction of Suffering (Nirodhā Saccā). Then the realization of the phenomenal nature of *rūpa* and *nāma*, through contemplation by means of Vipassana meditation will ultimately lead to *ariya-magga*, the Truth of the Path leading to the extinction of suffering (Magga Saccā).

In the course of paying wholehearted attention to this discourse on dhamma, out of the entire audience, eleven-hundred thousand people of Magadha including King Bimbisara, brahmins and other laity attained the stage of *Sotāpāna* on the spot. It may be noted that at the moment of mental absorption in *Sotāpanna-phala*, mindfulness and awareness become obvious of the arising and dissolution of *rūpa* and *nāma* as being serene and tranquil. Similar insight knowledge or awareness also prevails in the higher stages of *magga-phala*. The rest of the audience numbering ten-thousand people having entertained absolute faith in the Buddha, Dhamma

and Sangha, became "*Upasaka*", i. e. the lay disciples of the Buddha.

As stated in the foregoing, King Bimbisara after becoming a *Sotāpanna* (Stream Winner) reverentially expressed words of joy with gratitude to the Blessed One and also extended his invitation to the Buddha and His disciples to a meal. On the following day, Buddha himself and his one-thousand disciple monks availed themselves of the feast hosted at the palace of the King Bimbisara. After the completion of the feasting ceremony, King Bimbisara generously donated the pleasure garden of Weluwun to the Lord Buddha and all sanghas under the tutelage of the Blessed one. The Buddha accepted the donation. This was the first kind of donation involving a Monastery. Of course, there must have been a number of buildings in use by the King and his courtiers in the precincts of the Weluwun Garden. However, judging the manner of donation and of acceptance, it is crystal clear that the donated property was in the form of a "Sanghika" monastery, meaning *Aramo* or *Vihara*. Hence, the acceptance. At that time, Buddha in response to the offer of donation, pronounced the words "*Anujanami Bhikkhave Araman*" which in plain language means "I, the Lord Buddha allows the said donated land with the monastery standing thereon to be accepted." Explanation is given here explicitly and precisely so as to convey full knowledge about the Weluwun Monastery.

Next, the wealthy Visakha was one among the people who had achieved *Sotāpanna* together with King Bimbisara. This rich man was an extraordinary personage who took the role of an interrogator in this Culavedalla Sutta. He was the man who had done great meritorious deeds along with the person, the would-be King Bimbisara, during the time of *phussa* who had arisen as a Buddha 92 kappas ago.

While the Buddha was staying at the Weluwun Monastery in Rajagriha, Visakha, the rich, put his questions to Dhammadeinna Theri. He himself was first a *Sotapanna* as had already been mentioned. Theri Dhammadeinna was no other person but Visakha's wife, and yet, as she had later become a Bhikkhuni (a Buddhist nun or priestess), he had to pay respects to her and treat her with reverence.

The question then raised was on the doctrine of "*Individuality*", i.e. body or Self, or to put it in another way, as to what "*Sakkaya*" means. The answer given would be described later.

Peculier behaviour of Visakha After His Attainment of Anagami

As spoken earlier, Visakha had become a *Sotapanna* along with King Bimbisara at the same time. Thereafter, he made regular visits to the Blessed One and listened attentively to His sermons. It would appear that he must have been practising mindfulness whenever oppor-

tunity came in his way. One day, he reached the stage of *Sakadāgāmi-magga-phala* and became a Once-Returner (Sakadāgam). This had weakened the two fetters of *kilesa*, viz: sensuous craving and ill-will. As these two types of *kilesa* had not yet been totally eliminated at that stage, his behaviour towards his wife Dhammadeinna did not seem to be very odd or distinctive.

On one day after some time, he reached the stage of *Anāgāmi* (a Non-Returner), whereby he became fully free from the said two fetters of *kilesa*, namely, *Kamaraga* and *Vyāpada*. Having thus totally got rid of all sensuous cravings and ill-will, he was in a way immuned from pleasurable feelings. Feelings of exasperation (anger), disappointment, unpleasantness, unhappiness, disgust, distress or the like became totally extinct in him. He was therefore in a state of ecstatic delight. What a rapturous feeling! As such, when Visakha returned home from the monastery, he looked serene, and bore the semblance of a *Rahan* (an ordained monk), calm and unperturbed without being attracted by environment quite similar to those *yogis* who are diligently meditating *Vipassana*. The previous day being a Sabbath Day it seems that he must have observed the Eight Precepts, spent the night at the Monastery in peace, and made his way back home early in the morning the next day.

His wife Dhammadeinna was eagerly awaiting and looking through a window of her house

towards the road from where her spouse would come strolling at the usual time. Formerly, Visakha also usually expected his wife to be at the window to which his eyes would automatically reach when approaching the house, and when their eyes met both of them greeted one another with a happy smile. However, on this very day, the rich man Visakha did not look up at all but kept his eyes on the road and was walking slowly towards his house with a calm attitude. Finding him thus, the wife Dhammadevina felt rather worried and bemused herself as "What ails him?".

As was customarily the case, she came down the building to meet her husband and expecting to go up the stairs together hand in hand after his arrival, she reached out her hand to meet his. To her dismay, Visakha withdrew his hand and without wishing her as usual, he went up-stairs alone in a highly composed behaviour. This queer attitude of her husband pricked her into thinking that there must be some reason for it but she reluctantly postponed her intention to inquire of him only at meal time.

Usually, Visakha used to enjoy the meals chatting happily with his wife and commenting on the sweet and sour tastes of the delightful dishes served. When meal time arrived he took the meals by himself with calm dignity, without even inviting his better-half to join him. This calm behaviour at the meal table is something like *yogis* who used to eat food with mindfulness. Seeing

him thus, Dhammadeinna became really anxious but tried to remain mute hoping to know the reason in the evening time. When night fell, Visakha refrained himself from entering the usual twin-bed chamber meant for the couple, and instead let the bed be prepared for a single and retired for the night alone on a single couch.

Finding Visakha sleeping out the night alone made Dhammadeinna all the more unhappy. Yet she waited with patience for about 2 days. On the third night, she could not tolerate any more and went into his bed-chamber and then respectfully took a standing posture before him bowing her head in reverence. Visakha then asked, "Dhammadeinna! What brings you here at an unearthly hour?" Dhammadeinna said in reply that she had to come to him at an inappropriate time simply because of his queer behaviour which took an obvious turn recently, quite unlike that of the past. She then put a discriminate question whether he was looking for another mistress. On reply being given by Visakha in the negative, she continued to ask him whether there was some sort of backbiting by some one against her. To this query also he answered that there was nothing of this kind. Then Dhammadeinna asserted she must have been guilty of some kind of fault. Visakha responded that she had no fault whatsoever. Finally Dhammadeinna put a blunt and direct question: "If that was so, why did you remain dumb without even wishing me and speaking to me as before?"

Visakha was thus put in a dilemma, and he reflected "I must unavoidably tell her all what had happened; if not, Dhammadeinna might probably die because of sheer extreme mental suffering and unhappiness. The dhamma that I have achieved should have been kept secret; but that the problem would be solved only if the truth of the matter is revealed." He therefore started explaining gently and quietly as follows:

"Listen, Dhammadeinna! I have attained Lokottara dhamma (spiritual attainment transcending the world) that would shape my future, after I have heard the Buddha's sermon. On the first and second occasions when I achieved the dhamma, I was not yet completely free from the feelings connected with sensual pleasures, and therefore at that time our marital relationship had not yet changed. Now on this third occasion, the Dhamma which I have gained is immensely peculiar and surprising. All *Kāmaraga*, cravings for sensuous pleasures, have totally ceased to exist in me. I therefore remained in solitude with utmost purification of mind and body. Do not take it amiss that there is any other reason for my present attitude. If you prefer you may keep all your wealth and riches and those belonging to me as well. I now request you also to stay with me in a brotherly and sisterly way from now onwards, and I shall content myself equitably with whatever food you may provide me. Or else, you may take all this wealth in our possession and proceed to any place as you may wish. If at all you entertain no such desire,

then you may stay here as before and I shall look after you as my own sister."

Having heard these significant words, Dhammadeinna contemplated: "This sort of speech cannot possibly be uttered by an ordinary person. It must be really true that my elder brother Visakha has acquired the Lokottara dhamma." This is in fact nothing but "*yoniso manasikara*" (right devotion of the mind). It is because of her '*parami*' (perfection) that she was able to dwell upon such mental reflections. Otherwise, she would have adopted a wrong view and would say "If you are so bent upon severing the marriage tie, I would retaliate in the same manner; men (husbands) are not hard to find." If she had entertained such perverse thoughts and acted wrongfully, it could bring about a lot of disadvantages. Dhammadeinna was no ordinary person. She had had perfections, and pondered upon herself thus: "Brother Visakha has got rid of all sensualities which he used to indulge in with great relish. Now that he said all his craving desires had died out. The dhamma which he possesses is indeed truly magnificent. I also desire to be well accomplished with that kind of dhamma." Endowed with this noble-mindedness, she inquired, "My lord, is the dhamma which you have gained attainable only by men? Or is it within the reach of the womenfolks also? Visakha replied, "How you dare say it. Irrespective of whether a male or a female, if he or she has been endowed with the qualities of perfections and also, if he or she cares to practise the dhamma with faith and

zeal, this Lokottara dhamma can be achieved.” She therefore requested him to give her permission to lead the life of a Bhikkhuni.

To this earnest request, Visakha expressed with delight “Oh, Dhammadeinna! How very good of you to say that,” and uttered “Sadhu, Sadhu.” “I have all along been wishing to lead you to that kind of the path of morality. Nevertheless, I failed to say so openly since I was not aware of your inner feeling and desire. I now gladly give my permission.” Immediately afterwards, Visakha called on King Bimbisara in whose presence he remained standing paying homage. The King inquired of him why he had come at an unusual time. He replied that he would like to procure a golden palanquin (carrying couch used as a carriage) for his wife Dhammadeinna for the inauguration of the ceremonial rites of her novitiation into priesthood. He further sought for the King’s favour to clear the Main Road of the city for the procession. The privileges asked for were granted by the King.

Dhammadeinna and the Pabbajja Ceremony for her Admission to Priesthood (as a nun)

Preparations for the occasion were soon initiated by Visakha. He let Dhammadeinna take bath with the scented water and dress up in magnificent feminine attire and then let her properly seated on the golden imperial palanquin attended by relatives. Offerings of fragrant flowers and

perfumery were made on a grand scale befitting the occasion to send her off to the Bhikkhuni Monastery. Taking this grand ceremony as a precedent, the ceremonious functions novitiating young persons into priesthood (pabbajja mingala) are held in villages nowadays (in Burma) with great magnificence and hospitality.

On arrival at the Bhikkhuni monastic dwelling place, Visakha entreated a favour that his wife Dhammadeinna be admitted to priesthood (pabbajja).

Bhikkhunis besought him saying that one or two faults might well be forgiven assuming that Visakha, the rich, had brought his wife for some kind of guilt on her part. It is, of course, a kind of an apology to seek for pardon on her behalf. It appears that Dhammadeinna was then not yet advanced in age. Buddha went to Rajagriha when he was thirty-six years old. As King Bimbisara was said to be five years younger than the Buddha, he might have been round about 31 years of age. Visakha and King Bimbisara seemed to be of the same age. Such being the case, at that time it would appear that Dhammadeinna was not more than 31 years of age. When Bhikkhuni Sasana was first admitted, Buddha who had put in *five* (5) vassa (years) counting from the time of His enlightenment, was about forty in age. Therefore, at the time when Dhammadeinna was novitiated into the Order of Bhikkhunis, Buddha was about 40 or 41 years of age and she could not possibly be more than 35 years old. So, in those days at the

age of 35, she must have been quite young, robust and sprightly just like the girls of the present generation between the age of 20 or 25. That must be the reason why Bhikkhunis had a wrong impression that Dhamadeinna was abandoned by her husband. Hence, their request to the millionaire Visakha to forgive her. Visakha in reply said that his wife had committed no fault of any kind and that she, on her own free-will had sought to enter into priesthood with absolute faith in Buddha's Sasana (*Saddhaya Pabbajita*).

Saddha Pabbajita & Baya Pabbajita

It may be mentioned here that the expression "to enter into priesthood with absolute faith in Buddha's Sasana" is of great significance. A person can be prompted by either one of the two motives in becoming a member of the Sanghas in the realm of Buddha's Sasana, namely *Saddha Pabbajitā* and *Baya-pabbajita*.

Entering into the Order of Sanghas in order to get free from or avoid any kind of impending danger, liability or distress or to find a way out of hard living and straitened circumstances falls within the category of "*baya-pabbajita*".

In so far as "*Saddha-pabbajita*" is concerned, if one, after entering into priesthood with faith, practises dhamma, attainment of *Magga-Phala* can be achieved by him. One who takes the role of a sangha and dons the yellow robe believing that he can be liberated from the en-

less rounds of Samsara and the misery or sufferings of the Nether Worlds, shall be regarded as "*Saddha-pabbajita*". After becoming a monk or a priest, if one can strive hard to achieve proficiency in *sila*, *samadhi* and *panna*, it is to be regarded as the highest or noblest form of *Saddha-pabbajita*. There are a number of people who have entered priesthood and have attained even Arahatsip. Some, of course, enter into priesthood to gain only "paramita" merits in the present existence, and such persons having accumulated the required merits, will in one of the future existences, achieve *Magga-Phala*. This is *Saddha-pabbajita* of the second class. There are some who embrace the religious life because they believe that by virtue of the merits gained by strict observance of the Rules of Discipline in the role of a monk in the present existence, they will be reborn in the World of human beings or Devas. They come under *Saddha-pabbajita* of the third class. The Buddha had instructed not to let oneself condescend to such a level of *Amisa* (Sp: Armita) inheritance, that is, inheritance obtained from interested motives.

Now that Dhammadeinna having been admitted to the Order of Bhikkhunis on the strength of her implicit faith with a view to achieving Lokottara dhamma, her case should be regarded as "*Saddha-pabbajita*" of the highest order. This is the reason why Visakha elucidated the fact that his wife had entered into priesthood with complete faith in *saddhaya-sasana dhamma*. The

Commentary continued to describe the manner in which novitiation was performed as follows:

Mode of Conducting Novitiation of Priesthood.

After explanation had been given by Visakha relating to Saddha-pabbajita, an experienced Theri spoke about the *kammatthana dhamma* relevant to the occasion and proceeded to shave the head.

When shaving the head before novitiation, instructions should be given to the recipient, the embryo priest, to note with contemplation on the phenomenal and perishable nature of the hair of the head, the hairs of the body, nails, teeth and skin. This is called *Taka pancaka*, being five in number. When hairs drop, it may be contemplated that these are merely termed 'hairs' in name, which do not at all constitute "Self". There were instances of some people with highest *paramitas* attaining Arahatsip through insight-wisdom even while the head was being shaved.

Shaving of the head having been done, Dhammadeinna was novitiated and became a full-fledged female Buddhist monk called "*Samaneri*". After the ceremony was over, Visakha bid her farewell saying, "Your Reverend Dhammadeinna, may you find jubilation and happiness in your religious life practising Dhamma; this Law, the Doctrine, was preached by the Buddha after self-realization of the full knowledge of it by his own personal

effort.” Encouraging her thus, he made obeisance and returned home.

As Dhammadeinna was one who happened to become a priestess belonging to the elite society as the wife of a multi-millionaire, the number of people visiting her to pay obeisance was said to be extremely large. Her close friends of her own class and society would also come, as well as other female crowd. Her relatives might have also frequently visited her. With a continuous flow of so many visitors including her own kith and kin, being preoccupied with receiving the guests and entertaining them with conversation all the time, it would appear that she had had no opportunity to devote herself to meditation. She therefore pondered upon herself thus: “I have in fact entered into priesthood so as to escape from the woes, worries and adversity of Samsara. Now that I cannot possibly find time to practise Dhamma and that, time has been merely wasted in according reception to friends and acquaintances who have visited me. I should depart from this place and retreat to a remote village monastery to where nobody would come.” Reflecting as such, she left the place taking along with her, her own preceptors (spiritual teachers) and retired to a village monastery and earnestly practised meditation. While thus practising meditation at a secluded monastery in a peaceful environment with her background perfections (paramitas) in support, she reached the stage of *arahatta magga-phala* within 2 or 3 days, and became a Theri Arahant.

She was also at the same time fully equipped with the extraordinary knowledge of "*Patisambhida*", the four attainments or qualifications peculiar to the highest Order of Rahats.

Peculiar Perfection (Paramita) of Dhammadevina in Brief

Extra-ordinary perfection was realized in fulfilment of her wish which she prayed for after offering donation to Ashin Sujata Thera, an *aggasavaka*, the apostle of Padumuttara Buddha who had appeared as an Enlightened One, one-hundred thousand *kappas* ago. Again, 92 *kappas* ago during the time of Phussa, the Buddha, Dhammadevina became the wife of the then Chancellor of Exchequer (Minister of Finance), who happened to be the future multi-millionaire Visakha. They both had jointly performed charitable deeds of great magnitude in favour of the Sanghas led by the Buddha. During the time of *Kassapa* who was the third to appear as Buddha, (prior to Gotama Buddha) in the present *kappa*, she became one of the seven daughters of King Kiki, and at that time for the whole duration of twenty-thousand years, she led a holy life of "Brahmācariya" i.e. living a life in accordance with Buddha's Law of Dhamma. For these perfections of exceptional virtues, she attained Arahantship within two or three days.

After her attainment of the *arahatta-phala* (fruition) when the practice of dhamma was fully

accomplished, Dhammadeinna reflected thus: "Only if I return to my own native place, my relatives and friends will have much more benefit and also the Theris who stay together with me will be more fully rewarded with charitable gifts." She then came back to the original Bhikkhuni monastery at Rajagriha.

Hearing the news of her return, Visakha went into a thinking mood and spoke in soliloquy: "Why so quick! Theri Dhammadeinna has come back in no time though it is said that she has gone into retreat to practise meditation. Has she quitted merely because she cannot find happiness in leading the life of a Bhikkhuni?". Thus reflecting, he made his way to Dhammadeinna to make enquiries. On his arrival at the monastery and after paying obeisance to Dhammadeinna, he put her questions on dhamma. It was put in a wise and discreet way in the manner interrogated by a man of erudition, because if he had asked her, "Are you happy or not in the holy Order of Bhikkhuni Sasana?", it would have been tantamount to a sort of unwise question.

Question on the Truth of Suffering (Dukkha Saccā) called "Sakkāya"

Sakkāyo sakkāyati āre vuccati katamo
nukho āre sakkāya vutto bhagavatā

The question is: "Your Reverend Dhamma-
deinnā. People generally talk about "sakkāya-
sakkāyati", that is *Sakkāya*. What then is the

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kind of dhamma that is termed “*Sakkāya*” according to Buddha’s preachings?”

The prefix “sa” in the compounded word “*sakkāya*” conveys the sense of “own” or existence, or possession in reality”; “*kāya*” means the combination of *rūpa* and *nāma*, body and mind. Hence, “*Sakkāya*” means obviously the existing aggregate of *rūpa* and *nāma*. If it is spoken in relation to or with reference to the notion of a wrong view, the clearly manifested aggregate of *rūpa* and *nāma* is wrongly conceived as “Self” or a being, and that this erroneous concept is known as *Sakkāyaditthi*, the heresy of individuality. If spoken in terms of the Four Noble Truths, the aggregate of *rūpa* and *nāma* called “*sakkāya*” being incessantly arising and passing away is, in fact, *Dukkha Saccā*”, the Truth of Suffering.

The interrogation made by Visākhā is meant to refer to this “*Dukkha Saccā*”. This question of *Sakkāya* is highly philosophical, profound and difficult to be answered. A person may know the truth of the dhamma but if he is not well versed in scriptures and is also not yet fully accomplished with the knowledge of *Patisambhidā*, it will be extremely difficult for him to answer. Even if one is well-learned but if lacking in the practical application and knowledge of the nature of dhamma, he will find it difficult to deal with the question. However, as Dhammadeinnā being an *arahat* and being endowed with the wisdom that enabled her to understand the four divisions

of the knowledge of “*Patisambhidā*”, (comprising a knowledge of ethics, of dhamma or religious doctrines, of the grammatical comments and exposition of the dhamma, and a supernatural discrimination)* immediately gave the answer addressing Visakha as hereinafter mentioned:

Answer to the question of Dukkha Saccā

Panca kho eme avuso visakha upadanakkhandha sakkayo vutto bhagavata seyyathidan, rupadanakkhandho, vedanupadanakkhandho, sannupadanakkhandho, sankharupadanakkhandho, vinnanupadanakkhandho, eme kho avuso visakha pancupadanakkhandho sakkayo vutto bhagavata.

The above answer given in Pali denotes: “These five *upadanakkhandha* means the aggregate of *rūpa* and *nāma*, or in other words, *sakkāya* (self) which is in fact identical to *upādānakkhandhā*, according to what Buddha had taught us. “*Upādānakkhandhā*” is to be construed as the feeling of attachment (*upādāna*) to the sensations caused by *rūpa* and *nāma*.

* (): Inserted by the Translator for the sake of amplification. Reference: Clough in his Singhalese Dict: and quoted from Childers' Dict. of the Pali language, 1974, 4th. Impression, page 366,

All sensations and feelings arising from bodily contacts and mental formations at every moment of seeing, hearing, contacting and knowing have the characteristic of Impermanence. If the feelings or sensations that arise from contact with the sense-objects at the Six sense-doors are not properly contemplated and appreciated as being mere phenomenal nature of *rūpa* and *nāma*, attachment takes place with a wrong view that they are permanent, pleasant and a living entity. So the term “*upadanakkhandhā*” is to be identified with *rupa* and *nāma* which are prone to attachment. It is an assemblage of *rupa* and *nāma* which is subjected to attachment. This is the reason why Buddha had preached us that “*upādānakkhandhā*” is identical to “*Sakkāya*”. Further, what constitutes the five upadanakkhandha is illustrated as comprising *rupadanakkhandha* which is one that constitutes the form or corporeal body and an assemblage of material elements as the object or causation of attachment. The second is *vedanakkhandhā*, the feelings forming a group of sensations which bring forth attachment and the feelings (*vēdanā*) that spring from the contact of the six senses with sense-objects. *Saññāk-khandhā*, the third in number is the perception leading to attachment and springing from the contact of the six sense-organs with external objects. The fourth *sankharakkhandhā* is the aggregate of those states of mind arising out of attachment which brings about the *performance*

of good and bad actions. The fifth *viññānak-khandhā* is made up of the Mind and an aggregate that consists mainly of thoughts or mental impressions of various thoughts (Mind consciousness). Hence, according to Buddha's preachings, these five *Upādānakkhandhās* are called "*Sakkāya*".

SAKKAYA as preached by the Buddha

Buddha's teachings identifying *Upādānakkhandhā* with *Sakkāya* as contained in *Khandha-Vagga* Samyutta (page 129), may be mentioned as follows:

Katame sa bhikkhave sakkayo, pancupadanakkhandhatissa vacaniyam. Katame panca seyyathidam, rupupadanakkhandho, vinnanupadanakkhandho ayam vuccati bhikkhave sakkayo.

Therefore, as preached by the Buddha, the answer should be that "*Sakkāya*" implies the five aggregates of *Upādānakkhandhā*.

Rupa and *nāma*, body and mind, which are clearly manifested by physical reaction and feelings, and mental sensations (consciousness) that arise at every moment of seeing, hearing, smelling, tasting and thought formations constitute "*Sakkāya*". If the psycho-physical phenomena of *rupa* and *nāma* is NOT aware of as "Impermanence", "Suffering", and "Non-Self" (i.e. anicca, dukkha and anatta) through the

medium of Insight-Wisdom (*Vipassanañāna*), then there arises attachment which brings forth a mistaken view that they are a permanent entity and are pleasant, pleasurable and beautiful, and that they are wrongly regarded as a living substance, 'Self' or an individual. Thus, *rupa* and *nāma* which evidently exist, are called *Upādānakkhandhā*. *Upādānā* possesses a characteristic of its own having a tendency to attachment or clinging. According to the expression given in this Sutta, it is in fact produced by 'Tanhā', which conveys the meaning of *chandarāga*, desirable attachment.

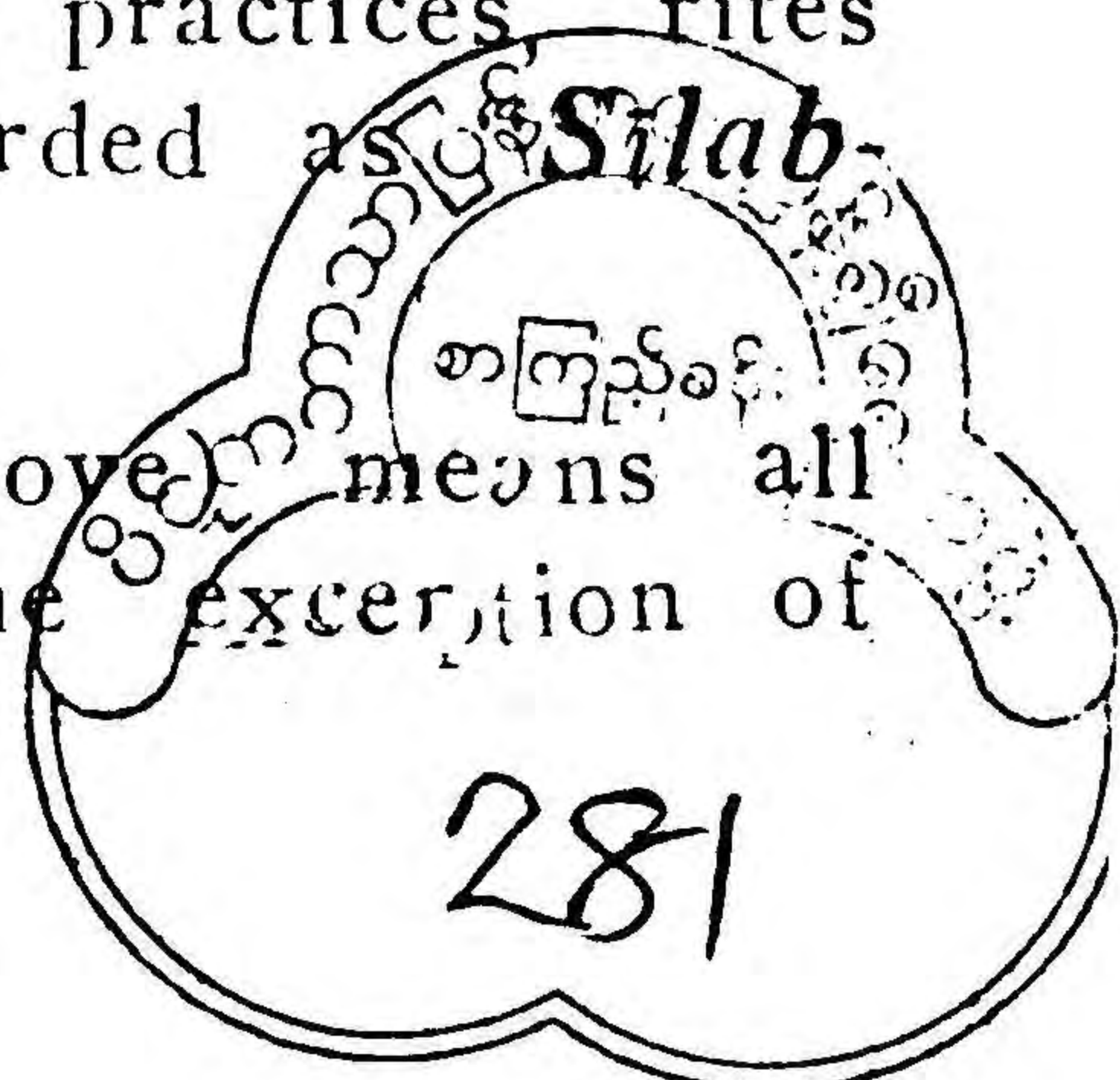
In Suttadesanas, *Upādāna* which clings to the five Khandhās is only described as *Chandarāga*, meaning '*tanhā*', (clinging desire with pleasurable attachment.)

However, according to the Abhidhamma, *Upādāna* which has a natural leaning to attachment is classified into *four* elements: (1) Kamupādāna (2) Ditthupādāna (3) Silabbatupādāna and (4) Attavadudādana.

Kamupādāna is attachment or *tanhā* to desirable objects. This is equivalent to *chandarāga*. *Attavadudādana* (Number 4 above) means clinging to the idea of Self, which is in fact *rupa* and *nāma*, and as it clings to *atta*, ego or a living substance, it is a false view of the doctrine (Ditthi). The third in number *Silabbatupādāna* conveys the meaning of clinging to a mistaken conception of morality (conduct) having

entertained a false belief that by means of one of the practices *not* falling within the scope of the Noble Eightfold Path comprising *sīla* (observance of morality), *samādhi* (concentration) and *paññā* (spiritual knowledge or Insight-Wisdom), one can be liberated from all kinds of misery and sufferings. Citing as an illustration, by just bathing or submerging in the waters of the Ganges river all demerits (*akusala*) can be eradicated or cleansed thereby gaining happiness; by just remaining nude and practising abstinence from taking food, all sufferings and misery will be liberated; by just worshipping the Brahma God, distress and sufferings will be expunged; by merely plunging oneself in thoughtful imagination so as to deter evil or vicious thoughts from arising; or by just dispelling demeritorious thoughts with mental reflection; or by just simply letting the Mind dwell upon peace and tranquility, all kinds of misery (such as pain, sorrow, suffering and trouble) can be overcome and extirminated. Putting it in a nutshell, by resorting to any one of the practices *other than by* contemplating with mindfulness by way of *vipassanā* meditation for the attainment of *ariyā-magga-phala*, liberation from all miseries falling within the definition of "Dukkha" can be achieved. All these false beliefs, practices, rites and assumptions are to be regarded as *Sīlabatupādana*.

Ditthupādana (No. 2 above) means all kinds of wrong beliefs with the exception of



āttaditthi and *sīlabbaditthi*, which have been just stated. This is an assumption that there is no such thing as '*kamma*' and its resultant effect, good or evil. The false views that after death, everything perishes or disappears *in toto* and also that living substance, *atta*-being, is forever indestructible and is eternally existing, are '*ditthupādana*'. Of the four *Upādanas*, *Kamupādana* (No.1) is desirable attachment, *tanhā*. The remaining three are wrong beliefs. Therefore, when desire for attachment occurs, it is caused by a combination of a *tanhā* and *ditthi*. Of these two, *tanhā* (clinging desire) imbibes attachment with a wrong view. That is the reason why in all discourses (suttadesanās) such as Culavedalla Sutta etc., *ditthupādana* was not treated separately; only *chandarāga*, the *tanhā-upādana*, was mentioned as being fundamental. In this regard, if, however, *ditthi-upādana* were included and taken into consideration, Sutta and Abhidhamma must be regarded as being in agreement.

Clarification Regarding How Attachment Takes Place

At the moment of seeing, seeing takes place because of the eye-base and the visual object. Therefore, the eye as a material object (form) is clearly in existence; so also the visual object. In fact, the eye and the visual object are *rupa*, the material matter or form. Then, awareness becomes obvious of what is seen through contact between the organ of sense and the object and thus,

vedāna, good or bad feelings of sensation occur. This sense of feeling or sensation may be either good or bad or neutral. Generally, whenever the act of seeing takes place, neutral sensation is most commonly felt. Taking cognizance of the object of sight is also evident. This is *saññā*, perception by the senses. Then, to complete the act of seeing, exertion will have to be made to perceive the object mentally with thoughtful intention and devotion of mind (*cetanā*). This is *sankhāra*, volitional activity. Knowing the sense-object which is perceptible is mind-consciousness, *viññānā*. All such phenomena, which occur in every act of seeing, viz: *rupa*, *vedanā*, *saññā*, *sankhāra* and *viññānā*, constitute the *five khandhās*, the physical and mental phenomena of existence.

The following motto may be recited and committed to memory to know clearly the meaning of the five *Upādānakkhandhās*.

- (1) The eye and visual object at the moment of seeing are *Rupupadanakkhandha*.
- (2) Good or bad feeling arising from the sense of sight is *Vedanupadanakkhandha*.
- (3) Taking cognizance of the object of sight is *Sannanupadanakkhandha*.
- (4) Dwelling upon mindfulness with volitional intention to complete the act of seeing is *Sankharupadanakkhandha*.

(5] Mere occurrence of Mind-Consciousness is *Viññānupadanakkhandha*.

Five Khandhas comprising *rupa* and *nāma* which manifest at the moment of seeing is called ‘*Sakkāya*’.

Manner of Attachment to the Five Khandhās with Tanhā-ditthi

Ordinary Worldlings who do not practise *vipassanā* meditation cling to good or pleasant sights with a pleasurable feeling when they see it. This amounts to attachment with *tanhā*, desire. Attachment takes place thinking that “It is a woman, or a man.” It is in reality, attachment with a false view. Attachment occurs with delight and pleasure in having a clear vision or eyesight. This is also *tanhā*. Assuming oneself as being “Self” or “I”, or “a personality” is a blind attachment. Seeing what is good and pleasurable draws attachment. If disagreeable things are seen, it also invokes a ‘desire’ hoping to see what is agreeable. This is also Attachment (desire) with a false view. Feeling of attachment to what is seen (sight) also arises. Attachment also arises with a false notion that “It is I” who remembers it. There is also attachment to sensational feelings that occur in the act of seeing as impelled by volitional intention. Attachment to what is seen and known takes place thinking that “It is I” who sees or knows the object. It is because of such attachment in the manner described in the fore-

going, *rūpa* and *nāma* become manifest at the moment of seeing. They are therefore regarded as *Upādānakkhandhā*.”

Similarly, attachment occurs in the same manner at the moment of hearing, smelling, tasting, contacting or feeling the sensation of touch. The Five *Upādānakkhandhās* are also clearly manifested in all such cases. No elaboration appears necessary in this regard.

