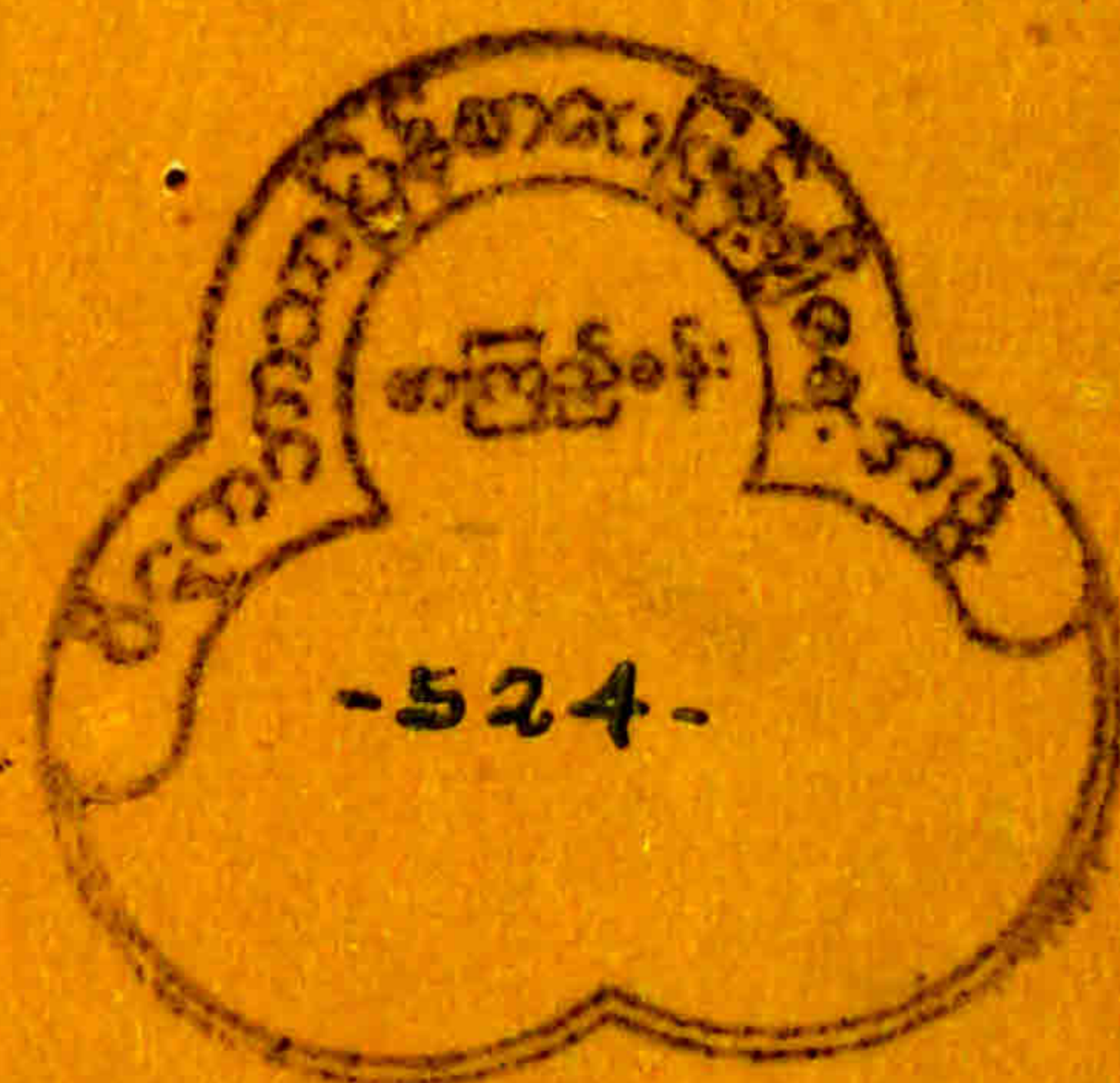


The Great Discourse on
THE
ANATTALAKKHANA
SUTTA

Library
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by

The Venerable Mahāsi Sayādaw
of
Burma



Translated by U Ko Lay (Zeya Maung)

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Buddhasāsana Nuggaha Organization
Mahāsi Sāsana Yeikthā
Rangoon

THE GREAT DISCOURSE

ON

THE ANATTALAKKHANA SUTTA

By

THE VENERABLE MAHĀSI SAYĀDAW

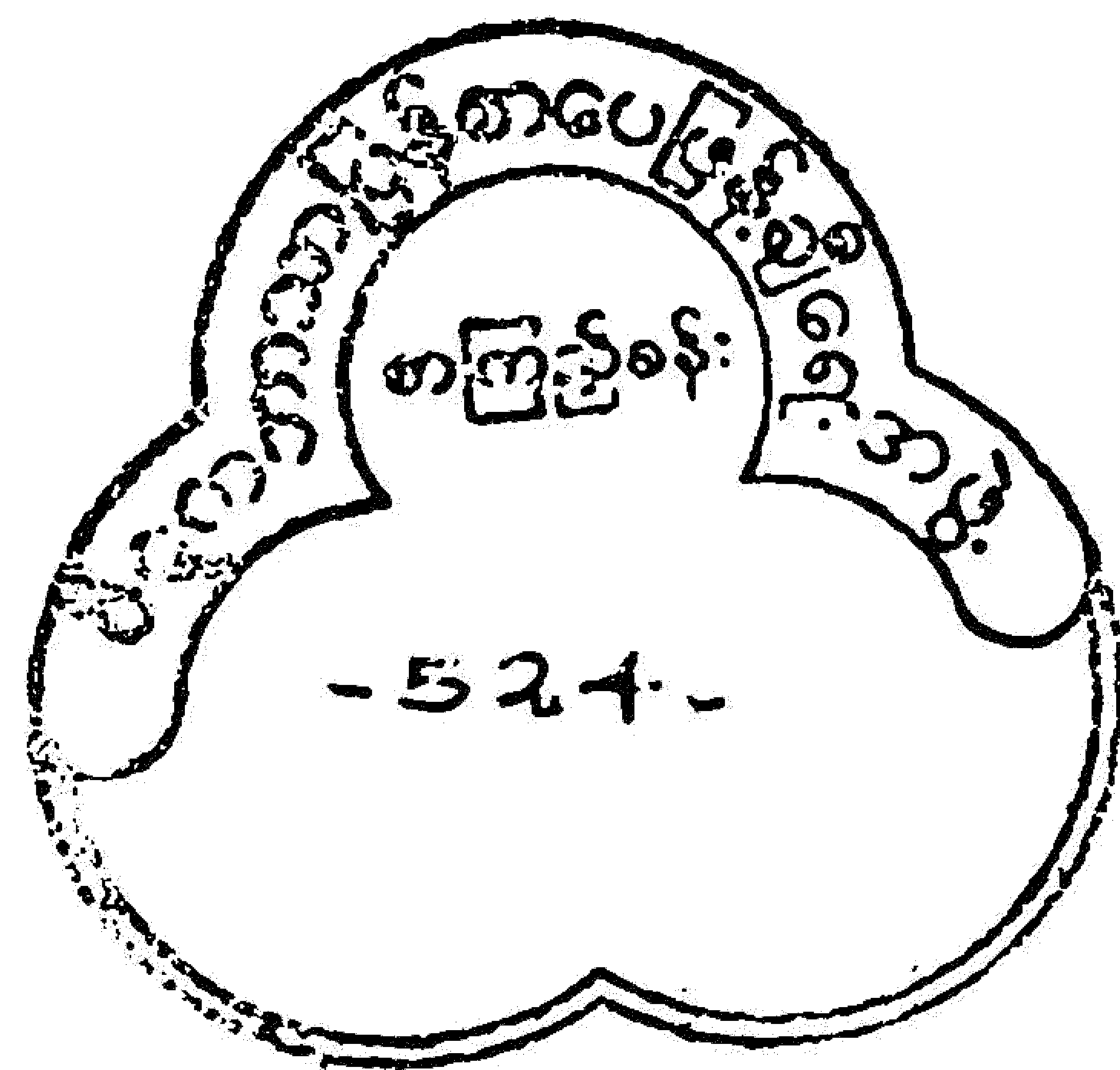
Of

BURMA

TRANSLATED

By

U Ko Lay (Zeya Maung)



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THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA

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THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
FOREWORD

In the personality of every common worldling or *putthujano*, moral defilements or human passions *kilesās*, such as, greed which have a tendency to attachment, are in abundance. These *kilesās* have a craving for senses arising out of the six sense-doors, such as the sense of a beautiful sight and so on. Of all these cravings while attachment occurs in respect of all what are pleasant and agreeable, attachment to *atta* as a 'living entity', or 'Self' is not only basically fundamental but also most difficult to be discarded. It can neither be got rid of by one's own ordinary effort or perseverance nor dispelled by others through normal strength or exertion.

Pacceka-Buddhas were capable of extirpating their own feelings of attachment to 'Self' by means of adequate and diligent efforts with their will power without anyone's aid. However, they have no ability to eradicate the attachment to *atta* that clings to others. To be able to wipe out the feeling of attachment to *atta* that lies close to the heart of others, one must have the real aptitude and knowledge to preach and convince others the essence and noble qualities of the Four Noble Truths. Pacceka-Buddhas have no such adequate knowledge or high intellect to teach others. That is the reason why they are destined to become a single Pacceka-Buddha without any disciples. A Pacceka-Buddha therefore enters Nibbāna singly. He is not omniscient and does not preach the Dhamma to mankind.

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ATTACHMENT TO ATTA WILL BE ROOTED OUT
ONLY IF THE FOUR NOBLE TRUTHS ARE FULLY UNDERSTOOD

Supreme Buddhas, the Omniscients, are endowed with better intellect than Pacceka-Buddhas. The Supreme Buddhas truly realized the Four Noble Truths on their own initiative. They could also preach and teach others to understand clearly the Dhamma relating to the Four Noble Truths. That is why they became Supreme Buddhas, the fully Enlightened Ones. Therefore, the Lord Buddha was able to deliver the First Sermon concerning the Four Noble Truths to the five ascetics who were present along with all Celestial Beings, such as, Devas and Brahmās. The Sermon is the Great Discourse on the "Setting in Motion the Wheel of Dhamma or Righteousness", popularly known as Dhammacakkappavattana Sutta. This Great Discourse was the first Dhamma delivered by the Blessed One on the eve of Saturday night of the Full Moon of Wāso, exactly two months after His attainment of the Supreme Enlightenment. At the close of this Great First Sermon, Ashin kodaṇṇa, the leader of the five ascetics first became an Ariya *Sotāppana*. Having reached the stage of *Sotāpanna* he had got rid of all sceptical doubts about the truth of the Dhamma and of the misconception of *Sakkaya* "Self" or a living entity. Nevertheless, self-pride still lingers on his mind assuming that everything could be achieved if done or said or imagined according to his own sweet will. The rest four ascetics had not yet then realized the Special Dhamma "the awakening of higher consciousness.

HEMAVATA SUTTA

The sermon on Dhammacakka Sutta came to an end in the first Watch of the night on that Full Moon Day. In the middle Watch of that Saturday night, Satagiri and Hemavata Devas accompanied by their one-thousand warrior-attendants approached the Blessed One, paid their obeisance to Him and respectfully posed ten questions. The Lord Buddha in the midst of His preachings on Dhammacakka Sutta

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had to preach them the Hemavata Sutta. At the end of this sermon, the dawn of enlightenment came upon them and they became *Sotāpannas*. Having achieved such an attainment, they were able to eliminate their clinging attachment to *Atta* which had beset them all throughout the whirlpool stream of past existences (*Samsarā*). Thereafter, the Blessed One continued to elaborate on Dhammacakka Sutta.

THEY ALSO ATTAINED THE SPECIAL DHAMMA

As self-pride or personal ego still had its grip on Ashin Kodañña; and as Ashin Vappa and the other three of the group of five Bhikkhus had not yet even obtained the 'pure and spotless Dhamma Eye', the Blessed One went on preaching and urged them to contemplate and note on the lines of Vipassanā Dhamma. They all eventually reached the stage of *Sotāpanna* which had caused the removal of their attachment to *atta* after serious meditation with diligence. Ashin Vappa gained progressive insight on the first waning day of Wāso, Ashin Bhaddiya on the second day. Mahānam on the third day, and Shin Asaji on the fourth day.