Of all these *five khandhās* (five elements of being) “consciousness of touch” is a very comprehensive expression. In every part and parcel of the entire bodily physical structure, where flesh and blood are normal, there exists what may be termed as “sense-spots”, which can snare the sensational feeling of touch. As the element of sense pervades the whole body from top to toe, it permanently exists in the outer skin of the body, inner flesh, veins, blood, etc. There is hardly any spot in the material body, nay, not even a space of the size of a tiny pin-point, which is free from this element of sense. Therefore, the whole body being sensitive to touch, or tactile, the feeling of sensation and consciousness thereof arise whenever any contact takes place. Also sensual objects are always present inside and outside the physical body. The sense of touch is inherent in every part of the body, which comprises in the main, the four nature-elements of *Pathavi* (literally-earth) which has the characteristic of hardness or softness when felt, *Āpo* (lit: water) which

has the material quality of cohesion, *Tejo* (fire), which has the intrinsic property of heat or cold, and *Vayo* (lit: air or wind) which possesses the quality of motivation. They form the main constituents of the human body which feels every contact or sensation with it. The body and the object of tactile are *Rupupādānakkhandhā*, which is so named for being capable of inciting attachment.

How Upādānā is eliminated by Practising Vipassanā Meditation

If the characteristics of *anicca*, *dukkha* and *anatta* are truly comprehended by contemplating the sensation of touch at every moment of its consciousness, attachment with desire *upādāna* will have no chance of appearance, and it will be eliminated and avoided or nipped in the bud. Again, if clinging desire ceases, then *Kāmaabhava*, the resultant effect of demerits and merits, which will come into existence through desirable attachment, will not take place, and no new existence composing of *rūpa* and *nāma* will come into being as a result of *kamma*. Misery and sufferings of old age and death will also be escaped. This is how all kinds of misery and sufferings of life existence arising from *kilesā*, craving desires, can be got rid of by removal of false views and disturbing qualities of the mind (Tadānga) derived from *Vipassanā-ñāna*. Therefore, in order to avoid all these miseries, anxiety and troubles, *vipassanā* meditation is to be practised.

This method of *vipassanā* meditation is indicated in the *Maha Satipatthana Sutta* wherein the guidelines such as “Gacchanto va gacchami ti pajānati” etc., have been laid down so as to make one comprehend when he is walking as “I am walking” and when standing, sitting, or lying, as “standing,” “sitting” or “lying” as the case may be. Next, in the act of occurrence of any physical behaviour or of doing any bodily movements, such behaviour or movements should be clearly noted. This is the instruction to contemplate and note the sense of touch occurring in the physical body, when walking. Therefore, if it is contemplated and noted as ‘walking’, ‘standing’, ‘sitting’, ‘lying’, ‘bending’, ‘stretching’, ‘shaking’, ‘rising’ and ‘falling’ (of the abdomen), ‘touching’, and so on, the *Five Upādānakkhandās*, which are involved in the act of knowing the sense of touch, will be realized as merely *rūpa* and *nāma*. It will also be known as cause and effect arising and disappearing continually. It is also appreciated as being *Impermanent* because it arises and vanishes immediately. This will lead to the knowledge that it is mere *Anatta* (Non-Self or without Individuality) over which there is absolutely no control.

This is how *Upādānakkhandhā* which is also called “*Sakkāya*” is truly known. “*Sakkāya*” which is synonymous with “*Upādānakkhandhā*”, is, in fact, “*Dukkha Saccā*”, the Truth of Suffering. As such, it completely fulfils the task of knowing the ‘Truth of Suffering’ in true perspective. This is realizing or perceiving it in an analytical

way in accordance with what has been preached in the Dhammacakka Pavattana Sutta, etc as “Dukkham ariyasaccam parinneyyam”. I am therefore imparting these instructions to enable you to become aware of the meaning of “*Upādānakkhandhā*” or “*Sakkāya*” or “*Dukkhasuccā*” by practising *vipassana* meditation.

In practising *vipassanā* meditation, at the initial stage, it is impossible to be mindful of all phenomena *in seriatim* that arise from the Six Sense-Doors. That is the reason why it is instructed to contemplate first on the more obvious “sense of touch”. First and foremost, instruction is given to contemplate on the abdominal movements of rising and falling while meditating in a sitting posture in order to be able to note with ease the sensation of touch as it occurs and also to develop concentration quickly. And then, while contemplating on the rising and falling movements of the abdomen, if thoughts and imaginations appear, note as “thinking”, or “imagining”. If good and bad sensational feelings occur, note such occurrences. If changing movements of the body are required to be made, make a mental note of the specific bodily movement step by step without lapse. If hearing or seeing takes place, note as “hearing”, or “seeing”. When any odour is smelt, note “smelling”, “smelling”. When eating, note mentally “eating”, “eating”.

In all such cases and in the process of imagining things, the *Five Upādānakkhandhās* come into play. Instructions are therefore given

to contemplate on every physical or mental phenomena as they arise when mindfulness and concentration become deeper and improvingly strengthened. If such instructions are respectfully complied with, the real nature of *rūpa* and *nāma*, i. e. *Upādānakkhandhā* or what may be called "*Sakkāya*" is truly grasped as "suffering", being incessantly arising and passing away. This knowledge is realizing the *Truth of Suffering*. Likewise, in the act of thinking with awareness, or hearing, or seeing, or smelling and eating, *Sakkāya* is clearly realized as mere suffering and misery, which is in fact a reality. This is also the Truth of Suffering.

Visakha, the rich, had asked Theri Deamma-deinnā to answer the meaning of "*Dukkha Saccā*", but he employed the term "*Sakkāya*" instead of "*Dukkha Saccā*". Dhammadeinnā Theri too, purposely gave her answer that "*Sakkāya*" in reality means *Five Upādānakkhandhās*, intentionally of course, referring to "*Dukkha Saccā*".

Distinguishing features between Khandhā and Upādānakkhandhā

There are two kinds of *Khandhā*. One is that which attracts or induces the sense of attachment from Upādāna. The other *Khandhā* is one that is not the object of Upādāna's attraction, or in other words, that which does not incite any attraction or sense of attachment from *Upādāna*. The latter kind of *Khandhā* is nothing but the

ariya-magga-phala which embraces the four mental khandhās, named “*nāma-khandhā*”. *Tanhā* (clinging desire) and *ditthi* (belief) cannot by all means dwell upon these *ariya-magga-phala*, the Path trodden by an *ariya* for the destruction of human passion, and its fruition, and hence no clinging desire on these can take place. Such being the case, these *lokottara-khandhās*, transcendant conditions of *magga-phala*, cannot be termed “*Upādānakkhandhā*”. Neither can it be regarded as *Dukkha Saccā*”, nor “*Sakkāya*”. For these reasons, Dhammādeinnā Therī gave her answer to Visakha that the Buddha had preached that the *Five Upādānakkhandhās* are “*Sakkāya*”.

Question on Samudaya Sacca, the Truth of the Origin of suffering

Visakha, the multi-millionaire, being elated and highly satisfied with the answer rendered by Dhammādeinnā Therī relating to ‘*Sakkāya*’ otherwise called “*Dukkha Saccā*”, approvingly uttered: “Sister Dhammādeinnā! Sadhu, Sadhu,! How good it is.” He then proceeded to put another question on *Samudaya Saccā* as follows:

Sakkāya samudayo sakkāya samudayoti
arē vuccati, katamo nn kha arē
sakkāyasamudayo vutto bhagavatā

The meaning of the above question in plain language is: “Sister Dhammādeinnā! What is the dhamma that originates *Dukkha Saccā*, called

Sakkāya? What kind of dhamma is to be called “*sakkāyasamudayo*”? Putting it in another way, what is the dhamma which is said to be *Samudaya Saccā* that causes *sakkāya* according to what the Lord Buddha has preached? What is the real cause of *Dukkhasaccā* which is identified with *sakkāya*, the aggregate of *rupa* and *nāma*, and what kind of dhamma is to be regarded as *Samudaya Saccā*, the Truth of Origin of Suffering?

Answer to the Questions of “*Samudaya Saccā*”

Addressing Visakha as “*Avuso*”, Dhamma-deinnā Theri gave the following answer:

Yayaṃ āvaso visākha tanhā ponobhāvika

nandirāgasahagatā tatra tatrā bhinandinī;

seyyathidaṃ kamatanhā bhavatanhā

vibhavatanhā, āyaṃ kho āvaso visākha sakkāyasamudaya vutto bhagavatā

It means: “*Dayakā* (benefactor) Visakha: *Tanhā* is hunger which causes renewed existence. It is accompanied by craving for sensual pleasures in any form of existence and it also brings pleasurable delight. In fact, *tanhā* takes delight anywhere in the World of existence, supplying the binding force to hold sentient beings on the Wheel of Rebirth. Buddha has taught us that this ‘*tanhā*’, pleasurable desire, is the fundamental cause of

Dukkha Saccā, the Truth of Suffering called “*Sakkāya*”.”

In short, it may be understood that this “*tanhā*” taking delight in its thirst for gratification of passions of continued existence is the real cause or origin of *Dukkha Saccā* which is equivalent to the aggregate of *rupa* and *nāma* (*rupa-namakkhandha*) called ‘*sakkāya*’, “the existing body” or “Self”.

The Pāli word “*tanhā*” means “hunger” or “thirst”. When one is stricken with hunger, the desire to take more and more food arises or becomes keen. It is just like having a feeling caused by a keen desire to eat or drink. Delight or fondness is also a kind of thirst. One wishes to fulfil his unsatisfied longings, desires and wants. Desires and wants are “hunger”. Men are not contented with just having a glance at good and agreeable sight and scenes. They want to see them often and often. They want to taste the sweets of sight.

In much the same manner, feeling of desire arises time and again wishing to listen to or hear the sound, to smell the fragrance, to eat, to enjoy the sense of touch and to think of good and pleasurable things relating to what has been heard, smelt, tasted, touched or contacted and thought of or imagined, respectively. The desire which springs up with such tendencies is indicative of the nature of “thirst” or “hunger”.

Wishing to possess the eye and the faculty of seeing as a permanent feature, is the desirable

attachment, and because of this attachment or clinging desire new existences will invariably take place, repeatedly. This describes the arising of *upādānakkhandhās* concerning the act of seeing. Similarly, the same thing happens with regard to the ear and the act of hearing; the nose and the act of smelling; the tongue and the act of eating and tasting; the body and the sense of touch. These actions are the cause of re-birth which consequently brings forth new life existences in succession bringing with it the relative *upādā-dākkhandhās*.

Being hungry for such pleasurable and agreeable feelings, some do not have a liking for Brahma Loka, which is devoid of pleasurable sense of smell, taste and touch, the Brahmas being free from *kāma* or sensual pleasures. Some might even think it miserable in an existence without having anything to smell, eat or touch. For instance, a person who is fond of smoking or has the smoking habits does not wish to stay in a place where smoking is prohibited. So also a person who enjoys chewing betel (betal leaves and nuts) is not desirous of staying in a place where betel is not available. Similarly, a man who becomes an addict to alcoholic drinks is not willing to reside in a place where he is required to abstain from drinking liquor. In the same way, sentient beings finding enjoyment in pleasurable sights perceived through the eye and in agreeable sounds heard through the ear, are not inclined to seek for Nibbāna, which is

free from such sensual pleasures and evil passions. Such persons (beings) are many and plenty. It happens thus because of the thirst for enjoyment in *rupa-nāma-khandha*, called *sakkāya*. Because of this *tanhā* which is hungry for pleasures with delight, attachment or clinging desire persists causing *kamma*, the resultant of all the causes generated in the past (literally: action or deed), *kamma-nimitta* (a sign associated with good or evil actions done in one's life time) and *gati-nimitta* (omen or sign of future destiny or mode of birth) to appear at the mind's door in the form of vision at the last conscious moment of approaching death, and then, when *cuti* (death, consciousness ceases, death occurs and passes into a new state of existence instantaneously. This sort of renewed existences will follow in succession.

The formation of *bhava*, which as the karmic agent of Rebirth, or the Existence, is nothing but the revival or recurrence of the elements of *rupa* and *nāma*, known as *sakkāya*. As *tanhā* is instrumental in causing new life existence, it is described as "*ponobhavikā*". It is the natural characteristic of *tanhā* to cling to enjoyment and pleasure of life in any kind of existence. Those in the World of human beings find inner pleasure and happiness inherent in themselves and externally in all personal belongings and also in the company of friends, attendants and environments. Irrespective of whether rich or poor, they are happy to live in places where they are born and brought up no

matter what the circumstances may be. So, there is no need to comment in particular on those who are enjoying life in the Abode of Devas (Devaloka). Even animals are happy in their own surroundings and circumstances under which they are born and living. The same thing happens to cattle and horses which have to sustain their lives by eating grass, tree-leaves and plants. They are enjoying themselves in their own low existence. Similar state of condition prevails among the pigs, fowls, and birds which have to feed on loathesome dirt, garbage, filth and insects, and yet they live in delight. That is the reason why they are reborn in such existences over and over again.

The answer given then went on to explain with lucidity the three classes of *Tanhā*.

Three Types of *Tanhā*

One of the three, viz: *Kāmatanhā* is thirst for pleasures of sense. The second is *Bhavatanhā*, thirst for existence, thinking it is eternal (view of Eternalism). The third is *Vibhavatanhā*, thirst for non-existence (view of Nihilism) assuming that everything passes into oblivion or dwindles into Nothingness, after death,

Kāmatanhā

Of the three types of *tanhā*, *Kāmatanhā* means attachment to or cravings for all desirable things, whether it emanates from one's own self or from another person, or from the property, goods, and articles for personal use or consumption.

Upon seeing a beautiful sight, if attachment arises, it is the work of *kāmatanhā*. When spoken of a "sight" which is beautiful, the term would embrace the meaning that includes the whole body of a man or a woman, and garments (āingyi-coat, and longyi-Burmese skirt) with which he or she is dressed up. In the same way, the desire to acquire or cling to all paraphernalia together with the individuals, good voice (sound), good smell, good or agreeable taste, males and females who prepare meals or food for others, all pleasurable contacts or touch, and all goods for personal use, as the case may be, is to be regarded as "*kāmatanhā*"

To be desirous of becoming a human being, a deva, a male or a female, and of enjoying sensual pleasures as human beings and devas, is also *kāmatanhā*.

Pleasurable feelings arise if it is considered nice and agreeable to see things, to hear the sound, to smell the odour, taste the food and feel the touch. This conception of the nicety of things or agreeableness in all sense-contacts is *Avijjā*, Ignorance or Delusion. *Avijjā* clouds all right understanding and shrouds the true nature of *rūpa* and *nāma* and their phenomena, causing the emergence of an erroneous view. As it conceals the real Truth, what is "impermanence" is wrongly perceived as "permanence". The disagreeable or unsatisfactory nature of the psycho-physical phenomena arising and passing away incessantly, though in fact 'suffering', is wrongly conceived as something enjoyable and

pleasant. Ceaseless arising and dissolution of psycho-physical phenomena which reveals *Anatta*, non-self, is conceived as *Atta*, Self or Ego. The disgraceful or detestable body (*khandhā*), is conceived as being full of grace and charm. The assumption of such a misconception that all are good and pleasurable incites clinging desires for sensual pleasures, called *Kāmatanha*. The passional element of this desire creates powerful attachment and when feeling of attachment arises, action follows to fulfil one's own personal desire, which causes demerits (*akusala kamma*), and merits (*kusala kamma*). This kamic force causes a rebirth- a new existence composing of *rupa* and *nāma*, called *Sakkāya*. It is the resultant effect. That is why every time *kāmatanhā*, desire for sensual pleasures, occurs, it must be construed as wilful acceptance of the new life existence comprising *rupa* and *nāma*, which is identified with *Sakkāya*.

Again, the impetus derived from this *tanhā* acts as an impelling force and causes *abhisankhara viññāna* (consciousness of the accumulation of merits and demerits) to hold on firmly, as it were, to the sensations arising from *kamma*, *kamma-nimitta*, and *gati-nimitta*, the mental vision appearing on the verge of death. Then the mental state known as *Cuti* (Death) consciousness which arises and passes away conditions a fresh one in another birth starting into an existence (an aggregate of *rupa* and *nāma*) instantaneously without appreciable interval upon the disso-

lution of the old. Therefore, *kāmatanhā* is explained as having a tendency to cause a fresh life in the future.

Bhavatanhā

Mention has been made in the Commentaries that *Bhavatanhā* is *tanhā* that arises in conjunction with *sassataditthi*, a belief in the doctrine that the living substance, mind and matter, are eternal. It means a belief in the eternalistic view of Existence. According to this false belief of *sassataditthi*, "the living *atta*, Soul or Self, is in perpetual state of existence and is imperishable. Though the crude form of the physical body may become destroyed, the spirit or soul remains immortal and will continue to reside in the new body. No matter the world may get destroyed but it will be everlasting."

Bhavatanhā also takes delight in "Self" or an "Atta" as a permanent entity. The wrong notion is that "It is 'I' who have existed in the past and is presently enjoying pleasures, expecting also to find the same enjoyment in the future." Believing and expecting as such, it clings to and craves for all sensational feelings derived from the act of seeing, hearing, touching and knowing as well as from other manifold sensual pleasures, which are also considered obtainable in the future. A person who holds this view wishes to become prosperous and happy in the present life time and in hereafter. In future also he desires to be born into the pleasurable existences of human

beings and devas. Some wish to become only males in every existence while some are willing to be born only as females. These are all *bhavatanhā*.

Every time feeling of attachment and desire arises as prompted by *bhavatanhā*, it would amount to receiving influential support for the recurrence of new existence. As such, this kind of *tanhā* is quoted as “*ponobhavikā*”—a likely cause for the formation of renewed life existence.

Vibhāvatanhā

The term “vibhāva” prefixed to the word ‘*tanhā*’ means absence or cessation of existence. Therefore, the craving desire that occurs on the surmise that Self or a living being only exists before death and becomes totally extinct after death, is called ‘*vibhavatanhā*’. It is *tanhā* which conjointly appears with *ucchedaditthi*. *Ucchedaditthi* means a belief that “nothing remains after the death of a being whose existence is completely annihilated and severed.” A believer of this faith therefore, wishes to take the full opportunity of enjoying the pleasures of life while he is alive and before death takes place. He takes delight in the indulgence of worldly pleasures to which he clings. He also desires to escape death. These are *vibavatanhā*. If untold miseries befall him, he feels that it would be better if death seizes him. This is also *vibhavatanhā*.

Every time *vibhavatanhā* appears, it will prove to be an influential factor in inciting clinging attachment to the sensations that will crop up on the threshold of death. Hence, having had an attachment to one of the sensations occurring on the eve of death, death and rebirth or relinking consciousness arise in succession almost simultaneously and then passes into the new existence composing of *rupa* and *nāma*. It has therefore been stated that this *tanhā* is also known as “*ponobhavikā*”. The view of *vibhāvatanhā* that everything passes into oblivion causing annihilation of existence after death is the result of clinging desire called *tanhā*. Because of the acceptance of this view it is believed that after expiry of the present life-term, there is nothing to derive good and bad results of one’s own past actions. There is also a tendency not to avoid or abstain from committing vices, demeritorious deeds of *akusala*. Neither will he be inclined to perform the meritorious deeds. The whole attention is then devoted to find various ways and means in search of pleasures and to possess and enjoy the delights of life. For a person who accepts the view of *uccheda* (i.e. death is the annihilation of existence), there is hardly any good *kamma* to cause rebirth in a noble or worthy existence. Nevertheless, bad or evil *kamma* is likely to be in abundance. Therefore, getting attached to one of the three sensations (namely, his own *kamma*, *akusala kamma-nimitta* and *gati-nimitta*), that would appear in a vision on the verge of death, it is probable that

he will, under the circumstances then prevailing, be goaded to the mental state of rebirth consciousness which will drag him down to the *apayaloka*, the Nether World.

It is because of these three kinds of *tanhā* as described, in any form of life existence beginning from the moment of conception in a new existence, the formation of *upādānakkhandhā* consisting of *rūpa* and *nāma* called *sakkāya* has taken place continuously. And for this reason, the three types of *tanhā* are deemed to be the real cause of *sakkāyasamudaya* or *Sakkāya*.

Then addressing Visakha, Dhammadeinnā Theri eventually summarised on “*Sakkāyasamudaya*” as preached by the Buddha, in the following manner:

“According to what the Buddha has taught these three types of *Tanhā* are known as “*Samudaya Sacca*”, the cause of *sakkāya*”. (More detailed explanation on “*Samudaya Saccā*”— the *Three Tanhās* can be found in the Dhammacakka Sutta.)

Having heard the answer to his question on “*Samudaya Saccā*” (the Truth of the Origin of Suffering), Visakha in great satisfaction expressed his sentiment saying “*Sadhu!*”, and then proceeded to interrogate on the aspect of “*Nirodha Saccā*”, Truth of Cessation of Suffering, as follows:

Question on Nirodha Saccā

Sakkāyanirodho sakkāyanirodhoti arē vuccati, katamo nukho arē sakkāyanirodho vutto bhagavatā.

The question is: “What is the dhamma that brings about the cessation or extinction of ‘suffering’, called “*sakkāya*”? Or, in other words, what is that kind of dhamma which can be termed “*nirodha sacca*”, the Truth of the *Cessation* or Extinction of *Suffering* or *Sakkāya*?”

The answer given by Dhammacinnā Theri to the above question is as follows:

Answer Regarding Nirodha Saccā

“Yo kho avuso visākha tassa yeva tanhaya asevasaviraga nirodho cago patinissaggo mutti analayo. Ayam kho avuso visākha sakkāyanirodho vutto bhagavatā.”

The meaning of the above is: “Dayāka Visakha! The Doctrine of Nibbāna dhamma is to be conceived as *Nirodha Saccā*, the Truth of the cessation of Suffering. It is profound and very hard to comprehend. It is also difficult to be explained. It cannot be easily understood as in the case of *rupa* and *namā* (matter and mind) and of all tangible constituents and material elements existing in the body. Therefore, coming straight to the point, *sakkāyanirodha* may be explained as total cessation and extinction of matter and mind (*rupa* and *nama*) which are regarded as *Upādānakkhandhā*. However, this

does not mean the cessation of the phenomenal arising and dissolution of *rupa* and *namā*. It only conveys the meaning that the usual "arising" phenomenon of matter and mind ceases to occur because of the absence of primordial cause for such occurrence. This is the reason why mention is made here of the extinction of *samudayatanhā*, which is the real cause of suffering.

In this regard, the entire cessation or extinction of *tanhā*, craving for pleasure or passionate desire, is the resultant effect of *Arahatta-magga*, the Sublime Path, with whose attribute or faculty, there is no chance for occurrence thereby bringing with it the compliments of annihilation of human passions and full liberation. The complete absence of sensual desires and pleasurable attachment in the personality of a Worthy Arahant bears testimony to this fact. An arahant is a holy person in whom human passions and worldly pleasures have become extinct. Therefore at the last moment of consciousness that arises on the eve of his death, called *parinibbāna*, he is totally free from attachment to any kind of sensation, and being free from such clinging desires or attachment, after death-consciousness has ceased, re-birth consciousness along with new existence comprising *rupa* and *nama* will not arise at all. Then, there is no more re-birth for him, and with the cessation of all existence, he will be released forever from the sufferings of old age, sickness and death. This is how *rupa nama-khandha*, otherwise known as

Dukkha Saccā or *Sakkāya*, is annihilated or completely destroyed.

The cessation of all *kilesās* (craving desires or evil passions) which bring an end to all kinds of misery and sufferings is what is meant by the term “*Nirodha Saccā Nibbānā*”. It may, for instance, resemble a light-flame that is extinguished as the wick has been burnt up. This has been expounded in Anguttara Pali 1st. Volume (p. 178) in the following manner :

**Paticcassamuppāda (Dependent
Origination) in Reverse order
and Nibbāna (similarity)**

“Kataminca Bhikkhave dukkhanirodho ariya-saccam”: O, Monks! What is meant by Dukkhanirodha ariyasacca ?.

“Dependent on Ignorance (of the Four Noble Truths) arises *tanha*, passion or desire; and the complete cessation of Ignorance leads to the cessation of activities i.e. the aggregate of those states of mind which bring about the performance of good and bad actions. (*sankhara*). “*Sankhāranirodha viññānanāirodho*”- i.e. The cessation of activities (good and bad actions) leads to the Cessation of rebirth consciousness (*viññāna*). The Cessation of *Consciousness* brings the Cessation of Mind and Matter (*nāma-rupa*), the organized being. The Cessation of Mind and Matter leads to the Cessation of *Ayatana*, the six Organs of Sense such as the eye, the ear, etc. Because

of the Cessation of the Six Organs of Sense, the **Cessation of Contact** (*phasso*) becomes complete and perfect. The Cessation of Contact leads to the **Cessation of Sensation or Feeling** (*vēdana*). The Cessation of Sensation leads to the Cessation of Desire or **Tanhā**. The Cessation of Desire leads to the Cessation of **clinging Attachment** (*upadana*). And because of the Cessation of this **Attachment**, the Kammic cause for renewed **Existence**, ceases. This brings about the cessation of Continued Existence. The Cessation of **Existence** will cause no more rebirth, thereby bringing an end to new life existence. Because of the Cessation of **Rebirth**, decay, old age and death, grief, lamentation, physical and mental sufferings and despair would come to an end. Thus, the Cessation of this entire Aggregate of Suffering is the result. [This however does not mean the cessation of "Atta", Self.]

O, Monks! As is presently stated, this Cessation of the entire Aggregate of Suffering may be called **Dukkhanirodha ariyasacca**.

The above is the precise Burmese interpretation of the Pali as preached by the Buddha. In the Pali text referred to, the respective "Cessation" is shown in sequence showing that **Sankhara** ceases because of the Cessation of Ignorance, and because of the Cessation of Sankhara (good and bad action etc.), mind-Consciousness (*vinna*) ceases. Each and every step of "Cessation" has been explained to give a clear understanding that if the Cause ceases, the Effect must also cease,

What is primarily intended to be grasped is that the moment Ignorance ceases, all the resultant effects of *sankhara*, etc., would simultaneously cease.

Next, particular attention should be given to the fact that. "*Because of Nirodhā* (the cause of the Cessation), "*Nirodho*" the Cessation, is complete and absolute". This is the exact translation. Therefore, the accurate meaning of *Nibbana* and *Nirodhassaccā* should be clearly and firmly understood as the nature of the Cause- "*Kilesa*", (craving desires and passions) and of the Effect- *rūpa* and *nāma*. The entire cessation of *Nirodhasacca* (*nibbana*) as being equivalent to the absolute cessation of *Tanhā*, desire for pleasures, is elucidated in the Pali phrase which is now being quoted, and is as cited also in the Dhammacakka Sutta Pali. It may be understood that if the "Cause" - *Kilesā* is totally eliminated or destroyed, the resultant "Effect" - *Sufferings*, attached to the life existence of *rūpa* and *nāma*, entirely ceases. This is tantamount to the cessation of *tanhā*. It may be likened to the case of an oil lamp in which the flame is extinguished when the oil is totally exhausted.

How this *Nibbāna* is realized by way of *Ariyamagga* is described in Patisambhida Magga Pali (411) as follows:

‘Pancānam Khandhanam nirodha niccam nibbānati passanto sammattaniyamam okkamati.’

Primarily, what is meant by it is that the cessation of the phenomena of *rūpa* and *nāma*, the five khandhās, such as the seeing of the sight and hearing of the sound, etc., is perceived during a brief moment of the attainment of *ariya-magga-phala* while practicing *vipassanā* meditation. Realizing through *Arahatta* Path and Fruition is only for a moment when awareness arises momentarily of the cessation of the arising and passing away of *rūpa* and *nāma*. This cessation is known as *sāmañña Nibbana*, which is *magga-phala's* object of consciousness. Then, because of the faculty of this *ariyamagga* which sees *sammanna Nibbāna*, *Kilesa*, the Cause, and *rūpa* and *nāma*, the Effect, ceases, having no chance for occurrence. This Cessation is *visesa Nibbāna*, which has its own distinctiveness. The distinctive nature of *visesa Nibbāna* gained through the faculty of *Four Ariyamaggas* is consisted of *four* stages of the cessation of *kilesā* and *rupanāma-khandhā*. Out of these four stages, one is *Sotāpatti-magga*. A person who has reached the state of sanctification from *Sotāpatti-magga* will be free from *tanhā* that binds him to sensuous sphere; and by virtue of this attribute he will not only escape from Neither Worlds but will only have to go through not more than seven existences at the most before attaining final liberation. More particularly, a *Sotāpanna*, having been removed from the three Fetters, namely, Delusion or wrong view of self (*Sakkāyaditthi*), sceptical doubts regarding the

truth of the Dhamma and doubts about the practice of morality (*Viccikiccha*) and belief in the efficacy of rites and ceremonies, cannot be reborn more than seven times in the World of sentient beings, and eventually after his last or seventh existence, he will enter *Nibbāna*.

With the attainment of a more deeper insight by means of *Sakadāgāmi-magga*, he gets rid of the coarser types of sensuous desires (*kāmatanhā*) and ill-will (*vyāpāda*). He will therefore, have only two more existences at the most. It may be stated that at the brief moment of achieving *Sotāpatti-magga* and *Sakadagāmi-magga*, one cannot possibly know or mentally observe the actual cessation of *kilesā* and *bhava rūpa and nāma*, because their presence is not conspicuous though they are capable of occurring. They just exist having the chance only to occur. Therefore, they are not perceived as vanishing in the shape of manifested things or elements. Only the realization of *Samañña-Nibbana*, the cessation of the natural phenomena of matter and mind is obviously gained at the brief moment of *ariyamagga*.

The attainment of *Anāgamimagga*, the third of the four *maggas*, brings about the complete cessation or destruction of *kāmatanhā*, sensuous desires, and *vyāpāda*. As an *Anāgāmi* has overcome all desires, resentment, envy, jealousy and hatred, opportunity for fresh existence in the sensuous sphere will no longer arise before he reaches *Nibbāna*, the Ultimate Goal. However, the manner in which cessation or destruction of

kāmatanhā, *vyāpāda* and mind and matter relating to *kāmabhava* take place, is not actually perceived and realized at the fleeting moment of reaching the stage of this *magga*. In that extremely brief space of time, he only sees *samañña nibbana* which implies the complete cessation of the natural process of mental and physical phenomena as is ordinarily disclosed by *vipassanā nāna*. Only when he endeavours to reflect upon himself after his attainment of the Path and Fruition, he will come to know that all sensuous desires (*kāmatanhā*) including its subtle form, and *vyāpāda* (animosity) have died out in him affording him also to remain in a tranquil state of mind and that he will be released from becoming in *kāmabhava*, sensual existence.

The faculty of *arahattamagga* cleanses all kinds of *kilesa*, such as Ignorance, Bhavatanha etc., and in the absence of pleasurable attachment to existence, there is no chance for continued existence. This will not however be taken notice of at the brief moment of achieving *magga*. Only *samanna-nibbana* which means the ordinary cessation of the phenomenal arising and dissolution of matter and mind (*rupa-nama*) as is usually found and noticed through *vipassanā nāna*, is noted and observed in a flash at the moment of *magga*. As the cessation of *kilesa* and the extinction of new existence composing of *rupa-nama-khandha* which has its own distinctiveness, fall within the concept of *samañña-nibbāna*, it may be stated that there is one and only *Nibbāna*.

What is meant by it is that *sa-upadisenanibbana* the cessation or extirpation of *kilesa* and *anupadisesanibbana*, the cessation or extinction of Existence are said to be the same as *samanna-nibbana* to which *maggaphala* leans as its sense object. It is so named because of the similarity in the nature of Cessation.

The entire cessation of renewed existence brought about by the eradication of *tanha* is to be regarded as *Sakkayanirodha*. This means the total extinction of existence forever.

Question on Magga-Sacca

Being satisfied with the answer given by Dhammadeinna Theri in reply to the question of *Nirodha-Sacca*, the wealthy millionaire Visakha uttered "*Sadhu*", and then proceeded to interrogate as follows:

"Sakkāya nirodhagāmini patipadā sakkāyanirodhagāmini patipadāti arē vuccati, katama nukho arē sakkāyanirodhagāmini patipadā vutta bhagavatā."

To put it in plain language, the practice of *Magga-Sacca* (the Truth of the Path leading to the Extinction of Suffering) can lead one to *Nibbāna*, i.e. the cessation of *Sakkāya*, if it is dwelt upon with consciousness. And by being able to achieve the cessation of *Sakkaya*, a person who practises meditation may realize *Nibbana*. The question therefore is: "What kind of practice will bring cessation of Sakkaya? Or, in other words, What kind of practice is this *Magga-Saccā* that

will lead to the cessation or extinction of *Sakka-ya* as preached by the Buddha?

Answer to the Question of Magga-Sacca

Ayaneva kho avuso Visākha ariyo atthanghiko maggo sakkāya nirodhagāmini patipadā vutta bhagavatā.

Seyatthidam sammāditthi sammāsankappa sammāvacā sammākammantā sammāājivo sammāvāyama sammāsati sammāsamādhi.