THE FIFTH WANING DAY OF WĀSO

The Lord Buddha then summoned the whole group of five Bhikkhus who had already gained *Sotāpanna*, and preached them His Second Sermon setting forth the famous *Anatta* Doctrine. It was on Thursday, the 5th. Waning Day of Wāso. Having heard this Anattalakkhana Sutta, all five Bhikkhus attained Arahantship by virtue of which they were entirely free from human passions including *māna*, self-pride. Anattalakkhana Sutta as its name implies clearly expounded the "Non-self" Anatta Doctrine as against the heretical or false views of "Self", with full explanations in a critical way.

WITHOUT THE METHOD OF CONTEMPLATING AND NOTING

The Discourse on Anattalakkhana is not a lengthy piece. For instance, in the original book published by the Sixth Buddhist Council, it covered only one page. In that Sutta, there was no mention of method of meditation exercise

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and of the manner as to how contemplation and noting should be carried on. Preaching was done therein only in respect of the nature of the Dhamma. Hence, to those who have not acquainted themselves with the method of Vipassanā exercise, it would be difficult to practise according to the right method of meditation to be able to reflect personally and appreciate the reality of *Anatta* as envisaged in that Sutta. It had been possible for the five ascetics to see the true light of the Anatta doctrine only because the sermon was delivered by the Lord Buddha himself and because they—the listening audience—happened to be the five ascetics of keen intellect. These Five had not only been equipped with mature experience since the time of the preaching of the Dhammacakka Sutta but also had reached the stage of *Sotāpāna*. That is the reason for their speedy attainment of Arahatsip after making progressive strides towards realization of the awakening higher consciousness of Dhamma.

AWAKENING OF HIGHER CONSCIOUSNESS CANNOT BE ACHIEVED WITHOUT CONTEMPLATING AND NOTING

During the life time of Lord Buddha, people with great intellect who possessed adequate and mature *paramītas* (perfections) just like the Five ascetics, had achieved *magga-phala* while listening to the sermon delivered by the Blessed One. Of course, such an achievement was gained not without diligently practising Vipassanā contemplation and noting. The Special Dhamma was attained only because they had been able to devote themselves to serious meditation with deep concentration and accelerated contemplation and noting with such a speed so fast that it would appear as if they had not absorbed themselves in contemplation and noting with intent. Only a few who had good knowledge of adequate past perfections were capable of doing so. A good many could not possibly contemplate and note with great speed. Despite this fact, there are some idlers who will knowingly say: "If one understands the nature of *anatta*

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from the preaching made by the other, it is not necessary to practise; and one could achieve *magga-phala* by merely listening to the preaching," with wishful thinking placing themselves on the plane of Ariya which they aspire to reach. Such concept having been entertained by a class of lazy-bones, the number of people who have so become self-made Ariyas after just listening to the sermon, will not be few. The kind of knowledge of *Anatta* Dhamma known by those who by merely listening to the sermon without practising Vipassanā meditation and doing contemplation and noting, is not a true personal realization but mere book-knowledge only. If *magga-phala-ñāṇa* can be realized in the manner as stated, almost every Buddhist who knows what is *Anatta* doctrine, may be considered to have become an Arahāt. However, as such people have not been found to be endowed with the real attributes of an holy Arahāt, it is obvious that they are Not the real Arahats. Referring to such improper and wrongful acts, the Venerable Mahāsi Sayādaw has given precise and clear instructions in this great Anattalakkhana Sutta to put these people on the right path.

FULL COMPLIMENTS OF THE METHOD OF CONTEMPLATING AND NOTING

The Anattalakkhana Sutta preached by the Lord Buddha being the *desanā* describing the nature and characteristics of *anatta*, does not imbibe the method of meditation with emphasis on contemplation and noting, the *bhāvanā*. This present book on Anattalakkhana Sutta Dhamma however contains the full exposition of the method of contemplating and noting, and explains in detail how *Anatta* is reflected leading to the attainment of Nibbāna through *magga-phala*. It has not been so preached just wishfully without reference to the scriptural texts. Neither has it been preached prompting others to meditate without having had any personal experience in the practical exercise of Vipassanā. This has been expounded and preached to the congregation after acquiring personal experience and knowledge in medita-

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tional practice under the methodical instructions of the competent teacher and after consultations being made referring to various relevant Pāli Scriptures and Commentaries.

At the time when delivering his sermon to the listening audience, the Venerable Sayādawpayagyi had fully elaborated with his deep compassion, on the brief account of Anattalakkhana Sutta preached by the Lord Buddha. This Sutta when produced in type-written copy truthfully taken without omitting a word or phrase from the tape recorded originally by U Thein Han, retired Judge, was a lengthy piece comprising 420 pages in all. U Thein Han had put up that type-written copy to the Venerable Sayādaw Payagyi to seek permission for printing and publication in a book form for the benefit of those who have not heard of this Sermon. The Sayādawpayagyi gave his kind permission to print and publish this Sutta only after summarising this long Sutta into a compendium having 152 pages instead of 429 pages, lest the book should become too bulky in view of the shortage of printing paper.

EXTREMELY PROFICIENT

Indeed, the Venerable Sayādawpayagyi is an adept in amplifying what is concise and in shortening what is lengthy. He has not only abbreviated the lengthy version of the Anattalakkhana Sutta and the "*Method of Vipassanā meditation*", but also the Dhammacakka Sutta Dhamma at the time of his preaching. In doing so, he is capable of making them comprehensible to all those who might prefer to read or hear the Dhamma irrespective of whether it is in a concise or an unabbreviated form. This serves as a boon to all concerned.

MORE SIGNIFICANCE IS ATTACHED TO ITS NATURAL MEANING

Whenever he preaches or writes, the Venerable Sayādaw Payagyi lays more emphasis on the essence and true meaning

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rather than on the principles of grammar. Despite the fact that some Nissaya Ssyādaw might have mentioned "Baranasiyam", as: "At Benares" putting more stress on the grammatical sense—though it may not be regarded as incorrect—the Venerable Mahāsi Sayādaw has described it as "In the neighbourhood of Benares", in as much as Buddha had temporarily resided in Migadāvum forest near the City of Benares (or rather in the province of Benares). and also in order to fall in line with the factual truth without, of course, causing deviation from the viewpoint of the grammar. In the same manner in his "Mahā Satipatthāna Sutta New Nissaya", he had mentioned about "Kurusu" as "the Country of Kuru".

PREFERS TRUTH TO TRADITION

Although significance is said to have been given to nature, the Venerable Sayādaw payāgyi is not used to describing the meaning aloof from the point of grammar which he never fails to attach its importance. In other words, he treats grammar as it deserves giving it the role of its own significance. More than that, paramount importance is given to the natural sense in giving interpretation. Hence, in his interpretation of the meaning, he does not strictly follow the traditional method; and also when sifting is done, he sticks to the truth of the meaning once he has found it accurate and then expresses his candid opinion in writing, accordingly. This is clearly evident from his writings and expressions given in the first Volume of the "Method of Practising Vipassanā Meditation" in the Chapter relating to "Sīla" (moral conduct) at pages 13 to 23. In that Chapter though some of the ancient texts had stated as amounting to "repaying the debt" when referring to the use of four main requisites needed for a monk, namely, dwelling-place (monastery), robes, food and medicine, he had refuted the said statement as being erroneous citing concrete examples in support. Moreover, in this Anattalakkhana Sutta Dhamma at page 10 of the Burmese version, he had expressed his opinion as follows:

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"In this regard, the teachers of the old days had explained the meaning of the word '*Abadaya*' as 'pain' in Burmese. This explanation appears wrong from the point of view of grammar and of its intrinsic meaning. The reason being, the word '*Abadaya*' with the syllable 'a' prefixed to it, cannot be interpreted and spoken as 'pain'. It only conveys the meaning as 'ill-treating'. The meaning 'injury' for the word '*abada*' has therefore been rendered in accordance with the Burmese terminology currently in use. It is so interpreted not because it has been preached as 'likely to cause pain'. As such, the meaning rendered referring to the word '*abadaya*' as 'pain', is regarded as unrealistic particularly because it is not only contrary to the innate meaning of '*bada*' which conveys the meaning of 'ill-treating', but also goes out of tune with the principles of grammar. Furthermore, the material body or the *rūpa* as well as *saññā*, *sankhāra* and *viññāna*, do not have the characteristic of 'pain', etc., etc.

SEEMINGLY EASY BUT DIFFICULT

The Dhamma relating to *Anicca*, *Dukkha* and *Anatta* is, in fact, very familiar to all Buddhists who get it by heart, and is often at the tip of their tongue. Whenever any accident happens, such interjections are used to be casually muttered by a person all of a sudden invoking his mindfulness of the Dhamma. Such being the case, it might be considered as the Dhamma which is generally known and understood. Undoubtedly, referring to this statement, the Dhamma has been known through hearsay or book-knowledge; but in reality, it is a difficult Dhamma to be truthfully grasped though seemingly easy. Among these, the Dhamma on "*Anatta*" is more difficult and profound. For this reason, the Blessed One had to face very serious opposition from such persons as Saccāka Paribbājako (wandering religious mendicant) and Baka Brahma who entertained the diametrically opposite view of *Atta*.

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Prior to the preachings made by the Buddha, this *Anatta* Dhamma not being clearly understood, was considered as closely related to *Atta* connected with *rūpa* and *nāma*. As against the wrong belief in *Atta* in respect of *rūpa* and *nāma*, the Lord Buddha had elucidated these two—the physical and mental phenomena—as truly “*Anatta*”. It is most difficult to preach this Dhamma convincingly to show that it is “*Anatta*” in reality, to make these persons realize the truth, since *Atta* has been firmly rooted in them throughout the *Samsarā*, the rounds of existence. If this *Anatta* Dhamma could be easily known without difficulty, there would be even no need for the appearance of a Buddha, the Enlightened One. Nor would it be required for the Buddha’s disciples like the Venerable Mahāsi Sayādaw to preach and write this kind of Anattalakkhana Sutta with great pains. The relentless efforts that have to be made to elucidate this Dhamma evidently stand witness to the quality of this deeply profound doctrine. Even among the heretics, exceptionally few persons really understand what is “Self” or “*Atta*”, far less “*Anatta* Dhamma”. The “Thanks—Worthy” Venerable Mahāsi Sayādaw has lucidly explained the Anatta Doctrine in this Anattalakkhana Sutta to make those persons who entertain a wrong conception of this Dhamma to be able to tread on the right track.

SHOULD NOT UNDERESTIMATE

The believers in *Paramattha* who care more for Abhidhammā, the *paramattha desanā*, are genally inclined to look upon *sutta-desanā* with underestimation. They generally assume it to be quite easy too. As all Buddha’s *desanās* or teachings were preached with Supreme Wisdom after Enlightenment, it might not be within easy comprehension by common worldlings with ordinary knowledge. If both the nature of common usage and Abhidhammā become involved in Anattalakkhana Sutta, the exponents of *Paramattha* may have to give up not knowing distinguishingly the source

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from which the terminology is derived wavering whether the derivation is from Abhidhammā or from Sutta Dhamma.

Abhidhammā Desanā has stated that there is no sensation of suffering (*dukkha*) and of pleasure (*suhha*) at the moment of seeing, hearing, and knowing the taste, and that only the neutral sensation (*upekkhā*) is present. However, according to Sutta Desanā, all sensations arising out of the six sense-doors at the moment of seeing, hearing, etc, should be contemplated and noted in respect of all three *Vedanās*, viz; whether pleasurable (*sukha*), or suffering and unpleasantness (*dukkha*), or, neutral feeling. When such a controversial view arises, it is extremely difficult to draw a line and form an opinion so as not to contradict the expression contained in both Abhidhammā and Sutta. Such difficulties may arise in Sutta *desanā* which the *Paramattha* believers hold in low estimation. This sort of difficulty has been found to have been competently dealt with by the Venerable Mahāsi Sayādaw Payāgyi in the Anattalakkhana Sutta Dhamma at page 34 (of the Burmese version)reconciling the two divergent views without any contradiction.

COMMON USAGE OR TERMINOLOGY IS NOT EASY

Because of the numerous display of common usages, the Sutta Desanā has been given the name of Desanā of Common Usages, by the people of the present day Sāsana. To make this Desanā of Common Usages to be understood methodically, various texts of grammar have been compiled. Considering this fact, it can be clearly known that the usage of common terminology is not at all easy. Pakokkū Aletai Sayādaw U paññā in the course of his explanation given in connection with the subject of grammar while teaching the famous Tika, had once stated. "One can be fairly conversant with Abhidhammā in three years' time of his constant study, whereas he cannot possibly become a competent grammatician though he may have seriously devoted himself to the study of grammatical texts for ten

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years in succession." The common terminology used relating to grammar is merely derived and adopted from the vocal sound commonly spoken by people of different races whose languages may be quite different from one another depending upon the places where they reside. Dialectic differences may also occur according to times and hence, the common usages may vary or alter as time goes on gradually. Therefore, Texts such as, *Vohāra Dīpanī* have to be published.