O, Visakha! Buddha has taught us that the Noble Eightfold Path such as *sammāditthi* and so on is the Path leading to the extinction of *Sakkāya*. These Noble Eightfold Path are well known and some of the people who are interested in dhamma may be able to memorize it or learn it by heart. These are:

Noble Eightfold Path

- | | | |
|------------------|-----|-----------------------------|
| 1. Sammāditthi | ... | Right View |
| 2. Sammāsankappa | ... | Right Thought |
| 3. Sammāvacā | ... | Right Speech |
| 4. Sammākammantā | ... | Right Action |
| 5. Sammāājiva | ... | Right Livelihood |
| 6. Sammāvāyama | ... | Right Effort or
Exertion |
| 7. Sammāsati | ... | Right Mindfulness |
| 8. Sammāsamādhi | ... | Right Concentra-
tion |

The Commentaries make an explanatory remark analysing *sammāditthi* into five categories. Some added *paccavekkhana-sammāditthi*, which is the knowledge gained by reflection after reaching *ariya-magga-phala* and *phala-sammāditthi* that arises on its own after attainment of *ariya-magga*, for both of which no separate effort is required to practise and contemplate. The remaining four must be practised separately. Out of these four, *kammassakata sammāditthi* means "the knowledge derived from the belief in the law of *kamma* and the effects thereof, i.e. belief in having his own individual *kamma* in that good (kusala) *kamma* or action will be rewarded with merits while bad (akusala) *kamma* or action will bring demerits." This knowledge unlike *vipassana-nana* or *magga-nana*, is not the one that is personally acquired and realized but known through mere faith in the teachings of the Buddha. This *kammassakata-sammāditthi* knowledge is *sutamaya-panna*. However, this knowledge or awareness is very important too because only when the law of *kamma* or moral causation is well appreciated, then evil deeds or bad activities will be avoided; and only if it is so avoided, good conduct or morality will be sustained and fully kept up. If one wishes to practise *samatha bhāvana*, he must have complete faith that only by practising samatha meditation he can reach the Brahma World after gaining *jhāna*. Then only he will be able to reap the benefit of *jhāna* after practising *samatha* meditation. In the same way,

only if one has faith in the dhamma that by practising meditation and contemplating on the natural phenomena of *rupa* and *nāma*—the upadānak-khandhā, he can gain vipassanā insight. Only then he will achieve *vipassanā-nāna* and *magga-phala-nāna* after practising insight meditation. Therefore, *kammassakātasammāditthi* is the basic original magganga in the exercise of vipassanā meditation. Similarly, *silamagganga* and *samādhimagganga* are the fundamentals in vipassanā meditation.

Hence, a person who is going to practise *vipassanā* meditation should be well equipped with the attribute of *sammāditthi* as well as morality. He should also strive hard to develop *samādhi*. In this regard, to fully observe morality or to have the purification of conduct, one should conform himself to the command of *Sīla-Magga* Group of the Path comprising (1) Right Speech (*sammāvacā*), (2) Right Action (*sammākammanta*) and (3) Right Livelihood (*sammājīva*).

“*Sammāvacā*” includes the observance of the Code of morality, namely:

- (1) To refrain from telling lies (falsehood), i.e. “*musāvāda*”;
- (2) To refrain from backbiting or slander i.e. “*pisnuavacā*”;
- (3) To refrain from using abusive and harsh words, i.e. “*Pharusavacā*”;

and (4) To refrain from frivolous and trifle talk, i.e. “*samphappalāpa*”.

“*Sammākamanta*” means and includes:

- (1) To abstain from killing living things or sentient beings, i.e. “*pānātipatā*”
- (2) To abstain from taking which is not given, that is stealing and robbing — “*adinnādanā*”
- (3) To abstain from sexual immorality or misconduct, i.e. “*kāmesu-micchācāra*”

Wrong livelihood or “*Micchāājiva*” embraces stealing, cheating, killing, etc., and includes the wrong or illegal ways of earning livelihood.

Ordinary laymen are purified in their conduct by respectfully keeping in tact the Five Precepts (the five rules of morality) called “*panca sila*”. For the monks, it is essentially required of them to fully observe the various precepts contained in the *Vinaya*, called “*pātimokkha*”, the Code of conduct or moral practices according to the precepts.

To fulfil *Samādhi-magga*, the best thing that can be done would be to practise and meditate from the very beginning so as to achieve one *Jhanā*, (the stage of first *jhanā*), or two, or three, or four *jhanās* and *rupa-jhānas*. If such *samatha-jhānas* cannot be contemplated, the arising phenomena of *rūpa* and *nama* may be contemplated for the development of *vipassanā khanika-sāmādhī*., and that is, to contemplate and note every process of the physical and mental phenomena arising at each of the six sense-organs. At the start, as mindfulness and the power of concentra-

tion are still weak, it will not be possible to note or keep the mind on each and every occurrence in the act of seeing, hearing, touching and knowing in serial order. Therefore, it is necessary to first contemplate on one of the clearly manifested bodily elements. To contemplate as such, instructions have been laid down in the Mahā-Satipatthāna Sutta as “*Gicchanto va gicchāmiti pajānati* etc.,”—meaning while walking, note as “walking”, or “standing”, or “sitting”, or “lying” and so on, as the case may be.

Based on these instructions, we are directing the *yogis* to note as “sitting” and “touching” while remaining in a sitting posture, and to note the movements of the abdomen as “rising” and “falling”. Instructions are also given to contemplate and make a mental note of the thoughts that may arise while noting the rising and falling movements of the abdomen, of the sensational feeling of stiffness and hotness, of every bodily movement as it takes place, and also of the act of walking while walking. Those who respectfully comply with the guidelines so prescribed, will be able to distinguish between the object which is known and the knowing mind when *khanika-samādhi* has gained strength. Because of the intention to move, which is the Cause, movements of the limbs or the body (the *rupa*) which is the Effect, take place. This will be clearly noticed with his own personal knowledge. Every time contemplation is made, realization comes in with awareness that both the matter to be known and the knowing mind are arising and

disappearing. After that they will be realized as *anicca*, *dukkha* and *anatta*. Awareness of the truth in this way is *vipassanā sammāditthi*. The effort made to let the mind dwell upon the nature of truth so as to gain *sammāditthi* is *Sammāsankappa*. So, every time contemplation is carried on, *sammāditthi* and *sammāsankappa* come into play. This is how the two *vipassanā-pannā maggangas* of the Wisdom Group are occurring.

The manner in which Bodhisattas used to contemplate on the phenomena of the arising and dissolution of the *Upādānakkhandhā* to attain Buddhahood is just the same as stated in the foregoing.

The exertion made at every moment of contemplation is "*Sammāvāyama*". To be able to note with mindfulness the true nature of the occurrences, is "*Sammāsati-magganga*" and to let the mind remain fixed on the object of sense contemplated upon is "*Sammāsamādhi*". Therefore, every time contemplation is in process, these *three-Samādhi-Maggangas* are involved.

In the Commentary, the *three Samādhi-maggangas* and the two *pannā maggangas* are put together as *Five Kāraṁamagganga*. It means the worker's *magganga*. If a piece of work is to be performed by a group of five persons, it will be accomplished only if all the five persons work together in harmony. In the same way, when exercising *vipassanā* meditation, progress can be

made in gaining *samādhī* only if the function of the said *five maggangas* is unanimous. Hence, this '*Five Maggangas*' are known as "*kāraka-magganga*".

The *three Sila - maggangas* consisting of *sammāvacā*, *sammākammanā* and *sammājīva* have already been fulfilled since the time of the observance of the precepts. *Sila* is accomplished when contemplating. It becomes even more purified during the process of contemplation. As such, with the *three-silamagganga*, altogether *Eight maggangas* are all taking place or functioning together at every moment of *vipassanā* contemplation. These are *Vipassanā-maggangas* called *Pubbabhāga Magga*. They may be construed as the 'forerunner maggangas' of *Ariya-magga*.

As stated earlier, out of the five or six kinds of *sammaditthi*, the *Jhāna-sammāditthi* is the knowledge that occurs in conjunction with *Jhāna-samādhī*. It is the knowledge of *pubbenivāsa abhiññā*, faculty of knowing former states of existence. As regards *Dibbacakkhu* which is the supernatural vision having the power of seeing the death and rebirth of different beings in the different worlds or heavens, etc., it would serve as a fundamental *magganga* which promotes or encourages *vipassanā* contemplation. Other knowledges which appear along with *Jhāna* are hardly relevant to *Vipassanā*. The *Jhāna-samādhī* only is the foundation of the so-called *vipassana's pādaka jhāna*. Therefore, the three knowledges

viz: *pubbenivāsa-ñāna*, *dibbacakkhu-ñāna* and *jhana-samadhi* may be regarded as the basic original *magganga* of *Vipassana*. As such, one who has achieved *jhana* should develop *vipassana magganga* by relying mainly on the basic original *magganga*. One who has *not* achieved *jhāna*, should only develop *vipassanā-ñāna* by depending upon the said *vipassanā khanikasamadhi*. When *vipassana-ñāna* has made progressive strides up to the stage of *sankhārupekkha-ñāna*, i.e. knowledge arising from viewing things with equanimity, and *ānuloma-ñāna* knowledge of adaptation, *Ariyamagga* will be gained subsequently leading to the attainment of *Nibbāna*.

Therefore, *vipassanā magganga* is to be harnessed and developed by contemplating on the arising of *rūpa* and *nāma* based upon the fundamental *maggangas*. When *vipassanā-ñāna* gains enough maturity by the development of *vipassanā magganga* (the so-called *pubbabhāga magganga*), *sotapatti-magga* i.e. *ariyā-magganga* will be realized and it will break through to catch at or grasp the sense of *Nibbāna*. If persevering effort is made in earnest, this realization could be personally experienced. This sort of realization of the *vipassanā* insight is mentioned in *Patisambhidā Magga* Pali (p411) as below:

How Nibbana is seen by Ariyamagga

Pancakkhande aniccato 'passanto anulomikam khantim patilabati, yancannam

khandānam nirodho niccam nibbananti
passanto sammattaniyaman okkamati.

Briefly put, by contemplating and knowing *rūpa-nāmakkhandhā* as being impermanent, and then after gaining the knowledge of *anuloma vipassanā-nāna*, it reaches the stage of realization whereby *cessation of Existence*, (the *rūpa-nāma-khandhā*) is seen and acknowledged as an everlasting feature from the viewpoint of *Nibbāna*. This realization is to be understood as the achievement of *ariyamagga*. In the same way, it has been shown that by contemplating with mindfulness the sufferings of *rupa* and *nāma* (matter and mind), realization comes of the blissful state of *Nibbāna* where the complete cessation of existence is found taking place with the acquirement of *ariyamagga*. Moreover, having realized the true nature of matter and mind as being-“*anatta*” the entire cessation and extinction of *rupa* and *nama* is looked upon as an absolute reality and the noblest as found in *Nibbāna*. This is the way how *ariyamagga* which visualizes *Nibbāna*, is attained. It is in entire agreement with what has been stated in *Milanda Panna*. It is cited in *Milanda Panna* as followss

How Nibbana is realized

Tassa tam cittam aparaparam manasi
karoto pavuttum samatikkamitva appa-
vuttam okkamati, appavuttamanuppatto
maharaja sammapatipanno nibbanam
siccikhorotiti vuccati. (Milanda —311)

It is stated that while contemplating and noting step by step progressively with attentiveness, the mind of a *yogi* who contemplates with awareness goes past the continual arising phenomena of *rupa* and *nāma*, and then becomes alive to the nature of cessation of *rupa* and *nāma*.

A person practising *vipassanā* meditation is only aware of the arising and passing away of the Phenomenal nature of *rupa* and *nāma* at every moment of his contemplation before reaching the stage of *ariya-magga*. From the mere knowledge of the phenomena of arising and passing away of *rupa* and *nāma*, it enters into a state of consciousness of the entire cessation of *rupā* and *nāma*. This achievement is the realization of *Nibbāna* through *ariya-magga*.

O, Great King Milanda! A person who having correctly practised *vipassanā* meditation beginning from the stage of the discriminating Knowledge of *rupa* and *nama* up to the stage of *sankharupekkha* and *anuloma namā*, acquires the knowledge of the Cessation of the formations of matter and mind (*rupa* and *nama*) which is normally in a state of flux, is to be regarded as attaining *Nibbāna*.

The expression "Having correctly practised"- (*sammāpati-panno*) conveys the sense that the manifestations of *rūpa* and *nama* which have arisen through the six sense-doors at every moment of seeing, hearing, smelling, tasting, touching and thinking or imagining, should be continuously contemplated and noted. When *sama-*

dhi gains strength while contemplation is being carried on, the knowledge that discriminates matter and mind, will occur. Thereafter, the knowledge which distinguishes between cause and effect known as "*paccaya-pariggaha-ñāna*" arises. After that, having realized the phenomenal nature of *rupa* and *nāma* as being *anicca* (impermanence) *dukkha* (suffering), and *anatta* (non-self), the mind that reflects upon it called "*sammāsaṇa-nāna*" is developed. At this stage of awareness, the knowledge of arising and dissolution that is gained as a matter of course, is not as yet the momentary realization of the rapid occurrence of the phenomena. Afterwards, the arising and dissolution of matter and mind is perceived with acceleration. This perception is the knowledge of "*udayabbaya-nāna*". While this knowledge is taking place, bright or brilliant light is strangely perceived. At the same time, feeling of ecstasy (*pīti*) also becomes obvious. Then, mindfulness, concentration and knowledge or insight surprisingly become strengthened. Both body and mind apparently become calm and tranquil-(*Passaddhi*).

Next comes "*Bhanga-ñāna*", the knowledge through which only the quick end-vanishing of the sense feelings and sense-objects become noticeable and NOT the beginning of their arising. Form, shape, and body of the material elements are no longer clearly perceived and are found to be fading away followed by rapid dissolution every time contemplation is made, As everything

vanishes so quickly, knowledge becomes very clear that all are impermanent, miserable and ungovernable in the sense that they are mere -‘*Anatta*’, non-self, or without individuality being subjected to continual change, decay and destruction. Next “*Baya-nāna*”, knowledge of fearfulness or frightful condition appears. Then, insight into the unsatisfactory condition—“*Adinava-ñāna*”, is realized followed by “*Nibbida-nāna*”, knowledge of wearisome condition. Thereafter, the knowledge of insight desiring to relinquish the *rupa* and *nāma* from where he looks forward to escape, occurs, i.e. “*Muccitu-kamyata-ñāna*”. At this stage it is usually felt that if the psycho-physical phenomena of *rupa* and *nāma* come to an end or become extinct, then complete freedom from misery, pain and all sufferings will be gained. This is the knowledge which looks forward to the reality of *Nibbāna*. Then it must be contemplated and noted again to be able to escape from *rupa* and *nama* to fulfil the desire to abandon them, hoping to realize the true *Nibbāna*. This is “*patisankha-ñāna*”. When this “*patisankha-ñāna*” is reinforced and fully strengthened, knowledge arising from viewing *sankhāras* (things that spring from a cause) with equanimity, is realized. It is the Knowledge known as “*Sankhārupekkha-ñāna*”. This knowledge is extremely active, dexterous, gentle and good. At this stage, contemplating in a sitting posture for one or two hours duration is not at all tiresome or painful. A longer period of 3 hours’ sitting would even appear just a

brief moment. No special endeavour and care need be made while contemplating. The mind does not go astray or wander at all and is very gentle, delicate, soft and subtle.

When this "*Sankhārupekkha-ñāna*" becomes mature and considerably strengthened, "*Anuloma-ñāna*", knowledge of adaptation, will occur, and through *ariya-magga*, it will pass into a state falling within the concept of Cessation of *rupa-nāma sankhāra*. What has now been stated is in line with the correct method of practising meditation as laid down in Patisambhidā Pali and Visuddhi Magga.

The present illustration indicating how *Nibbāna* is realized through *Ariyamagga* as cited in Patisambhidā Magga Pali and Milanda Pañña, merely relates to the knowledge of the cessation of *rupa-nāma-khandhā*. This is the manner in which realization of *samaññā-nibbāna* takes place. The manner of cessation of respective *kilesā* through the faculty of the Four Paths (Four Maggas), is *visesa-nibbāna*, which is distinctive in nature. How this realization of *visesanibbāna* occurs is not shown in Patisambhidā Magga and Milanda Pannā. This fact should be carefully noted.

However, as explained earlier, this peculiar nature of *Nibbāna* (*visesa-nibbāna*) being the extinction of *kilesākhandhās* falling within the ambit of the *samaññā-Nibbāna* is *not* a *Nibbāna* of its own kind as separated from the other. It

has got to be fully elaborated to enable the yogis to understand clearly how *Nibbāna* called *Nirodhasaccā* is contemplated with attentiveness and realized when *ariyamagga* is achieved through the path of *Vipassanā*, since Dhammadeinna Theri had explained that the Noble Eightfold Path (*ariyo-atthangh-ika-magga*) is *Magga Sacca* which can possibly lead to *Nibbāna* called *Sakkāya-Nirodha*.

After listening to the answer made by Dhammadeinnā Theri on the subject of the Four Noble Truths, Visakha became convinced that Dhammadeinnā had found real happiness in the *Sasanā* for the simple reason that one who could not find happiness in the *Sasanā*, would be unable to reply to all the questions. Dhammadeinnā had stood well in being able to tackle all questions ably.

In this Universe, just as the moon and the sun are conspicuous, in Buddha's *Sasanā*, the "Four Noble Truths" stand prominent. Amidst the audience both the Blessed One and eminent Theras are preaching these Four Noble Truths. One has been taught to learn what is meant by *ariyasaccā* and its meaning since the time of first entering priesthood. Dhammadeinnā being intelligent, it could be that she was able to give the answers after memorising the dhamma that had been preached to her. Therefore, judging merely from the answers given by her, it could not be decided as yet that she had personally acquired the knowledge of the Four Noble Truths through

real insight-wisdom. Visakha reflected that only if she were able to answer properly on the analytical questions on the Four Noble Truths, then definite decision could be arrived at regarding the depth of her true knowledge. He then continued to interrogate Dhammadeinnā in the following way:

Question on Upādāna & Upādānakkhandhā

Tanneva nukho arē upādānam te pancu-
padanakkhandha udahu annatara pan-
cahupādānakkhandhehi upādānam.

The gist of the question is: Is the clinging attachment called 'Upādāna', the same as "*Upādānakkhandhās*" ? Or, Is 'Upādāna' excluded from the five "*Upādānakkhandhā*", or, are they quite different from one another? This is a question difficult to be answered. However, as Dhammadeinnā Theri being an Arahāt endowed with the special knowledge or wisdom of *Patī-sambhidā* immediately gave the answer in reply:

Answer relating to 'Upādāna' and 'Upādānakkhandhā'

Na kho avuso visakha tanneva upādānam
te pancupādānakkhandho, napi annatara
pancahu pādānakkhandhehi upādānam.
Yo kho avuso visakha pancasuupādāna-
kkhandhesusandharago, tam tattha upā-
dānam,

“O, Dāyakā Visakha! *Upādāna* by itself is not the same as the *five upādānakkhandhās*. *Upādāna* is also not the dhamma aloof from *Upādānakkhandhā*.”

Upādāna and *Upadanakkhandha* do not convey the same sense and cannot be treated as identical. However, ‘*upādāna*’ is not entirely separated from ‘*upādānakkhandha*’. Then the question arises why it is so? The explanation given was:

“O, Dāyakā Visakha! *Sandhārāgo*, the desire for attachment, is present in the *five upadanakkhandhās*. This desire for attachment generates craving instincts in the *five khandās* and brings about *upādāna*, the clinging attachment.”

This means that “*Sandhārāga*” is “*Upādāna*”. “*Sāndha*” means desirable attachment which is but *tānha*. “*Rāga*” also is grasping attachment called *tanhā*. That is to say that this clinging attachment with pleasurable desire-the *Tanhā*-is regarded as “*upādāna*”. To explain how this *Tanhā*, the craving desire arises is that because it clings with desirable attachment to *rūpa*, *vedāna*, *saññā-sankhāra* and *viññāna*, which constitute the *Five Khandhas* (*pancasukhandhesu*). In the Ponnama Sutta of the Khandha Vagga Sutta Pali (81), it contains a reply given by the Lord Buddha in response to the query raised by a *bhikkhu*. The style of question and answer as contained in that Sutta is exactly the same. Therefore, according to *Sutta-desanā* there is only one “*upādāna*” which means the same as *sandharāga*” called “*tanhā*-

upādāna". Such being the case, if *Upādāna* is nothing but *Upādānakkhandhā*, then the *tanhā* which induces attachment may be said to be *Upādānakkhandhā*. In that case, *rūpa*, *vedanā*, *saññā* and *viññānā* may not be termed "*Upādānakkhandhā*". Next mental formations or factors (*cetasika*) consisting of 49 in number, which are *sankhāras*, with the exception of *tanhā*, cannot be named as "*Upādānakkhandhā*". If *Upādānakkhandhā* is considered as *Upādāna*, then all *five-khandās* comprising of *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāna* should have been termed as "*Upādānā*". *Upādāna* and *Upādānakkhandhā* are not identical and closely knitted as that. If, however, *Upādāna* is said to be independent of the *Five-Khandhā*, then, *tanhā-upādāna*, otherwise called *Sandharāga*, cannot be termed or regarded as "*Khandhā*". It is not true either. Therefore, the question whether *upādāna* and *upādānakkhandhā* are one and the same has been rejected and the question whether they are different has also been put aside as unacceptable.

In fact, *tanha-upadanā*, the so-called *sandharāga*, is included in the term "*Sankhāra-upādānakkhandhā*", but according to *sutta-desanā*, the forty-nine sorts of *sankhāra-upādānakkhandha* with the exception of *tanhā*, may *not* be regarded as "*Upādāna*". On the other hand, according to *Abhidhamma-desanā*, "*ditthi*" which is also included in the said forty-nine sorts, may be termed "*Upādāna*". If the interpretation is to be made in line with *Abhidhamma* and *Sutta*

desanās and then if the said *tanhā* were taken as *upādāna*, it would amount to the inclusion of “*ditthi*”, the one which is unprescribed. Of course, the four *Upādānas* as stated in the Abhidhamma-desanā have been explained earlier.

The statement of answer wherein “*Sandharāga* which clings to *upādānakkhandhā* is said to be *upādāna*” will again be clarified. This “*ditthi-upādāna*” will also have to be included and shown according to Abhidhamma-desanā. For having failed to note with mindfulness in the act of seeing and hearing, pleasurable attachment to the tangible form of “eye” and “visual object” occurs bringing into operation the “*tanhā-upādāna*”. Undoubtedly, this “*ditthi-upādāna*” will appear if attachment occurs with a wrong conception that there is “*atta*”, self, or a being. If attachment to good and bad sensations etc., occurs with pleasurable delight from the act of seeing or hearing, *tanhā-upādāna* will take place. After all, if attachment arises with a mistaken notion that it is “I” who feel, *ditthi-upādāna* will appear. If attachment with pleasurable sensations to what is perceived (*sañña*) takes place, *tanhā-upādāna* will arise. If wrongly perceived that it is “I” who cognizes it, then, “*ditthiupādāna*” will occur. As for *sankharakkhandhā*, it is too wide a subject to make a good coverage. There are altogether 50 kinds of that dhamma. Citing a few: If attachment occurs with clinging desire to ‘*sankhāras*’, which arises in the act of seeing, hearing, etc., such as knowing, thinking, reflect-

ing, talking, doing something and other occurrences of mental conditions, e.g. consciousness of form, of sound, of smell, of taste or touch or thought, feeling of joy, happiness, pity, respect, good wishes, desirable feelings or delightful sensations, anger, animosity etc., *tanhā-upādāna* will be produced. If the wrong notion of 'self' consciousness of such *sankhāras* takes place, then it becomes "*ditthi-upādāna*". If pleasurable feelings arise with attachment, then *tanhā-upādāna* comes into play. In short, if it is wrongly conceived that it is "I" who see, or hear or feel, etc., then *ditthi-upādāna* arises.

Rūpa, vēdanā, saññā, sankhāra and *viññāna* which are subjected to attachment, whether they are viewed with pleasurable delight or with a false belief (*ditthi*) arising out of *tanhā*, are merely the five *upadanakkhandhā*. The five *khandhās* which are prone to attachment even though they may not be subjected to attachment, are to be called *Upādānakkhandhā*. The truly manifested *rupa-nama-khandhā* are known as *upādānakkhandhā*, if they have escaped contemplation, because they are subjected to attachment by the ill-influence of *tanhāditthi* in spite of the fact that they can be realized as *anicca, dukkha* and *anatta* through *vipassanā* contemplation.

The fundamental point to be remembered is that *tanhā* with *ditthi* which is likely to induce attachment is called *upādāna*. Being subjected to attachment, it is also known as *upādānakkhandhā*. It may be understood that

tanhā and *ditthi* are also included in *sankhara-upādanakkhandhā*.

On hearing the answer relating to '*upādāna*, and '*upādānakkhandhā*', Visakha, the millionaire, came to the conclusion that Dhammadeinnā Theri had indeed become an *arahat* fully endowed with the supernatural knowledge or wisdom of *Patibhiddā*, and then proceeded to interrogate her on the subject of *Sakkāya-ditthi*. The manner of his question is;

Question on How Sakkāya-ditthi Arises

“Katham panare sakkāyaditthi hoti”

This means: “What is *sakkāyaditthi* which is the wrong conception of “*atta*” or “I”? That is to say: How does *Sakkāya-ditthi* take place?

The arising phenomena of *rupa-nama* which are conspicuous at every moment of seeing, hearing, touching, knowing, are obviously *Sakkāya*. To have a wrong notion that such aggregate of matter and mind is a ‘living entity’ or an individual is *sakkāyaditthi*. The question thus put is as to how this *sakkāyaditthi* arises. To this question, Dhammadeinnā Theri gave the following answer.

Answer on How Sakkāyaditthi Arises

Eidhavisso Visakha assutava putthujjano
ariyanam adassavi arivadhammassa ako-
vido ariyadhamme avinito sappurisanam

addassavi sappurisa dhamnassa akovido
 sappurisa dhamme avinito rupam attato
 samanupassati rupavumtam va attanam
aviso Visakha sakkayaditthi
 hoti.

In plain language, in this World of human beings (Universe), a person who is one of the ordinary worldlings has a wrong notion of *rupa*, the physical body, as an “individual” or an “*atta*”, Self.

This is a wrong conception of *Sakkāya* called *Sakkāyaditthi*. In this world, there are two types of persons. One belongs to the class of ordinary worldlings (*putthujjana*) who form the majority, whereas the other belongs to the rank of Buddha’s disciples called *ariya*. Among ordinary worldlings, there are two different kinds of persons, namely, ignorant persons and knowledgeable persons. The common worldling (*putthujjana*) is the one who belongs to an inferior ignorant type. What is meant by it, is:

“Agamadiga mabhava, neyyo assutava eti.”

This means the type of person who has never heard of the Buddha’s doctrine. As he is lacking in the particular knowledge of Dhamma, he is considered to be an ignorant person. Being ignorant, he has no knowledge of the fact that the material body is only composed of matter and mind (*rūpa-nāma*), which is merely the Cause and Effect. Neither does he realize that there is

no such thing as an enduring living entity, an *atta* or Self. A person who has not yet practised *vipassanā* meditation or who, though having practised meditation, has not yet attained the stage of “*nāmarupa-pariccheda-nāna*”, i. e. the knowledge of discernment distinguishing between mind and matter, is to be regarded as an unlearned person. Such a worldling entertains a wrong view that the material form or body is **his** own Self. This erroneous conception is called *Sakkāyaditthi*. The body which comprises the clearly manifested material elements is viewed as a “living being” or an “*atta*”. How? It may be explained that whenever “seeing” takes place, the eye and the visual object are obviously present. In the same way, in the case of hearing, smelling, eating and touching, the ear and the sound, the nose and the smell, the tongue and the taste, and the body and the tactile respectively are conspicuous. These are in fact physical elements and what is conceived as “*atta*”, or “I”, or living entity is a wrong view. This kind of wrong or mistaken conception is to be called “*sakkāyaditthi*”. Roughly speaking, the body or the *rūpa* is viewed as a living substance or an “*atta*”, Self. This wrong notion arises from Ignorance. The truth will be realized only after the acquirements of *vipassanānāna* or the special knowledge. Of course, after realizing *Nibbāna* through *Sotāpatti magga-ñāna*, *sakkāyaditthi* cannot possibly arise. If matter and mind can be truly distinguished, this wrong notion is likely to be expunged or removed.

There are other causes besides Ignorance which lead to that of kind wrong conception— "*atta*". If one sees or comes across an *Ariya* with his naked eye or in person, without possessing the knowledge of an *ariya*, it may be stated that no notice has been made of an *ariya*. Unless one becomes an *Ariya* himself, he is not considered to have seen an *ariya*. When Buddha left Uruvela Forest for the City of Benares to deliver His famous First Sermon, he came across *Upaka*, a heretic, a kind of hermit who practises without wearing any clothes, on the way. In the present day parlance, one may call *Upaka* a hermit of the Jain Sect. The said *Upaka* asked the Blessed One whether He (Buddha) deserved to be called "*Anandajina*", which means the Infinite Conqueror, the Victorious. As Buddha had reached the stage whereby all human passions had become extinct in Him after having made a complete conquest of all *Kilesās*, the Blessed One replied that He deserved to be called "*Jina*". However, the heretic *Upaka* was lacking in any idea about Buddha and Ariya. He therefore just supportingly remarked that it could have been true as stated by the Buddha. Thereafter, making room for the Buddha to pass by, he proceeded on his own journey. Judging from this incident it is clear that *Upaka* actually saw the Buddha with his own naked eyes, and heard Buddha's reply of His being a "*Jina*". However, because of his ignorance without having any idea of an *ariya*, he did not know what is meant by Buddha or an *Ariya*.

On arrival at a village place called Migadawun, "the Deer Park of Sarnath" near Benares, Buddha found the five ascetics who had abandoned him disappointingly when he parted from austerities. Informing them of his accomplishment of the noble dhamma and of his attainment of Supreme Enlightenment, he coaxed and urged them through compassion to listen to what he was going to teach. The group of Five Bhikkhus however, remained incredulous not being aware of his becoming an *Ariya*. They refused to hear him first doubting how could he be rewarded with the Higher Knowledge of the Dhamma after abandoning the austerity practices and resuming to take food despite the fact that with the total abstention of food and indulgence of rigorous austerities he had not been able to achieve the Sublime Knowledge. Thrice they turned down his entreaties to listen to his preachings. They thought that Buddhahood was not within His reach after giving up privations. Only when He reminded them whether they had ever known him speaking to them like that before, that the Five Bhikkhus reflected and became convinced. Buddha then preached to them his First Sermon of "Setting in Motion the Wheel of Righteousness or Truth", viz: the Dhammacakka Sutta. While listening to this Sermon, the leader of the Five Ascetics, Ashin Kondanna obtained the pure and spotless Dhamma-Eye and became a Sotapanna-Ariya after achieving *Sotāpatti-magga-phala*.

Then only, Ashin Kondanna realizing that Gotama had actually become a real Buddha having overcome

all defilements (*kilesās*), prayed for Buddha's pardon. Buddha then beckoned him "Ehi Beikkhu" and ordained him as his disciple monk. What is to be understood is "Dhammam passanto mam passati", that is—one who sees *magga-phala nibbāna* with the eye of Knowledge is he who sees the Buddha. According to this teaching, he will know who is Buddha if he is aware of the Dhamma. Without the true Knowledge of the Dhamma, one cannot see the Buddha or an Ariya. For so long as an *ariya* is not seen because of non-realization of *ariya-dhamma*, attachment to "*atta*" will continue to occur. The expression—"Not seeing an ariya" carries the same sense as "not being learned", or "ignorant".

Ariya-dhamma means *Bodhipakkhiya Dhamma* which is accessory to supreme knowledge. There are *thirty-seven* constituents of this true knowledge. They are the *four Sati-patthanas*, the *four Sammappadhanas*, the *four Iddhipadas*, the *five Indriyas*, the *five Balas*, the *seven Bojjhangas* and the *Ariya Atthangiko Maggo*. To be well versed in those *ariya-dhammas*, practical exercise of *Satipatthana* need be performed. To develop the four *Sati-patthanas* practising of *vipassanā* bhavana must be resorted to. In order to acquire this knowledge and to become thoroughly proficient in this dhamma, one should practise Mindfulness.

Yogis who are presently meditating at this Centre should contemplate and note as "walking", while walking, in accordance with the Satippatthana

Sutta wherein contained the instructions as “Gicchanto va gicchaniti pajanati, etc.” They are to contemplate and note as “standing”, “sitting”, “lying”, “bending”, and “stretching” in the act of standing, sitting, lying, bending and stretching, as the case may be. They contemplate and note the rising and falling movements of the abdomen every time the abdomen rises and falls. This amounts to developing mindfulness called “*Kāyanupassana*”, at every moment the phenomena of bodily behaviour arise. The motto in brief to remember is:

“Know thyself truly every time the bodily behaviour takes place.”

When desirable sensations or thoughts arise in the process of contemplating the rising and falling movements of the abdomen, note as “thinking”, “imagining”, etc. This will be tantamount to developing “*Cittanupassana*”, in accordance with Satipatthana Sutta dhamma which says “saragani~~va~~ va cittam saragam cittanti pajanati”, and that is, the mind which occurs producing desirable feelings is clearly known. Let us recite this relevant motto:

“Know thyself truly every time the mental behaviour occurs.”

When painful or unbearable sensation of stiffness or pain is felt, the *yogis* are contemplating and noting as “stiff”, “painful”, “hot”, etc. Also when feeling of

happiness or disappointment occurs, the *yogis* have to note as “happy” or “disappointing”. This is developing mindfulness of sensations called “*Vedananupassana*” in the manner prescribed in the Satipatthana Sutta which says—“*sukham va vedanam vedayamāna sukham vedanam vedayamiti pajānati.*” The meaning of this diction is—to know the occurrence of good and pleasurable sensations, or, bad or ill sensations as and when such sensations are felt. The relevant motto may be recited:

“Know thyself the occurrence of good, bad or neutral sensation.”

It means to say that contemplation should be made to become aware of the sensations which may occur whether the sensation is good, bad, or neutral (i.e. neither pleasurable nor painful). Next, while contemplating at every moment of seeing, hearing, contacting and knowing, it has to be noted as “seeing”, “hearing”, “contacting”, and “knowing”. This is as indicated in the Satipatthana Sutta which says: “*cakkhunca pajanati rupe ca pajanati*” It means that the “eye” is known and the “visual object” is also known and that it amounts to developing “*Dhammanupassana satipatthana*”. The relevant motto for recitation is:

“Know thyself discriminately the nature of phenomena as it arises.”

If the phenomena of seeing and hearing take place, they should be contemplated and noted with

the knowledge of discrimination. When *nivarnas* (*hindrances*) such as desirable and pleasurable sensations, or anger arise, these must be contemplated and known. Awareness of these things through contemplation may be said to have imbibed the nature of awareness by the mind that imagines.

How Bodhipakkhiya-dhamma are involved in developing Satipatthana

As stated in the foregoing, if the *four Satipatthanas* were developed, it would absorb the four *Sammappadhanas*. Absorption takes place in the form of sammappadhana exertion by practising meditational exercise so as bring about proper development of contemplation. In amplification: (1) Every time contemplation is made, it amounts to the completion of exertion so as to deter *akusala*, evil action or demerit which has not arisen before, from springing up. (2) It completes the exertion in deterring sinful or evil *kamma* which has been committed, from recurrence; and it also completes the exertion in forbidding the occurrence of sinful or evil thoughts (*arammana-nussaya-akusala*) which may be deemed to have arisen. (3) It completes the exertion for the purpose of deriving merits from *Vipassana* and *Ariyamagga* which have not yet been acquired. (4) Every time contemplation is made, the merits of *Vipassana bhavana* already gained will be perpetuated, progressive and completely fulfilled. It is, therefore, quite

obvious that every time contemplation is carried on, the *four Sammappadhanas* have been assimilated therein.

In regard to *four Iddhipadas*, if one of them is involved, it will serve the purpose. Whenever contemplation is made (1) depending upon ardent desire, it embraces the will or determination to acquire (*chandaiddhipada*); or (2) depending upon the energetic exertion, it embraces the necessary exertion or effort (*viriyaidhipada*); or (3) depending upon the zealous mind, it embraces thoughts or the necessary preparation of thoughts (*cittiddhipada*); or (4) depending upon the keen knowledge, it embraces investigation (*vimamsiddhipada*). From this it is clear that one of the *Iddhipadas* is embraced every time contemplation is carried on.

Also, every time contemplation is made, faith (confidence) and clearmindedness are involved. These faculties are: (1) faith (*saddhindriyam*), (2) exertion made to gain contemplation (*viriyindriyam*), (3) mindfulness or recollection or satipatthana which cognizes (*satindriyam*), (4) the tranquil mind fixed on the sense-object or sensation upon which it is contemplated with attentiveness (*samadhindriyam*), (5) knowing the truth of the contemplated nature of sensation (*pannindriyam*). Therefore, it becomes evident that every time contemplation is made, the *five Indriyas* or moral qualities are involved.

“Bala” is defined as “Bo”, denoting an army (captain) or force. This means it is the support

ing strength in the exercise of *bhavana* or meditation. These *five Balas*, viz: faith (*saddha*), energy (*viriya*), recollection or mindfulness (*sati*), concentration (*samadhi*) and knowledge or wisdom (*paññā*) are similar to the *five Indriyas*. This is the reason why *five Balas* are clearly involved.

Of the *seven Bojjhangas*, *satisambojjhango* is the same as *satipatthana*. What is called "*dhammavicaya-sambojjhanga*" conveys the same sense as *pannindriyam*. "*Viriyasambojjhanga*" carries the same as *viriyindriyam*. "*Samadhisambojjhanga*" has the same meaning as *samadhindriyam*. The distinction lies only in *three* Bojjhangas, namely, *Piti* (rapture or ecstatic joy), *passadhi* (calmness) and *upekkha* (indifference or equanimity). Among these three, *piti* and *passadhi* are very obvious while *udayabayanāna* is achieved. The equanimity of mind (*upekkha*) also becomes prominent and clear without requiring special effort because contemplation is strong and firm. However, on reaching the stage of "*Sankhārupekha-ñāna*", it becomes extremely clear and vivid. Therefore, it is crystal clear that in letting to develop *Satipatthana*, the *seven Bojjhangas* are fully embraced.

Sammaditthi, *sammavayama*, *sammasati* and *sammasamādhī*, the *four* out of *eight* Noble Paths, convey the same sense as *satipatthana*, *sammappadhana*, *sammadhindriya*, *pannindriya* etc. As *sammasankappa* also goes together with *sammaditthi magganga*, its performance is ob-

viously completed simultaneously with *pannind-riya*, etc. The *three Sila Magganga*s do not by themselves come into operation while contemplating. But, they have been fully equipped from the time of the observance of *sila* (right conduct or moral precepts). In the course of contemplation, they remain in tact as before. Therefore, the observance of *sammavaca*, etc. may be said to have been fully maintained and observed during the time of contemplation. In other words, it may be taken for granted that during the momentary realization of *ariyamagga*, as the main *kilesas*, which cause to destroy or pollute the morality, can be prevented from arising, the faculties of *sammavaca*, *sammakammanta* and *sammaajiva* may be said to have been included and fulfilled by the accomplishment *Tadanga pahana* derived from *vipassana-nana*. This is the manner in which the *Eight Magganga*s come into play and are fully embraced in the process of contemplation.

An ordinary worldling (*putthujana*) who is not an adept in the knowledge of *ariya-dhamma*, will have a mistaken view of his own self as an "*atta*", a living being. Those who are well equipped with that knowledge will truly and clearly comprehend *rupa* and *nama* as *anicca*, *dukkha* and *anatta*.

Further Interpretation

O, Visakha! In this world of beings(*loka*), there are people who are really ignorant or unin-

formed. They do not as yet know or see the *Ariyas*, the Noble Ones. They are those who are not well conversant with the *ariya-dhamma*. As they are not properly trained and convinced of the virtues of this dhamma, they are uncivilized, i.e., unlearned (unwise). This kind of unknowledgeable person wrongly believes that the material body *rupa*, is "*Atta*", a living entity. Such a wrong belief is "*Sakkāyaditthi*". In the earlier portion of this Sutta, the term "*Sakkāya*" has been clarified as an Aggregate of *rupa* and *nama*.

The Four Sakkāyaditthis relating to Rupa

There are cases where the entire material body is wrongly viewed as "*atta*". The organs of sense, such as the eye, as also the visual object are wrongly considered by some people as "*atta*". When seeing takes place of the hands and legs, the "*eye*" which is the material element, is wrongly conceived as "*atta*", or Self. In the same way, whenever hearing and bodily contact take place, the ear, the body and the object of sense are mistakenly conceived as a living entity and as "*atta*". Similarly, in the act of seeing and contacting some other person, the wrong notion appears thinking him as an *Atta*, Being.

Apparently also, the four main *dhatu* elements (Mahabhutas) constituting the body, viz; *pathavi* (earth) signifying hardness or softness of the material element, *tejo* (fire), hot or cold nature of the material matter, *vayo* (wind or air), the material

element which causes motivation, and *apo* (water), the wetness or cohesive nature of the material matter, are wrongly conceived as "*atta*". This is a wrong conception of "*sakkāyaditthi*" in so far as purely material matter is concerned. It is *Number One* relating to *rupa-khandhā*. When such misconception arises, then all acts of seeing, hearing, thinking and the sensational feelings emanating therefrom which though in fact are mental activities, are erroneously viewed as "Self" with whose ability seeing, hearing, etc., have seemingly taken place.

Regarding how *sakkāyaditthi* occurs in connection with the material '*khandhā*', which is *Number Two*, "*atta*" or Self is misconceived as being composed of form or body. This false conception arises from awareness of imagining or seeing things which is the mental consciousness conjointly appearing as a delusion of *nāma*. It is like the shadow which comes from a tree that actually exists. In fact, the material form, figure or shape is considered as being in existence on the strength of the knowing mind, the mental *khandhā*. *Number three: Sakkāyaditthi* takes place in connection with '*rupa*' when there is a wrong belief that this whole body or form comes to exist depending solely on *Atta*. It is something like the fragrance (odour) that sticks to or is inherent in the flower. The thinking and knowing mind which are mental phenomena are looked upon as "*atta*", and the body (*rupa*) is considered to have come into existence depending upon that *Atta* or self. This belief is very hard to be

explained. *Number Four*- -misconception arises when it is wrongly believed that "*atta*" dwells in the material body (*rūpa*). The knowing and thinking mind which is "*nāma*" is considered as "*atta*". Even among Buddhists those who are not learned have this kind of misconception. The dead "*atta*" is wrongly believed as having left the body to reside in another. It is said to be the same "*atta*" that has passed on to the new existence and stay in the womb of the mother. This is the way how people generally presume the arising consciousness of *atta* which is wrongly believed as existing dependent upon the material body.

As a matter of fact, according to Buddha's dhamma there is no such thing as "*atta*", a living being. There is only a continuous chain of *rūpa* and *nama* arising and disappearing, the physical and mental elements being in a state of continual flux, according to circumstances. When approaching death, if *kilesas*, the craving desires, are not yet extinct; attachment to one of the three sensations, viz: *kamma*, *kamma-nimitta*, and *gati-nimitta* arises followed by the last consciousness which eventually ceases. When it so happens, no new *rupa* and *nama* take place again in its present form. That is why it is called "Death". However, it does not come to entire cessation. Death consciousness occurs after getting attached to sensation to which a person clings on his death-bed, and according to his *kamma*, fresh consciousness arises in a new existence. At the same time, the

material matter (*rupa*) on which the mental consciousness (*nama*) depends, also occurs. When this phenomena of *rupa* and *nama* cease from beginning to end, then new *rupa* and *nama*, matter and mind continue to occur repeatedly without a break. This is the manner in which new existence of khandha-*rupa* and *nama* take place owing to the effect of *kamma*. It is not that the living substance or being as a whole has disappeared or has been destroyed when last consciousness ceases. It is not that the whole body or being has shifted to another place. This is how death and fresh existence happen according to the Buddha's teachings. Nevertheless, those who are not accomplished with the knowledge of dhamma still run away with the idea that the "*atta*", a being, which has the faculty of knowing, has gone to another place to reside. This wrong conception of *sakkāyaditthi*, the belief that *Atta* or Self exists dependent upon the material body, is "*atta-ditthi*"

Twenty Sakkāyaditthis"

1. To think *rupa* or material body as "*atta*", a being, is *Sakkayaditthi*.
2. To think that there is material body in "*atta*", a being, is *Sakkayaditthi*.
3. To think that the material body resides in "*atta*", a being, is *Sakkayaditthi*.
4. To think that "*atta*", a being, resides in the material body is *Sakkayaditthi*.

These *four Sakkayaditthis* are the wrong conception relating to *rupa-khandha*.

As in the case of *four attaditthi-sakkaya-ditthi* which occur in relation to material body, there arises four *sakkayaditthis* in connection with each of the four mental (nāma) *ahandhas* such as *vedana*, etc.

In regard to *vedana*, the sensation felt is wrongly conceived as “*atta*” - Another conception is that there is “*atta*” in *vedana*, the mental sensation. It is also imagined that *vedana* resides in “*atta*” itself. *Vedana* is also conceived as “*atta*”. It is thought that the sensation felt is nothing but his own self or “*atta*”. For example: pleasurable sensation is identified with “I” who feels it. Bad or disagreeable sensation is identified with “I” who feels it. Neutral feeling of sensation (neither pleasurable nor disagreeable) is identified with “I” who feels it. These three kinds of *vedana* which are wrongly conceived as “I” or “*atta*”, are *sakkāyaditthi*. This belief causes one to hold the view that thoughts and mental formations except the sensation of *vedana* are not considered as a “being”. Then, the material elements are also not considered as “I”. Only the sensation felt or the feeling that arises is viewed and identified as “I”. This is how *Sakkāyaditthi* occurs in connection with *vedana*. It is number 1.

No. 2; It is a conception which holds a wrong view that only "I" or an "*atta*", a being, is feeling the sensation.

No 3; It is a mistaken view that the sensation is felt depending upon "*atta*".

No. 4: *Atta* exists depending upon the sensation (*vedana*).

According to Nos. 2, 3, and 4, the manner in which *sakkayaditthi* takes place is that *vedana*, the sensation, is not viewed as "*atta*", whereas the remaining elements of *rupa-nama* are regarded as "*atta*". It may briefly be recited as follows:

1. To think that *vedana* is *atta*, being, is *Sakkayaditthi*.
2. To think that there is *vedana* in "*atta*", being, is *Sakkayaditthi*.
3. To think that it is "*atta*", being, who feels the sensation, is *Sakkayaditthi*.
4. To think that *atta*, being, exists in the feeling of sensation, *vedana*, is *Sakkayaditthi*.

These are the *four Sakkayaditthis* which are wrongly conceived in relation to *vedana-khandha*.

Ditthi or the wrong conception also arises in relation to perception (*sanna-khandha*). As in the case of *vedana*, *mutatis mutandis*, [the faculty of cognition is mistakenly viewed as "*atta*" and

a living being. All that is seen or heard and all that is cognized is misconceived as "I" who sees or hears and cognizes. In brief, the same misconception arises in respect of perception (*sañña*) springing from the eye, ear, nose, tongue, touch and mind in contact with external objects.

In relation to *Sankhara-khandha* which is concerned with volitional energy arising from the state of mind that causes good or bad actions or thoughts, *ditthi* or misconception occurs with a wrong notion that it is Self or "*Atta*", who is performing, speaking, planning, thinking, getting angry, enjoying pleasurable sensations, happy, dejected, greedy, etc. etc.

In the same way, with regard to *viññana-khandha*, *ditthi*, false view arises. The mind or mental consciousness is wrongly conceived as "*atta*". "*Atta*" or *Self* is also wrongly presumed as the seat of mind-consciousness, etc. Whenever natural phenomena arise from the six sense-doors such as the act of seeing, hearing, smelling, tasting, contacting and thinking, the mind or consciousness which appears is considered as "*atta*", and that the misconception takes place thinking it is "I" who sees, hears, etc, etc.

Ditthi that arises in relation to each of the abovementioned five *Khandhās* has been described briefly, four in each of them (if enumerated in detail), making a total of twenty. This is how *Sakkayaditthi* occurs as answered by Dhamma-deinna Theri in accordance with the preachings of the Buddha.

Another Way to Remember Twenty Sakkayāditthis

- (1) Material body (*rūpa*) is thought of as
“*atta*”

Vedāna is thought of as “*atta*”

Sanna is thought of as “*atta*”

Sankhara is thought of as “*atta*”

Vinnana is thought of as “*atta*”

N.B. These are *Five* in number.

- (2) It is conceived that there is body (*rūpa*)
in “*atta*”.

It is conceived that there is *vedana* in
“*atta*”.

It is conceived that there is *sanna* in
“*atta*”.

It is conceived that there is *sankhara* in
“*atta*”.

It is conceived that there is *vinnaṇa* in
“*atta*”.

(Altogether *Five* in number)

- (3) It is imagined that the body (*rūpa*) resides
in “*atta*”.

It is imagined that *vedana* resides in
“*atta*”.

It is imagined that *sanna* resides in “*atta*”.

It is imagined that *sankhara* resides in
“*atta*”.

It is imagined that *vinnaṇa* resides in
“*atta*”

(Alto: Five)

(4) It is conceived that "*atta*" resides in the body (*Rupa*).

It is conceived that "*atta*" resides in *vedana*.

It is conceived that "*atta*" resides in *sanna*.

It is conceived that "*atta*" resides in *sankhara*.

It is conceived that "*atta*" resides in *vinna*. (Total: Five in number)

Reference to No. (1) category of the above, the first of the *five* ditthis is grasping or attachment to *rupa*, solely. The rest *four* have their attachment to *nama*, exclusively. In Nos. (2), (3) and (4), the first *ditthi* in each of them has attachment to purely "*nama*". Therefore, there is only *One sakkaya-ditthi* which attaches to purely *rupa* as being *atta*. There are *seven sakkaya-ditthis* which have attachment to purely *Nama* which is looked upon as "*atta*". The remaining 4 multiplied by 3, making 12, are attachment to *rupa* and *nama* combined together. However, in Nos. (2), (3), and (4), as no specific mention is made of the fact that there is attachment to *rupa*, or *nama* or *rupa-nama* as being "*atta*", the manner of attachment to *atta*, fifteen (15) in all, may be said to include attachment to *pannatta* (name or manifestation) as "*atta*". The manner of attachment to *pannatta* has to be mentioned therein because in Brahamajala Sutta of the Commentary, the *kasina-rupa* is described as "*atta*" to which

attachment takes place. In the religious scriptures relating to doctrines or beliefs in India, “*atta*” is shown as quite distinct or aloof from *Five Khandhas*. This is the reason. However, if “*atta*” were mere *pannatta*, no attachment can possibly occur as awareness of seeing or hearing should not have arisen. If this “*atta*” is capable of seeing, hearing, knowing, or grasping, then it may be stated that it cannot be separated from *five rupa-nama-khandha*. Therefore, it may be accepted that in describing the *twenty Sakkaya-ditthis* no mention is made as to how attachment occurs to *pannatta* only, and instead of it, only the manner of attachment to *Five Khandhas* is shown. To cite an instance, in Buddha’s life time, *Saccaka*, the ascetic hermit, had admitted that he believed in the presumption that the *Five Khandhas* are “*atta*”. Such being the case, if any one of the *Khandhas*, or two, or three or four or all five *Khandhas* are viewed as “*atta*”, being, or “I”, then this view is a false conception— “*Sakkaya-ditthi*”. If the phenomena of *rupa* and *nama* appearing in the act of seeing, hearing, etc., or all imaginary thoughts together with mental factors that arise, are viewed or contemplated as “I” or “*atta*”, then such a conception is nothing but “*Sakkayaditthi*”. After giving an elaborated account on the subject of *Sakkayaditthi*, Dhammadevinna Theri made a resume of *sakkayaditthi* as follows:

“O, Dayaka Visakha! If in the manner stated in the foregoing that the material body(*rupa*)

is considered as "*atta*", etc., *Sakkayaditthi*, a false conception that "*atta*" resides in the clearly manifested aggregate of *rupa* and *nama*, will undoubtedly arise."

After having heard this answer, Visakha, the rich, proceeded to inquire as to how *Sakkayaditthi* could be dispelled or rejected. The answer given by Dhammadeinna Theri was as stated below.

The Manner of Rejection of Sakkaya-ditthi Explained

"Idhavuso Visakha sutava ariyasavako ariyanam dassavi ariyadhammassa kovidō ariyadhamme suvinito sappurisanam dassavi sappurisa dhammassa kovidō sappurisadhamme suvinito na rupam attato samanupassati, na rupavuntam va attanam, na attani va rupam, na rupa-sammam va attanam, na vedanam attato samanupassati.....Evam dho avuso Visakha sakkayaditthi na hoti."

"Dayaka Visakha! In the realm of Buddha's sasana, an *Ariya* who has at least realized *Nibbana* through *Sotapatti-magga* being endowed with the insight-knowledge, do not think *Rupa* as an *atta*". If *Nibbana* has been accordingly seen, the phenomenal nature of all *rupa* and *nāma* which arise and then dissolve at every split-second is already known as "impermanence" and "misery". It will therefore be realized that *rupa* and *nama* are mere phenomenal nature of things appearing and disappearing instantly according

to circumstances. One cannot possibly let it happen according to one's own wish. Neither can he prevent it from dissolution. Realization then comes that it is ungovernable and is not an "*Atta*", but merely "*Anatta*". He will then have no attachment to *rupa* and *nama* in the shape of "*atta*" or a being, every time they arise in the act of seeing or hearing. A *Sotapanna* has got rid of such a misconception as "*atta*". He is free from the self-illusion--*sakkayaditthi*, doubts and erroneous perception.

Moreover, the eradication of the concept of "*atta*," is also concerned with *yogi* who is practising *vipassana* meditation. Such a *yogi* who has reached the stage of *Sammasana-nana* and *Udayabbaya-nanā* and more particularly, *Bhanganana*, is not only aware of *anicca* and *dukkha* but also of *anatta* with his own insight-wisdom every time contemplation is made. As such, attachment to "*atta*" for every known sensation, will not have an opportunity to occur. Freedom from such attachment amounts to dispelling the wrong view of "*atta*" because "*anatta*" is truly realized through insight-wisdom. Sense-thoughts relating to *rupa* and *nama* which have however missed the contemplation, will not be free from the attachment of "*atta*". Then, those who are deeply satisfied with the preachings of dhamma that the incessant arising and dissolution of *rupa* and *nama* are merely *anicca* (impermanence), *dukkha* (suffering), and *anatta* (Non-Self)- may be said to be persons equipped with the full knowledge of

the Dhamma. Such knowledgeable persons may be called "*Kalayana-Putthujana*". Such persons are to be regarded as those who are, to some extent, free from the firm attachment of "*atta*". However, this freedom from attachment of *atta* is not on equal footing with the kind of detachment gained from the knowledge of *Vipassanā* which dispels "*atta*".

What is driving at is, an *ariya* never thinks *rupa* and *nama* as "*atta*". And also a *yogi* practising vipassana meditation after having realized through contemplation that *rupa* and *nama* are merely *anicca* and *dukkha* will never look upon *rupa* and *nama* as "*atta*".

It should be borne in mind that in order to get rid of the attachment to "*atta*", contemplation must always be made to realize through one's own knowledge that the phenomena of *rupa* and *nama* which arise at every moment of seeing, hearing, contacting and knowing, are *anicca*, *dukkha* and *anatta*.

There are, of course, other reasons for not thinking *rupa* and *nama* as "*atta*" while one is thus contemplating or when one has realized *ariya-magga-phala*. These are not viewed by him as "*atta*" as he has seen and known the *ariyas*. As stated earlier, being an *Ariya* himself, he has seen and known an *ariya*. That is why it is considered as similar to one who is well accomplished with the personal knowledge or wisdom after his acquirement of *ariya-magga-phala*. Next, one who has become

an adept in *Bodhipakkhiya* dhamma after having attained the knowledge of an *ariya*, will not regard *rupa* and *nama* as "*atta*". It so happens because he himself has become an *ariya*. Or it may be that he has the *vipassana* insight-knowledge of what is *anicca*, *dukkha* and *anatta*. This also conveys the same sense as the expression "seeing an *ariya*". Then, as he has been well taught in *ariya-dhamma* which brings him wisdom — (makes him civilized) he will not consider them as "*atta*". This means that he has also become an *ariya*.

By being well taught in *ariya-dhamma* and becoming "civilized" according to *samvara-vinaya*, ecclesiastical code of discipline, one gets disciplined in preventing *akusala* dhamma. *Samvara-vinaya* comprises (1) the restraint under the moral law (*sila-samvara*); (2) the restraint of a self-possessed mind or restraint by mindfulness (*satisamvara*); (3) the restraint of a mind chastened by wisdom (*nāna-samvara*); (4) the restraint of long suffering; i.e. patience or endurance (*khanti-samvara*); and (5) the restraint which enables a man to make an active exertion (*viriya-samvara*).

For monks, *sila-samvara* means the restraint or the discipline exercised to subdue physical and mental commitments of offences in conformity with the code of conduct for the priests, according to precepts, called "*Patimokkha*". For ordinary laymen, it is the restraint exercised according to the Five Precepts called *panca-sila*.

Therefore, those who respectfully observe the code of morality (*sila*), are restraining the demerits (*akusala*) from arising. If this discipline is kept up, it would amount to training oneself in the *ariya-dhamma*.

As for *sati-samvara*, it is an undertaking to refrain oneself from the passions of greed and anger in relation to sensations arising from acts of seeing, hearing, etc. through mindfulness. It is the best to train the mind and to continuously contemplate and note fixedly on the occurrence only of the arising consciousness at every moment of seeing, hearing, etc.

To become aware by constantly contemplating on *anicca*, *dukkha* and *anatta* at every moment of seeing, hearing, etc., and consequently by restraining the arising of misconception that all are seemingly permanent etc., which amounts to *akusala*, is "*nana-samvara*". Now that the *yogis* are prohibiting such demerits (*akusala*) by means of "*nana-samvara*". When *vipassana-nana* is gained while contemplating in the like manner, *ariya-magga-nana* will be achieved. The uprooting of relevant *akusala* by *ariya-magga nana* is this "*nana-samvara*". All efforts now being made by way of *samvara-vinaya* in practising meditation are aimed at achieving *ariya-magga-nana*.

To endure or tolerate disagreeable sensations (*dukkhavedana*) of hotness or cold and unfavourable vicious remarks or personal attacks made by others, are "*khanti-samvara*". Meditating with

patience or endurance despite the feeling or stiffness, hotness, etc., arising in the body is also '*khanti-samvara*'.

To contemplate and dispel the demeritorious imaginary thoughts which arise, is '*viriya-samvara*'. To contemplate with mindfulness so as to deter *akusala* (demerits) which have not yet arisen, and to get rid of the demerits which have already arisen, is the energetic effort of '*viriya-samvara*'.

On reaching the stage of '*Udayabbaya-nana*' or '*Bhanga-nana*, fulfilment of those five *samvara-vinaya* is more or less complete. As such, a person who fully possesses *vipassana-nana* having been well taught and trained in *ariya-dhamma*, truly realizes that all phenomena of *rupa-nama-khandha* arising from the six sense-doors are merely '*anatta*' and not '*atta*' at all. With the gradual achievement of progressive insight, knowledge of *ariya-magga* will eventually be gained. When such an achievement is attained, the misconception of *rupanama-khandha* as being '*atta*', will be totally wiped out since *attaditthi* will have been entirely eradicated by the faculty of *Sotapatti-magga*. Referring to the way it happens as already stated, it has been described as '*ariyadhamme suvinito ariya*', i.e. an ariya disciple who has become learned (or civilized) does not regard the material body! (*rupa*) as '*atta*'.

Next, *pahana-vinaya* means disciplinary training or teaching by rejection of *akusala*, evil

things. There are five *pahanas*, namely, *tadanga-pahana*, *vikkhanbhanapahana*, *samucchedapahana*, *patippassaddhippahana*, and *nissāranapahana*.

Out of these five *pahanas*, the removal of one single *kilesa* thought that occupies the mind known as *arammananussaya**, by means of the opposite views and qualities derived from *vipassana-nana* is "*tadangapahana*", according to Visuddhi Magga(2-335) which says: "*tadangena tadangassa pahanam tadangapahanam*". This means rejecting by an opposite view (a knowledgeable mind) of *vipassana-nana*, the one single thought of *kilesa* which will induce a misconception of the known sensation as being 'permanent, etc.', instead of being 'impermanent, etc.', as is conceived in the process of contemplating and noting the act of seeing, hearing, etc.

Vikkhambhana pahana means being free from the coarser type of *kilesas* for a considerable length of time by the faculty of *upacara-samadhi* and *appana-samadhi*.

Smucchedappahana means the extirpation of *kilesas* which ought to have been relinquished through the faculty of *ariya-magga*. The removal of *sakkayaditthi*; *viccikicchā*,* *silabbataparā-masa* (affectation of rites) gained by the faculty of *sotapatti-magga*; of greed, anger, etc., which can drag down one to the Nether World; and of such *kilesas* as greed, that can elevate one to reach *sugati* (Celestial World) for more than seven existences,

is *Sammucchedappahana*. The utter destruction of the coarser types of *kamaraga*— (Sensuous craving) and *vyapada* (ill-will) by the faculty of *sakadagami-magga*, and the complete rooting out of all *kamaraga* and *vyapada* by virtue of the faculty of *anagami-magga*, are also *samucchedappahana*. The extirpation of all *kilesas*, such as *Avijja* (Ignorance), *tanha*, *māna* (pride or egoism), etc., by the faculty of *Arahattamagga*, is also *Samucchedappahana*.

Presently at this Meditation Centre, *yogis* are practising meditation with a view to fully acquire *tadangapahana* and gain accomplishment of *samucchedappahana* through *vipassana-nana*.

Uprooting of *kilesas* with these four *ariya-maggas*, and then causing the cessation of human passion (*kilesa*) once again by the faculty of the four *ariya-phala*, is “*patipatti-saddhipahana*”. No special effort is required for their removal. It means that tranquility of mind remains as usual by the influential force or strength of Fruition, the faculty of *phalasamapatti*.

Nissaranappahana is *Nibbana* called *nissarana*, which comprises escape from existence by the rejection or extirpation of *kilesas* that have no chance of occurrence, and the total cessation of all sufferings of *rupa* and *nama*. This relinquishment or release from *samsara*, which consists in escape from existence is called “*Nissaranappahana*”. On entrance into the Four Paths and after attaining the Fruition thereof,

nissaranappahana is completely achieved or fulfilled.

Now that a fairly comprehensive account has been given to be able to understand about the *kalayana-putthujana* and *ariyas* who have got rid of the attachment to "*atta*".

"*Atta*" means what is considered as a living being. It is one which is wrongly presumed to be governable, to be responsive to the dictates of the personal urge such as to make oneself go, walk, stand, sit, sleep, speak or do something according to one's own will. This is called "*Sāmi-atta*". Then also, it seems as if it resides or dwells permanently in the body. This is called "*nivasi-atta*". It would appear as if the *atta* being or Self is capable of thinking, speaking and doing things. This is called "*karaka atta*". It means attachment to *sankharakkhandha* as being "*atta*". All good and bad sensations which arise are considered to be felt by "*atta*", being or Self. It is called "*vedaka atta*". This is a mistaken view of attachment to *vedanakkhandha* as "*atta*". An *ariya* who has attained *sotapatti-magga-phala* etc., is absolutely free from such attachment to "*atta*". He is in constant awareness of the truth that it is but *rupa* and *nama* which arise and dissolve incessantly. Dhamma-deinna Theri's explanation regarding the removal of *twenty sakkayadjithis* is the same as the removal of the four kinds of *atta* attachment, namely, "*sami*", "*nivasi*", "*karaka*", and "*vedaka*" *atta*.

After hearing the answer regarding the mode of removing "*sakkayaditthi*", Visakha, the millionaire, again put another interrogation on the subject of "*ariyamagga*" as hereinafter described:

Question on Ariyamagga

"Katamo panare ariyo atthanghiko maggo."

The question is: "O, Ashinna Dhammadeinna!

What is the Holy Eightfold Path? In other words, What is "*ariyamagga*" which possesses eight attributes?

This question is quite similar to the nature of the question put in the foregoing relating to *Magga-sacca* called *sakkaya-nirodhagaminipati-pada*. As the subject of *Magga-sacca* has been dealt with and already answered, it may be said that the question does not deserve repetition. However, Dhammadeinna Theri reflecting that Visakha might probably have an intention to follow up with other question based on the subject of *ariyamagga*, gave an appropriate reply.

Answer Relating to Ariyamagga

"Ayameva kho avuso Visakha ariyo atthanghiko maggo. Seyatthidam, sammaditthi
.....sammāsāmaḍhi."

"O, Dayaka Visakha! The Noble or Holy Eight-fold Path are: *Sammaditthi*, Right View,
.....*Sammāsāmaḍhi*, Right Concentration."

Relating to the Noble Eightfold Path, since exposition of this dhamma has been earlier made, it does not seem necessary to repeat. Nevertheless, it may be worthwhile to quote a few of them to let the reading public gain more knowledge in this regard.

The dhamma on the Noble Eightfold Path has often been preached. This dhamma is highly philosophical, profound and extremely essential. It is in fact the essence in the Buddha's *Sasana*. It proves to be a genuine Buddha's teaching. All throughout four 'asimchyeyas' and a lakh kappas, eight 'asimchyeyas' and a lakh kappas, and sixteen 'asimchyeyas' and a lakh kappas, the would-be Buddhas conserved mental energies of the highest order through virtuous practices towards attainment of these Eightfold Path. Throughout their lifetime too, all Buddhas laid emphasis on this dhamma in their teachings to enable all *veneyyas* to practise and achieve the principles involved in the Path. If the dhamma in connection with the Eightfold Path is completely accomplished, worthy *Arahatship* will be attained thereby realizing *Nibbana*, the end of all sufferings. Hence, the practice of the Noble Eightfold Path is of paramount importance.

It is necessary to practise meditation so as to acquire the Right View (*sammaditthi*) which really means an intellectual grasp of the nature of things. There are right views or understanding from the viewpoint of worldly affairs, but they are not relevant to this Ariya Path. What is

really concerned is to gain knowledge of the true nature of *rupa* and *nama* that exist in one's own body or "Self". It is required to practise contemplation and realize with one's own spiritual knowledge the phenomena of *rupa* and *nama* incessantly arising and passing away from the six sense-doors every time seeing, hearing, smelling, tasting, contacting, knowing or imagination take place, and to be able to make a firm decision with clear understanding that they are merely an aggregate of sufferings and misery.

Ordinary worldlings who do not contemplate are in misery as they have to be striving with worry and anxiety for the sake of getting enjoyment in pleasurable sights, sounds, etc. When these anxious efforts bear results, they disappear or vanish in no time. This ephemeral nature of things is more obvious when eating or tasting good and delicious food. Taste appears on the tongue and disappears in an instant. It happens the same way in the case of other sensations. How troublesome and miserable it is to eke out a living or get things going for the satisfaction of enjoyment! Life is indeed a struggle. In every existence, one has to be toiling undergoing the same kind of misery and distress for the sake of subsistence and enjoyment of worldly pleasures. It is all the more miserable when one is cast into the four Nether Worlds.

A *yogi* who is continuously contemplating at every moment of seeing, hearing, etc., realizes the true phenomenal nature of *rūpa* and *nāma*

arising and dissolving instantaneously in the act of seeing, hearing, etc. With this realization he becomes aware of the ungovernable nature of things and of the miserable condition of life existence. He also realized that the moment new formation of *rūpa* and *nāma* fails to arise, death will ensue. This condition of life attended with misery and mental frustrations is really horrible. Such realization or knowledge of the truth is *Vipassana-sammaditthi*. It is in fact knowing the reality of *Dukkha-sacca*.

Vipassana-sammaditthi brings about the subjugation of the pleasurable delight thinking it as mere suffering only in respect of the sense object which is contemplated. In respect, however, of the objects or sensations which has escaped notice while contemplating, pleasurable feelings remain active and alive. Such cravings for pleasures are rooted out only when *ariya-magga* is attained. Even then, at the stage of *sotapatti-magga-phala*, the delightful pleasurable feelings or desires arising from and attached to *rupa* and *nama* of the *kāmabhava* are not yet totally got rid of. This is the reason why *sotapannas* enter into matrimony and are bound by the fetters of a domestic life. It has been stated that even Ashin Ananda wept bitterly with grief and lamentation when his aunt Gotami, Buddha's step-mother, was approaching her death (*parinibbana*). This is evident of the fact that there was in him a pleasurable desire for *rupa* and *nama* which he regarded as being good and agreeable to be

kept away from death. Craving for existence which is considered fine and pleasurable will be eliminated only when *arahattamagga* is attained.