To the extent the *Vohāra* or the Commonly used grammatical terms is difficult, the *Vohāra desanā* which is *Suttam desanā* is extremely difficult. Now that over 2500 years have elapsed since the Dhamma had been personally preached by the Buddha Himself, and it has been ages ago. As such, in some of the expressions, the Pāli usages and Burmese usages have become different from one another in vocabulary, grammar and synthesis. As an example, in *Dīghanakha Sutta* called "*Sabbham me nakhamati*" (ma-2-165), an expression of Pāli sentence as spoken by *Diganakha Paribbajako* to the Lord Buddha, may be cited. This Pali statement is quite different from the common usage and the word "*Sabbham*" in Pāli, the subject, has become an object in Burmese language while the word "me" has become a subject in the grammatical sense. Despite all these differences and discrepancies, the Venerable *Mahāsi Sayādaw* has been able to explain the usages in explicit terms in this *Anattalakkhana Sutta Dhamma*.

I HAPPENED TO RECOLLECT

It was at the time when I first arrived at *Wetlet Masoyein Monastery*. The Venerable "*Shwezedi*" *Sayādaw Payagyi* was then at *Wetlet town* where he had visited to deliver a sermon. While conversing with *Sayādawgyi*; I happened to ask him; "Were there such a thing as *Uceheda*, the doctrine of extinction of existence after death, and *Nibbāna*, which has a special feature; and whether these two

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might be construed as being the same?". To this query, the Sayādaw Payagyi replied, "Of course, there is Nibbāna has its own quality and attribute. How could it be without any speciality?" As the conversation had ended abruptly, I have no chance of following up with a question as: "What is the kind of its special characteristic?" The Sayādaw Payagyi might have forgotten this insignificant episode. However, when I was reading through this Anattalakkhana Sutta, I happened to recollect the said old-time conversation as I came upon the special explanation relating to *Uccheda*, the belief that there is no future existence, and *Nibbāna*. In this Anattalakkhana Sutta Dhamma at page 56 of Burmese version, clarification has been made by the Mahāsi Sayādaw elucidating the distinguishing features between *Ucchedaditthi*, a wrong belief that nothing remains after death and the existence of a being is completely annihilated, and *Nibbāna*, which has the peculiar characteristics quite different from *Uccheda*. The believers of this false belief have erroneously thought that the annihilation of existence and *Nibbāna* are the same. This concept is entirely wrong. The two are, in fact, entirely different.

NO FUTURE EXISTENCE

There is something which ought to be known regarding *Ucchedaditthi*. About the year 1333 B.E., I managed to convene a congregation for preaching sermons on *Satipatthāna Dhamma* after inviting the Mahāsi Dhammakatthikas U Samvara and U Zawtika to enable my relatives and friends of my own native village to have the benefit of hearing the sermon. I had arranged for delivering a sermon at Inchaung village where many of my relatives were then residing. At this congregation, one Maung Kyi was present among the listening audience. This man being a leader of the Red Flag Communist Party, was a staunch believer in the doctrine of no new life after the present life existence. It seemed that he had come over to join the congregation sponsored by me out of sheer courtesy as he happened to

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be one of my relatives. U Samvara and the other preacher had delivered their sermons bearing in mind the mental attitude of that person. Since the preaching made having had some sort of bearing on him, the listening audience comprising the village folks were apparently interested. As this man was asked to assume the role of a stand-by supporter at the time of delivering the Dhamma, there was no wonder that people got interested knowing him well as a person who had held a wrong belief in "No Future Existence". The next day, early in the morning, Maung Kyi appeared at the house where I was invited for a meal offered by a donor, an alms-giver. On the said occasion, Maung Kyi told me "Reverend Sir, I accepted the point of Dhamma touched upon by U Samvara on the previous night, but please do not take it amiss that I have become a convert—a believer in the doctrine of *Nāma*. Since you all Buddhists have believed in the next existences, you are performing meritorious deeds with all your cravings for existence. On our part, not having entertained such a belief, we have no craving whatsoever for existence. We have extinguished all such clinging attachment to existence. "Then, I was perforce to remark as "This would depend on one's own view. According to Buddha Sāsana, desire to cling to existence will only cease or be rooted out when one becomes an Arahāt. Without being actually devoid of craving instincts for existence, if one takes it for granted that existence is completely annihilated after demise, he will go down to *Nirīya*, the Nether World, in the next existence after passing away from this life existence with this false belief of *Uccheda* stuck in his mind on the eve of his death, and with this consciousness, he would die. This is exactly in accordance with what the Lord Buddha has preached."

Although Maung Kyi had severed his ties with his "life existence", his wife, not being able to do so, started making preparations for novitiating her grown-up children

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into priesthood. Plunged in his bigotry, Maung Kyi then said to his wife, "You need not do anything in my favour for my next existence. If you prefer to perform the *pabbaja mingalā* (ordination) by novitiating the children into priesthood, you may do so on your own. Only when the embryo *samanera* is to be escorted to the monastery, I cannot possibly take the role of a benefactor by carrying the big begging bowl and the fan." In retaliation to this statement made by Maung Kyi, his wife responded "Without the benefactor (donor), I cannot lead the would-be *samanera*. If you cannot act as a donor (benefactor), I will invariably have to get another benefactor on hire and carry on with the performance of the necessary religious rites." Having heard this retort, Maung Kyi, the great Believer of *Uccheda* Doctrine became very much perturbed and fidgety, and not being able to tolerate or connive at the presence of a hired benefactor in his place, he was said to have been put in a dilemma. I have heard of this incident from the lay devotees of the village.

I am fully confident that going through this great Anattalakkhana Sutta Dhamma, will add to enhance the treasures of faith and bring about much benefit to all reading public as had been similarly derived by them after they had read other Dhammas preached by the illustrious Mahāsi Sayādaw Payāgyi.

Wetlet – Masoyein U Teiktha
(17-11-76)

TRANSLATED

BY

U Min Swe (*MIN KYAW THU*)

Buddha Sāsana Nuggaha Organization

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
FIRST PART

(Delivered on the First Waxing day of Nayone 1325 B.E.)

Reverence to that Blessed One, the Exalted One,
the Supremely Enlightened.

P R E F A C E

The series of lectures on the Hemāvata Sutta which followed our discourses on the Dhammacakka Sutta came to an end on the full moon day Kasone. From today we will begin our discourses on the Anatta Lakkhana Sutta which has come into its term, being the third in the sequence of the Discourses given by the Buddha. It is most essential to have a full understanding of this Sutta as well, since it may be said that this Sutta is a compendium of the Teachings of the Buddha.

All teachings or beliefs outside of the Buddha's Dispensation fall under the category of beliefs in a self, *Atta*. They hold to the view that there is such a thing as a soul, a living entity. They believe that this soul or living entity actually resides in all living creatures, namely, men, Devā or animals such as cattle, buffaloes, dogs etc.

In the midst of the world holding fast to such notions of Self or Soul the Blessed One had declared, "*Atta*, soul or living entity is not a reality; it is only a conventional nomenclature. What really exists, in ultimate sense, is a continuous flux of material and mental processes, an impersonal phenomena."

THE ANATTALAKKHANA SUTTA

Thus, it is essential to understand thoroughly and comprehensively, this doctrine of *Anatta*, the doctrine of Impersonality propounded by the Buddha. The doctrine of *Anatta* had already been dealt with by the Buddha while elaborating of the Four Noble Truths during the course of teaching the Dhammacakka Sutta. At the time of teaching the Hemāvata Sutta also, this doctrine of *Anatta* was expounded when the Blessed One explained that 'with the arising of six bases, (eye, ear, nose, tongue, body, mind) there arises a world, a being.' The doctrine of *Anatta* was again brought forth clearly and comprehensively in this Anatta Lakkhana Sutta. Having in view, then, the importance of this Sutta and the fact that it is its turn to receive our attention, being the third discourse given by the Blessed One, we propose to give our series of lectures on the Anatta Lakkhana Sutta starting from today.

THE INTRODUCTION TO THE SUTTA

The introduction to the Sutta was recorded by the Elders of the First Council in the Khanda Vagga Samyutta Pāli Canon in these words.

Evam me sutam. Ekam samayaṃ Bhagavā Baranasiyam viharati Itipatane Migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi, 'Bhikkhavo' ti. Bhadante ti te Bhikkhū Bhagavato paccassosum. Bhagavā etadavoca - -

"I, Ānanda, have heard thus," began the Venerable Ānandā in answer to the questions of the Venerable Mahā Kassapa who asked him where the Sutta was taught by whom and to whom. He continued, "At one time, the most Exalted One was staying at the pleasure of Isipathanan, the deer sanctuary in the township or Vārānasi."

DATE OF THE DISCOURSE

The Dhammacakka Sutta, the first sermon, was delivered in the evening of the full moon day of Wāso, 2552 years ago counted back from the Burmese era of 1325. At the time of the first Discourse, only one of the Group

DATE OF THE DISCOURSE

of five Bhikkhū, namely the Venerable Kondanna attained the first stage of the Higher Knowledge, the Sotāpatti Magga Phala and became a Sotāpanna, a Stream-winner. Having fully penetrated into all aspects of the Dhamma, with firmly established confidence and unshakeable faith in the Teaching of the Buddha, he had sought and gained admission into the Order of the Buddha. The remaining four Bhikkhus, the Venerable Vappa, the Venerable Bhaddiya, the Venerable Mahānam and the Venerable Assaji had not yet become accomplished in the Higher Knowledge of the Noble Path and Fruition. The Blessed One, therefore, urged them to engage themselves in the strenuous practice of Dhamma under his personal guidance. They did not go out even for alms round. The Blessed One himself also stayed in the monastery constantly without going out for alms food in order to attend to them and assist them in removing the obstacles, hindrances and impurities that arise in the course of meditation practices. Thus instructed and guided by the Blessed One and striving arduously and incessantly, the Venerable Vappa attained the Path and Fruition and became a Stream Winner on the first waning day of Wāso; the Venerable Bhaddhiya attained the Path and Fruition on the 2nd, the Venerable Mahānam on the 3rd and the Venerable Assaji on the 4th respectively, and each of them became a Stream Winner.

We had already elaborately dealt with the account of their attainments in the concluding portions of the Dhammacakka Sutta Discourses. We had stated there in that the four Venerable Bhikkhus were not accomplished yet to attain the Higher Knowledge by just listening to the Discourse; they still had to strive for it and therefore, the Blessed One required them to engage themselves strenuously in the practice of the Dhamma. In view of this fact, we had warned in the last portion of our Discourse on the Dhammacakka Sutta, not to be led astray by the wrong doctrine, which asserts in a very irresponsible

manner, "that the status of Stream Winner could be attained by just listening to the discourse; no effort is needed for the practice of the Vipassanā meditation."

The Commentaries say that after all the five Bhikkhūs had become Stream-winners and received ordination as members of the Buddha's Order, the Anattalakkhana Sutta was taught on the 5th waning day of Wāso. Thus, 'at one time' in the introduction means the 5th waning day of Wāso, while the Blessed One was still staying in the deer Sanctuary near the town of Vārānasi.

"At that time, when the Blessed One was staying in the deer Sanctuary in the township of Vārānasi, the Blessed One addressed the Group of Five Bhikkhus, 'Oh, Bhikkhus', and the Group of Five Bhikkhus answered, 'Revered Sir.' Then the Blessed One taught the Dhamma which is presently to be recited."

This is the introduction given by the Venerable Ānanda in response to the question asked by the Venerable Mahā Kassapa.

The Buddha's words: First part of the Anattalakkhana Sutta.

"Rūpam Bhikkhave anatta. Rūpamca h'idam Bhikkhave atta abbavissa nayidam rūpam abaahāya samvatteya; labbhetha ca rūpe"evam me rūpam hotu, evam me rūpam ma ahosīti."

"Bhikkhus, Rūpa, the material body is not Self; soul nor a living entity."

People in general think themselves and others to be living entities with a soul or self or ego in each of them. What is taken to be a soul is called *Atta* in Pāli being derived from the Sanskrit expression Atman. This *Atta* is also known as *Jīva*, life; thus *Atta* conveys the concept of life, soul or living entity. Holding the view that there exists a soul or a living entity in man is known as misconception on self or wrong belief in Self, *Attaditthi*.