If there is attachment to pleasurable desire one will be enmeshed in suffering in the present existence also. Those who are running a household will face suffering as they have to be anxious about their family, children and so on. At one time when the Blessed One was residing at a village by the name of Uruvelakappa in the country called Malla, *Badraka*, the village Headman came to the Buddha. After paying obeisance, he besought the Buddha to preach him the dhamma which would elucidate what had brought misery and suffering to mankind and what was the way to end this suffering (*dukkha*).

Buddha began with a preliminary dialogue stating: "If I were to preach the Cause of suffering and the Cessation of the cause of suffering with reference to the past or the future, it may probably create sceptical doubts in you. I will therefore teach you the dhamma as to how suffering is caused and how it comes to cease right now at the moment of one sitting." Buddha then proceeded to ask him thus:

Q. "Will you be afflicted with lamentation, grief, distress, sorrow and anxiety if the people living in Uruvelakappa village are massacred or arrested or imprisoned, or deprived of their property or subjected to slander?"

A. "Yes, my Lord," replied Badraka.

Q. 'Could there be a situation in which you will not be stricken with grief and distress if only some of the people are killed, etc.?'"

A. "Yes, my Lord. Indeed, such a situation can arise when I will not be so affected," was the reply.

Q. "Why is it so?" inquired Lord Buddha.

A. "Lord, I will suffer mental pain and distress if persons whom I adore or love are put to suffering and misery, but I will not be so mentally affected and distressed if persons who are not closely acquainted with me or not dear to me suffer tribulations," answered Badraka.

This would indicate that in connection with those who are dear and beloved to one through attachment of *chandaraga*, should anything untoward happen to them, feeling of anxiety and sorrow will arise. It means that in regard to persons for whom there is no love or affection, no mental afflictions will occur. The spirit of this conversation is to make Badraka understand that *chandaraga* is the cause of suffering and that being free from *chandaraga* is the cessation of the cause of suffering. Therefore, it should be well convinced as preached by the Buddha that distress and suffering which one has undergone in the past or which one will have to face in the future, are due to the presence of *chandaraga*.

Being delighted and pleased with the preachings of the Buddha, Badraka again entreated the Blessed One reverentially stating: "I have a young son by the name *Ciravasi*. I put him in a school just outside the village proper. Everyday in the early hours of the morning, I have to send one man to inquire about Ciravasi to know how he is getting on. Until that man returns, I am ridden with worry and anxiety while at the same time I wish him well and happy." Buddha then questioned Badraka:

Q. "Will you be worried and stricken with grief, dismay and distress if the young lad *Ciravasi* were killed or arrested or put to slander or robbed?"

A. "Inevitably! my Lord. I will not only come to grief but may even die," was the reply.

Buddha remarked, "This distress and suffering is caused by attachment to *chandaraga* which produces love and affection."

Then further questions and answers followed;

Q. "Did you have any love and fondness for Ciravasi's mother, your lady, before you had seen or heard of her?"

A. "No, my Lord," was the response.

Q. "Is it then true that the feeling of love and tenderness have arisen in you only because you have seen, known or heard her?"

A. "Exactly, my Lord," replied Badraka.

Q. "Will you be overwhelmed with grief, dismay and despair if at all Ciravasi's mother were murdered or arrested or looted or subjected to slander?"

A. "Certainly, it is inevitable, my Lord. I can even meet with death."

Therefore, Buddha in his exhortation made it clear that this suffering (*dukkha*) is the outcome of *chandaraga*. To this preaching, the village headman, Badraka respectfully admitted in reply: "Verily, my Lord". (Samyutta Nikkaya-Third: 319).

The story of Badraka, the village headman, just described shows how suffering takes place even under the existing circumstances for being attached to love and affection. Similarly, if one is involved in pleasurable delight with attachment to *rupa* and *nama* which are wrongly viewed as agreeable though they are in fact miserable, new existences one after another will continue taking place accompanied by misery and suffering after demise. Such attachment to pleasurable delight is "*Samudaya-tanha*." Everytime it is realized through contemplation that the truth of the arising phenomena of *rupa* and *nama* is impermanent, etc., *tanha*, craving desire, will be expunged. This amounts to dispelling *samuaya-tanha* by *Vipassana-sammaditthi*, which realizes the truth. It is to know the Truth by the rejection of *Samu-dayasacca*.

Every time *samudayatānha* is got rid of, the miseries of new existence composing of *rūpa* and *nāma* having no opportunity to occur relating to the known sensations, will come to a cessation. This is the realization of the truth by *samādītthi* with the achievement of *tadanga-nirodha*.

The continuous achievement of *vipassana-maggā* at every moment of contemplation which causes to promote the development of *magga-sacca* may be regarded as the realization of the nature of the truth. This is how true knowledge is derived according to *vipassana-samādītthi*. However, *Sammādītthi*, the Right View gained by *ariyamagga* realizes *Nibbāna* and also appreciates and sees correctly the Four Noble Truths.

If the arising phenomena of *rūpa* and *nāma* taking place at the moment of seeing and hearing, are erroneously conceived as permanent, fine and pleasurable, then clinging desire—*tānha-samudaya*—will occur. If by contemplation, it is conceived as “*anicca*” (impermanence), this *tānha*, craving desire, will cease. If that *tānha* is made to cease, *samādītthi* will bring forth correct knowledge of the Right View. Therefore, with a view to achieving realization of the Truth as stated, contemplation has to be made continuously. As the right view of *ariyamagga* visualizes *Nibbāna*, it becomes more convincingly clear as to how awareness of suffering springing

from the arising and passing away of *rūpa* and *nama* as well as the cessation of *tanha*, are taking place. This is *nirodha-sacca* which means entire cessation and extinction of all *rūpa* and *nama* leading eventually to *Nibbana*.

When *vipassana-nana* gains maturity, all that is to be known and presently known fall into the concept of complete Cessation in the course of contemplating and noting the incessant arising and dissolution of *rupa* and *nāma*. This is the picture depicting how *sammaditthi* truly realizes *nirodha-sacca*. It is necessary to develop *vipassana-magga* by contemplating on the incessant arising and dissolution of *rupa* and *nama*. Finally, the cessation of the miserable phenomenal nature of *rupa* and *nama* will be truly realized and with this back ground knowledge of the true nature of *rupa* and *nama*, *ariyamagga* must be developed. The knowledge so gained by such development shall be regarded as the Right View of *sammaditthi*.

As has been stated just now, the right view of *sammaditthi* means the distinctive awareness of *dukkhasacca* as *anicca*, etc. Realization is achieved at every moment of such awareness by rejecting *samulaya-sacca*. Thus the *cessation of suffering* (*nirodha*) is truly realized and attained. It is also realized by developing *maggasacca* in one's own self. Such a right view shall be regarded as "*Sammaditthi*".

If *sammaditthi* is developed, Right Thought-*sammasankappa* with its mind bending towards it, as it were, is also included. *Sammavayama* the Right Effort, too, is embraced in it. The persevering endeavour made to gain mindfulness and realize the truth relating to the act of seeing and hearing, is *sammavayama*. By being aware with mindfulness, it is extremely obvious that *sammasati*, Right Mindfulness, is also already included. According to what has been preached "*sammahito*—a person whose mind is tranquil, *yathabbutam*—rightly or truly, *pajānati*—knows or understands." As reality can be known truly only when one has concentration (*samādhi*) which fixes the mind right with the correct view of *sammaditthi*, it is also clear enough that *sammaditthi* is included. Next, only if "*silavisuddhi*", purity of *sila* or morality, is fully accomplished, five kinds of *pañnavisuddhi* such as *ditthivisuddhi* can be achieved. As such achievement can be gained every time the right view of *sammaditthi* takes place, *sila-maggangas*—such as *sammavaca*, *sammakammanta* and *sammajīva* are all embraced. This is quite clear.

As stated just now, while *vipassana-sammaditthi* and *ariya-maggasammaditthi* are taking place, maggangas such as *sammasāṅkappa*, etc. are included. Therefore, Dhammadevīna Thēri had answered that these Eightfold Maggangas called the Noble Eightfold Path, which has the full compliment of the eight attributes, is nothing but *Ariya-Magga*. In this regard, all

vipassana-maggangas are *pubbamaggangā*, the Precursor or fore-runner of *Ariya-Maggas*. It should however, be distinguishingly borne in mind and realized that *sotapatti-magga*, etc., are *Ariya-Magga*.

After hearing the answer as mentioned above, Visakha, the millionaire, again put another question as hereinafter described.

Question on Sankhata-Asankhata

“Ariyo panaye atthanghiko maggo sankhato udahu asankhato”

The meaning of the above Pali phrase denotes: Is *ariyamagga*, the so-called Noble Eightfold Path, the *sankhata* dhamma that proceeds from causes? Or, is it *asankhata* dhamma resembling the tranquil and Blissful nature of *Nibbana*?”

Answer to the Question on Sankhata-Asankhata

To this question, Dhammadeinna Theri gave the following answer:

“Ariyo kho avuso Visakha atthanghiko maggo sankhata”

It means: *Ariyamagga* possessing the eight attributes is indeed the *sankhata dhamma* which proceeds from causes, such as *Vipassana*. *Asankhata dhamma* is the only *Nibbana*. This

Nibbana symbolises supreme Bliss and tranquility because of the faculty of *ariyamagga* which gives no opportunity for the occurrence of *kilesas*. Tranquility or serenity not being an incidence cannot be said to have arisen from a cause. What is meant by this *Nibbana* is that no new existence composing of the miserable *rupa* and *nama* will take place, as *Kilesas*, (Defilements) which is the cause, have become extinct thereby bringing forth a blissful state of Freedom from all forms of cravings and human passions. This also cannot be called the cause of *sankhata* since there is no incidence or occurrence. It should only be regarded as *asankhata*, the Immaterial, Unmade, which "is not to be produced". However, the condition of *ariyamagga* has arisen because of *Vipassana* which is preceded by *Pubbabhaga-magga*.

It has occurred because of the development of the preceding stages of *vipassana* insight knowledge followed in succession most closely by "Anuloma" which grasps the sensation towards Nibbana and "*Gotrabhu*" which inclines towards the cessation of the phenomena of body and mind. It is also clear that it happens because of the achievement of the dhamma that is collateral or goes side by side with the material body which affords as a cushion to lean on, as it were, and which serves as a repository. In regard to those who are well conversant with scriptural texts, it is no gainsaying that they know clearly that *sankhata dhamma* is the outcome of *ariya-*

magga caused by other relevant factors. However, unknowledgeable persons may have certain doubts. It is because as *ariyamagga* can be achieved after dwelling the mind on the *asankhata-nibbana* which is the entire cessation of *rupa* and *nama* and its concomitant sufferings, there is room to doubt whether it is *asankhata* just like *Nibbana*.

There were quite a number of conflicting views about it in the past history of Buddhism and a lot of controversies had arisen. It is indeed difficult to understand. Mention was made in the *Katha Vatthu* (Points of Controversy) relating to the analytical comment on the rights and wrongs on the occasion of the Third Great Buddhist Council. Among the controversial points *Niyama*, (order of nature, or way things naturally happen) was even presumed as *ariyamagga*. If *Niyama* is said to be *Asankhata*, then it would amount to regarding *ariyamagga* as *Asankhata*. This will be a real blunder. Such being the case, in order to erase or dispel the wrong view, the question put as to whether *ariyamagga* is *sankhata* or *asankhata* is quite justifiable. It is also apt and appropriate in answering that it is "*sankhata*". If it is *asankhata*, it should permanently remain constant as *Nibbana* without cessation and dissolution. *Ariya-magga*, on the other hand, like any other mental thoughts exists only for a short while—"uppat-thi-bhin"—arising, ceasing, and then passing away making-up in a moment, which is therefore, transitory. It is unlike

Nibbana, not Eternal and Immutable. Hence, as it has come about due to causes such as *Vipassana*, it is vividly clear that it is *sankhata dhamma*.

After having heard the above answer, Visakha again put another interrogation as stated below:

Question as to why the three Khandhas should be embraced, or Sangahita

“Ashinna Dhammadeinna! Is it proper to enlist support of or embrace the three khandhas, viz: *sila*, *samadhi* and *panna* by means of *ariyamagga* which is endowed with the eight attributes? Or Whether is it appropriate to embrace or take in the *ariyamagga* by means of the three khandhas?”

In other words, the question is whether *sila*, *samadhi* and *panna*, the three khandhas, are to be embraced by *ariyamagga*; Or, whether *ariyamagga* is to be collected or taken in by the said three *khandhas*. It is hard to answer that question unless one is well-versed in the knowledge of *ariyamagga* and *silakkhandha*, etc. However, as Dhammadeinna Theri being an *arahat* who had gained supernatural knowledge of *patisamabhida* easily tackled the question as described below:

Answer as to why three khandhas deserve to be embraced

“O, Dayaka Visakha! It is not proper to embrace the *khandhas*, namely, *sila*, *samadhi* and *panna* by *ariyamagga*. As a matter of fact, *ariyamagga* which is invested with the eight

attributes should be embraced or taken in by the three khandhas. In this instance, it is meant to say that *ariyamagga* is *Lokottara Magga*. *Sila*, *samadhi* and *panna*, the three collections or khandhas are *Lokiya sila*, *samadhi* and *panna*. Therefore, according to *ariyamagga*, the scope is narrow, whereas the range is wide in regard to the *three khandhas*. The narrow or limited scope cannot possibly embrace the broader aspect. In the like manner, *ariyamagga*, the narrow must be collected or included within the wider three *khandhas*.

It may here be particularly noted and remembered that like the *Five Khandhas*, such as *rupakkhandha*, etc., there are five of *silakkhandha*, etc. They are:

- (1) *silakkhandha*
- (2) *samadhikhandha*
- (3) *pannakhandha*
- (4) *vimuttakkhandha*
- and (5) *vimuttinadassanakhandha*—*paccavekkhana*

Among these five khandhas, *silakkhandha*, i.e. the body of moral precepts or code of morality, means *Lokiya* and *Lokottara Sila*. *Lokiya sila* is the five precepts (*pancasila*), eight precepts, ten precepts, and precepts regulating the conduct of or relevant to *samaneras* and ordained monks. *Lokuttara sila*, Higher form of Supramundane Morality means thoughts or mental formations arising in conjunction with *magga-phala*, viz: *sammavaca*, *samma-*

kammanta and *sammaajiva*, the three characteristic aspects of *sila* (*sila-maggangas*).

Samadhikkhanaha is temporal or worldly (*lokiya*) and spiritual (*lokuttara*) *samadhi*. *Lokiya-samadhi* is *upacara* *samadhi*, *appana jhana samadhi* and *vipassanakhanika-samadhi*. Spiritual or *Lokuttara samadhi* is *samadhi-magganga* which occurs along with or side by side with the knowledgeable mind of Path and Fruition (*magga-phala*).

Pannakkhandha means *Lokiya and Lokuttara panna* (Wisdom). *Lokiya panna* means the higher knowledge of *Abhñña* or supernatural faculties possessed by arahats, namely, *kam-massakata-ñāna*, knowledge connected with *rupa-jhana* and *arupa-jhana*, *dibbacakkhu* (Divine Eye), *dibbasota* (Divine Ear), *cetopariyanana* (Thought Reading), *pubbenivasa* (Reminiscence of past births) and *iddhividha* (Different psychic powers). *Lokuttara paññā* means *magga-nāna*, i.e. *magga-phala* Wisdom.

Vimuttikkhandha means Fruition derived from *ariya phala* dhamma.

Vimuttiñāndasanakkhandhā is the knowledge reflecting *magga-phala-nibbana*, etc; immediately after attainment of *magga-phala*.

After describing fundamentally as to why *ariyamagga* should be embraced and collected by the three khandhas, detailed explanation was made as to how it was embraced.

“Dayaka Visakha! *Sammavaca*, *Sammakammanta* and *Sammaajiva* are included in the Eightfold Maggāṅgas. These three factors of Maggāṅgas should be embraced collectively as an accumulation of attributes of *Sila*.”

Sammavaca means “Right Speech”. In this respect what is really meant by it is: abstinence from telling lies or falsehood (*musavada veramani*); abstinence from slander and backbiting (*pisunavaca veramani*); abstinence from telling harsh or abusive words (*pharossavaca verāmani*); and abstinence from malicious gossip and frivolous talk (*samphappalapa veramani*). The requirements of *sammavaca* need be fulfilled for the accomplishment of this Maggāṅga. Even if there is anything to tell lies, refraining oneself from lying will amount to fulfilment of *sammavaca*. “*Sammavaca*” which is included in *Ariyamagga* is the complete rejection of thoughts as well as words and deeds to deter from telling falsehood. A *Sotapanna*, being free from vices which cause to violate the disciplinary laws of morality (*Sila*), is purified in thoughts and deeds in so far as *sila* is concerned.

Next, *Sammakammanta* means “Right Action”. The negative aspect expressed in *pañcasila* in this regard, is to refrain from killing (*Paṇatipata veramani*); to refrain from taking anything which is not given, i.e. stealing or robbing (*adeinnadana veramani*); to refrain from sexual immorality or illicit sexual indulgence (*kamesu micchachara veramani*). If these are strictly

observed, it fulfils the requirements of "Right Action". Refraining from committing murder falls within the concept of *sammakammanta*. *Sotapanna* by developing the faculty of this Magganga to the full always remains in a purified state of *Sila*.

Sammaajiva conveys the meaning of "Right Livelihood". To find for a living in a dishonest way by resorting to slaughtering of animals or killing other beings, or otherwise by stealing, robbing, cheating, etc., is contrary to Right Livelihood. Unlawfully and dishonestly earning a living is *micca-ajiva*, wrong means of livelihood. By avoiding *micca-ajiva* and by way of honest living, it would amount to *Sammaajiva*. Avoiding dishonest means as a way of living by ordinary laymen in following a trade or occupation is compatible with the requirement of this Magganga. As regards monks, they should refrain from giving away fruits, flowers, etc., with a view to receiving offerings of property including cash or goods in return. They must not also assume pretentious attitude of having attained the attributes of *samadhi*, *panna*, etc., which they do not really possess so as to gain prestige or earn respect and seek for material possessions, such as property and wealth. They must avoid taking illegal or improper action to acquire monastery or the like which do not belong to them. Avoiding all that which should be avoided and receiving alms or food, etc., according to the Vinaya Dhamma, Code of discipline for monks, is "*Sammaajiva*". This

sammaajiva which is included in the *ariyamagga* is the entire rejection of all dishonest means of livelihood. By such rejection through the faculty of *sammaajiva magganga*, a *Sotapanna* is always free from immorality and is accomplished with the purity of *Sila*.

All these three Maggargas, viz: *sammavacca*, *sammakammanta* and *sammaajiva* should be embraced by the attributes—of *sila* called *silakkhandha*. All vices which tend to pollute or destroy the purity of *sila* having been got rid of always by the faculties of the said three *sila-maggargas* falling within the scope of *vipassana magga* which realizes *Nibbana*, the degree of greed (*loba*) and anger (*dosa*) in a *sotapanna* have become diminished to the point of preventing almost entirely the occurrence of coarser type of *akusala dhamma*—demerits. from the secular point of view, it may appear as lacking in enthusiasm. Because of this diminishing strength of greed and anger, a *sotapanna*, being incapable of doing evil deeds and of entertaining evil and unwholesome thoughts, becomes fully accomplished with *sila* forever.

In regard to *samadhikkhandha*, *sammasamadhi-magganga*, one of the samadhi-maggargas, is to be embraced by inducement in *samadhikkhandha*, having belonged to the same lineage and class. *Sammavayama* (Right Effort) and *Sammasati* (Right Mindfulness) are, however, to be included by absorption for lending support to *Samadhi*. For example, a flower

which is high up on a tree beyond the reach of the hands of a person who wishes to pluck, is to be plucked with the help of a companion who should squat and bend his back to serve as a stool. As the person standing on the back of another is shaking, he must be supported by another person to enable him to stand firm and erect. With the help of these two companions, flowers can be plucked without embarrassment. In the same manner, *sammavayama* helps support by its faculty of exertion. Likewise, *sammassati* gives supporting help by being mindful. Depending on these supports, the *sammasamadhi magganga* remains constantly calm and tranquil by fixing penetrative concentration on the consciousness of *Nibbana*. This is the reason why “*sammasamadhi*” is to be embraced and counted in *samadhikkhandha* as belonging to the same species having common characteristics with that of “*samadhi*”. *Sammavayama* and *sammasati maggangas* are however, to be included, embraced and counted, by way of rendering assistance. On the other-hand, the three *silā maggangas*, such as *sammavaca* should be embraced, taken in and counted in *silakkhandha* as belonging to the same species and class.

Then comes *panna-magganga*. *Sammaditthi* (Right View) and *sammasankappa* (Right Thought or Aspiration) are the two factors of the Wisdom Group contained in the *Eightfold Magganga*s. These two *maggangas* are to be

taken in and specified as a collection or group contributing true Wisdom.

Sammaditthi Magganga is of the same species as *pannakhandha*. Therefore, this *magganga* is also to be embraced and counted as belonging to the same species and lineage. As for *sammasankappa* *magganga*, it helps to generate a bent of mind to realize the truth. Accordingly, this *magganga* should be embraced and counted as a supporting factor of dhamma in *pannakhandha*. This describes the manner in which the *Eightfold Magganga* called *Ariyamagga* is enlisted, embraced and enumerated by the three *khandhas*. Let us recite the following for retention in the memory:

- (1) *Sammavaca*, *sammakammanta* and *sammaajiva*, the three *maggangas* are to be embraced by and enumerated under *silakkhandha*. These three *Maggangas* are called *Silakkhandha*.
- (2) *Sammavayama*, *sammasati* and *sammasamadhi Magganga*s are to be embraced by and enumerated under *samadhikkhandha*. These three *Magganga*s are called *Samadhikkhandha*.
- (3) *Sammaditthi* and *sammasankappa magganga*s are to be embraced by and enumerated under *pannakhandha*.

These two *Maggangas* are called *Pannakhandha*.

After hearing the answer relating to how the Noble Eightfold Magganga were embraced by *silakkhandha*, etc., Visakha followed up with another question.

Question and Answer on Samādhi and Samadhi-nimitta, etc.

Katamo panare samadhi, katame dhamma samadhi nimitta, katame dhamma samadhiparikkhara, katama samadhi-bhavana.

The above phrase may be explained as follows:

“Your Reverend Dhammadeinna Theri! What kind of dhamma is this *Samadhi* which tranquilises the mind?”

“What are the *nimittas* (indications) which cause or bring about *Samadhi*?”

“What kind of dhamma are the requisites or accompaniments of *Samadhi*?”

“What is it that causes the development of *Samadhi*?”

Relating to these four problematic questions, Dhammadeinna Theri gave the following answer:

Ya kho avuso Visakha citassa ekaggata ayam samadhi. Cattaro satipatthana samadhinimitta. Cattaro sammappadana samadhiparikkhara. Ya tesamyeva dhammanam asevana bhavana bahulikammam, ayam ettha samadhibhavana.

“Dayaka Visakha! The mind has only one consciousness. This consciousness which very well keeps the mind tranquil is “*Samadhi*”.

Samādhī which brings about the stability of the mind with only one consciousness is “*Ekaggata*”. According to the Burmese connotation, the stability or tranquility of the mind is *Samadhi*. According to Buddhist scriptures, “mind” is different from “tranquility” of the mind. According to *samatha-bhavana* whether it is *pathavi* (earth) *kasina-nimitta* or *apo* (water) *kasina-nimitta* and such other kinds of *nimitta* falling within the category of *Asubha*, or in and out breathing (*anapana*) *nimitta*, or *nimitta* concerning hairs of the head or body, letting the mind dwell fixedly on one of these *samatha-nimittas* is “*Ekaggata*”. The mind does not wander at all but remains serene and undisturbed on a single object of consciousness. If it is *samatha-samādhī*, it will remain calm and tranquil dwelling on only one of the *nimittas*. If *samādhī* is strong, the mind will remain fixed on the object of *nimitta* for 5-10 minutes or so. If it is *Jhāna-samādhī*, the mind will stay put for one or two or more hours. If it is extraordinarily strong, it may remain fixed for a whole day.

Some meditators being elated with *samādhī* called “*Ekaggatā*” which contemplates on only one object of consciousness, think that if they are to contemplate on the arising phenomena at every moment of seeing and hearing, the mind will go astray without gaining *samādhī*. This is NOT

true. The state of tranquility derived from *samatha-samādhi* is of one kind. That of *vipassanā* is another kind. They are different from one another. *Vipassanā* carries the sense that all phenomena arising at every moment of seeing and hearing must be intentionally known with awareness and be also aware of in an analytical way etc., (Salayatana Vagga Sanyutta Pali -258). According to this Sanyutta preached by the Buddha, all *rūpa* and *nāma* involved in the acts of seeing and hearing, etc., should be contemplated. There is nothing which should not be contemplated. Hence, arising of all *rūpa* and *nāma* through the six Organs of Sense must be continually contemplated.

Although a great number of sensations are contemplated, penetrative concentration closely fixed on the object of consciousness will amount to fixing the mind with attentiveness on only one sense-object. When *samādhi* (concentration) is gaining strength, though sensations are changing, the mind continuously remains tranquil and calm without distraction as usual. This is called *Vipassanā-khanikasamādhi*. At the initial stage of contemplation before *samādhi* becomes firm and strong, it will be noted that while in the process of contemplation the mind flits or make short flights. When *samādhi* gains momentum, the mind becomes stable and remains calm without going astray and dwells fixedly on the object of sense which deserves contemplation. This is obvious enough as to how the scattering mind-

wandering thoughts is dispelled by *samādhi* in accordance with the Commentary wherein it is described as *Vikkhepaviddamsanaraso*". It is also clear that the mind does not also incline or move to other sensations and by remaining tranquil, it is reflected in the knowledge of contemplation. On reaching the stage of "*sankharupekkhanana*", it will be found that even if the mind is let to move and fix on to other important sensations, it will not stay on for long. It will automatically be reverted to the usual sense-object of contemplation, dwell on it as before, and remain calm. During the moment of *ariya-magga*, the mind remains absorbed in the nature of Cessation of all sufferings only for a short while. However, as it remains calm with penetrative concentration in the nature of Bliss, it may be stated as "*Ekaggata*". In the case of a person who is absorbed in "*phala-samāpatti-samādhi*", the mind can continuously remain in a state of tranquility for one or two minutes, or five or ten minutes, or one or two hours, or for a longer duration or even for whole day and whole night.

What is to be remembered in particular is that in the case of *samatha-samādhi*, as a continuous series of thoughts dwell on a sense-nimitta, it is also called "*pabandha-samādhi*". *Phala-samāpatti-samādhi* is also of the same nature. However, in the case of *Vipassana-samādhi*, a continuous series of thoughts (mind) do not dwell upon on one sense-object. The mind dwells successively on each and every sensation only for

a very brief moment one after another. That is the reason why *Vipassana-samādhi* is called *Khanika-samādhi*. This has been described in Visuddhi Magga Maha-Digha, 1st. Volume:(342).

Every time contemplation is made on the rising and falling movements of the abdomen, or on "sitting", "contacting", "hearing", "seeing", "knowing", etc., the continuous dwelling of the mind fixedly on the sense-object (sensation) which is contemplated and conceived is "*Vipassanā-khanika-samādhi*". By the faculty of this *samādhi*, the matter (*rūpa*) that is to be known, and the knowing mind (*nāma*), etc., are distinguishingly realized. Because of the intention to bend, bending takes place; because of the eye, seeing arises; because of the visual object, it sees; and because of the presence of the object to be known, knowing takes place, etc. This happens because of Cause and Effect, which can be differentiated and known. While contemplating, as it is noted that the new formations of *rūpa* and *nāma* arise, followed instantaneously by dissolution, the nature of "impermanence" is realized. This is how *Vipassanā-nāna*, insight knowledge occurs by relying on *khanika-samādhi*. The nature of this answer is to be construed as referring to *magga-samādhi* which remains constant for a short while after absorption in the consciousness of *Nibbāna*.

The second answer is: The *Four Satipatt-hanas* are the "*nimittas*" which cause or bring about "*samādhi*",

The Four foundations of mindfulness (*Satipatthanas*) are:

- (1) "*Kayanupassana-satipatthana*" – Mindfulness of bodily behaviour everytime it arises.
- (2) "*Vedananupassana-satipatthana*" – Mindfulness of all sensations, mental activities and mental behaviour everytime they arise.
- (3) "*Cittanupassana-satipatthana*" – Mindfulness of the phenomenal nature of seeing, hearing, etc., every time they occur or arise.
- (4) "*Dhammanupassana-satipatthana*" – Mindfulness of mind objects.

These four *Satipatthanas* are the cause that brings about tranquility of the mind or Concentration (*Samādhi*): How it causes "*samādhi*" may be stated thus:

If contemplation is made on "in and out respiration" called *Anāpana*, and noted as "breathing in and breathing out", mindfulness that is developed can lead to the attainment of *four Rupa-jhānas* together with *Upacāra-samādhi* (proximate Concentration) totalling *five*.

If the hairs of the head and body hairs, etc. are contemplated, mindfulness that arises can bring forth '*upacāra-samādhi*' together with the first *Jhāna-samādhi*. If contemplation is carried on and noted while walking, etc., as "walking",

“standing”, “sitting”, “lying” “shaking”, “bending” “stretching”, and so on, *Vipassanā-khanika-samādhī* called „*Upacāra-samādhī*” is obtained by awareness produced by Mindfulness. If the said *samādhī* becomes stronger, *rupa* and *nāma*, matter and mind, are distinguishingly perceived as stated previously. Cause and Effect are also distinctively discerned. The phenomenal nature is also realized as “*anicca*”, etc. Therefore, in the Satipatthāna Pali Text, it is set forth as “*kayasamein samudaya dhamma nupassiva viharati*”, which means to say that the aggregate of matter (*rupa*) is seen as an arising phenomenon. This is the manner how *samādhī* is gained by means of *Kayanupassanā-satipatthana*. When this knowledge of *vipassanā*-insight is completely gained, *ariya-magga-nāna* is also achieved through mindfulness and concentration.

If the sensations of “stiffness”, “hotness”, or “pain”, etc are., contemplated as they arise, mindfulness will bring about *vipassanā-khanika-samādhī*. Contemplating with mindfulness on “imagination” or activities of the thinking mind at every moment of their arising, will cause to bring about *vipassanā-khanika-samādhī*. The same thing will happen in the case of any other phenomena which are contemplated in the manner described in the foregoing. This explains how *khanika-samādhī*, *vipassanā-nāna* and *ariyā-magga-nāna* take place by the exercise of *vēda-nānupassanā-satipatthana*.

Though it may be stated that *samādhī* is gained by *satipatthana*, it is not yet fully accomplished by mindfulness alone. The requisite of accompaniments or accessories is however, still in need. These are the four *sammappadhanaviriya*, right exertion, which will supplement to fulfil the needs of the four *satipatthanas*.

How they play their part and occur may be mentioned thus:

- (1) By exertion it prevents demerits or sinful condition (*akusala*) from arising.
- (2) By exertion, it dispels sinful states or demerits (*akusala*) that have already arisen.
- (3) By exertion, it obtains meritorious deeds (*kusala*) not yet derived.
- (4) By exertion, it keeps in tact, fully maintains and multiplies the meritorious deeds (*kusala*) already derived or existing.

This is the manner of performance by the four *Sammappadhanas*. The *four sammappadhanas* are involved every time contemplation is carried on to become mindful depending on the four *satipatthanas*. While contemplation is made to become mindful of the *rūpa* and *nāma* at every moment of their arising, the effort so made amounts to exertion so as to prevent demerits (*akusala*) from arising and so on, as in the

manner described under the "*Four Samappadhanas*". Because of *sammappadhana-exertion* put in as an accompaniment in the course of contemplation, *vipassanā-samādhi* is attained after the acquirement of mindfulness. The exertion and mindfulness acquired at the moment of *ariyamagga* are derived by depending on exertion and mindfulness that have been occurred at the time of *vipassanā* meditation. *Ariyamagga-samādhi* also occurs because of exertion and mindfulness acting as ariyamagg's accompaniments. Therefore, the Four *Sammappadhanas* are said to be the accompaniments of *ariyamagga-samādhi*.

The Fourth Answer is: To rely upon develop and activate or multiply the occurrence of 'Exertion' (*virīya*), 'Mindfulness' (*sati*), and 'Concentration' (*samādhi*) several times in this instance, is to cause to bring about and develop "*samādhi-bhavana-samādhi*".

There are two kinds of *bhavana*, namely (1) for development of *samādhi* and (2) for development of Wisdom. Of these two, *samādhi bhavana* may also cause to develop *samatha-bhavana*, or *vipassana-samādhi*, or *ariyamagga-samādhi*. As the present question is in continuation of the question on *Ariyamagga*, it is to be presumed that the question put refers to *ariyamagga-samādhi bhavana*. The answer given relating to this problem is therefore regarded as the answer to "*ariyamagga-samādhi bhavana*." Hence, as *ariyamagga-samādhi*

occurs once only at one time, it is difficult to explain whether it causes to produce development, or several occurrences.

In the Commentaries however, it has been instructed to take it for granted that during a single moment of Mind-consciousness, it causes or brings about reliance, development, and activates numerous occurrences. Such being the case, it appears doubtful whether it is to be presumed that reliance is made at the moment of arising phenomena, or whether development is caused by *bhavana* in the brief interval of 'cessation', or whether numerous occurrences are taking place many a time at the moment of dissolution. If that is the case, it is hardly satisfactory. According to the instructions as contained in the Anguttara Commentary, second Volume (346), it shall be presumed that reliance is made by the second *Magga*, and that development is caused by the third *Magga*, and also that action or occurrence is produced several times by the fourth *Magga*. This is likely to be generally accepted as satisfactory. From another point of view, the presumption that it has reference to the manner in which things take place at the moment of *Magga* by procuring the influence of 'reliance', etc., during the process of *vipassana-magga-samadhi* called *pubbhangamagga*, would appear feasible.

However, at the moment of *vipassana* (*bhavana*), by virtue of the accompaniments of *samappadhana* together with four *satipatthanas*

called *sammasati-magganga*, *Samadhi* which means “*sammasamadhi-magganga* has been developed off and on repeatedly. Every time the bodily behaviour such as, “walking”, “standing”, “sitting”, etc., is contemplated, *kayanupassana-satipatthana* is acquired. Every time contemplation is made on thoughts and imaginations that arise, it will amount to developing *cittanupassana-satipatthana*. At every moment of seeing, hearing-etc., if it is contemplated and noted as “seeing”, “hearing”, etc., it brings about *dhammanupassana-satipatthana*.” The successful contemplation of these four *satipatthanas* has been achieved because of the support of *sammappadhana*. It is because of these accompaniments of *sammappadhana* together with the four *satipatthanas*, penetrative and calm concentration (*samadhi*) is achieved in respect of every sensation which happens to be contemplated. When this *samadhi* gains strength, *ariyamagga-samadhi* is gained by the attributes of the accompaniments of *ariyamagga-sammappadhana* and *ariyamagga-satipatthana*. These three, viz: *sammappadhana*, *sattipatthana* and *samadhi* are the *Sammavayama*, *Sammasati*, and *Sammasamadhi Magganga*s which belong to the Concentration (*samadhi*) Group of the *Eightfold Magganga*s-the Noble Eightfold Path.

From now onwards, the questions and answers to be preached and expounded are not easily comprehensible. Visakha, the rich, continued with his searching questions as follows:

Questions and Answers Relating to Sankhāra

Q. “Gati panāre sankhārā” It means to say:

O, Dhammadeinna Theri! Are there how many Sankhārās?

Dhammadeinna Theri's answer to this question is as stated hereinafter.

A. “Tayome āvuso Visākha sankhārā, kāyasankhāro, vacisankharo cittasankhāro.”

This may be explained as: “O, avuso-dayaka Visakha! There are *three Sankhāras*, namely, *kāyasankhārā*, *vacisa nkhārā* *citta sankhārā*.”

It is just an ordinary question. In Buddha's dhamma, it has been stated: “sabbe sankhārā aniccā, sabbe sankhāra dukkha.” It has also been preached that all *sankhara dhamma* are impermanent, and are pain, suffering and misery. These impermanent and miserable sankharas are *kamma* (action and result), *citta* (mind), *utu* (season), and *ahara* (nourishment or food), and as these are formed by the law of Causation, they are meant to be *rupa* and *nama*, (material and mental element of the individual), which are the resultant Effect produced by the Cause. These elements of sentient existence viz: *rupa* and *nama* fall within the spheres of *kamabhava* (sensual existence), or *rupabhava* (Realm of beings that

have form), or *arupabhava* (Realm of formless beings). Since these are the dhamma included in or concerned with the existence of *kama*, *rupa* and *arupa*, they are to be regarded as the conditions belonging to the three forms of existences (*Tebhumakadhamma*). The nature or condition of *rupa* and *nama* therefore deserves *vipassana* contemplation.

Next, the Law of Dependent Origination (*paticcasamuppada*) which preaches us that dependent upon Ignorance of the Four Noble Truths arise *Sankhara* (in plural sense) i.e. activities or (the aggregate of those states of mind which bring about good and bad actions), also teaches us that *kama-kusala* and *rupa-kusala*, the moral merits, are said to be *Punnabhisan-khara* (virtuous state of mind). And then demerits (*akusala-kamma*) are described as *appunnabhisan-khara* (sinful states of mind). *Arupa-kusala* (merits which cause rebirth in the Arupabrahma Loka) is stated to be *anenjabhisan-khara* (Here *anēja* means 'immoveability'). Then all actions done by one's own volition or *cetana*, thoughtful bent of mind, which means *kayakammam*, is to be deemed "*kayasankhara*". The state of mind which causes good or sinful speech (*vacikammam*), is said to be "*vacisan-khara*". The state of mind which causes good or unwholesome thoughts, i.e. *manokammam*, is said to be "*cittasankhara*". Therefore, suspicion is likely to arise as to what kind of *sankhara*, was referred to relating to this "question on *San-*

khara'". Nevertheless, Dhammadinna Theri being a female *arahat* equipped with the knowledge of *Patisammbhida*, had a notion that this question was related to *Sankhara* which were relevant to *nirodhasammāpatti* referring to which interrogation would follow. She, therefore, answered that there were *three* types of *sankhara* (pl), namely, *kayasankhara*, *vacisankhara*, and *cittasankhara*.

Visakha then proceeded with another question.

Q. "Katamo panare kayasankharo, katamo vacisankharo, katamo cittasankharo."

This means: What is Kayasankhara? What is Vacisankhara?, and What is Cittasankhara?.

To this question, Dhammadinna Theri gave the following answer.

A. "Assasapassasa avuso Visakha kayasankharo, vitakkavicārā vacisankharo, sannā sa vedanā sa cittasankharo "

The meaning of the above Pali phrase is:—

"O, Dayaka Visakha! The inhalation and exhalation, i.e. the inhaling and exhaling breath are called *kayasankhara*, whereas *vitakka* (reflection) and *vicara* (investigation) are *vacisankhara*. *Sanna* (perception) and *vedana* (sensation) are *cittasankhara*.

As stated earlier, it may be reiterated that among the *sankharas* which have arisen dependent upon Ignorance, *kayakammam*, *vacikammam*

and *manokammam* are *kayasankhara*, *vacisankhara*, and *cittasankhara*, respectively.

The question and answer presently stated are different in the nature of dhamma in its essence though they are similar in name to *kammāsankhara*. That is the reason why the question on what is *kayasankhara*, etc., had been put anticipating the true answer regarding the essence of the nature of this dhamma. Therefore, to this question of what is meant by *kayasankhara*, the answer given by Dhammadeinna Theri was that *kayasankhara* means inhalation and exhalation i.e. respiration; and that *vacisankhara* means *vitakka* and *vicara*; and also that *cittasankhara* means *sanna* and *vedana*, the Cetasika dhamma-mental formations.

Following this answer, Visakha, the millionaire, went on with the query as to why they are named "*kayasankhara*", "*vacisankhara*" and "*cittasankhara*", respectively. To this query, Dhammadeinna Theri responded as hereunder elucidated.

"O, Dayaka Visakha! The condition of taking and repelling of breath arises in the body and is connected with or dependent upon the body. That is why the inhaling and exhaling breath are called "*Kayasankhara*".

"O, Dayaka Visakha! Thinking and reflecting or forming an idea before speech is made is "*vittakka*". After reflecting as such, investigation or scrutinization by the mind is made as to

how it should be spoken. Then only words would follow to say something or speak. “*vaci*” mean speech or word. Therefore, *vitakka* and *vicara* are called “*Vacisankhara*”.

“As regards *sanna* (perception) which takes cognizance, and *vedana* which is the feeling of sensation, they arise by depending upon mental activities or thought formations of the Mind known as *cetasika*. As perception and sensation are formed together with the thoughts which proceeds from and are emanated from the Mind, they are cohesive with the mind. Hence, *sanna* and *vedana* being caused by the mind, they are called “*Cittasankhara*”. It must be presumed that all other mental formations or thoughts with the exception of *vitakka* and *vicara* are included in *cittasankhara*. Forty-eight *cetasika* except *vitakka* and *vicara* which are embraced in *sankkarakkhandha* are also to be regarded as *cittasankhara*. Therefore, it has been pointed out in the Sankharayamaka Pali as: “*Sannā sa vedanā sa cittasankharo, thapetva vitakkavicāra sabbepi cittasampa-yuttaka dhammā cittasankharo.*” In this regard, as the question is to be put in relation to *nirodhasamapatti*, it may be taken as *thirty-four* kinds of *saññā-vedanā* and *sankharakkhandhā cetasika* that are instrumental in producing merits (*kusala*) which can cause the phenomenal arising and cessation thereof in the personality or individual identity of *anākāmi* and *arahats*. At the time when questions and answers on these problematic points of dhamma took place, it seems

that the doctrine of Abhidhamma-desanā or teachings had not yet been enunciated. Under these circumstances or rather despite this handicap, the ability to clarify those three kinds of *sankharas*, which are highly profound and philosophical is immensely praiseworthy. Even nowadays, there will be only a few among intellectual persons well-versed in Pitaka Buddhist scriptures, who may be able to tackle these difficult questions without referring to the Scriptural Texts. Also even in the Commentaries, where exposition of dhamma was made relating to these three *sankharas*, such as, *silakkhandha*, etc., the present *Culavedalla* Sutta had to be quoted and cited as authority with authenticity. Such being the case, the answer rendered by Dhammacinna Theri is, no doubt, extremely profound, all-embracing, sound and dependable. Visakha next proceeded with the question on *Nirodhasamapatti*. It runs as follows:—

Questions and Answers on Nirodhasamapatti

Q. “Katham panare sannavedayitanirodhasamapatti hoti.”

Addressing Dhammacinna Theri the question put was as to how the cessation of consciousness and feeling or the attainment of cessation of all acts of the knowing mind such as *sannavedayitanirodhasamapatti sannavedana*, etc., arise. That is the meaning of Visakha's original ques-

tion couched in Pali. In short, it had been explained as to how a person who attained *nirodhasamapatti* plunged himself in a trance or was absorbed in the attainment of cessation and as to how the mind and mental formations reached the point of cessation. This question was asked to find out whether Dhammadeinna had ever achieved attainment of cessation by absorption in a trance and whether she was able to accomplish it completely with success.

The answer given by Dhammadeinna Theri may be explained in plain language as follows:—

“O, Dayaka Visakha! Such a state of mind does not arise in a monk who has become absorbed in *nirodhasamapatti*. (In this regard though the preaching is fundamentally meant for the monk, it would be equally applicable to a female priest (bhikkhuni) and a layman *Anagami* as well.) The mind or mental consciousness does not arise in the manner which may be described as: “I will soon enter into a state of *sannavedayitanirodhasamapatti*, or, I am entering into such a state of mind.” Semi-consciousness state is called *nevasanna-nasannayatanam*. When this consciousness ceases, it reaches the stage of *nirodha*, i.e. cessation of the knowing mind. On reaching that stage while the mind is still in a semi-conscious state, it does not occur to him that he is about to attain *nirodha*-cessation. When this semi-consciousness mind ceases, neither does it occur to him that the stage or condition of *nirodha*-cessation, has been attained. And then

when it reaches that stage, he is not conscious of the fact that he has attained *nirodha*. If that is so, what happens is that in the case of a monk who remains absorbed in *nirodhasamapattī*, *vipassana* consciousness with which *jhana* is contemplated along with *jhana*-consciousness that will cause cessation of *cetasika*-knowing-mind, has arisen in him even before plunging himself in mental absorption of *nirodhasamapatti*. The said mind which causes to produce such consciousness is instrumental in bringing about fulfilment of his desire as primarily intended.

Even the plain meaning of that answer in Pali cannot easily be grasped by ordinary laymen. In simple Burmese language it may be stated that at the present time, it is practically difficult to acquire personal experience as to how *nirodhasamapatti* is attained by mental absorption. It has been explained just for the purpose of imparting general knowledge to enable one to have faith in and respect for the Buddha's *sasana*. It is because only *anagamis* and *arahats* can plunge themselves in a trance of *nirodhasamapatti*, a state induced by the ecstatic meditation. Absorption in a profound trance at the stage of *nirodhasamapatti* can be achieved only by a person who has attained all the *eight* states of *rupa-jhana*, *arupa-jhanasamapattis*. *Anagamis* and *arahats* who are fully endowed with the eight *jhanasamapattis*, if desirous of tasting the Supreme Blissful state of the 'tranquility' of peaceful *Nibbana*, must first of all enter into the First

Jhana- Entering into *jhana* or the *jhanic* state means to concentrate one's mind upon a single thought and become mindful of the cessation of *jhana* and absorbed oneself deeply in the jhanic state of mind. As originally intended, *jhana* is attained for a few seconds or a few minutes and then when it ceases, this *jhanic* mind or consciousness must be contemplated according to *Vipassana*, noting it as having the characteristic of "impermanence" (*anicca*) and so on. This is similar to the knowledge gained by the present *yogis* after contemplating and noting the mind that arises.

After contemplating as stated, the *2nd Jhana* should be absorbed. When this jhana consciousness ceases, *vipassana* contemplation on this second jhanic mind should be carried on. Similarly, the *3rd. Jhana* should be absorbed and contemplated. The *4th. jhana* must likewise be absorbed and contemplated. In the same manner *akasanancayatana jhana*, *vinnanancayatana jhana*, *akincannayatana jhana* also must be absorbed and contemplated by vipassana insight. This means developing the *jhana-samadhi* and *vipassana* in pairs. Thereafter, a few things, of course, remain for which vows are to be made. Such details are not required for the listening audience and will therefore be omitted. Finally, *nevasanna-nasannayatana jhana* is to be absorbed. This jhanic state of mind is something like the semi-conscious mind just before falling asleep. It is a very feeble mind. After one or two occurrences of this jhanic mind, no consciousness whatsoever arises and then, the

mind totally comes to a cessation. This is how *Nirodhasamapatti* is attained. During the moment of mental absorption (trance) in the state of *nirodhasamapatti*, all sensations become oblivious. Consciousness entirely ceases, that is, there is no consciousness (something like falling into a state of coma). During that period of trance, no harm or danger from any fire or lethal weapon or arms will befall. As regards the duration, it will last for a few minutes or a few hours or at the most upto seven days as may be pre-determined. When the intended period of time comes to an end, consciousness will arise again as usual. This is what may be called as "rising from a trance of *nirodhasamapatti*." How it so arises will be further interrogated and answered. Now that it appears sufficient enough to understand roughly how mental absorption in *nirodhasamapatti* takes place.

Following the above answer, Visakha proceeded to ask further question as follows:—

Q. Sannavedayita nirodham samapajjhantassa panare bhikkhuno katame dhammā pathamam nirujjhanti, yadiva kayasankharo vadi va vacisankharo vadi va cittasankharo.

The meaning of the question is: What is the kind of *cessation of sankhara* that first takes place in a person mentally absorbed in *nirodhasamapatti*? Is it the cessation of *kayasankhara*

or the *cessation of vacisankhara*, or the cessation of *cittasankhara*?

Dhammadeinna Theri's answer to the above question is:

A. Sannavedayita nirodham samapajjhanta-ssa kho avuso Visakha bhikkhuno pathamam nirujjhanti vacisankharo, tato kayasankharo, tato cittesankharo.

That means: From the time of absorption in the second *Jhana*, a person who is mentally absorbed in *nirodhasamapatti* is freed from *vacisankhara*, i.e. *vitakka* and *vicara*. While at the time of absorption in the fourth *Jhana*, he is free from *kayasankhara*, i.e. inhaling and exhaling breath. When absorbed in *nevasanna-nasanna-yatāna*, *cessation of cittasankharā*, i.e. *sanna-vedana*, ceases places. From this point of view, or rather, for this reason it may be stated that *vacisankkara* ceases first and foremost. Thereafter, *kayasankhara* ceases. After that comes the cessation of *cittasankhara*. This is the answer. (However, the cessation of *vacisankhara* is meant to refer to the moment of the arising of *jhana* mind, and that at the moment of contemplating *vipassana*, it is not likely that the cessation of *vitakka* and *vicara* would take place.) Next, Visakha questioned Dhammadeinna as to the manner in which "arising from a trance of *nirodhasamapatti*" takes place in the following words:

Q. Katham pana re sannavedayita nirodhasampattiya vutthanam hoti.

To the above question, Dhammadeinna Theri answered as follows:--

A. Na kho avuso Visakha sannavedayita nirodhasamapattiyā vutthahamtassa bhikkhuno evam hoti “aham sanna vedayita nirodhasamapattiya vutthahissanti va, aham sannavedayita-nirodhasamapattiya vutthahamiti va, aham sannavedayitani-rodha-samapattiya vutthitoti va” attha kvassa pubbeva tatthacittam bhavitam hoti, yam tam tatthaya upaneti.

A person who arises from a trance of *nirodhasamapatti* has never had any prior intention or wishful mind that he is going to arise from the trance. Nor does it occur to him that he is arising from a trance or that he has arisen from a trance. As a matter of fact before plunging himself in *samapatti*, he has let his mind resolved that after a certain lapse of time as he may pre-determine, consciousness of mind should reappear. According to this predetermined vow the mind has been induced or implanted in him as originally intended. In the case of an *anagami* when the predetermined period of time expires, *anagami-phala consciousness* starts occurring. In the case of an *arahat*, *arahata-phala consciousness* will first begin to occur. From then onwards, reflective frame of mind or mood, etc., will arise. This is how “arising” from a trance of *nirodhasamapatti* takes place. Visakha then went on with further interrogation.

relating to the sequence of occurrences of the three kinds of *sankhara* as stated below:

Q. sanna-vedayita nirodhasamapattiya
 vutthamtassapanare bhikkhuno katame
 dhamma patthamam uppajjhanti, yadi
 va kayasankharo, yadi va vacisankharo,
 yadi va cittasankharo.

The question is to find out which kind of *sankhara* first occurs after arising from *nirodhasamapatti*, and then which *sankhara* follow in succession. To this question, Dhammadeinna Theri's answer is:

A. Sannavedayita nirodhasamapattiya
 vutthahamtassa kho avuso Visakha
 bhikkhuno patthamam uppajjhanti
 cittasankharo, tato kayasankharo, tato
 vacisankharo.

When arising from *nirodhasamapatti*, *anagami-phala consciousness* or *arahata-phala consciousness* of mind begins to occur. As this consciousness should have occurred in conjunction with the Fourth Jhanic mind, no opportunity occurs for the inhaling breath. It is without *vitakka* and *vicara*. However, *cetasika*, mental formations such as *sanna* and *vedana*, etc, will occur. Therefore, *cittasankhara* occurs first and foremost. Thence, the inhaling breath-*kayasankhara* also occurs from the moment of the arising of sub-conscious mind. At the time of arising of this sub-conscious mind, as it is not conducive to

speech or words, despite the inclusion of *vitakka* and *vicara*, it cannot be said that *vacisankhara* has occurred at that moment. The answer is that only thereafter, *vacisankhara* takes place. Just as it cannot be said that *vacisankhara* occurs at the moment of the arising of the sub-conscious mind, if the answer is taken to mean that *vaci-sankhara* ceases at the moment of *vipassana* contemplation when no words are spoken in order to absorb in *nirodhasamapatti*, the answer given earlier is considered satisfactory. Visakha, the millionaire, then delved in with another question on *phassa*.

Q? Sannavedayitanirodhasamapattiya vutthatam panare bhikkhum gati phassa phusanti.

It means: How many kinds of *phassa* will take place just immediately after arising from *nirodhasamapatti*?

To this question, Dhammadeinna Theri answered as follows:

A. Sannavedayita nirodhasamapattiya vutthatam kho avuso Visakha bhikkhum iayo phassa phusanti sunnato phasso animitto phasso appanihito phasso.

It has already been stated that *phalasamapatti* first begins to occur when arising from *nirodhasamapatti*. This *phalasamapatti* being free from *raga* (passion), etc., it is also called *sunnata* (the Void). As it is free of *raga-nimitta*

(one of the attributes of sentient existence), it is also known as *animitta*. Moreover, as it is free from passionate desire such as *raga*, etc., it is also called *appanihita*. As such, *phassa* which is also included in this *samapatti* is also known as *sunната*, *animitta* and *appanihita*. As *phassa* (contact) takes place by dwelling upon *Nibbana*, which is known as *sunната* (the Void), *animitta* (the Unconditioned), and *appanithita* (freedom from longing or desire), with attentive consciousness of mind, it is called *sunната*, etc. The answer therefore is that the three kinds of *phassa*, viz: *sunнатаphassa*, *animittaphassa* and *appanihitaphassa* first begin to take place. For better understanding, it may be stated that when arising from *nirodhasamapatti*, contact takes place with *sunната-nibbana*, a condition devoid of *kilesa-sankhara* to which the mind has been directed as its sense-object. Contact is also made with *ānimitta-nibbana* which is devoid of or free from any sign of *nimitta*. Then comes mere awareness of contact with *appanihita-nibbana*, a condition free from vehement desire, which is the sense object that has been contemplated.

Thereafter, the question put was with reference to the manner in which the mind made its inclination.

Q. Sannavedayita nirodhasamapattiya vut-thitassa panare bhikkhuno kimninnam cittam hoti kim ponam kimpabbharam.

In brief, the query is: "Just at the moment of arising from *nirodhasamapatti*, where does

the mind incline to?" To this, the answer given by Dhammadevinna Theri was as stated below:—

A. Sannavedayita nirodhasamapattiyā vut-thitassa kho avuso Visakha bhikkhuno cittam hoti vivekaponam vivekapabbhāram.

The above conveys the meaning that a person who has just arisen from *nirodhasamapatti*, after reflecting upon *Nibbana*, a condition of cessation of the phenomena of *rupa* and *nama*, is mentally inclined and is leaning towards that *Nibbana*. It resembles the mind of a person that has longing for a refreshingly cool place from where he proceeded and reached a place intensely hot with sunlight. Putting it in another way, it is like the mind of a person inclining towards or looking back with retrospection upon a quiet place of solitude from where he has departed and reached a place full of noise and disturbance. In the like manner, a person who has arisen from *nirodhasamapatti*, a state free from all *sankhara-dukkha*, finding himself enveloped in sufferings caused by the physical and mental phenomena of his bodily existence, becomes inclined with reverence towards *Nibbana*, a blissful state where suffering and misery have come to a cessation. Therefore, worthy *Arahats* who have arisen from *phalasamapatti* and *nirodhasamapatti* usually eulogize as follows extolling the supremely noble qualities of *Nibbana*, a blissful state free from human passion.

“Susukham vata nibbanam,
 sammāsambuddha desitam.
 Asokam virjāmkhemam,
 yattha dukkham nirujjati.”

It means: “This Nibbana is a state in which cessation of all kinds of misery and suffering prevails. It is an exalted state where woes and worries and aversion are liberated. It is a state in which all impurities of *kilesas*, craving desires or the flame of human passion also become utterly extinguished. It is a condition free from all kinds of dangers, confusion and tribulations thereby bringing absolute happiness, peace and tranquility. O! How extremely Peaceful, Calm and Blissful this state of Nibbana is, as preached by the Lord Buddha, the All-Enlightened-the Omniscient One?”,

At the time when Dhammadeinna Therī answered these philosophical and difficult questions, she had not been long enough as an ordained priestess (*bhikkhuni*), perhaps not even a month yet from the time she had become a *bhikkhuni*. Surprisingly however, from her own insight knowledge personally acquired through practical exercise, she was able to answer clearly and precisely all the questions put forward by Visakha, the millionaire. {After having seen, heard and grasped the remarkable answers so efficiently explained as to how absorption is made in *nirodhasamapatti*, how it remains absorbed in a trance, and how arising from *nirodhasamapatti* takes place, it is quite probable that the strength of faith in and

devotion to Buddha Sasana will be greatly enhanced. How excellent it is to have such an unshaken faith and piousness in the Buddhist religion, bearing in mind the rare ability and gifted wisdom of Dhammadeinna in being able to elucidate with precision as stated in the foregoing! I give my blessings to all those listening to this sermon to be able to develop undying faith in Buddha's dhamma and practise it with diligence and vigour.

Being highly satisfied with and rejoiced in hearing the above answers given by Dhammadeinna Theri, Visakha continued to put his question concerning *Vedanā*.

Questions and Answers on *Vedanā*

Q. "Kati panare vedana", i.e. How many kinds of sensations (vedanas) are there?"

A. "Tisso kho ima avuso visākha vedanā sukhāvedanā dukkhāvedanā adukkhamasukhā vedanā."

The meaning of this answer as explained by Dhammadeinna Theri is: "There are *three* kinds of sensations (vedana), namely, *sukhavedana*, *dukkhavedana* and *upekkhavedana*."

The question put by Visakha is: "Katame panare *sukhāvedanā*, etc.", i.e. What is *sukhavedanā*?, What is *dukkhavedanā*? and What is *upekkhavedanā*?

Dhammadeinna Theri's answer to the above question runs as follows:

“Yam kho āvuso Visākha kayikam vā cetasikam vā sukham sātām vedayitam, āyam sukhā vedanā. Yam kho āvuso Visākha kayikam vā cetasikam vā dukkham āsatām vedayitam, āyam dukkhā vedanā. Yam kho āvuso Visākha kayiham vā cetasikam vā neva sātām nāsātām vedayitam, ayam adukkhamasukhā vedanā.”

The above Pali phrase denotes: “Feeling of pleasurable sensations whether in the body or mind, is *sukhavedana*. Feeling of miserable or disagreeable or undesirable sensations is *dukkhavedana*. Neutral sensation which is neither pleasant nor painful, i.e. (adukkhamasukha) is *upekkhavedana*.

Regarding the three *Vedanas*, it is obvious that *yogis* who are presently contemplating know them very well through practical *vipassana* exercise. Disagreeable bodily sensations of stiffness, hotness, pain, itching, aching and unpleasantness, are ‘*dukkhavedana*’. At the commencement of contemplation, such miserable sensations can be numerous. Good and pleasurable sensations of touch are ‘*sukhavedana*’. One feels fine, pleasant and agreeable to enjoy a puff of cool breeze when feeling very warm. When the weather is extremely cold, it is nice to get contact with warmth. It feels pleasurable to have contact with soft and dainty clothings of fine texture. When such contact is made, good and pleasurable sensations occur in the physical body, and these pleasurable sensations are called ‘*sukhavedana*’. Happiness

derived from mental consciousness of good and pleasant sensations is '*sukhavedna*'. To feel miserable, sorry, anxious, worried, etc., are all mental sufferings and these are '*dukkhavedana*'. Neutral sensations which are neither pleasurable nor painful (i.e. equanimity) is '*upekkhavedana*'. Such neutral sensations arising in the physical body are very common. However, these neutral physical and mental sensations are not quite conspicuous. They are delicate, gentle and difficult to know. Nevertheless, in the process of contemplating on good and bad sensations with deep concentration when difference between good and bad is indistinct or undistinguishable, *upekkhavedana* occurs. When contemplation is in full swing and is making good progress, the contemplative mind becomes jubilant and enthusiastic. Particularly, at the initial stage of *Udayabbayanana* while it is still immature, this jubilant state of mind usually goes to the extreme. This joyous state of mental happiness is '*sukhave-aana*'. At the moment of the arising of the mature *udayabbayanana* and *bhanganana* and *sankharupekkhanana*, etc., neutral sensation i.e. *upekkhavedana* generally occurs along with contemplated awareness. It seems that this vivid account of *three Vedanas* is adequate enough to be well convinced.

Q. "Sukhā panare vedanā kimsukhā kim-dukkhā dukkhā vedanā kimsukhā kim-dukkhā adukkhamasukhā vedanā kimsukhā kimdukkhā."

This is the question raised by Visakha, the millionaire. It means: What kind of happiness arises in *sukhavedana*? What is the kind of happiness and suffering that occur in *dukkhavedana*? What kind of happiness and suffering is there in *upekkhavedana*?

A. “Sukhā kho avuso Visākha vedanā thitisukha viparinama dukkhā, dukkhāvedanā thitidukkhā viparināmasukhā, adukkhamasukhā vedanā ñānasukhā aññanadukkhā.”

The answer being, “O, Dayaka Visakha! The mere presence of *sukhavedana* brings happiness. While it is present, happiness prevails. If it disappears and is obliterated, then there is suffering. Whether physical happiness occurs because of pleasurable feeling arising out of bodily sense of touch, or whether mental happiness arises because of something which invokes delightful sensation, everything appears well and good. If and when such pleasurable sensation disappears, one becomes uneasy and fidgety and then suffering can take place. For instance, if one were to live and enjoy in the company of those who are dear and beloved or intimate, then there is happiness. If a very close friend and companion who is living together with him has shifted to another place or has gone to live apart, through rupture of friendly relations, or, has died, then one is mentally effected and disturbed in both mind and body. In particular, in the case of a couple-

husband and wife, if they are to live together in harmony, they are happy. But if they are not compatible in their relationship which results in betrayal or desertion or divorce, or if one of the two partners dies, intolerable disappointment occurs accompanied by grief, dejection and suffering. Similarly, if a person is rich and opulent without anything to be worried, then happiness prevails. If a person is deprived of his worldly possessions by destruction or otherwise, misery becomes intense."

In much the same way, if good sensation arise while seeing, or hearing, or smelling, or tasting, or contacting, happiness is gained. Extreme mental pain and uneasiness are felt in the absence of such pleasurable sights, etc., etc. Therefore, Dhammadevna Theri in reply said, "While pleasurable sensation called '*sukha*' is present, there is happiness. On the contrary, if it disappears or is absent, suffering takes place." Such being the case, physical and mental happiness are *not* the real happiness. It is, in fact, not dependable. In the absence of happiness, vehement desire or longing arises feeling at the same time, uncomfortable, unpleasant and miserable to the extreme.

In regard to *dukkha-vedana*, the mere presence of it is misery and suffering. For so long as it is present, there is suffering. On the other hand, if it disappears, then happiness emerges.

Suffering takes place while sensations arise by contact with bodily stiffness, hotness, pain,

aching, itching, etc. So also, physical suffering, anxiety, sorrow, lamentation, etc., are in fact miserable as and when they occur. If such miserable sensations disappear, then happiness recurs.

As regards, *adukkhamasukha*, the neutral sensation, which is neither painful nor pleasant, i.e. *upekkhavedana*, brings happiness because of its faculty of knowing. If there is no such knowing or awareness, suffering takes place.

It is rather difficult to explain this answer. In the Commentaries, it has been elucidated that *upekkhavedana* is '*jānanabhāvo*'-to know the nature of things or 'knowing' is "to be happy", and that *ajānanabhāvo*-'not knowing' is "suffering". In this context, it is hard to pinpoint whether "knowing" and "not knowing" are meant to have emanated from "knowledge", or whether they are meant to convey the ordinary sense of the terms as they are. According to what has been stated in the *Digha*, if "knowing" or realization takes place by means of *vipassana-ñāna*, *udayabdaya-ñāna* will occur and then, happiness arises; and if it is not known or realized, then comes misery and suffering. In other words, if "knowledge" appears in conjunction, then *upekkhavedana* brings happiness and causes desirable feeling dependent upon that "knowledge". If it does not occur in conjunction with '*ñāna*' (knowledge), and instead, goes along side by side with delusion (*moha*), and also, if *akusala-upekkha* occurs depending upon that Delusion, it causes misery and suffer-

ing. This is, in fact, difficult for the ordinary laymen to understand.

What I feel with satisfaction is that “while *sukhavedana* is present, there is ‘happiness’, and if it is not present, ‘suffering’ takes place. On the other hand, while *dukkhavedana* is present, there is ‘suffering’, and if it is absent, ‘happiness’ occurs. Just as it can be easily understood by ordinary people, the statement that “this” *upekkhavedana*, if ‘known’ or perceived, causes happiness, and if ‘not known’, it causes suffering,” is considered as one that can be easily appreciated by the people in general. What it means is that while *upekkhavedana* is occurring, if it is known by mindfulness as being a state of condition which remains constant with ease of body and mind, there is happiness. As physical and mental suffering is likely to occur if it is not accordingly known for failing to give one’s mind to concentrated attention, suffering may occur. This is what I guess and it can be easily comprehensible to those who have not had the practical experience in *vipassana* contemplation. The statement that “if it takes place conjointly with ‘knowledge’, happiness occurs dependent upon that ‘knowledge’, or if not, ‘suffering’ arises” is also difficult to know. It is therefore necessary to just remember in an easy way that while *upekkhavedana* is taking place, if the condition of ease and comfort pervading the body and mind is known, it is ‘happiness’, and if not known as stated, it is ‘suffering’.

Visakha then proceeded with another question as to how *kilesa* rests or relies on the three *Vedanas*.

Question and Answer on How Kilesa rests upon the three Vedanas

Q. “Sukhāya panare vedanāya kim anusayo anuseti”, dukkhaya vedanaya kim anusayo anuseti, adukkhamasukhāya vedanāya kimanusayo anuseti.”

The question raised was: What kind of *anusaya* rests upon *sukhavedana*? And, What kind of *anusaya* rests upon *dukkhavedana* and *upekkhavedana* respectively? The expression “to rest upon or lie in” means readiness to occur when circumstances permit. Dhammadeinna’s answer to the question is:

A. “Sukhāya kho āvuso Visākha vedanāya rāganusayo anuseti, dukkhāya vedanāya patighānusayo anuseti, ādukkhamasukhāya vedanāya avijjanusayo anuseti.”

This means: “O, Dayaka Visakha! *raganusaya* is inclined towards and rests upon *sukhavedana*. *Patighanusaya* rests upon *dukkhavedana*. *Avijjanusaya* rests upon *upekkhavedana*.

If *sukhavekana* such as good and pleasurable sensations arising from the acts of seeing, hearing, smelling, tasting, touching (contacting) and imagining, are not truly realized as *anicca*, etc., for failing to contemplate, *raga* (desire or

passion) is deemed to have rested upon that *sukha-vedana*. If mental reflection is made on that pleasant and desirable sensation, pleasurable attachment can repeatedly occur. The possibility of occurrence of such attachment may be stated as having rested upon by *raganusaya*.

If any kind of *dukkhavedana*, such as, suffering arising from bodily pain, stiffness, aching, etc., or dejection, sorrow, unhappiness, mental distress, and miserable feeling, which has arisen from unpleasant sight, etc., is not realized in true perspective as *anicca* (impermanence) etc., for being unable to contemplate, then anger called '*patigha*' will, it is stated, rest upon that *dukkhavedana*. This anger called '*patigha*', which tends to produce resentment and treacherous feeling, can occur repeatedly after its reflection on bad and miserable sensation.