RŪPA WHICH IS WRONGLY CONCEIVED AS ATTA

Ordinary common worlding cannot be said to be free from this wrong belief in Self. The only difference from person to person with regard to this wrong belief lies in whether it is firmly held and whether it is manifested so plainly or not by each individual. In a person who has become accomplished in the knowledge of mental and physical phenomena (*rūpa, nāma*), this belief in Self may be considerably attenuated; but it cannot be said that he is completely devoid of the notion of Self. He is still liable to misconceive that it is the Soul or Self in him that is the thinker of his thoughts, the doer of his actions, the speaker of his words and the feeler of the pleasant or unpleasant sensations. The Vipassanā Yogī who, by taking note of every phenomenon, is developing keen Vipassanā insight 'that there is no self, no living entity but mere physical and mental process' is free from that wrong notion of self, but only for the duration of the Vipassanā practice. As soon as he ceases taking note of the rising and passing away of *nāma, rūpa*, the misconception of Self is likely to return to him.

In order to remove this misconception of Self and make it clear that there is no such thing as soul or living entity in the *rūpa, nāma* of one's own body or in the *rūpa, nāmas* of other's bodies, the Blessed One began the discourse with the pronouncement, '*Rūpam, Bhikkhave, anatta... Material form, Bhikkhus, is not Self, soul nor living entity.*'

RŪPA WHICH IS WRONGLY CONCEIVED AS ATTA

What is *Rūpa*, material form which is wrongly conceived and held as *Atta*? The following material qualities form the foundation for a material form. They are the sensitive part of the eye which enables one to see objects; the sensitive part of the ear which enables one to hear sounds; the sensitive part of the nose which enables one to smell odours; the sensitive part of the tongue which enables one to sample the taste; the sensitive part of the

body to feel the touch; the material quality of base, that is, the seat of consciousness; and the material quality of the life-principle or vital force. If we consider carefully we can see that eye consciousness arises because of the sensitive material quality of the eye; and with eye consciousness comes the concept of a living entity or *Atta*. Similarly, it can be understood, that because of sensitive material qualities of the ear, nose, tongue, and body that we have the consciousness of hearing, smelling, tasting and touching. The material quality of base, which acts as the seat of consciousness is responsible for thoughts and thinking, resulting in the notion of Self or living entity. The material quality of the life-principle is the vital force which vivifies all material bodies and preserves them from decay and decomposition. This life principle, which is just a material quality, is wrongly believed to be a soul, a living entity.

In the absence of the sensitive material qualities such as the sensitive part of the eye etc., there is no such thing as soul or living entity. Consider, for instance, a wooden figure of a man which resembles a living person in appearance but is devoid of the sensitive material qualities of the sense organs that can give rise to different cognitions. Consequently such a wooden figure etc., is never mistaken for a living being with a soul or a living entity.

There arises also no notion of a soul or a living entity with respect to the body of a person who has just died; the reason being that there is no longer any sensitive material qualities such as the sensitive part of the eye etc., in that body. So long as the sensitive qualities such as the sensitive part of the eye etc., exist, other material bodies which are their co-adjuncts and concomitant with them are also wrongly conceived as Self, living entities. Such material bodies are sight which is seen, sound which is heard, odour which is smelt, and tangibility (such as *Pathavi*, *Tejo* and *Vāyo*) felt by the sense of touch which also

REASONS SHOWING WHY RŪPA IS NOT ATTA

recognizes indirectly moistness and fluidity of the element of Cohesion (*āpo*); and material qualities of sex responsible for masculinity and femininity.

Material bodies such as sight, sound, odour etc., which are concomitant with the sensitive material qualities of the eye etc are misconceived as soul or living entities when seen, heard, smelt etc.

In short, the whole material body which is co-existing with the eye etc is regarded to be a living entity. In common parlance, too, the whole body which is compounded of the material qualities is spoken of as self, soul or a living entity. The usage in the daily life of expressions such as self, or a living entity, is not utterance of falsehood but conforming to the convention of the world; but from the point of view of ultimate, absolute reality, all the material substance of the whole body are not in reality self or individual or a being, but only the aggregates or matter or material qualities. Therefore, the Blessed One had pronounced definitely and explicitly that "although individuals view the aggregates of material qualities as a living being, a living entity, in reality, it is not *Atta* nor soul nor a living entity but merely a physical phenomenon."

But exponents of the doctrine of Self, who hold that the material substance in their body is Self, *Atta*, are bound to come up with the question, 'Why is it not *Atta*?' Therefore, the Blessed One had also provided an explanation why it is not *Atta*, in the following manner.

REASONS SHOWING WHY RŪPA IS NOT ATTA

"Bhikkhus, if *rūpa* were self, *Atta*, the inner core of one's own body, then *rūpa* would not tend to affliction or distress. And one should be able to say of *rūpa*, 'Let *rūpa* be thus (in the best of conditions); let my body not be thus (in the worst of conditions).' It should be possible to influence *rūpa* in this manner.

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HOW RŪPA INFLECTS SUFFERING

"Were *rūpa* the inner core of one's body, or Self, it should not cause suffering." But actually *rūpa* is imposing suffering in this manner: it does not remain youthful and vigorous; it distresses by growing old and by decaying; it distresses by dying; Without *rūpa*, one would be free from afflictions of getting grey in hairs, of fallen teeth, bent hunch back, deafness, poor eye-sight, wrinkled skin infirmity. It is, therefore, *rūpa* which is inflicting these sufferings.

Again, because of one's *rūpa*, one is trouble with sore-eye, ear-ache, tooth-ache, back-ache, flatulence, feeling hot, cold, painful and itching; and with diseases of blood, skin, stomach, urine or with high blood pressure etc. These ailments arise because of *rūpa* through which they make their manifestations. We suffer from hunger and thirst because of *rūpa*; and because of it, we are subjected to attacks by mosquitoes, insects or afflictions by other oppressors. Suffering in the states of miseries and woes are also due to *rūpa*. In short, one suffers from all these various ailments and afflictions because of *rūpa*. It is, therefore, *rūpa* whose function it is to bring about distress in one's body, that is imposing and inflicting suffering on one.

In addition, *rūpa* is responsible for the phenomenon of death in human existence. When the material qualities in the body undergo deterioration and decay, death occurs. It may, therefore, be said that *rūpa* inflicts suffering by causing death.

Thus we can reflect that if *rūpa* were self, it would not inflict us with sufferings of old age, disease and death. One usually causes sufferings to others but not on oneself. Therefore, if *rūpa* were self, or the inner core of the body, it should not inflict suffering on itself by bringing about old age etc.

RŪPA IS NOT SUBJECT TO ONE'S WILL

Furthermore, even before the onset of old age, disease and death, *rūpa* is constantly subjecting one to various distresses. A young person, although free from ailments and enjoying good health, cannot remain long in any of the body postures such as sitting, standing or walking; he has to change his postures quite often. It is within the experience of all of us that we cannot remain for long, as we wish, in anyone body posture. We find it difficult to remain seated for half an hour or one hour without changing posture; or to lie down for two or three hours. Constant changing of postures is necessitated by feelings of hotness or tiredness in the limbs after a certain time in one position. All these distresses arise because of *rūpa*; in other words, it is *rūpa* that is inflicting these distresses.

Thus one may reflect that if *rūpa* were self, it would not impose these sufferings on one.

(Translator's remark: The last three lines on page of the Discourse on Anattalakkhana Sutta by the Venerable Mahāsi Sayādaw and the whole of pages 10 & 11 are left out from translation into English as the said portions deal merely with discussion on translation of the Pāli word 'Abhadhaya' into Burmese.)

RŪPA IS NOT SUBJECT TO ONE'S WILL

Furthermore, it is stated, "if *rūpa* were self, the inner core, it should be possible to say of *rūpa*," let my *rūpa* be thus (in the best of conditions). let my *rūpa* not be thus (in the worst of conditions) Truly. one should be able to exercise one's will on *rūpa* if it were one's self or *Atta*. All beings desire to have their material body always youthful and healthy in appearance, to keep it away from old age, illness and deterioration resulting in death. But the material body is never obliging; it refuses to be subject to one's will. Its fresh youthfulness fades into aged debility, its robust health declines, against one's will, resulting in illness and disease and finally in dissolution

and death. Thus *rūpa* is not amenable to one's control, not manageable according to one's wish. The Blessed One pointed out, therefore, that *rūpa* is not one's Self, the inner core of one's body.

Let us briefly restate the meaning of the Pāli passage quoted above: "Bhikkhus, *rūpa* is not Self; if it were Self, it would not inflict suffering. And it should be possible to say of *rūpa*, 'Let *rūpa* be thus (in the best of conditions), let *rūpa* not be thus (in the worst of conditions).'

If *rūpa* were self, the inner core, there would be no infliction of suffering on oneself, and it should be possible to subject it to one's will. While others may not be amenable to one's control, it should be possible to manage oneself as one desires. But the fact of the matter is that *rūpa* is not Self, not one's inner core. Hence, it inflicts suffering on one and refuses to be controlled. The Bleseed One continued to further explain this fact.

DIRECT EVIDENCE OF HOW RŪPA IS NOT ATTA

Yasmā ca kho, Bhikkhave, rūpam anattā, tasmā rūpam abhadaya samvattati, na ca labbhati rūpe'evam me rūpam hotu, aham me rūpam na ahosī'ti.

"Bhikkhus, as a matter of fact, *rūpa* is not self; since it is not self (not inner substance), it tends to affliction and distress. And it is not possible to say of *rūpa*, 'Let it be thus (in the best of conditions), let it not be thus (in the worst of conditions).'

 It is not possible to influence and manage the *rūpa* in this manner.

In reality, *rūpa* is not self, not one's inner core. Hence, *rūpa* oppresses with old age, disease etc. Furthermore, it is not amenable to one's management and control. To reiterate: In reality *rūpa* is not self, not one's inner core. Since it is not self, this *rūpa* tends to affliction and distress. It is not possible to manage and control *rūpa* by instructing, 'Let it be thus (in the best of conditions), let it not be thus (in the worst of conditions).

EULOGY ON BAKA BRAHMĀ

(Translator's remark: Pages 13 and the first five lines on pages 15 of the Burmese version are left out, not translated into English for similar reasons as stated above.)

JIVA ATTA AND PARAMA ATTA

Believers in *Atta* enunciate *Atta* to be of two kinds: *Jiva atta* and *Parama atta*. According to them, each individual creature, whether man, Deva, or animal has a self, and inner soul or substance called *Jiva atta*. This soul or living entity is believed to be created by God. But some believers hold that these individual *Jiva atta* are small segments of *Atta* which have emanated from the big *Atta* of the God.

Parama atta is the big *Atta* of the God who has created the world together with all the creatures in it. According to some believers, this big *Atta* of the God permeates the whole world, but others say it lies in the Heavenly Abode. These ideas of small Self and big Self are, of course, are all imaginery beliefs, mere speculation.

Nobody has met or seen the God which is the embodiment of *Parama atta*. Belief in creation by God is also an imaginery, speculative belief, which had existed long before the appearance of the enlightened Buddha. This is clear from the eulogy on Baka Brahmā.

EULOGY ON BAKA BRAHMĀ

At one time, the Blessed One went to the realm of the Brahmās for the purpose of clearing up the wrong views held by the great Brahma Baka. On arrival there, the great Brahmā Baka welcomed the Blessed One to his realm in praise of which he spoke thus: "Welcome, the Venerable Gotama; your coming is good coming although you have taken a long time to do so. This Brahma land is permanent, stable, everlasting, perfect in every way. And so one dies or passes away from here."

For this utterance, the Blessed One rebuked the Brahma Baka in these words: Oh, Brahmas, how ignorant is Brahma

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Baka! In ignorance, he describes his impermanent realm to be permanent and stable."

Upon this, one of the followers of Brahmā Baka said in indignant protest, "Bhikkhu Gotama, Do not rebuke Brahma Bakā, do not rebuke him, This Brahmā Baka is a great Brahmā, chief of the Brahmās, conqueror over all; Invincible, he sees all; wielding power and authority over every creature; maker of the world, creator of the whole world, the noblest person; One who assigns to each, king, Brahmin, men, Devā, animals etc his respective station in this world; accomplished in attainments, the father of all the past and future beings, "thus praising the virtues of Brahmā Baka.

In the Brahmajāla Sutta where origin of the wrong view of permanency of certain individual was explained, the Buddha had given a similar account of the Brahmā.