How *raganusaya* and *patighanusaya* rest upon, are described in Vibhanga Pali (The Book of Divisions) (p. 353) by means of two kinds of sensations. viz: good and bad sensations. It is as explained below:

In this world of sentient beings, all existing things have the natural tendency to inspire affection and pleasure. *Raganusaya* rests upon lovable and pleasurable sensation. Unpleasurable and undesirable sensations also exist in the universe. *Patighanusaya* rests upon or lies in all such pleasurable and despicable sensations.

If the truth of 'impermanence' is not known for not being able to contemplate on such nice

and pleasurable sensations, desirable attachment to these sensations can occur repeatedly. The possibility of such occurrences is said to be the resting of *raganusaya* on lovable and pleasurable sensations.

If ugly appearances or unpleasant sight, and bad or unpleasant sounds etc., cannot be truly contemplated and known as 'impermanence' etc., anger can repeatedly occur after reflection has been made on such bad sensations. The possibility of such occurrences is said to be the resting of *patighanusaya* upon hateful and unpleasant sensations.

Sukhavedana is embraced in lovable and pleasurable sensations. In a way, it occurs by resting upon good sensātion. Hence, the statement that *raganusaya* rests upon *sukhavedana* conveys the same sense as the statement that *raganusaya* rests upon good sensations. Next, *dukkhavedana* is also included in bad and unpleasurable sensations. To put it in another way, it occurs depending upon bad sensations. As such, the statements that "*patighanusaya* rests upon *dukkhavedana*, and that *patighanusaya* rests upon bad sensation" carry the same sense.

It the truth is not known for not being able to contemplate on the neutral sensations-*upekkhavedana*, 'ignorance' (*avijja*) which wrongly conceives such sensations as being permanent, pleasurable and 'Self', can repeatedly occur after retrospective reflection. The possibility of such occurrences means resting on *avijjanusaya*. This is how *avijjanusaya* rests upon *upekkhavedana*.

The explanation given in *Vibhanga* Pali is that "ignorance" which wrongly conceives the said two sensations as being permanent, etc., is included in and mingled with *raga* and *dosa* (passion and anger). The arising of passion and anger is merely caused by 'ignorance' which wrongly conceives as being lovable or hateful. Therefore, it may be stated that *avijja* mixing together with *raga* and *dasa*, rest upon the good and bad sensations—the two sensations wherein *raga* and *dosa* have also rested. If that is so, it is not in agreement with the answer that *avijjanusaya* rests upon *upekkhavedana*. But it is necessary to make them fall in line with it. It should be done this way. It must be construed that the manner of *avijjanusaya*'s resting upon *upekkhavedana* merely indicates how the three kinds of *kilesa* are resting separately in their own distinctive way.

Avijja is included when the basic factor *raga* rests upon *sukhavedana*. It seems appropriate to assume that *avijja* is also included when the salient factor *putigha* rests upon *dukkhavedana*. It is because every time feeling of *lobha* (greed) and *dosa* (anger) arises, it occurs together with *moha* (delusion). In the *Vibhanga Pali* referred to, though the neutral sensation relevant to *upekkha* is not shown, the two sensations -good and bad are disclosed. Nevertheless, it can safely be presumed that the two sensations-on the inferior type of good sensation, and the other-the inferior type of bad sensation-should be the

neutral sensation which is concerned with *upekkha*. It is because passion and anger can arise depending upon *avijja* which wrongly conceives the sensations as being really good or bad though in actual fact the sensation is not really good or bad. To some persons however, feeling of greed and delusion, etc., in conjunction with *upekkhavedana* could arise in such sensation which is not too good or bad. If it is taken to mean that *avijjanusaya* rests upon *upekkha* which has occurred as stated, it may be said that there is no discrepancy between this Sutta Pali and Vibhanga Pali.

Furthermore, it has been described in *Vibhanga Pali* as hereinafter mentioned that *mana*, *ditthi*, and *vicikiccha*, the three *anusayas* are together resting upon and included in *avijja*.

It should be remembered that *manaanusaya* and *avijja* stand in the same position, or rather rest in the same place. It should be borne in mind that *ditthi* and *vicikiccha* also rest in the same place like *avijja*. In view of this explanation, the three *anusaya-kilesas*, viz: *mana*, *ditthi* and *vicikiccha* are deemed to have rested together upon the sensation in which *avijja* it self lies. This means that they all mingle together and occur. If contemplation cannot be made on clearly manifested sensation which arises in the act of seeing, hearing, etc., and then if the truth of "impermanence" is not aware of, *avijja* wrongly perceives it as being permanent, pleasurable and an "*atta*", Self. *Mana* (pride or ego) as also *ditthi* and

vicikiccha can also occur in that wrongly conceived sensation.

Explanation relating to Rejection by two kinds of Anusaya

Anusaya comprises two kinds, namely *arammananusaya* and *santananusaya*. *Arammananusaya* means: "If the phenomenal nature of *anicca*, *dukkha* and *anatta* are not truly realized or not being able to contemplate on the manifested sensation of *rupa* and *nama* arising from the six Sense-Organs, *kamaraganusaya* and *bhavaraganusaya* may arise under favourable circumstances, after reflection. This is what may be termed as "rested upon". Then also, *avijjanusaya* which wrongly conceives the falsely known sensation as being permanent, pleasurable and an "*atta*", Self, can arise. Because of this "Ignorance", *patighanusaya*, *mananusaya*, *ditthinusaya* and *vicikicchanusaya* can occur from the falsely known sensation. Such an occurrence may be called "rested upon". It is known as *arammananusaya* because *kilesa* which can occur or may have the opportunity to occur, has arisen. This *arammananusaya* can be rejected or dispelled by the faculty of *Vipassana-nana* (Insight) derived from *vipassana* contemplation. With this objective, *vipassana* contemplation is being practised.

Santananusaya means and includes the six *kilesas* consisting of *raga* (desire), *dosa* (anger or hatred), *moha* (delusion), *māna* (pride or

vanity), *ditthi* (heresy), and *vicikiccha* (doubt), which not having been dispelled or eliminated yet by *ariyamagga*, still have the chance to occur. *Raga* comprises two kinds, namely *kamaraganusaya* and *bhavaraganusaya*. These are called seven *Anusayas* (inclinations). In the case of a common worldling (*putthujjana*), all these seven *anusayas* can occur when circumstances permit. It may therefore be stated that in the personality of a worldling, all these seven *annusayas* are rested. With regard to a *sotapanna*, as *ditthi* and *vicikiccha* have been extirpated in him, the remaining five *anusayas* may be said to have rested upon him. *Sagadagami-magga* can only eliminate the coarser types of *kamaraga* (sensuous craving) and *vyapada* (ill-will). The finer or subtle forms exist as before. As such, it may be said that the five *anusayas* are rested in the personality of a *sakadagami* (the once-returner). In the case of an *anagami* as he has become entirely free from *kamaraga* and *vyapada* by virtue of *anagami-magga*, only the three *anusaya*, namely *bhavaraga*, *mana* and *avijja* remain rested upon him. As regards a worthy *arahat*, all *anusaya-kilesas* and other kinds of *kilesas* have been completely rooted out in him. Therefore, in the personality of an *arahat*, all fetters of *kilesas* are entirely free.

As stated above, since no rejection of *kilesas* has yet been made by *ariyamagga*, *kamaraga*, etc., which can occur in the personality of *sakkha*

individual (putthujjana) are known as *santanā-nusaya*. In this regard, *sakkha individual* or *puggala* means the seven *ariyas* who are still practising vipassana meditation trodding on the path to final liberation. However, in the personality of persons who have attained *magga*, as *magga-mind* occurs once only momentarily, no *kilesas* whatsoever will have the opportunity to occur. Only in the personality of *sotapanna*, *sagadagami* and *anagami phalas*, the five or three *anusaya-kilesas* relevant to them respectively, will have the chance to occur. Such being the case, *sakkha-individual* may be identified with these *three ariyas* who have attained the lower states of the *three phalas*.

Arammananusaya, means those *kilesas*, seven or five or three *anusayas* of the *santanā-nusaya*, which can occur in the sensation that has escaped contemplation. This is to say that *arammananusaya* is *kilesa* which can occur under favourable circumstances in the sensation that is not yet truly known for not being able to contemplate and for not realizing them as *anicca*, etc., at the time of seeing, hearing and contacting, though *kilesa* may have not yet taken place.

In this connection, a story, from Sri Lanka, which deserves retention in memory, may be narrated as follows:

At one time, a young priest went to a monastery by the name of "Kaladhigavapi taga", and applied for admission to a course of study. The presiding Sayadaw (monk) of this monastery

appears to possess *abhinna*, supernatural knowledge. Reflecting his mind on the affairs, concerning this young priest, he saw in his mind's eye the danger that might befall the young priest. He therefore stipulated a condition that he would accept him as a student only if the young priest undertook to refrain from going round the village for alms. The young priest gave his solemn undertaking and was then admitted. After the completion of the course of study and on the eve of his return, he paid homage and respects to his teacher, the presiding monk. Then, he thought to himself, "Why wasn't I permitted to go out for alms in the village?. Now that having refrained myself from making a round in the village for alms as promised, I have fulfilled my undertaking." After reflecting upon himself that he would now better go to the village and have a look, he proceeded to the village for alms (donation of food). He arrived at a house where he found an adorable young girl well dressed, wearing a bright yellow-coloured *longyi* (a skirt-sari). Finding the young priest, the girl was infatuated and then prompted by her ardent love and attachment (*raga*), she offered '*yagu*' (porridge) and poured it into the begging bowl of the young priest. After the offering of food, the young girl being seriously stricken with love and attachment retreated to her chamber and lay in bed. It looks like a coincidence due to *kamma*!

The girl's parents asked their daughter as to why she confined herself to bed. The answer

being that she had done so because she was sorely affected by her boundless love and clinging attachment to the young priest who had just visited the house for alms and that if she were not permitted to live together with the young priest, she would surely die. The girl being their only daughter, the parents had bestowed their loving care and attention to the utmost satisfying all her wants and wishes. Her father therefore hurried to the young priest and extended to him the invitation to visit their house again and accept the offer of a meal. The young priest however declined to accept the invitation. Thereupon, the girl's father recounted what had happened to his young daughter and also made mention of the fact that they had enough of wealth and that the girl was their only daughter. Moreover, he solicited the young priest to live with them happily together and further insisted upon him to visit their home saying that they would treat him as their own elder son. However, on that occasion, as the young priest having had no love or attachment, declined the proposal and then departed.

The parents reported back to their daughter that they were not successful in inviting the young priest to their home and solaced her saying that they could find any other eligible boy to her liking. They comforted her not to get disappointed and persuaded her to resume her normal diet as before. It was of no avail and the girl became bed-ridden, denying all food and water because of sheer mental distress over her unrequited love.

Seven days later she passed away while sleeping in her own bed. After the funeral and burial rites were over, her parents took the yellow 'longyi' which she had worn and offered it as charity to the priest at the monastery. The priest cut out the *longyi* into several pieces and distributed among them. An elderly monk sent one of the cut pieces of this yellow cloth which he had obtained and sent it to the young priest through a messenger for making use of it as a strainer. The young priest inquired from where this piece of cloth was obtained. Then, after having heard the full tragic account relating to this piece of cloth, he pondered upon the incident thus: "Alas! What a tragedy. How lamentable it is to lose the chance of a happy married life together as husband and wife with such an adorable girl who is intoxicated with love and affection for me." He succumbed to death on the spot, his heart broken and burnt by the lustful fires of passionate desire (*raga*). (Ref: Mulapannasa -- tho -- 2nd. 50-51).

This shows that no attachment of *raga* had occurred to the young priest when he first met and saw her. He was not yet interested in her even when the girl's parents had persuaded him. But, at the time when he first saw and heard her, he had not been able to contemplate on what was seen and heard and had failed to realize them truly as "impermanence" (*anicca*), which in consequence, had given room for the attractive image of the girl attired in a bright yellow dress

to get imprinted on his mind with attachment. At the last moment, the mind lingering on this little image with consciousness, *raga* and *domanassa* (passion and dejection) had arisen causing him to suffer till death. This is the manner in which the occurrence of *kilesa* called '*arammananusaya*' took place having clearly dwelt one's own thought on the senses or the sense-object.

Thereafter, the following questions were raised by Visakha, the rich.

"Does *raganusaya* rest upon all *sukhavedanas*?

"Does *patighanusaya* rest upon all *dukkhavedanas*?

"Does *avijjanusaya* rest upon all *upekkhavedanas*?

Answers to the above questions were given by Dhammadeinna Theri as stated below:—

Raganusaya does not rest upon all *sukhavedanas*.

Patighanusaya does not rest upon all *dukkhavedanas*.

Avijjanusaya does not rest upon all *upekkhavedanas*.

The question then arises, if at all *raganusaya* does not perch or rest on all *sukhavedanas*, then on what kind of *sukha* it rests and on what kind of *sukha* it does *not* rest. Similarly, the same sort of questions can be put with reference to *dukkha* and *upekkha*. However, no further query was made by Visakha who seemed to have fully grasped the meaning of the answers.

Though there were no further queries and answers, in the Commentary it has been clarified that the expression "*Raganusaya* does not rest upon all *sukhavedana*" means: "It is not that *raganusaya* should not be rejected in all *sukhavedanas*." By this explanation, it may be understood that *raganusaya* has already been rejected is '*sukhavedana*' which has been realized or known as *anicca*, etc., through practical exercise of *vipassana*. Therefore, it should be convinced that *raganusaya* stays apart and does not rest upon *sukhavedana* which has been already distinguishingly known.

The commentary gives further explanation that the expression "... should not be rejected" means: "rested upon". *Anusaya*, which ought not to have been rejected and which, therefore, may be said to be resting upon, and where the falsely known sensation that has no distinguishing knowledge of *anicca*, etc., resides, cannot possibly occupy a place in the dhamma that should be distinguishingly known through *vipassana*.

The gist of it as explained in the Visuddhi Magga (2nd. Vol. 329) is that *anusayakilesa* rests upon *rupa* and *nama* which have not been contemplated and realized by *vipassana-ñāna*. It means to say that it does not rest upon the dhamma that has been realized or known. That is the reason why it should be understood that in all *vedanas* (sensations) which are known through *vipassana-ñāna*, *raganusaya* does not reside or rest at all.

Now, at this Centre, vipassana meditation is being practised beginning with the contemplation on the rising and falling movements of the abdomen and then on every act of seeing; hearing, contacting and knowing, for the purpose of realizing the truth of *anicca*, *dukkha* and *anattā* in respect of all those phenomena that have arisen from the Six Sense-doors. This is to prevent *raganusaya*, etc., from “resting upon” those *rupa* and *nama* and also to prevent their occurrence. In particular, contemplation has to be made to get oneself free from *ditthi* and *vicikicchānusayas*. When contemplation gains special strength, *ditthi* and *vicikicchānusayas* will become immensely weak in strength. At that moment, *sotapattimagga* will appear and then *ditthi* and *vicikicchā* will fail to occur and will also be entirely eradicated. One will then be free from *kamaraga*, etc., that can cause one to descend to the four Nether Worlds. As such, a *Sotapanna* has escaped from the four *Apeyas* (Nether World).

After reaching the stage of *Sotapanna*, if continued contemplation is made in full swing, *sagadagāmmimagga* will appear at the time when the coarser types of *kamaraga* and *vyapada* are losing strength. This is the stage where the coarser types of *kamaraga*, etc., will be entirely eliminated. Again when contemplation is further carried on, the delicate forms of *kamaraga* and *vyapada* will become weak. This will carry the meditator to a stage of *anāgā-*

mimagga, where all *kamaraga* and *vya-pada* will become totally extinct. Carrying on further with the contemplation when *arahatta-magga* is realized and reached, *bhavarāga*, *māṇa*, and *avijjā*, the so-called, 'anusayas' and all other remaining *kilesas* will cease to occur. All have to be contemplating *vipassana* with sustained effort aspiring to become an *Arahat* in whom all *kilesas* have become extinct. If the *kilesas* are completely extirpated, all sufferings will come to an end and happiness will prevail.

Visakha then again proceeded with the question on how rejection is made in respect of the said *anusaya*.

Questions and Answers on How Anusaya is Rejected

The questions were:

Which *kilesa* in *sukhavedana* should be rejected?

Which *kilesa* in *dukkhavedana* should be rejected?

Which *kilesa* in *upekkhavedana* should be rejected?

Dbammadeinna Theri gave the following answers:

O, Dayaka Visakha! *Raganusaya kilesa* should be rejected in *sukhavedana*, *dosa kilesa* called *patighanusaya* should be rejected in *dukkhavedana*; and *mohakilesa* called *avijjanusaya* should be rejected in *upekkhavedana*.

If *sukhavedana*, the physical and mental sensations of pleasure and happiness cannot be contemplated and known, pleasurable attachment of *raganusaya* will rest thereon, and it will have the opportunity to occur. If, however, *sukhavedana* is contemplated and realized or known as *anicca*, etc., *raga* will have no chance to occur in that vedana and will be got rid of. It means to say *sukhavedana* should be rejected, giving no opportunity for its occurrence by contemplating it so as to get liberated. This *raga* should be rejected so as to prevent its occurrence in the pleasurable sensations of good sight or appearance and good hearing which are the sensations of *sukha*. This is to say that *patighanusaya*, the anger, resting on *dukkhavedana* should be rejected by contemplation so as to deter it from occurring. Likewise, bad or ugly appearances or sight, and bad or unpleasant sounds, etc., which occur in the sensation of *dukkha* should be rejected by contemplating on it to prevent *dosa* (anger) from arising. This means that ignorance, wrong conception and delusion (*avijjanusaya*) which lies in *upekkhavedana* should also be rejected by contemplating on it in order to prevent it from occurring. This *avijja* and *moha* can always happen in all *rupa* and *nama*, called *upadanakkhandha*. That is the reason why all that dhamma which arise from the Six Sense Doors are to be contemplated and that delusion in connection with these should be rejected. What has been explained in this Sutta is

that *raganusaya* rests on *sukha*, whereas *patighanusaya* and *avijjanusaya* rest on *dukkha* and *upekkha*, respectively. The explanation given as to how the resting and rejection are made anusaya-wise indicating that the rested *anusaya* only ought to be rejected, simply describes the manner as to how 'resting' is primarily rejected. Secondly, in *sukha* which is rested upon by *raga*, as well as in *dukkha* which is rested upon by *patigha*, *avijja* also is resting. This *avijja* should also be rejected. Therefore, in Abhidhamma Pitaka Yamaka Pali which fully describes the manner as to how resting takes place, it is stated that *avijjanusaya* is resting upon all five *upadanakkhandha* called *Sakkaya*. It has also been similarly stated and explained in respect of *ditthi* and *vicikiccha*.

After having heard the answer as to how each of the three *anusayas* have primarily rested upon the three *vedanas*, Visakha put another set of questions as mentioned below.

- (1) Whether *raganusaya* should be rejected in all the three *Vedanas*.
- (2) Whether *patighanusaya* should be rejected in all *Dukkhavevedanas*.
- (3) Whether *avijjanusaya* should be rejected in all *Upekkhavevedanas*.

What is meant by the above questionnaire is that if *raga*, *patigha* and *avijja*, which are resting respectively on all the three *Vedanas*, viz: *sukha*, *dukkha* and *upekkha*, were present, then these

anusayas must necessarily be rejected. Therefore, the meaning of the question is whether *anusaya*, which rests on all three *vedanas* where there is *anusaya* that ought to be rejected, should always be rejected. To this questionnaire Dhammadehinna Theri answered in the following manner:

It does not mean that *raganusaya* should always be rejected in all *sukhave-danas*. What is meant by it is that there are some which ought not to be rejected. It is not that *patighanusaya* should always be rejected in all *dukkhave-danas*, and also not that *avijjanusaya* should always be rejected in all *upekkhavedanas*. Hence, as the question would naturally arise as to what are those that should not be rejected, further explanation was given (in Pali). The statement of explanation so given is not easy to be understood by those who are not knowledgeable. Therefore, it will be clarified in plain language for the sake of drawing one's attention and respect as follows:

In the realm of this Buddha's Sasana, a *bhikkhu*, being free from *raga* and *kama-kilesas* and other hindrances of *akusaladhamma* (nivaranas), is said to be plunging himself into the *First-Jhana*. The sense-object of the *First Jhana* may be one of the ten sorts of *Kasina* such as, the earth device or earth *kasina* or *nimitta* or may be one of the ten *Asubhas* such as a bloated corpse. It may be a *nimitta* sensation of the incoming and outgoing breath or one of the 32 *kotthasa* (Parts of the human body), such as hairs on the head or on the body, etc. It may also be

one of the sensations of loving-kindness (*mettā*), compassion (*karuṇā*), etc. At the initial stage of meditation, it should be contemplated mentally noting continuously as “*pathāvi, pathāvi*”, or “*earth, earth,*” etc. If the mode of meditational exercise is *Anapana Kammatthana*, the inhaling and exhaling breath should be incessantly contemplated and noted. If *samadhi* is not yet strong enough, thoughts and imaginations on *kāma-sensation* could arise. To dispel such evil thoughts, contemplation must be rigidly made with fixed concentration on the sense-object or sensation.

When contemplation is in progress and when *samadhi* gains momentum, concentration becomes very strong and the mind sinks consciously into the sense-object and remains free from hindrances. This is the moment of approaching *Jhāna* and is called *upacara samadhi*. It is also known as *Upacara Jhāna*. When this *upacara samadhi* gains full strength *Jhāna* equipped with its five intrinsic qualities, namely, *vitakka*, *vicāra*, *pīti*, *sukha*, and *ekaggatā*, is attained. This *Jhāna* being the first attainment in the *four stages of Jhanas*, is accordingly known as the *First jhāna*. *Nivarana akusala*, such as, the desires of *kāma* have been got rid of from the moment of achieving *upacara-samadhi*, immediately before the attainment of the said *jhāna*. These demerits of *nivaranas* are likely to be free for having failed to occur even after the jhanic mind has ceased. This is why the said *jhāna* is extolled as “*Vivicche kamehi vivicca akulehi dhammehi*”. Moreover, as

the four characteristics, such as *vitakka* are particularly involved in that *jhana*, it has also been mentioned in praise as "Sapitakkam savicaram vivekajam pitisukham". *jhana* which means contemplation with penetrated concentration fixed on one single object of sensātion, is a peculiar kind of *samadhi*. A person who has attained that *jhana*, can remain constantly calm in a tranquil state on his sense-object with the jhanic mind for five minutes or ten minutes or half an hour or an hour. Ecstasy, rapture and enthusiasm also happen. Extreme joy and happiness also prevail. Because of this jhanic mind, the whole body becomes light as a feather and poised and one feels very fine and comfortable. For this reason, pleasurable attachment to that *jhana* can generally take place.

Nevertheless, the *bhikkhu* referred to in this explanatory statement, reaches *arahatta-magga-phala* after contemplating on this *jhana* at the time when the jhanic mind has ceased to occur. (In the Commentary it is stated that he only reaches the stage of *anagami-magga*, and that with this *anagami-magga*, only *kamaraga* can be rejected. *Bhavaraga* which is relevant to *rupabhava* and *arupabhava* (form and formless existences) cannot as yet be rejected. Therefore, it would appear necessary to consider whether the passionate desire (*raga*) is free or not in *Jhana*. Of course, if *arahatta-magga* is attained, there is no point for such consideration. Since he is also free from *bhava-*

raga, it is clear that attachment of *raga* cannot possibly take place. If *arahatta-phala* is reached, both *kamaraga* and *bhavaraga* are escaped or rather, got rid of. After the absorption in *jhana* also, there is no chance for occurrence of attachment to *jhana*; The total escape from *raga* by the faculty of *arahattamagga* is the resultant effect of the attainment of *arahattamagga* which is acquired by depending upon that fundamental *jhana*. It therefore amounts to dispelling *raga* by virtue of *jhana* serving as a basis for *arahattamagga*. Such being the case, since *raga* will have no opportunity to occur in *jhana*, *raganusaya* in *sukhavedana* which is involved in that *jhana*, need not be rejected by *Vipassana*. This is the reason why it is meant to say that the *raganusaya* in *jhana-sukha* ought not to be rejected. This is the explanation according to its original intention. The essence of this meaning is that *raga* is rejected by the basic *First Jhana* with a view to achieving *arahattamagga*, and that *raganusaya* does not rest on the said *First Jhana*. As it is not so rested, there is no need for rejection. This is a very difficult answer to be understood. However, as Visakha, being an *Anagami*, seemed to have grasped the meaning with satisfaction. This is the explanation given as to why *raganusaya* should not be rejected.

Further explanation was given why *patighanusaya* should not also be rejected, as stated below:

In the realm of this Sasana, a *bhikkhu* reflects and yearns in this manner: "At the present time, *Ariyas* are seeking refuge in the noble Dhamma. When will I be able to equip myself fully with this noble Dhamma?'. A person who is longing for the noblest (*arahatta-phala*) Dhamma for liberation is said to be feeling sorry and dejected because of his longing for a desired thing.

If a meditator expecting to achieve the noble *arahattamagga-phala* within a month, or two or three months, fails to achieve his objective in time as expected, he may probably reflect thus- "Others have attained *magga*, whereas I have not had a glimpse of that dhamma though I have been striving hard;" and as doubt arises, he may soliloquize as "Will there be any chance for me to attain *magga*?" Under such circumstances, dejection and sorrow can seize him. Such a feeling of dejection and pensive mood - "*domanassa*" is *dukkhavedana*, rested upon by *patighanusaya*. Be it as it may, such feeling of "*domanassa*" is not that kind of dhamma that should be rejected as it has arisen dependant upon the expectation to achieve the noble Dhamma. In fact, it is a dhamma that should be relied upon, and this kind of dhamma on which reliance should be made is stated in Sakka Panna Sutta. Depending upon this "*domanassa*", if, by making relentless effort, *anagami-magga-phala* is achieved, *patighanusaya* concerning with the said "*domanassa*" - *dukkhavedana* - will

have been automatically rejected. "That is the reason why *patighanusāya* does not rest upon *domanassa-dukkhavedana*. As it is not resting, *patighanusaya* in *dukkhavedana* need not be rejected, or rather it needs no rejection. The matter is further elucidated as follows:

Domanassa, which has arisen for being unable to achieve *ariya-phala*, rejects or clears away *patighanusaya*, the anger. Of course, *patighanusaya* does not rest on '*domanassa*'. This statement is made in accord with the intention. *Domanassa* cannot reject or dispel demerits (*akusala*). However, *anagami-magga-phala*, etc., are achieved by contemplating assiduously depending upon '*domanassa*' which occurs in relation to the achievement of the noble Dhamma. With the faculty of *anagami-magga* so attained, *patigha* is rejected. Since rejection is done by the *magga* achieved with the support of '*domanassa*', it is stated that rejection is made by '*domanassa*'. The achievement of this noble and special dhamma is illustrated in the Commentary with the story of Mahaphossadeva Thera of the Arleindaka Monastery. It runs as follows:

This Venerable Thera failing to achieve *arahattaphala* is said to be afflicted with sorrow and mental distress to the extent of shedding tears every time when *pavarana* festival was held annually at the end of *vassa* or Buddhist Lent. It is stated that he had to suffer mental pain successively for (19) years. Only on the twentieth

anniversary of *pavarana*, he attained *arahatship*.

The manner of meditation exercise practised by this Venerable Thera Mahaphossadeva, has been described in *Mulapanasa Satipatthana Sutta* Commentary, as mentioned below:

The Venerable Thera was fulfilling the *gata-pacchagatikavut* throughout a long period of 19 years. "*Gatapacchagatikavut*" means: "To contemplate continuously with mindfulness and without interval at every moment of taking a step when walking all throughout his journey to and fro in making rounds for alms-food- in accordance with the teachings of the dhamma as '*gicchanto va gicchamiti pajanati*', etc." It is similar to the way of contemplating and noting by our *yogis* every time they lift their legs, or take a step forward and put down the feet as "lifting", "stepping", and "putting"; or, up, forward, down. The peculiarity in the mode of contemplation by this Thera, was the noting of every step taken from beginning to end in the act of walking so as not to miss his awareness, and if at all he missed to note mentally, he went back again to the place from where he had first made a miss and then picked up to note each step that had escaped his notice or awareness. It is stated that those people who had seen this Thera walking forward and then retracing his steps: went back again moving up and down many times, so often, had a different impression and gossipped among themselves as;

“What could be the reason for his so doing?”, and thought “he might have lost his way or he might have left something behind due to lapse of memory!” Paying no heed to such indiscreet tattle or gossip, he continued to indulge himself in *kammattithana* meditation with contemplative attentiveness without a break with all his might. Within a period of 20 years, he attained arahatship. This story was cited in *Silakkhan* Commentary (p. 170). A similar story was described in the Prelude to the commentary on *Sakka Panna Sutta*. The story relates to a monk named Mahasiva Thera. He became an *arahat* on the very day of *pavarana* only after 30 years of relentless effort hindered throughout his meditation practice by ‘*domanassa*’. This story can be found in *Sakka Panna Sutta dhamma* (p. 169).

Continuing further with the answer, Dhammadehinna Theri gave her clarification relating to why *avijjanusapa* in *upekkhavedana* should not be rejected.

O, Dayaka Visakha! In this Sasana, a bhikkhu having rejected his physical pleasure (*sukha*) even before his attainment of the *Fourth Jhana*, is free from *Sukha*. And also having rejected his physical suffering (*dukkha*), he is free from *dukkha* and then, because of the cessation of all physical and mental sensations of pleasure and pain, unaffected and unperturbed by the emotions of *sukha* and *dukkha*, he enters into or reaches the *Fourth Jhana* in which the purified mind is impervious to all emotions, and where only *upekkha*

is present. In this regard, the expression “enters into or reaches” means—remaining in a state of jhanic trance, mentally absorbed in the sensation of this *Fourth Jhana*, the highest of all *Jhanas*.” In this *Jhana*, there is no *sukha*, no *dukkha*, no *somanassa*, and no *domanassa* and which means a total absence of all four *vedanas*. Only *upekkhavedana* is present. Further elucidation is made as to how *avijjanusaya* becomes free without resting on *upekkhavedana*, as is usually the case.

This *Fourth Jhana* which is fundamental in achieving *arahattamagga*, rejects *avijja*. *Avijjanusaya* does not rest on *upekkha* which is embraced in the *Fourth Jhana* and that is, there being no chance for its occurrence, *avijja* in the said *Jhana* need not be rejected. This is the preaching based on Dhammadevinna Theri's intention. Ordinarily, of course, *avijjanusaya* always rests on every *upekkhavedana*. In accordance with *Abhidhamma desana*, it may, however, be noted that *avijjanusaya* should be rejected by *vipassana-nana* and *magga-nana*. In the case of hermits who were living outside the domain of *Sasana*, *raganusaya* and *avijjanusaya* rested on the *Jhanas* which they had attained. Inside the realm of *Sasana* also, in the case of persons who have not reached the stage of *ariya-magga-phala*, *raganusaya*, etc., always rest. People like *Devadhatta* and *Sunakkhatta* even attained not only *jhana* but also some attributes of *abhinna* (supernatural knowledge). However, in regard to *jhanas* attained by such people, as they were

uttering with antagonism in contradiction to what the Buddha has taught, it is quite clear that various kinds of *anusaya* would rest upon the *jhana*s achieved by them. When it is said that *Anagamis* reached the celestial abode of the Brahmas, it is obvious that the *Jhana* which has elevated them to the Brahma Loka is not free from *anusaya*. Therefore, ordinarily in *upekkha* which is present in the *Fourth jhana*, *avijjanusaya* is still an impediment-and not free. Hence, undoubtedly this *anusaya* should be rejected.

On the other hand, according to Dhammadeinna Theri, as the Fourth *Jhana-upekkha* is not free from *avijjanusaya*, the *anusaya* in that *upekkha* need not be rejected, and that means-not to be rejected. The intention being that *abhikkhu* who is really an extraordinary personage, will endeavour to meditate with a view to eventually reach the stage of *arahattamagga* and will immerse himself in the *Fourth Jhana* making use of it as a fundamental vehicle of *vipassana*. After rising from that *Jhana* and by *vipassana* contemplation, he reaches *arahatta-magga-phala* and attains *arahatship*. As such, since *avijja* has no opportunity to occur in Fourth *Jhana-upekkha*, it will not be necessary to reject the *avijjanusaya* in that Fourth *jhana-upekkha*. As a matter of fact, it is *arahattamagga* that rejects *avijjanusaya*. However, as it is not independent of the support of basic *Fourth Jhana*, it may be stated that according to the intention, it is the *Fourth jhana-upekkha* which

has rejected *avijjanusaya*. For example, when the branch of a tree is cut off by a 'dah' (a kind of sword with a long sharpened edge), it is not the handle that cuts or severs the branch but the edge of the blade. As the branch of a tree is cut off with the support of the handle, it can be said according to the intention, that the branch is severed with the handle of the 'dah'. It may be understood in the like manner. The qualities of the *Fourth Jhana* have been extolled in the foregoing. It may now be recounted.