ORIGIN OF THE BELIEF IN CREATION

After the previous world has perished away, there was a time when a new world began evolving. The first Brahmā who made his appearance then thought and believed thus: "I am a Brahmā, a great Brahmā, a conqueror invincible by any one, who can see everything, all mighty to have every wish fulfilled, a Lord, a maker, a creator, the noblest of all, one who assigns to each his station. accomplished in attainments, the father of all the past and the future beings.

The Brahmās who had made their appearance later in the realm of the Brahmās also thought and believed likewise. Of those Brahmās, who had passed away from the realm of Brahmās to be reborn in the human world, there were some who could recall their past existence in the Brahmā land. These persons boldly announced that, "the great Brahmā created the beings in the world. The Creator himself, the Great Brahmā, is permanent, eternal; the creatures

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he has created, however, do not last permanently; they die and pass away." These bold announcements, as their personal experience, were believed and accepted by those who heard their teachings. The Blessed One explained that this was how the notion that 'only the creators who first created things are permanent, eternal,' originated.

From the Pāli Canon we have just quoted, one can surmise that the so-called God who is said to have created the beings, the God who is said to be in the Heavenly abode, could be the great Brahmā who first appeared in the realm of the Brahmās at the beginning of the world. We could also take it that the *Parama atta* is the *Atta* of that great Brahmā. Then it becomes clear from the Teachings of the Buddha that, 'The *Parama atta* of the great Brahmā is of the same kind as *Jīva atta* of other beings; it is just misconceiving the continuous flux of material and mental processes as *Atta*. Actually, there is no such thing as *Atta* apart from the psycho-physical phenomena; it is mere figment of imagination.'

Furthermore, the *rūpa*, *nāma* of the great Brahmā are, just like the *rūpa*, *nāma* of other beings, subject to laws of impermanence. When his life span becomes exhausted, the great Brahmā also faces death and has to pass away. In reality, the great Brahmā cannot have every wish of his fulfilled; he cannot maintain the *rūpas* of his body according to his wish. Therefore, the *rūpa* of the great Brahmā is also not *Atta*, his inner core, self but *Anatta*, Non-self.

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But, in general, people hold on to the belief that there is an individual soul, a living entity which lasts for the duration of the life span before one dies. (This is the view held by annihilists who believe that there remains nothing after death.) But the eternalists believe that the individual soul remains undestroyed after death, lives on in other new bodies, never perishing.

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According to the eternalists, the body of a being is made up of two parts: the gross body and the subtle body. At the end of each existence, when death ensues, the gross body gets destroyed but the subtle body departs from the old body to enter into new body, then remaining eternal and never perishing. This view of the eternalists, as described in their literature, has been reproduced in full in the sub-commentary to the Visuddhi Magga.

We have given a detailed description of the various beliefs in Self together with their origination in order to present more clearly the concept of *Anatta*, no soul, non-self. Among the general mass, who profess themselves to be Buddhists, there are many who normally believe in the existence of a soul or a living entity, even though they have not put down their beliefs in so many words in the form of literature. They hold to the view that life departs, on the death of a being, via his nose or his mouth; when conception takes place in the womb of a mother, life enters through her nose, her mouth or piercing through her abdomen. And from birth to death, it remains steadfastly in the new body. All these views relate to a belief in the existence of a soul, a living entity.

In reality, by death is meant just the cessation of psycho-physical process, the non-arising of new *rūpa* and *nāma*, after the termination of death consciousness at the moment of death. There is no such thing as the departing soul or living entity. The new becoming means the arising of new consciousness at a new site together with the physical base on which it finds its support. Just before death-consciousness terminates at the moment of death, it holds on to one of the objects namely *Kamma*, *Kamma nimitta* or *Gati nimitta*. Conditioned thus by the objects (held on to) at the last moment of consciousness, a new consciousness arises at a new site in the new existence. This is called re-birth or re-linking consciousness as it forms a link between the previous and the new existence.

CONCEPT OF ANATTĀ AND HOW IT SHOULD BE UNDERSTOOD

When the re-linking consciousness passes away, it is followed by *Bhavaṅga* consciousness, the life-continuum, which goes on continuously throughout life as prescribed by one's previous karmic energy. When sense-objects such as sight, sound etc appear at the sense-doors, the *Bhavaṅga* consciousness is replaced, for the respective moments, by eye-consciousness, ear-consciousness, etc. The arising of new consciousness in the new existence as conditioned by *Kamma* of past existence is conventionally called by common usage, migration from the old to the new existence. But in reality, there is no soul nor living entity which transmigrate from one existence to another.

WITHOUT UNDERSTANDING THE MANNER OF ATTA CLINGING CONCEPT OF ANATTĀ CANNOT BE GRASPED THOROUGHLY

There are people who cannot grasp the concept of non-self, *Anatta*, because they do not know about the theory of *Atta* as explained in detail above. They think it is *Atta* clinging if some one holds on to the shape and form of objects. For instance, to recognise a tree as a tree, a stone as a stone; a house as a house, a monastery as a monastery, is according to them, clinging to *Atta*. In their view the fact of *Anatta*, soullessness, is clearly grasped only when concept of shape and form is transcended and replaced by perception of ultimate truth.

As a matter of fact, merely perceiving forms and shapes does not amount to *Atta* clinging. Neither does it mean that belief in *Anatta* is established once shapes and forms are no longer perceived. Recognising inanimate objects such as tree, stone, house or monastery does not constitute a belief in *Anatta*; it does not amount to self-theory clinging; it is merely holding on to a conventional concept.

It is only when sentient beings with life and consciousness such as men, Devā, animals etc are assumed to have a soul, a living entity, a self that it amounts to clinging to belief in self. When one assumes oneself to be a living

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soul, or others as living entities, then one is holding the belief in Self. Brahmā of the Immaterial realms (*Arūpa*) having no material body, do not perceive themselves in the conventional shapes and forms, but the ordinary worlding Brahmā are not free from the perverted view of self, believing as they do, in the existence of self, a living entity. It is only when belief in existence of Self, a living entity, is discarded and one's own body and other's body is perceived as merely psycho-physical phenomena, that knowledge of non-self, *Anatta*, arises. It is essential to develop true knowledge of non-self.

FOUR KINDS OF ATTA CLINGING

There are four kinds of *Atta* clinging arising out of belief in Self or soul.

(I) *Sāmi atta* clinging: Believing that there is inside one's body, a living entity, who governs and directs every wish and action. It is this living soul which goes, stands up, sits down, sleeps, speaks whenever it wishes to.

"*Sāmi atta* clinging is belief in a living entity in one's body, controlling and directing as it wishes."

The Anattalakkhana Sutta was taught by the Blessed One particularly to remove this *Sāmi atta* clinging. Now, as this Sutta was first taught to the Group of five Bhikkhus who had become by then Stream Enterers, may it not be asked whether a Stream Enterer is still encumbered with *Atta* clinging?

"Stream Enterer has abandoned *Atta* clinging, but still holds on to Conceit."

At the stage of Sotāpanna, Stream Enterer, the fetters of Personality-belief (false view of individuality), doubts and uncertainty, and adherence to rites and rituals have been completely eradicated. But a Stream Enterer is not yet free from *Asmī-māna*, the I-conceit. To take pride in one's ability, one's status, "I can do; I am noble,"

FOUR KINDS OF ATTA CLINGING

is to hold on to the I-conceit. But a Stream Winner's conceit relates only to the genuine qualities and virtues, he actually possesses and is not false pride based on non-existing qualities and virtues.

The Stream Enterer has, therefore, to continue on with the practice of Vipassanā in order to remove the I-conceit clinging which is still a fetter for him. When *Vipassanā-hāṇa* is considerably developed, this I-conceit becomes attenuated and is partially removed by the *Sakadāgāmi* Path. But it is not completely adolished yet. The *Anāgāmi* Path further weakens it, but this Path also could effect only partial removal. It is only the final *Arahatta magga* that could completely eradicate the I-conceit. Thus it could be regarded that the Anatta Lakkhana Sutta was taught by the Blessed One in order to bring about total eradication of the I-conceit clinging which was still lingering in the persons of the Group of five Bhikkhus although they had attained the stage of Stream Enterer.

(2) *Nivasī atta* clinging: Believing that there is a living entity permanently residing in one's body.

"*Nivasī atta* clinging is belief in a living entity permanently residing in one's body."

It is the common belief of people that they exist permanently as a living being from the moment of birth to the time of death. This is the *Nivasī atta* clinging. Some hold that nothing remains after death; this is the wrong view of annihilationism. Yet others believe in the wrong view of eternalism which holds that the living entity in the body remains undestroyed after death; it continued to reside in a new body in a new existence. It was with a view to remove these two wrong views together with the I-conceit clinging that the Anatta Lakkhana Sutta was taught by the Blessed One, that is to say, to eradicate the I-conceit clinging which still remains fettering the Group of five Bhikkhus and other Noble Ones; and to

remove the two wrong views as well as the I-conceit of the ordinary common worldlings.

So long as one clings to the belief that there exists permanently a living entity or a soul, so long would one hold that one's body is amenable to one's control as one wishes. It is understood that the Anatta Lakkhana Sutta was delivered to remove not only the *Sāmi atta* clinging but also the *Nivasi atta* clinging. Once the *Sāmi atta* clinging is removed, other types of *Atta* clinging and wrong views are simultaneously eradicated completely.

(3) *Karaka atta* clinging: Believing that it is the living entity, the soul that effects every physical, vocal and mental action.

"*Karaka atta* clinging is belief in a living entity that is responsible for every physical, vocal and mental action."

This *Karaka atta* clinging is more concerned with *San-khāra-kkhandā*, the aggregate of formations. We shall deal more fully with it when we come to the aggregate of formations.

(4) *Vedanā atta* clinging: Believing that it is self which feels the sensations, pleasant or unpleasant.

"*Vedanā atta* clinging is belief in that all sensations whether pleasant or unpleasant are felt by the living entity, the self."

This *Vedanā atta* clinging is concerned with the *Vedanakkhandā*, the aggregate of feelings which we will take up fully on the coming fullmoon day of Nayan.

That *Rūpak-khandā*, the aggregate of materiality is not Self, nor a living entity, *Atta* but Non-self, *Anatta* has been adequately expounded but it still requires to explain how Yogis engaged in *Vipassanā* meditation come to perceive the nature of *Anatta*, non-self with no power being exerciseable over it. We shall proceed with an explanation of how it comes about.

CONTEMPLATION OF NON-SELF

CONTEMPLATION OF NON-SELF IN THE COURSE OF VIPASSANĀ MEDITATION

Practical methods of Vipassanā meditation have been elaborately described and explained in many of our discourses published in numerous books. We need not go over them in detail; we will just give a brief description of them.

Vipassanā meditation consists of contemplating on the *upādānakkhandhā*, groups of grasping which manifest themselves at the moment of seeing, hearing, smelling, tasting, touching and thinking. For the novice-Yogī, however, it is hard to take heedful note of each and every phenomenon of seeing, hearing, etc. Therefore they have to start their practice with only a few of the most prominent objects of sensation. For instance, while sitting, the Yogī can concentrate on the nature of stiffness and resistance felt in his body and note it as 'sitting, sitting'. If the Yogī feels that it is too simple an exercise, requiring not much effort to just keep on noting, 'sitting, sitting', he can combine it with noting of another phenomenon namely, touching and note as 'sitting, touching; sitting, touching.' But the movements of rise and fall of one's abdomen will be more pronounced. Thus if one heedfully notes 'rising' as the abdomen rises, and falling, as it falls, one will come to see distinctly the phenomena of stiffening, resisting, distending, relaxing, moving which are happening inside his abdomen. These are the characteristics, function and proximate cause of *Vāyodhātu*, the element of motion. Such contemplation and noting is in accordance with Visuddhi Magga which states that "the nature of *nāma*, *rūpa* should be comprehended by observing its characteristics, functions and so on."

We have therefore instructed the beginners in the practice of Vipassanā to start with observing the rising and falling of the abdomen. But this exercise of noting the rising and falling alone does not comprise all that has to be

done in Vipassanā meditation. While noting the rising and falling of the abdomen, any thought that may occur, has to be noted too. When feeling stiff, hot, cold or painful, the Yogī has to note these sensations as they arise. When he bends or stretches his arms or legs, these movements should also be noted. As he rises from the sitting position, the change of posture should be accompanied by heedful noting. While walking, every motion involved in each step has to be noted as, 'rising, stepping forward, dropping.' If possible, all physical activities including even the opening and shutting of eye-lids should come under close observation. When there is nothing particular to take note of, Yogī's attention should revert to the rising and falling movement of the abdomen. This is then a brief description of exercises involved in the practice of Vipassanā meditation.

While thus occupied in taking note of rising, falling, sitting and touching as they occur, the desire arises in the Yogī to change postures in order to release the pain, the aches and sensation of hotness which are developing in his bended arms and legs. The Yogī should take note of these wishes as they arise but should remain still, without immediately yielding to the temptation to stretch the limbs. He should put up with the discomforts as long as he can. If the desire to stretch his arms and legs arises once again, he should first take note of them as before without changing posture. Only when he becomes unbearably distressed with pain and aches, he should slowly stretch out his arms and legs, at the same time noting these actions carefully as 'stretching, stretching.'

During each session of meditation exercise, frequent change of posture becomes necessary due to discomforting pains and aches. With repeated adjustments of posture, the oppressive nature of the physical body becomes apparent. Despite his inclination to remain still, quietly seated, without changing position for one or two hours, it becomes evident to him that he cannot remain so, as he wishes.

CONTEMPLATION OF NON-SELF

Then realization comes to him that *Rūpa* which is constantly oppressing him, afflicting him, is not Self, or soul nor living entity, but mere physical phenomenon that is occurring in accordance with its own conditions. This realization is knowledge of contemplation of Non-Self.

One cannot remain very long either seated, lying down or standing. Thus realization comes too that *Rūpa* never obliges one with what one wishes and is unmanageable. Being uncontrollable, it is not Self nor inner substance, but mere physical phenomenon that is occurring in accordance with its own conditions. This realization, too, is knowledge of contemplation of Non-Self.

Again, being repeatedly disturbed by having to answer to the calls of nature, while engaged in meditation in sitting or lying postures, it becomes apparent that *Rūpa* is oppressive, it is unmanageable, not amenable to one's will, and being unmanageable, it is not Self. While contemplating on the behavior of *Rūpa*, its true oppressive nature becomes exposed when bodily filths such as nasal mucus, saliva, phlegm, tears, sweat etc coze out of the body. Cleanliness cannot be maintained as one desires because of this uncontrollable nature of this *Rūpa*, which is, therefore, obviously not Self.

In addition, *Rūpa* oppresses by inflicting hunger, thirst old age and disease on one. These afflictions are evident truths even to a casual observer. But there is livelihood of the notion of Self persisting in one who observes just casually. It is only by noting heedfully that *Rūpa* is exposed not to be Self nor a living entity but mere physical phenomenon which is happening incessantly.

These are just a few examples to indicate the Non-Self nature of *Rūpa*. The Yogī who is actually taking note of all the phenomena comes to experience many more which establish the oppressive nature of *Rūpa* and make it clear how it is not amenable to one's will and how it is not Self being unmanageable.

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Thus in the course of heedfully noting all the bodily actions such as rising, falling, sitting, bending, stretching and perceiving how *Rūpa* afflicts one, how it is unmanageable, ungovernable, the realization arises in him, through personal knowledge: "Although *Rūpa* in my body appears to be Self, since it oppresses me, it is not my "Self" nor my inner core; because it is not amenable to my wish, and unmanageable, it is not Self, my inner core. I have been all along in error to take it to be my 'Self', my inner substance. It is really not Self being unmanageable and not subject to my will." This is the true knowledge of contemplating on Non-Self.

We have fairly completely dealt with how the nature of Non-Self is perceived in *Rūpa*. We will terminate our discourse today by recapitulating the summarised translation of the Pāli Text and repeating the Mnemonics on *Atta* clinging.

THE SUMMARISED TRANSLATION OF THE PĀLI TEXT

"Bhikkhus, *Rūpa* is not Self (inner substance). Were *Rūpa* Self, it would not tend to affliction. And it should be possible to say of *Rūpa*: 'Let my body be thus (in the best of conditions); let my body not be thus (in the worst of conditions).'"

In reality, *Rūpa* is not Self. And because it is not self, it tends to affliction. Furthermore, it is not possible to say of *Rūpa*, 'Let my body be thus (in the best of conditions); let my body not be thus (in the worst of conditions).'

MNEMONICS ON ATTA CLINGING

1. *Sāmi atta* clinging is belief in a living entity in one's body, controlling and directing as it wishes.

2. *Nivasī atta* clinging is belief in a living entity permanently residing in one's body.

3. *Karaka atta* clinging is belief in a living entity that is responsible for every physical, vocal and mental action.

MNEMONICS ON ATTA CLINGING

4. *Vedaka atta* clinging is belief in that all sensations whether pleasant or unpleasant are felt by the living entity, the Self.

By virtue of having given respectful attention to this discourse on Anatta Lakkhana Sutta, may you all, by noting the phenomena of *Nāma* and *Rūpa* which is happening in the body, perceive unerringly and assuredly, the nature of impermanence, unsatisfactoriness together with unsubstantiality and thereby attain and realize soon, the Nibbāna, by means of the path and Fruition as you wish.

Sādhu Sādhu Sādhu

End of the First Part of the Discourse

on

The Anattalakkhana Sutta

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
SECOND PART

(Delivered on the Fullmoon day of Nayone 1325 B.E.)

We began our discourses on Anatta Lakkhana Sutta on the eight waxing day of Nayone. We had fully explained then that *Rūpa*, body, is just aggregate of materiality, is not self but non-self. We will deal today with *Vedanakkhandhā*, the aggregate of sensations to show how it is also not self. People in general like to meet with pleasant objects and enjoy pleasurable sensations; they dislike unpleasurable sensations. With regard to both the pleasant and unpleasant sensations, they assume that "I feel the sensation; I feel pleasant; I feel unpleasant. But in reality, the feeling of sensation is not self, not soul but mere unsubstantiality, Anatta. The Blessed One had explained this true fact as follows:

FEELING OF SENSATION IS NOT ATTA

"Vedanā Bhikkhave anatta, vedanā ca h'idam Bhikkhave attā abhivissā nayidam vedanā abhaya samvattēyya labbhettha ca vedanāya evam me vedanā hotu evam evam me vedanā mā ahoṣīti. Yasmā ca kho Bhikkhave vedanā anattā tasmā vedanā abhaya samvattati na ca labbhati vedanāya evam me vedanā hotu evam me vedanā mā ahoṣīti."

"Bhikkhus, *vedanā*, feeling is not self."

There are three categories of feeling.

1. *Sukha vedanā* pleasurable feeling.
2. *Dukkha vedanā* unpleasurable feeling.
3. *Upekkhā vedanā* equanimous, neutral, feeling, neither pleasurable nor painful.

FEELING OF SENSATION IS NOT ATTA

The equanimous, neutral feeling is generally not prominent. The pleasurable feeling and unpleasurable feelings only are commonly known and talked about.

It is such a pleasure to feel the touch of a cool breeze or cold water when the weather is scorching hot; it is very comforting to be wrapped up to warm, woollen blankets during a cold spell; one feels so easeful after one has stretched the limbs or changed positions to relieve the tired stiff limbs. All these comfortable feelings through contact with pleasant objects are as *Sukha vedanā*, pleasurable feelings, which the sentient beings assume to be self; "I feel pleasant, I feel comfortable." Therefore they go in pursuit of such pleasurable sensations.

Sufferings that arise on coming into contact with unpleasant objects, feeling hot, tired in the limbs, discomforts due to intense cold, itchiness etc are classified as *Dukkha vedanā*, unpleasurable sensations, which is also assumed by sentient beings to be self: "I feel painful, I feel hot, I feel itchy, I feel unpleasant." Therefore, they try to avoid contact with these unpleasant objects as much as possible. But when overtaken by disease that afflicts the body, they have to suffer the pain unavoidably.

What we have just described relate to the pleasurable and unpleasurable feelings with respect to the physical body. In addition we have to consider the feelings that arise in relation to states of mind. Thoughts on pleasant objects give rise to happiness and gladness, *Sukha vedanā*; while thinking about things and affairs which develop dejection, despondency, defeatism, sadness, grief, timidity and so on, give rise to unhappiness, *Dukkha vedanā*. Dwelling on ordinary everyday affairs gives rise to neutral, equanimous feeling, *Upekkhā vedanā*.

These are three kinds of feelings that are related to thoughts or imaginations. Whilst in such various states of mind, the sentient being assumes these feelings also to be

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Self: "I am feeling glad, happy; I am despondent, unhappy; I am not feeling happy, not unhappy, I am just equanimous."

When pleasant objects are seen, heard, smelt or tasted pleasurable feelings arise in them. These are also regarded as self: "I feel good, I feel happy." Therefore they go after the good things of life, visiting places of entertainments etc, in order to enjoy good sights, good sounds; they use fragrant flowers and perfumes to enjoy pleasant aroma; they go to any length and trouble to satisfy their gustatory demands.

When unpleasant objects are seen, heard, smelt or tasted, unpleasant feelings arise in them. These are also assumed to be Self; They try, therefore, to have nothing to do with unpleasant objects.

The ordinary every day scene which one sees, hears. Indifferent sense objects, excite neither a feeling of pleasure nor feeling of unpleasantness. This is neutral equanimous feeling which is also assumed to be self. People are never content with this medial condition of neither pleasantness nor unpleasantness. They strive hard, therefore, to attain the state of pleasantness to enjoy pleasurable feelings.

DISCUSSION ON VARIANCE BETWEEN ABHIDHAMMĀ AND SUTTANTAS

According to Teachings in Abhidhammā, there is neither feeling of pleasant nor feeling of unpleasantness at the moment of seeing, hearing, smelling, tasting, but just equanimous feeling, indifference. But in the Suttantas are the discourses, which describe how all these *Vedanās*, *Sukkhā*, *Dukkha*, and *Upekkhā*, arise at all the sense doors. There are discourses exhorting to contemplate on these feelings at the moment of seeing, hearing so as to comprehend their true nature. The Mahā Tika of Visuddhi Magga (p. 326, vol II) has explained how *sukkhā*, *dukkha* and *upekkhāvedanās* become evident at the moment of seeing, hearing etc in these words:

total "Although it is said that eye consciousness is accompanied by equanimity, the resultant effect of unwholesome act is in the nature of suffering. The resultant effect of unwholesome act cannot be pleasant. Likewise, although it is stated that resultant effect of a wholesome act is equanimity, it has the nature of pleasant feeling, pleasantness. All moral acts bear good, pleasant fruits.

This explanation in the sub-commentary is most appropriate and can be verified through practical experience. When a beautiful object is sighted, the feeling of wholesomeness and pleasantness is evident even as the object is being seen. When a terrifying, repulsive, hateful object is sighted, the feeling of horror, aversion is quite evident too even while seeing the object. These experiences are more pronounced in the case of hearing than in the case of seeing. A sweet, pleasant sound produces a sweet, pleasant effect; a terrible loud din inflicts unbearable pain on the hearer. The resultant effect is distinct still in smelling. A pleasant sensation arises in the nose as soon as a fragrant aroma is smelt, whereas a foul putrid smell at once sets up nausea resulting in head-ache and other ills. A whiff of poisonous odour may even cause death. The most pronounced effect may be experienced in the act of eating. While a tasty, delicious dish produces a delightful sensation on the tongue, the bitter taste of some medicinal pills is very unpleasant and disagreeable. A poisonous substance will cause intense suffering and may result even in death.

Thus although it is stated that eye-consciousness etc is accompanied by indifference, the immoral resultant equanimity which experiences disagreeable objects is in the nature of painful suffering; and the moral resultant equanimity which experiences agreeable objects has the nature of pleasant happiness. "These comments of the sub-commentary are most appropriate. We find therefore the Suttas mention that all three types of *Vedanās* are excited at the moment of seeing etc. Alternatively, as it is possible for the

three *vedanās* to arise at the moment of *javana*, impulsion, during the eye avenue thought process (*cakkhudvāra vīthi*). The Sutta mention all the three types of *vedanās* to be excited when seeing etc.

VEDANĀ MISCONCEIVED AS ATTA

Therefore, enjoyment of various sense-objects, pleasant or unpleasant, every time they are seen, heard, touched or become known, constitutes *vedanā*. When an agreeable sensation is felt, there arises the clinging of self. "I feel pleasant." When the sensation is disagreeable, there arises the clinging of self, "I don't feel pleasant;" or, "previously I have felt pleasant, but now I feel unpleasant, "When the feeling is one of indifference, self is quite pronounced too as "I feel neither pleasant nor unpleasant. I feel indifferent." This is *Atta* clinging with respect to *vedanā*, feeling, known as *vedakā atta* - believing that it is self or soul who enjoys the pleasant or unpleasant feelings.