Among the *yogis* here who are contemplating *vipassana*, some have found what the nature of *Jhana* is. Such person can easily understand the subject of *jhana* which will now be described. Those who have had no experience in the practical knowledge of *jhana* meditation may find it difficult to grasp. The nature of the subject matter is delicate. *Dukkha* has already been rejected and freed by *sukha* prior to the attainment of *Fourth Jhana*. "*Somanassa*" and "*domanassa*" have also ceased and become free. These words indicate that the four *Vedanas*, namely, *sukha*, *dukkha*, *somanassa* and *domanassa* are absent in that *Fourth Jhana*. It means that in *Fourth Jhana* there is no *dukkhavedana* (suffering) arising from physical contact with bad and painful sensations. Neither is there *sukhavedana*, the pleasurable sensations, arising from contact with good things nor is there *domanassa*, unpleasurable and distressing mental sensations, and also *somanassa*,

happy and joyous feelings. As to when they have been got rid of, may be stated thus:

Since the moment of first occurrence of *upacara-samadhi* just before reaching the *First Jhana*, miserable physical suffering (*dukkhave-dana*), such as the sensations of stiffness, hotness, pain, aching, itching, etc., have been got rid of. There is no mental suffering—*domanassa vedana*—at the moment when *upacara-samadhi* is occurring. However, as this *samadhi* is not yet very strong, when something which can cause to bring about unhappiness crops up, *domanassa* can, of course, arise. It is entirely free only at the moment of occurrence of *upacara-samadhi* when approaching to reach the *Second Jhana*. From then onwards, this unpleasant and miserable condition—*domanassa*—have been expelled. Physical pleasurable sensation—*sukhave-dana* has been got rid of from the moment of the arising of *upacara-samadhi* just on the eve of attaining the *Third Jhana*. Before the achievement of that *upacara-samadhi*, rapture or the feeling of *Piti* is not yet free. Therefore, *Piti* which has occurred depending upon the material form or bodily structure caused by mental consciousness, having found the good sensations, extremely good physical pleasure continues to abide. While persevering meditative exercise to attain the *Third Jhana* which is devoid of *Piti*, *upacara-samadhi* will occur. With the occurrence of this powerfully strong *samadhi*, *Piti* will disappear and the disappearance of *Piti* puts an end to the occurrence

of physical pleasure—*sukha*. However, pleasurable and joyous feelings called '*somanassa*' become free at the moment of the occurrence of *upacara-samadhi* immediately prior to attaining the *Fourth jhana*. This *Fourth Jhana* does not go side by side with *sukha*. It goes along hand in hand with *upekkha*. Hence, from the time of gaining *upacara-samadhi*, the *Fourth Jhana* appears together in conjunction with *upekkha*, free of *sukha*.

Therefore, it has been shown that both *sukha* and *dukkha* have been already rejected and divested previously. *Somanassa* and *domanassa* have also ceased to occur and have been got rid of. What actually happens in sequence is that it begins with the expulsion of physical suffering. When approaching the *Second jhana*, *domanassa* is freed. Since the time of approaching the *Third jhana*, *sukha*, physical pleasure has ceased to occur. On approaching the *Fourth jhana*, *somanassa*, mental happiness arising from pleasurable sensations become devoid. Therefore, there is no physical and mental suffering at the moment of the occurrence of the *Fourth jhana*. There remains only neutral sensations called *upekkhave-dana*'' with neither pleasure nor pain.

Out of the four kinds of *jhana* stated above, in the *First Jhana*, *vitakka*, initial reflection on the sensation, is included. *Vicara*, sustained investigation is included too. Moreover, *piti*, rapture, and *sukha*, enthusiastic delight, are also embraced therein. *Ekaggata*, tranquility of mind

with penetrated concentration on the sensation, is also included.

The five qualities of that *jhana* can be clearly found in the course of *vipassana* meditation when contemplation becomes progressively strengthened upto the stage of *sammasana-nāṇa*, which verifies and reflects the true nature of *rūpa* and *nama* as *anicca*, *dukkha* and *anatta*. Reflection, investigation, rapture, delight, and penetrated concentration with one-pointedness of mind on the sense object-*ekaggata-samadhi*-are all obviously taking place in relation to the respective sensation that occurs.

In the *Second jhana* called *samatha-jhana*, *vitakka* and *vicara* are no longer included. Only *piti*, *sukha* and *ekaggata* are present. At this stage, extreme joy or ecstasy is very vivid. *Sukha* also becomes more obvious than before. At the immature stage of *udayabhaya-nāṇa*, *piti* and *sukha* are particularly distinct and clear. *Piti* pervades the whole body which becomes extremely light and comfortable as if it were floating in the air with weightlessness. Rapturous feelings spread all over, and *sukha*-an unusual sensation of extreme happiness, full of joy and enthusiasm filled the entire nervous system in the body.

In the *Third jhana*, *piti* (rapture) is left behind, but extreme delight overwhelms. *Samadhi*, i.e. concentration, also becomes more strengthened. These two: *sukha* and *ekaggata* are called the *Third Jhana*.

In *vipassana* meditation this *sukha* is more convincing at the *mature* stage of *udayabhayanana*. Every time contemplation is made, there is tranquility of mind with peace and happiness without any rapturous feeling and enthusiasm.

As regards *samatha Fourth Jhana*, as stated earlier, *sukha-somanassa*, the physical and mental pleasure have faded away and only the neutral sensation of neither pleasure nor pain, which is *upekkha*, lies in comfort. This *upekkha* and *ekaggata* are called the *Fourth Jhana*.

In *vipassana*, the said *upekkha* and *ekaggata* become conspicuous beginning from *bhanga-nana*. In particular, they become more convincingly clear at the stage of *sankharupekkha nana*. At the moment of attaining *sankharupekkha-nana*, miserable feelings in the body are entirely free, i.e. they do not arise at all. Even if there has been any ailment, such as cough, etc., it will fail to manifest or present itself and will be cleared away or cured. There are a number of instances where diseases which failed to respond to medical treatment have been completely cured and where the sick have been restored to normal health. *Somanassa* is freed at the moment of this *nana*. Miserable sensations totally disappear the moment contemplation with mindfulness is applied. Though one may feel nice and comfortable, physical pleasurable condition will probably be vague at the moment of the occurrence of this *Nana*. Happiness and joy is likely to become devoid attended by calmness. Only the neutral

sensation of peaceful *upekkha* may be particularly conspicuous. Therefore, those who have completely achieved *sankharupekkha-nana*, can very well understand by comparison through personal experience that all the four *Vedanas* become free and that only the neutral *upekkha* occurs in the *Fourth Jhana*.

At the moment of mental absorption in the *Fourth Jhana*, the inhaling breath is motionless and is at rest. In the preceding statement wherein it has been mentioned that just before attaining *nirodhasamapatti*, the cessation of *kayasan-khara* first takes place. This means to say that because of the faculty of this *Fourth Jhana*, inhaling breath ceases and vanishes. Some of the *yogis* who are contemplating vipassana will find the disappearance, or vanishing of the inhaling breath while contemplation is in full swing with mindfulness. Even the bystanders who are watching them will clearly witness the absence of inhaling breath. Next, it has been mentioned that one praise-worthy feature of the *Fourth jhana* is the exalted state of purified mind with awareness brought about by *upekkha*. This *upekkha* is not the *vedana-uppekkha*. It is the nature of the Law (*dhamma*) which contributes to the equalization or balancing of the *dhamma* that occur in conjunction as accompaniments. It is also called "tatramajjhatacetasika". *Upekkha*, the so-called "tatramajjhata" (impartiality or neutrality), levels out *sadha* and *panna*. This levelling is done because, if faith (*saddha*) in the truth

of Buddha, Dhamma and Sangha goes to the extreme, there can be deficiency on the part of knowledge (*panna*).

If the knowledge of reflective mind goes to the extreme, what is believable may be regarded as unbelievable. Depending upon experience, if the reflective knowledge becomes exuberant, the right method of meditation may not be accepted as believable. There are instances where practical meditation exercise is not performed because of no faith or lack of faith. Even if resorted to practising *vipassana* without diligence and sincerity of faith and without controlling the wandering thought playing with imagination, then *samadhi* may not be gained. If *samadhi* does not occur, real *vipassana-nana* may not be achieved. There are people who have not gained *samadhi* and have wasted their time because of lack of faith when they first contemplated. They only realize their mistake at a later stage when they gain the knowledge of *samadhi* after diligent and serious contemplation.

It is, therefore, essential to keep both *saddha* (faith) and imaginative knowledge in balance putting them on equal basis. If one sincerely and respectfully practises *vipassana* contemplation in accordance with *Satipatthana desana* as preached by the Buddha, *upekkha* will be strengthened and will cause *saddha* and *panna* to remain in balance avoiding both the extremes. When they are in equilibrium, i.e. in a state of balance

special knowledge or insight wisdom will definitely arise.

Next, if exertion in contemplation is extraordinarily strong, stability of mind-samadhi—, will lose strength. If a meditator who is a novice contemplates on various sense-objects which should be contemplated, such as sights and sounds, etc., worry or anxiousness becomes excessive. If so, the mind may become unstable and fleeting without being able to concentrate fixedly on the sense-object that is contemplated. While contemplating on one sense object, he may be eager to contemplate on another sense-object, and also at the same time his mind may skip on to a different sense-object. In this way, concentration will be deprived of adequate strength to be able to fix rigidly on the object that is being contemplated, and as such, the mind may wander and vacillate. If the mind rambles in this manner, *samadhi*, i.e. concentration becomes weak. If the concentration has no strength, *vipassana-nana* will not occur.

If at all contemplation is made on only one single object with fixed concentration, exertion may lose vigour as there will be worry and eagerness. If the strength of exertion or effort put into contemplation and earnestness are diminished, concentration will be very much in excess which will thereby give opportunity for *thinamiddha*, sloth and torpor, to creep in. If it so happens, as no proper *samadhi* will occur, knowledge of *vipassana* (*Vipassana-nana*) may not arise.

For the above reasons, it is necessary to keep *viriva* (exertion) and *samadhi* in proper balance. In order to again balance, it is essentially required to contemplate on at least two sensations instead of contemplating either on a single object of sensation or on many sensations at the initial stage. Therefore, instructions are given to first contemplate on two kinds of sensations, such as, "sitting,- and "touching", or rising and falling movements of the abdomen.

If by contemplating as such, when *upekkha*, the so-called "tatrāmajjhātata" is resuscitated and becomes vigorous, mindfulness on its own accord gain momentum without having to worry much but not entirely without anxiety and earnestness. By doing so, awareness becomes sharp or keen without getting tired in making contemplation. On reaching the stage of *udayabhaya-nana*, without making anxious effort to the extreme, mindfulness becomes obvious. This indicates the clear manifestation of *tatrāmajjhātata*. Whether at the time of offering donation or observing *sila* or worshipping or listening to the sermon, that is, every time meritorious deeds are performed, *upekkha*, the *Tatrāmajjhātata*, is involved. However, at the time when such ordinary virtuous or meritorious mind is occurring, *upekkha* is indistinct. Even learned people do not clearly perceive this *upekkha*. These learned or educated people are generally preaching only after memorizing the scriptural texts on dhamma. Be it as it may, according to *Satipatthana*

desana, to a meditator who is contemplating the phenomena of *rupa* and *nama* at the moment of their arising, though he may be illiterate or uneducated, if he has reached the stage of *udayabhaynana*, evenly contemplated *upekkha* becomes noticeable or perceptible.

Three evenly balanced Qualities of Sankharupekkha

The evenly balanced qualities are more convincing at the stage of *sankharupekkha-nana*. A meditator who has reached this stage, need only contemplate and note four, or five or ten times in earnest whether starting from the rising and falling movements of the abdomen or belly, or from any other conspicuous sensation. From then onwards, without special endeavour and much worry, mindfulness becomes strengthened automatically on its own impetus. This is one of the three balancing qualities of *sankharupekkha-nana*.

An aphorism comprising eight words has been composed, each separated from one another as:

“Free are the conditions of fear and love”, in accordance with what is stated in Visuddhi Magga which runs thus:- “*Bhayanca nandeinca vippahaya sankharesu udasino*”. At the time when *Bhaya-nana*, etc., has been achieved, fearfulness or frightful condition was aware of. The faults were also perceived. There was monotony or weariness. There was an intention

to abandon. Special effort was made to be able to abandon them. All these are eliminated on the attainment of *sankharupekkha-nana*. At the time when *udayabhaya-nana* was achieved, there was attachment to the peculiar knowledge of awareness, etc., but with the attainment of *sanhharupekkha-nana*, this extreme attachment was got rid of. Referring to this, it has been mentioned that fright as well as perception of the faults of "fright", etc., and also "*nandeinca*", i.e. affection or attachment, are abandoned. After abandoning and dispelling them, i.e. "*vippahaya*", in respect of all *sankharas* which have arisen, such as sights and sounds, etc. i.e. "*sankharesu*", evenly balanced contemplation is carried on with neither affection nor hatred, i.e. "*udasino*" (indifference).

Further, this preaching on the balanced contemplation may be recited in the form of a motto. Let us recite as follows:

"Equal contemplating of the state of happiness and suffering be usually made."

Equal contemplation is made on good and bad sensations. At the time *sankharupekkha* is occurring, irrespective of whether it is happiness or suffering, or good and bad sensations, it is obviously found that equal contemplation is made with mere superficial awareness. It has therefore been preached in Dasamghottara Pali (p. 280) as mentioned below;

“Idha bhikkhave bhikkhu cakkhuna
rupam dissa neva sumano hoti na
dummano upekkhako viharati sato
sampajāno.”

O, bhikkhus! In this present Sasana, a *bhikkhu* after having seen with his own eyes the Form or the material object, instantaneously contemplates and notes it, and then realizing the true nature of the sense-object, no *kilesa* will arise since he will have no delightful or pleasurable feeling. In other words, though he has seen the visual object, no matter how good it is, he entertains neither pleasure nor joy. It is, of course, not that he is unhappy and miserable. He is not unhappy no matter how ugly sights or other bad sensations may have been seen. Then, the question arises as to what has happened? It may be stated he is contemplating with mere superficial awareness, remaining indifferent with an evenly balanced state of mind. Why is it so happened? It is because he is realizing the Truth. The moment he has seen the object, he contemplates and notes with mindfulness the phenomenal nature of arising and dissolution, and hence, realization has come to him that all these happenings are merely impermanent, etc.

The ability to contemplate as such with *upekkha* (indifference) is the inherent quality of an Arahant. However, it is stated that in the case of a *yogi*, who is contemplating continuously every time he sees while reaching the stage of *sankharu-*

pekkha-nana, is regarded as being fully accomplished. Similarly, the manner of contemplation along with *upekkha*, has been preached as mentioned hereunder:

“After hearing, smelling, tasting, touching and thinking with the sense-organs, namely, ear, nose, tongue, body, and mind; and then realizing the nature of the sensations with awareness, etc...” This statement conveys exactly the same sense as--“Equal contemplation of the state of happiness and suffering be usually made.”, which is the motto relating to the quality of evenly balanced contemplation.

Let us also recite the following motto:—

“Let thou know rightly the sound that is heard by contemplating and noting.”

“Let thou know rightly the odor that is smelt by contemplating and noting.”

“Let thou know rightly the taste that is felt or tasted by contemplating and noting.”

“Let thou know rightly the touch that is tactile by contemplating and noting.”

“Let thou know rightly the nature of thinking mind that imagines by contemplating and noting.”

“Let thou remain indifferent with neither disappointment nor joy by contemplating.”

“O, *yogi*!—‘tis possible to know as such if thou shall contemplate in the manner of an arahat.”

The third quality is ‘Equanimity’ which means contemplating with indifference (*upekkha*) “without extraordinary effort and worry to bring about contemplative awareness” - in accordance with Visuddhi Magga, wherein it says that in ascertaining and scrutinizing the *rupa*-nama sankharas, it assumes the neutral attitude with superficial awareness of the occurrence as *anicca*, etc. It is also in line with what has been described in *Mahadigha* as “it is being contemplated with indifference on *vipassana* in the same way as contemplating with indifference on *rupa-nama-sankharas*.” In this connection, let us recite the following twin stanza:

Free are the conditions of fear and love
Equal contemplation of the state of
happiness and suffering be usually
made.

Better not worry for easier contempla-
tion purpose.

Making a total of three qualities of
evenly balanced sankharu state.

What has now been stated indicates how *upekkha*, the so-called *Tatramajjhata* makes other accompanying dhammas to agree with one another or level out. Due to this *upekkha*, mindful awareness is said to be wholly purified. Now that it seems adequate enough to

be able to comprehend how *samatha-jhana* in combination with practical *vipassana-nana* has occurred. The salient point in Dhammadeinna's answer is to denote that *avijjanusaya* in that *upekkha* does not at all deserve rejection, if the *Fourth Jhana* as the basic foundation of *vipassana*, has been absorbed by vipassana contemplation; and proceeding further in continuity if *arahatta magga nana* is attained, as *avijjanusaya* has no chance to occur in that *upekkha-vedana* that abides in the *Fourth Jhana*, *avijjanusaya* in that *upekkha* should not be rejected.

After having heard the above answers, the wealthy Visakha put the following question.

Question and Answer on Similarity of Dhamma

Q. "O, Dhammadeinna Theri! What is the dhamma that is similar to *sukhavедana*?"

A. "The dhamma which is similar to *sukhavедana* is *dukkhavедana*."

The above question and answer do not convey the sense that they are of the same nature or of the same pattern, but indicate the inclusion of the meaning of "some sort of similarity". Therefore, it may be interpreted as being analogous, to make the underlying sense in the expression "some sort of similarity", more obvious. Just as *sukhavедana* is pleasurable, *dukkhavедana* is unpleasurable and hence, a comparison

can be made between the two. Therefore, an analogy may be drawn between a mountain which soars to a great height and a ravine which tends to go downwards to a great depth. In much the same manner, there is some sort of similarity between *sukhavedana* and *dukkhavedana*.

Thereafter, another question that is touched upon is as to what kind of dhamma runs parallel or is analogous to *patibhaga* of the *dukkhavedana*. To this question, the answer given is that there is partial likeness or similarity between *dukkhavedana* and *sukhavedana*.

Following the above query, Visakha interrogated "What is the dhamma which assumes the same pattern as *patibhaga* of *upekkhavedana*. The answer given is: "It is delusion (*moha*), the so-called *avijja*." *Sukha* and *dukkha* are obvious and clearly understandable. On the other hand, *upekkhavedana* is not easily perceptible and is difficult to understand. In the same way, *loba* (greed) and *dosa* (anger) are conspicuous and are convincingly clear. *Avijja-moha* (ignorance-delusion) is obscure and is hard to know. As regards greed and anger or hatred, such as the occurrence of the sensation of desire and attachment, they can be clearly known. Spectators will also know when a person smiles giving a free rein to *loba*. If anger arises, it is all the more clearly visible and known. By looking at the personal behaviour and finding one making grimaces, or hearing harsh utterances, it can be

known that there arises anger or hatred; "*Moha*" is explained as "delusion", and how "delusion" takes place is hard to know. The meaning of *avijja* is given as "ignorance". This is also difficult to be easily understood. In fact, ignorance means knowing wrongly the nature of *rupa* and *nama* dhamma, which though in reality are impermanent, suffering, and *atta*, are erroneously conceived as permanent, pleasurable and *anatta*. This is what may be called "*avijja*". It means "misconception". Those who do not care to contemplate *vipassana* every time they see, hear, smell, taste, contact, or imagine, wrongly conceive these physical and mental activities as being permanent, etc. The arising of these sensations is really difficult to be realized as mere ignorance or delusion. At every moment when desirable attachment occurs, *avijja* and delusion are involved. Nevertheless, the feeling of desirable attachment is quite evident, whereas ignorance or unknowingness is not clear. When getting angry, it involves *avijja* and *moha*, but anger only is clearly perceived while *avijja* is not clearly perceptible. That is the reason why Dhammadeinna Theri had answered that *upekkhavedana* which is indistinct and hard to understand, and *avijja* which is not obvious and is hard to know, have a partial likeness and similarity.

Again, in reply to a further query—"What is the dhamma that is similar to *avijja*?", Dhammadeinna Theri gave the following answer:—

The dhamma that has similarity of pattern running parallel to *avijja* is the knowledge- (*viija-nana*).

Whenever a wrong conception arises at the time of seeing, hearing, contacting, knowing etc., in relation to the phenomena of *rupa* and *nama*, it is *avijja*. The dhamma that is similar in pattern to *avijja* is the knowledge called "*viija*". The manner of similarity may be likened to the diametrically opposite nature of darkness and light. Just as ordinary persons who cannot contemplate every time the act of seeing and hearing takes place, wrongly perceive them as permanent, and pleasurable etc., *yogis* who are continually contemplating such occurrences will notice the incessant arising and dissolution of these phenomenal nature of things as and when *samadhi* becomes strong. They realize the truth that such happenings are ungovernable in the sense of *anatta*, and are disgraceful. This knowledge or wisdom is '*viija*'. All *yogis* who are now in the process of contemplation, are continuously endeavouring to gain such knowledge.

At every moment of realizing the truth with this *viija-nana*, *avijja* is dispelled. This is similar to the vanishing of darkness when light brightens. It is how *avijja* called *aramananu-saya* is dispelled by vipassana insight knowledge. When this insight knowledge is fully accomplished, the knowledge of *ariyamagga* occurs. With the faculty of this *magga-nana*, *Nibbana* is

realized. The realization of *Nibbana* will exterminate *avijja*. Hence, every effort is being made to achieve this *magga-vijja-nana*. Dhammadevinna Theri's answer indicated that the right knowledge- "*viijja*" runs counter to "*avijja*" resembling a rival in competition. Thereafter, Visakha again proceeded with another question.

O. "What is the dhamma that resembles *viijja-nana*?"

A. "*Ariyaphala*, a condition in which defilements are emancipated, is the dhamma that has similarity to "*viijja-nana*", "is the answer given by Dhammadevinna Theri adding a rejoinder to it, as: "*viijja* at its noblest state is *ariyamagga-nana*. *Vimutti* is, of course, the beneficial result or fruit rewarded by that *ariyamagga* called *ariyaphala* (the sublime fruition). *Ariyamagga* and *ariyaphala* are all similar in nature.

The Next question then followed as stated below:

Q. "What is the dhamma that is similar in form to *ariyaphala*, which in a sense, means "Emancipation?"

A. "It is *Nibbana* which is similar in nature to *ariyaphala*, called *vimutti* in that both have the same noble attribute of the highest degree."

The similarity between these two is that both are entirely emancipated from the bonds of *kilesas*. *Kilesas* (defilements) cannot dwell upon *ariyaphala* with consciousness. Nor will it be able to contemplate upon *Nibbana* as its sense-object. Putting it in another way, in the personality of an *arahat* who has attained *arahat-taphala*, all *kilesas* have been rooted out. That is the reason why an *arahat* is said to be fully emancipated from all defilements. *Nibbana* in nature is the state of condition in which all *kilesas* have ceased to exist. Being free from *asava* (*asava* is synonymous with *kilesa*), both *Vimutti* and *Nibbana* are similar in nature. *Ariyaphala* which has passed beyond *lokiya* is *lokottara*. *Nibbana* is also *lokottara*. It is quite similar in nature. *Ariyaphala* is also *abyakata* which is neither *kusala* nor *akusala*. *Nibbana* is *abyakata*. They are therefore of the same nature in the form of *abyakata* dhamma. This is as described in the Commentary. The statement that there is similarity in *abyakata* is, however, unqualified and bereft of high esteem.

If viewed from a different angle, there are some points which are not in agreement. *Ariyaphala* is *sankhata* dhamma that can altered or reckoned. *Nibbana*, on the other hand, is *asankhata* dhamma, the Unmade, the Immaterial, the Uncaused, the Unchangeable state of Perfection. Next, *ariyaphala* is the dhamma which brings realization of consciousness in *Nibbana* and which discerns the Truth. *Nibbana* is

anarammana dhamma which is incapable of producing mental consciousness. And then, *ariyaphala* is *anicca* dhamma subject to transience like everything in nature, forming and dissolving, whereas *Nibbana* is Immutable. Next, *ariyaphala* means the four mental *khandhas*. *Nibbana* is free from every conceivable attribute of a being or *khandha*. Moreover, *ariyaphala* is *ijjatikka* dhamma, the innate realization of *nibbana* which occurs in the personality of an *ariya*, while *Nibbana* is *bhahidda* dhamma, which is outside the personality of an individual. If analysed in this way *ariyaphala* and *Nibbana* are different in nature. But both of them being similar in nature as the noblest *lokottara* dhamma that have reached the finale which brings full emancipation from the miseries of *samsara*, it may be stated that *Vimutti* and *Nibbana* are shown as having the same configuration or semblance.

Having listened in earnest to the answers rendered by Dhammadeinna Theri, Visakha continued to raise another question as stated below:

Q. "What is the dhamma that is similar to "*Nibbana*?"

This question was rejected by Dhammadeinna Theri on the ground of impropriety. She further remarked "O, Dayaka Visakha! You have exceeded the bounds of propriety in raising a question that ought to be avoided. There will be

no end if you continue asking more questions. It will continue *ad infinitum*. You should have questioned only on what is proper and appropriate and you have done that. Now that you have gone too far. Hence, the rejection."

The reason for the impropriety of this question is: "O, Dayaka Visakha! Buddha's Dhamma which is known as the Noble Eightfold Path leads to *Nibbana*. It is conducive to *Nibbana*. The Noble Eightfold Path is a way to Truth itself. *Nibbana* is the Ultimate Goal. Since it is the supreme Final Destiny, no question should have arisen as to what kind of dhamma is similar in nature to *Nibbana*. Buddha's Dhamma, viz: *Sila*, *Samadhi* and *Panna* (morality, concentration and wisdom) called the Eightfold Maggan-gas ends with *Nibbana*, the final and perfect sanctification. Nothing beyond that. It is the End and the Noblest. Hence, there is no other dhamma that is similar to or on equal footing with *Nibbana*. So then, it is improper to raise that question", said Dhammadeinna Theri in reply.

Finally, Dhammadeinna Theri summed up with the following statement:

"O, Dayaka Visakha! If at all the answers given by me do not meet with your entire satisfaction, you may respectfully approach the Blessed One, and further put questions recounting on all subject matter that have been dealt with by me. If you do seek the noble advice and teachings of the Blessed One, you may please accept and note

all that may be preached by the Buddha in response to your queries.

Presentation of Statement Relating to the Designation of this Sutta

In this Sutta, Visakha after having heard the answer relating to “*sakkaya*”, being fully satisfied with the explanation given, raised a series of questions step by step, which ought to be asked, up to the question on what kind of dhamma that is similar in form to “*Vimutti*”. The statement of answers so explained one after another in sequence is called “VEDALLA”. The Discourse containing questions put by *Kothika Thera* and answers given in response by *Ashin Sariputta Thera*, has also been given the name of *Vedalla Sutta*. This Sutta is called *Mahavedalla* because of the great dimension, whereas the present Sutta being a smaller version, is given the name of *CULAVEDALLA*. It is so designated because of the elated satisfaction of the knowledge on which reliance was made in giving answers to the questionnaires. *Culavedalla* may be said to be a mini-Sutta-dhamma.

Visakha sought instructions at the feet of the Blessed one

The last question of Visakha which met with the critical remark made by Dhammadevinna Theri for having exceeded the limits of propriety, may be considered as a feeler to know the depth of the knowledge attained by Dhammadevinna Theri

because he himself being an *Anagami*, would probably be aware of *Nibbana* as being the Noblest and the Ultimate. He took the criticism well and accepted it. It was only later that he made his way to the Blessed One as had been instructed and respectfully put up the subject matter in issue. These were mentioned at the Great Buddhist Council and placed on record.

The conversation between Visakha and Dhammadeinna came to a close followed by an expression of approbation— "*sadhu*" from Visakha with delight and satisfaction. Thereafter, Visakha paid obeisance to Dhammadeinna Theri and departed to where Buddha was residing. On arrival there, he paid homage to the Lord Buddha with great reverence and took his seat at a suitable place neither too far away from nor too close to the Buddha. Then, with due permission, he recounted the whole conversational proceedings that had taken place between him and Dhammadeinna Theri. Afterwards, the Blessed One gave the reply which in brief may be described as follows—

Buddha Expressed Approbation-Eulogy

"O, Dayaka Visakha! Dhammadeinna is really a wise and learned bhikkhuni (pandita). She is fully endowed with rare ability, great wisdom and knowledge. If you had asked me the same sort of questions to clarify the meaning of '*sakkaya*' and so on, and if I were to answer, I would have explained to you in reply exactly as was done by Dhammadeinna."

This speech made by the Blessed One is nothing but a confirmatory statement to all what had been answered by Dhammadeinna. It is so mentioned in the Commentary. Therefore, all statements of answers contained in this Sutta shall be regarded as the actual preachings of the Buddha Himself. This is evidently quoted as fundamental by the authors of the Commentary confirming the text embodied in this Sutta. Furthermore, Buddha had pointed out that the answers rendered by Dhammadeinna were the correct explanation of all the problematic dhamma presented by Visakha for clarification.

Dhammadeinna Theri received the Pre-Eminent Title of Etadagga

Sometime afterwards, in the presence of four kinds of audience at a religious Assembly, the Blessed One gave Dhammadeinna Theri the precedence among his female disciples who are able to expound the dhamma and conferred upon her the Title of the Most Pre-eminent *Dhammakathiko* of all the *Bhikkhunis* (female priests). In other words, the foremost rank called "Etadagga" was bestowed upon Dhammadeinna Theri as one who expounded the Law and one who had the gift of preaching.

The reason for receiving the highly honoured Title is because: During the time of *Padumuttara*, the Enlightened One who appeared as a Buddha well over a hundred thousand *kappas* ago, the embryo Dhammadeinna happened to be an

ordinary maid-servant. At one time she cut off her hairs of the head and with the proceeds derived from the sale of her hairs called on an *aggasa-vaka*, a Chief disciple of Buddha by the name of *Sujata Thera* to whom she donated all her money and prayed for the future attainment of the Title of the Most Preeminent "*Etadagga*" among *Dhammakathikas*. After her demise at the end of her life-term, she became a *deva* in one of the Celestial Abodes. Thereafter, for almost a hundred thousand *kappas*, she had gone through a round of existences in both the Deva Loka and the World of human beings. In the past well over 92 *kappas* ago during the time of *Phussa*, the Buddha, she became the wife of a Finance Minister who was given the responsibility by the three elderly Princes to supervise and manage the affairs in offering meals to the Buddha and His Disciples. Great was her generosity that she donated double the amount of charitable gifts usually intended for the purpose with exuberant faith.

From then onwards, all throughout the 92 *kappas*, she had gone through life existences successively in the World of Devas and the Human World. During the present *kappa*, at the time when *Kassapa Buddha*, who became an Enlightened One (the last before Gotama Buddha), she became the sixth child out of the seven daughters of the King, named *Kiki*, the then ruling monarch in the kingdom of *Kāsi*. She then bore the name of *Sudhamma*. All these

seven princesses having strong faith in and devotion to the Buddha's *sasana*, sought permission from their father, the King *Kiki* to let them join the Order of Bhikkhunis. Their Royal father turned down their request, and hence, they all had to content themselves with the practice of dhamma in the capacity of lay disciples. During the entire life-term of twenty-thousand years, they remained unmarried and led the life of holiness, indulging in the practice of *Brahmācariya* and observed the precepts in accordance with the teachings of the Buddha. The first daughter Princess *Samāni* later became one of the Chief female disciples of Gotama Buddha in the name of *Khemā Theri*. The then second Princess by the name of *Samānagotta* became *Uppalavunnā Theri*, the Second Chief Disciple during the time of our Lord Buddha. The third Princess, named "*Bhikkhuni*" became the well-known *Padācari Theri* during the life time of our Buddha, and received the Pre-eminent Title of '*Etadagga*' for her outstanding ability in the observance of *Vinaya*, the Rules of Discipline. The fourth daughter Princess "*Bhikkhūdayika*" became a Theri by the name of *Kondalakaysi*, who was conferred upon with a Title of Pre-Eminence (*Etadagga*) in *khippābhinnā*, also during the time of our Lord Buddha. "*Dhammā*", the fifth daughter became the emaciated "*Kisa Gotami Theri*", (whose story of "the parable of the mustard seed" is well known) received the Title of

“*Etadagga*” in the matter of scarcity of the robes. The seventh Princess who bore the name of *Sanghadāyikā* became Lady Visākha, the well reputed donor and benefactor of *Pubbayon* Monastery during our Buddha’s time.

The sixth daughter, Princess *Sudhammā*, after leading a life period of twenty-thousand years and after whirling round the life existences in both the World of Devas and the World of Human Beings, became a daughter of a millionaire at Rajagriha before our Lord Buddha gained Enlightenment. On reaching the age of maturity, she was married to Visakha, the son of another wealthy millionaire. While thus leading a homely life as the wife of a very rich man as stated in the earlier portion of this Sutta, at an early age of about thirty, she was ordained as a female priest (*bhikkhuni*) and then soon after, attained Arahatship. It is a fulfilment of her wish which she prayed for to become a Dhammakathika of the highest Order.

Furthermore, in the Anguttara Commentary, it has been mentioned that the Lord Buddha had also extolled her noble qualities.

After giving Visakha a hearing, the Blessed One spoke highly in praise: “My daughter Dhammadeinna has extirpated all *tanha*—desirable attachment-to the past, future and present *khandhas*” and then continued to preach as: “An individual whose longing desires and

attachment have ceased in respect of the Past, Future and Present *rupa-nama-khandha* is, I say, a noble and worthy person who has discarded all evils and vices."

Therefore, putting reliance upon the statements of the precise, true and accurate answers rendered by Dhammadevina Theri in accordance with the noble wishes of the Blessed One, we shall make our best endeavour to contemplate so as to realize the truth of the dhamma. We should also have full confidence that we will surely be able to comprehend the real dhamma by going through a course of meditation exercise with diligence.

May you all, who by virtue of the merits derived from fervently listening to this sermon on Ālavedalla Sutta, be able to practise meditation assiduously for the realization of all dhammas beginning from the Four Noble Truths as are embodied in this Sutta and speedily attain blissful *Nibbana*, a state of condition which brings about the cessation of all miseries, and sufferings through the progressive stages of *Vipassana* insight knowledge.

The End

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Who for the Buddha and the Dhamma
And to the Sangha goes for refuge.
Sees with right knowledge
The fourfold teaching of the Noble Truths.

... ..

He sees the Suffering and its cause.
Where suffering is overcome.
And sees the Eightfold Path
Which to the stilling of all suffering leads.

... ..

Let a man overcome hatred and pride and
all fetters
He who does not cling to Nama or Rupa.
And who calls nothing his own,
Will not be destroyed by sorrow.

Dhammapada