Vedakā atta is belief that it is self or *atta* who enjoys the pleasant or unpleasant feelings.

This is how every ordinary worldling clings onto the notion of self, In Indian literature, *vedanā* is described as Self, *Atta* or having the attributes of a Self or *Atta*. In Burma, this notion does not seem to be so firmly held to be inscribed in writing. But all the same, there is the clinging to the belief that, on happy occasions, "It is I who enjoys pleasant things; when faced with difficult circumstances, "It is I who suffers." The reason for such beliefs lies in the fact that inanimate objects such as stones or sticks do not feel the heat when coming into with it; they do not feel cold when touched with a cold body. They feel neither happy nor sad under pleasant or unpleasant circumstances. The animate objects, the sentient beings, on the other hand, suffer or rejoice according to pleasant or unpleasant circumstances. It is assumed, therefore, that sentient beings must be endowed with an animating spirit, a living entity. It is this living entity

WHY VEDANĀ IS NOT SELF

which enjoys on moments of pleasure or suffers on occasions of distress.

In reality, *vedanā*, feeling is not self, a living entity. but only a phenomenon that arises and vanishes as conditioned by circumstances. Therefore, the Buddha declared first and foremost the truth which must be firmly held: "Bhikkhus, *vedanā*, feeling is not Self," and he continued to explain the reason why *vedanā* is not self.

WHY VEDANĀ IS NOT SELF

"Bhikkhus, if *vedanā* were self, the inner substance of the body, then *vedanā* would not tend to afflict or distress. And one should be able to say of *vedanā*, "Let *vedanā* be thus (always pleasant); let *vedanā* not be thus (always unpleasant). It should be possible to influence *vedanā* in this manner as one wishes.

True, if *vedanā* were self, it should not cause distress to oneself, because it is not in the nature of things to afflict oneself; and it should be possible to manage *vedanā* as one wishes. These should all obtain and follow from the supposition "if *vedanā* were self." Furthermore, if *vedanā* did not tend to afflict, and if our feelings were always pleasant, as we desire and never unpleasant, then we should regard *vedanā* to be truly self.

This hypothetical statement 'if *vedanā* were self' is a form of instruction to pause and consider whether it afflicts one or not, whether *vedanā* can be managed to be always pleasant as one desires. On careful examination, it will become very evident that *vedanā* is almost always afflicting us and that it arises, not following one's wish but in accordance with its own conditioning circumstances.

Our audience here will find it within their personal experiences that *vedanā* afflicts them now and often; that they can never have their wish fulfilled to be always enjoying good sights, good sounds, good smells, good foods, soft touch etc. They will have discovered that unpleasant

vedanās outweigh pleasant ones. That one cannot have *vedanā* as one wishes is because *vedanā* is not self nor one's inner substance. The Blessed One continued to explain why *vedanā* is not self:

Direct evidence of how *vedanā* is not Self.

"Bhikkhus, as a matter of fact, *vedanā* is not self. Since *vedanā* is not self, it tends to affliction. And it is not possible to say of *vedanā*, 'Let *vedanā* be thus (always pleasant); let *vedanā* not be thus (always unpleasant).'

In reality, *vedanā* is not self. Hence it oppresses by painful feelings and mental distresses. And it is not amenable to one's control, being unable to keep it always pleasant and never unpleasant. So the Blessed One had explained that *vedanā* is not self, inner substance, because it tends to afflict; *vedanā* is not Self since it cannot be managed as one wishes.

Although it is evident that *vedanā* is oppressive, and ungovernable, there are some people with strong attachment to wrong belief in Self and intense craving, *taṇhā*, who, trusting in pleasurable sensations, cling to *vedanā* as Self and take delight in it. Careful consideration, however, will reveal that moments of joy and happiness are few compared to occasions of suffering and distress.

HOW VEDANĀ INFLICTS SUFFERING

There has to be constant accommodations and adjusting to conditions to maintain ourselves comfortably. One suffers discomforts of feeling stiff, cramped, hot and of aching when confined to one position for long, unless one makes necessary adjustments in body postures to relieve the pains. The oppressive nature of *vedanā* is quite evident even if we consider only the case of the eye which needs constant accommodation by frequent winking and occasional blinking. Without these adjustments, tiredness in the eye will become unbearable. Other organs of the body also need similar accommodations. Even with constant adjustments,

vedanā under certain circumstances, is likely to inflict severe pains and sufferings which may lead to serious ailment and illness, resulting even in death. Many have been incidents where the afflicted person, unable to bear the oppressions of *vedanā* any longer, have sought the termination of their own lives by committing suicide.

The physical pains and suffering just described are not inflicted entirely by *vedanā*; *rūpa* also contributes its share of oppressions, being the original source of troubles. In the previous discourses on sufferings caused by *rūpas*, we have described different types of feelings, which may be regarded as afflictions brought about by *vedanā* also.

Mental distresses and sufferings, on the other hand, are afflictions caused solely by *vedanā* without the aid of *rūpa*. On the death of one's near and dear ones, parents, husbands and wives, sons and daughters, *vedanā* inflicts sorrow, grief, lamentations on the bereaved ones. Likewise, there is intense mental suffering, which may even result in death, on loss of wealth and property too. Frustration and discontent owing to one's failure to solve life's problems, separation from one's associates and friends, unfulfilled hopes and desires are other forms of oppressions inflicted by *vedanā*.

Even *Sukha vedanā*, the pleasurable sensations which are very comforting by giving happiness while they last, prove to be a source of distress later on. When they disappear after their momentary manifestation, one is left with a wistful memory and yearning for them. One has, therefore, to be constantly endeavouring in order to maintain the pleasant happy state. Thus people go in pursuit of pleasant states, even risking their lives. If they happen to use illegal and immoral means in such pursuits, retribution is bound to overtake them either in this life time or in the states of woe. Thus apparently pleasant sensations, *Sukha vedanā*, also inflicts pain and distress.

Upekkhā vedanā, equanimous feeling, like *sukha vedanā*, affords comfort and happiness. And like *sukha vedanā*, it requires constant effort to maintain its state, which of course entails cumbersome trouble and burden. Both *sukha vedanā* and *upekkhā vedanā* are not enduring; being of fleeting nature, they require constant labour for their continuous arising. Such activities, which involve continuous striving, constitute *sankhāra dukkha*, suffering due to formations. This is just a brief indication of the oppressive nature of all the three *vedanās*, *sukha*, *dukkha* and *upekkhā*.

If there were no *vedanā*, feeling, there would be no experiencing of pain or pleasure either physically or mentally. There would be freedom from suffering. Take for instance a log, a post, a stone or a lump of earth. Having no feeling, they do not suffer in any way. Even when subjected to hacking, beating, crushing, burning, they remain unaffected. The continuum of *nāma*, *rūpa* which are associated with *vedanā* is, however, afflicted with suffering in many ways. Thus it is plain that *vedanā* is not self, the inner substance.

VEDANĀ IS UNMANAGEABLE

Vedanā is unmanageable and not amenable to one's will. Just consider the fact that we cannot manage things as we wish so that we may see and hear only what is pleasant; taste and smell only what is delicious and sweet. Even when with great effort and labour, we select and pick out only what is most desirable to see, hear, taste or smell, these objects are not enduring. We can enjoy them only for a short while before they vanish. Thus we cannot manage as we wish and maintain a state in which pleasant and desirable things will not disappear but remain permanently.

When pleasant objects of eight etc vanish, they are replaced by undesirable objects of sight etc which, of course, causes suffering. It has been stated earlier that

VEDANĀ IS UNMANAGEABLE

unpleasant sounds are more oppressive than unpleasant sight; undesirable smell is worst than undesirable sound and undesirable taste is far worse still. Further, toxic substances when taken internally may cause even death. The worst of all is the unpleasant sense of touch. When pricked by thorns, injured by a fall, wounded by weapons, scorched by fire, afflicted by disease, the suffering which ensues is always very painful; it may be so intense as to cause clamorous outbursts of wailing, resulting even in death. These are instances of unpleasant *vedanā* which cannot be commanded not to happen. That which is unmanageable is surely not self. *Vedanā* is thus not self and it is not proper to cling to it believing it to be self, one's inner substance.

What we have so far described relate only to *vedanās* experienced in the human world. The *vedanās* of the four nether worlds are far more excruciating. Animals such as cattles, buffaloes, poultry, pigs etc have to face tormenting troubles almost all the time with no one to assist them or guard them against these afflictions. The *petas* have to suffer more than the animals but the denizens of hell, the *Niraya* states suffer the most. We cannot afford to remain smug with the thought these four nether worlds have nothing to do with us. Until and unless we have attained the stage of the Noble Ones, the *Ariyās*, there is always the possibility that we may have to face the sufferings in the lower worlds. Thus as *vedanā* tends to affliction in every existence, it cannot be regarded as self or inner core of individual being of each existence. And it is not possible to manage as one wishes so that unpleasant *vedanās* should not arise; undesirable *vedanās* arise inevitably of their own accord. Mental distresses which we do not wish to arise, make their appearance all the same; which all go to prove the uncontrollable nature of *vedanā*. Each being has to contend with *vedanās* which cannot be managed as one wishes, and hence, cannot be self or one's own inner substance.

Upekkhā vedanā, equanimous feeling, like *sukha vedanā*, affords comfort and happiness. And like *sukha vedanā*, it requires constant effort to maintain its state, which of course entails cumbersome trouble and burden. Both *sukha vedanā* and *upekkhā vedanā* are not enduring; being of fleeting nature, they require constant labour for their continuous arising. Such activities, which involve continuous striving, constitute *sankhāra dukkha*, suffering due to formations. This is just a brief indication of the oppressive nature of all the three *vedanās*, *sukha*, *dukkha* and *upekkhā*.

If there were no *vedanā*, feeling, there would be no experiencing of pain or pleasure either physically or mentally. There would be freedom from suffering. Take for instance a log, a post, a stone or a lump of earth. Having no feeling, they do not suffer in any way. Even when subjected to hacking, beating, crushing, burning, they remain unaffected. The continuum of *nāma*, *rūpa* which are associated with *vedanā* is, however, afflicted with suffering in many ways. Thus it is plain that *vedanā* is not self, the inner substance.

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To reiterate:

"Bhikkhus, *vedanā* is not Self (not one's inner substance); If *vedanā* were self, then *vedanā* would not tend to afflict or distress. And it should be possible to say of *vedanā*, "Let *vedanā* be thus (always pleasant); let *vedanā* not be Thus (always unpleasant).

In reality, *vedanā* is not Self, one's inner substance. Therefore it tends to afflict or distress. And it is not possible to say of *vedanā*, "Let *vedanā* be thus (always pleasant); Let *vedanā* not be thus (always unpleasant)."

As stated in this Canonical text, the *vedanā* which is felt in one's own body tends to affliction and is not amenable to control. Hence it is very clear that *vedanā* is not self, not one's own inner substance. Nevertheless, ordinary common worldling clings to the belief: "It is I who suffers after experiencing happiness; it is I who enjoys, as circumstances favour, after going through distresses." Clinging to belief in self is not easy to be eradicated completely. This worn belief in self with respect to *vedanā* is abandoned only through personal realization of the true nature of *vedanā*; this realization can be brought about by contemplation on *vedanā* in accordance with Satipatthāna Vipassanā practice, otherwise the Middle Way, as instructed by the Blessed One. We will now deal with how this *atta* clinging can be discarded by contemplation on *vedanā*.

A brief description of Vipassanā meditation has been given in the first part of these discourses. The Yogī who keeps not of rising, falling, sitting etc as described therein will come to notice in time uncomfortable sensations of pain, stiffness, hotness etc arising in him. He has to concentrate on these various feelings as they arise by noting, 'pain, pain, stiffness, stiffness, hot, hot,' etc. During the initial period when *samādhi* concentration is not yet strong, these distressing sensations may get more and more intensified. But the Yogī has to put up with the pains

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and discomforts as long as possible and keeps on noting the various sensations as they arise. As his concentration gets strengthened, the discomforting pains will gradually lose their intensity and begin to perish away. With very deep concentration they will vanish as if removed by hand even while they are being noted. These *vedanās* may never come back again to trouble the Yogī.

We see examples of such cessation of *vedanās*, when the Venerable Mahā Kassapa and others found themselves, after listening to the discourse on Bojjanga Sutta, relieved of ailments which had afflicted them. But prior to advent of strong concentration, the Yogī will find the painful sensation in one place disappear only to rise in another form of distressing feeling at another site. When this new sensation is heedfully noted, it vanishes away to be in turn replaced by another form of sensation in yet another place. When the distressing *vedanās* have been observed for a considerable time to be repeatedly appearing and vanishing in this way, personal realization comes to the Yogī that "*vedanā* is always oppressive. Unpleasant *vedanās* cannot be managed not to arise; it is uncontrollable. Pleasant as well as unpleasant *vedanās* are not self, not one's inner substance. It is non-self." This is the true knowledge of contemplation on non-self.

The Yogī who has observed the vanishing of *vedanā* in the course of contemplation recalls the oppressive nature of *vedanā* while it lasted; he knows that *vedanā* has disappeared not because of his wishing, nor in obedience to his command to do so, but as a result of necessary conditions brought about by concentrated mental power. It is truly ungovernable. Thus the Yogī realizes that *vedanā*, whether pleasant or painful is a natural process, arising of its own accord; it is not self nor inner substance but just *Anatta*, Non-self. Furthermore the incessant arising and vanishing of *vedanā* as it is being noted also establish the fact that *vedanā* has the nature of Non-self.

When the Yogī reaches the stage of *udayabbaya ñāṇa*, knowledge of the rising and falling of compounded things, he notices that his meditational practice of taking note of phenomena is being accomplished with ease and comfort (unaccompanied) by pain or suffering; this is manifestation of a specially pleasant *vedanā*, which cannot be maintained for long, however much he wishes for it. When his concentration wanes and becomes weakened, the very pleasant *vedanā* vanishes and may not arise again in spite of his yearning for it. Then it dawns upon him that *vedanā* is not subjected to one's will and is ungovernable. Hence it is not self, the inner substance. The Yogī then realizes through personal experience the non-self nature of *vedanā*.

He also vividly sees the non-self nature of *vedanā* because of its dissolution on each occasion of noting. In the initial stages of meditating, the Yogī suffers from physical pain of stiffness, itching, or feeling hot. Occasionally, he suffers also mental distresses of disappointment, dejection, fear or repugnance. He should keep on noting these unpleasant *vedanās*. He will come to know that while these unpleasant *vedanās* are manifesting themselves, pleasant, good sensations do not arise.

On some occasions, however, the Yogī experiences in the course of meditation, very pleasant sensations, both physical and mental, arising in him. For instance, when he thinks of happy incidents, happy feelings are evolved. He should keep on noting their pleasant *vedanās* as they arise. He will come to know then that while pleasant *vedanās* are manifesting themselves, unpleasant, bad sensations do not arise.

On the whole, however, the Yogī is mostly engaged in noting the origination and dissolution of ordinary physical and mental processes such as the rise and fall of abdomen, which excite neither painful nor pleasurable sensations. The Yogī notes these occasions when neutral feeling only is evident. He knows, therefore, that when the equanimous

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feeling arises, both painful feelings and pleasurable feelings are absent. With this personal knowledge, comes the realization that *vedanā* is that which makes a momentary appearance, only to vanish away soon; hence it is transitory, and is not self, not ego which is to be regarded as permanent,

Here at this juncture, we would like to include Gighanakha Sutta in our discourse as it affords good illustration of how such realization comes about. We must, however, first begin with an account of how the Venerable Sāriputta, who was chiefly concerned with Dīghanakha Sutta, attained to higher knowledge.

THE VENERABLE SĀRIPUTTA'S SEARCH FOR DHAMMA AND HOW HE ATTAINED TO HIGHER KNOWLEDGE

Two young men Upatissa and Kolika who were later to become known as the Venerable Sāriputta and Venerable Moggallāna respectively became wandering ascetics under the great teacher Sajaya, with a view to seek the Unageing, the undecaying and the Undying. They learnt all that had to be taught them by the great Sanjaya in a few day's time and came to realize that there was no substance in his teaching. Consequently the two of them left the great teacher Sanjaya and roamed about the entire Middle country in further search of Truth.

Finding it no where, they made their way back to the city of Rājagaha. It was in that city that the wanderer Upatisa came upon the Venerable Assaji, the youngest member of the Group of Five Bhikkhus, while he was going on the arms-round. Upatissa followed him closely to where he would eat his meal after the round. Upatissa prepared the seat for him and offered him drinking-water out of his water bottle. When the meal was over, Upatissa asked of the Venerable Assaji who his teacher was and what was his Master's Teaching. The Venerable replied that his teacher was the Perfectly Enlightened One, the Buddha. As to the Teaching, since he had just come to

the Buddha's Dispensation, he knew only a little of it. Upatissa, then said, "Please tell me whatever little you know of the Teaching. I shall expand upon it myself."

Thereupon, the Venerable Assaji told the wanderer Upatissa the short summary of the Buddha's Teaching:

*"Ye dhammā hetuppabhavā, tesam hetum tathāgato āha.
Te sanjā yo nirodho. evam vādi Mahāsamano."*

"There are these Dhammas (*dukkha saccā*) which have arisen because of certain causes (*samudaya saccā*). Our Master, the Perfect One has told about these causes. And there is this state (Nibbāna) where all these Dhammas and their causes come to cessation. The Perfect One has told of this cessation too. This is the Teaching of our Master, the Blessed Noble Samana."

This is then the short account of the teaching given by the Venerable Assaji. Quite brief. "There are resultants to a certain cause. Our Master had taught about these causes." But this condensed teaching was sufficient for the wanderer Upatissa to see the light of Dhamma and attain the knowledge of the first Path and Fruition. He became a Stream Winner, a Sotāpana. Very speedy achievement, we must say. We find the present Yogis showing no remarkable progress after meditating for a whole day and night. Only after seven days of hard work, they begin to get a glimpse of the physical and mental processes and the nature of impermanence, unsatisfactoriness and insubstantiality. Most of the Yogis take about a month and a half to reach the stage when may be believed to have attained the knowledge of the First Path and Fruition. It may be two and half months to three months before some of them may be believed to have made similar attainments. Quite a long time, is it not?

The speedy achievement of the wanderer Upatissa may be attributed to the fact that he had already put in effort at meditation up to the stage proximate to the Path and

Fruition throughout his previous existences. Since the time of these past existences, he had been in a position to achieve the knowledge of the Path and Fruition but for the vow he had taken to become a chief Disciple of a Buddha. In this last existence (when his vow of achieving the status of a chief Disciple would be fulfilled), propelled by the momentum of *Vipassanā* practices of his previous existences, he made a speedy passage through the sequence of *vipassanā ñāṇas* to attain the knowledge of the First Path and Fruition. Although the teaching imparted by the Venerable Assaji was brief, it contained the illuminating message for development of *vipassanā ñāṇa*.

Prior to hearing the teachings of the Buddha, it was generally held that "each individual being has living entity, an inner substance, a self, which is everlasting, permanent. This living entity is not that which has just arisen depending on causes; it has been in permanent existence, embodiment of eternity." The message given by the Venerable Assaji was to the effect that there was no such permanent entity as *Atta*; there was only the truth of suffering otherwise known as *nāma, rūpa* being the resultants of workings of *taṇhā*, craving and clinging otherwise called the truth of origin of suffering. These resultant effects of the *samudaya saccā* are none other than the *nāma, rūpa* of one's own person which are involved in acts of seeing, hearing etc.

The wanderer Upatissa who would later become the Venerable Sāriputta realized at once that "there was only the process of incessant arising and perishing of *nāma, rūpa* which have been manifesting themselves in every act of knowing, touching, seeing, hearing, since the time of birth. They have arisen as a result of craving for and clinging to one's own life and existence. "It should be regarded that the wanderer Upatissa developed *vipassanā ñāṇa* by taking note of the phenomenon of change even as he was receiving the message from the Venerable Assaji and in consequence attained the knowledge of the Path and Fruition in an instant.

Having become a Stream Winner, the wanderer Upatissa enquired of the Venerable Assaji where the Blessed One was residing then. When the Venerable Assaji departed, Upatissa informed him that he would be coming to where the Buddha was. He then went back to his friend, the wanderer Kolita, who, noticing his composed features and clear countenance asked him, "Well, friend, is it possible that you have found the Deathless?" The wanderer Upatissa admitted that he had indeed found the Deathless and recounted to his friend what had happened. In doing so, he quoted the verse recited for him by the Venerable Assaji. As a consequence, the wanderer Kolita also became a Stream Winner instantly having achieved the knowledge of the First Path and Fruition.

The two of them then decided to go to the Blessed One. But first they went to the great teacher Sanjaya and invited him to come along with them to the Blessed One. The wanderer Sanjaya declined their invitation and told them, "You go along. I have no wish to come. From being a big storage tank (pot), I can't be like a small pot for carrying water, becoming a disciple to others." The two friends reminded the wanderer Sanjaya, 'The Blessed One being a truly enlightened One, people will go to him instead.' Upon this, the wanderer Sanjaya replied, "Have no worry on that account. There are more fools in this than the wise. The wise will go to the Samana Gotama. The fools, who form the majority, will come to me. You go along as you wish."

Nowadays, there are many imposters and bogus religious teachers who hold such view as that of this wanderer Sanjaya. People should take great care with regard to such teachers.

Then the wanderers Upatissa and Kolita went with two hundred and fifty wanderers, who were their followers, to the Blessed One. After listening to the discourse given by the Blessed One, the two hundred and fifty followers

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became Arahats. The two leading wanderers together with the two hundred and fifty followers who had attained Arahatship requested for admission to the Order. The Blessed One gave them the '*Ehi Bhikkhu*' ordination by saying, 'Come, Bhikkhu etc.' From that time the wanderer Upatissa became known as the Elder Sāriputta, and the wanderer Kolita, the Elder Mahā Moggalāna.

Having been thus ordained, they continued on with practice of meditation. The Elder Moggalāna attained Arahatship within seven days of ordination. The Elder Sāriputta was, however, still being engaged, upto the full moon day of Tabodwe, in Vipassanā meditation, employing the Anupada Dhamma method of meditation (reviewing and analysing with insight all levels of consciousness step by step.)

On that full moon day of Tabodwe, the wanderer Dighanakha, who stayed behind with the teacher Sanjaya thought thus: 'My uncle Upatissa, when he went to see other religious teachers, always came back soon. On this visit to Samana Gotama, however, he had been gone for about a fortnight. And there is no news from him. What if I followed him to find out if there is any substance (In Buddha Gotama's Teaching). He, therefore, went to where the Venerable Sāriputta was to make his enquiries about the Teaching of the Blessed One.

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On that day, at that time, the Blessed One was staying in the Sukarakhata Cave in the Gijjhakuta Mountains. The Venerable Sāriputta was standing behind the Blessed One gently waving a fan. The wanderer Dighanakha approached the Blessed One and after exchanging greetings said: "My theory and view is this, Master Gotama, 'I have no linking for any.' What he meant by this statement was that he did not like any belief in fresh becoming; in other words, in the belief that a new existence arises after passing away from the present one. But since he said

he had no liking for any (belief), it amounted to declaring that he did not like his own belief (annihilationism) too. Therefore the Blessed One asked of him, "Have you no liking too for this view of yours 'I have no liking for any!'"

To this, the wanderer Dīghanakha gave an ambiguous reply, 'Even if I had a liking for this view of mine, it would be all the same.' This is in keeping with the practice of those who, holding on to wrong views, equivocate when they realize that what they believe in or what they have said, is wrong.

In order to bring out the view held by the wanderer, the Blessed One said, "The belief in eternalism (*sassata*) is close to craving, close to fetter, to relishing, to accepting, to holding tight and clinging. The belief in annihilationism is close to non-craving, to non-fetter, to non-relishing, non-accepting and non-holding tight, to non-clinging." Upon this, the wanderer Dīghanakha remarked, 'Master Gotama commends my view; Master Gotama recommends my view.'

The Blessed One, of course, was merely explaining the true virtues and faults of the views of the eternalists and annihilationists. The eternalists abhor and avoid (*akusala*) unmeritorious acts so that they do not have to face the evil consequences in coming existences. They engage themselves in wholesome deeds, but they relish and take delight in pleasures which would promote further rounds of existence. And the Commentary says, it is very hard to abandon the eternalist view which holds that "*Atta*, the living entity is indestructible; it remains stable eternally." Therefore, even those who professedly have embraced Buddhism find it difficult to accept that "there is no self, no living entity; there is only a continuous process of *nāma*, *rūpa*. For Arahats, having eradicated completely, the clinging *taṇhā*, there is no fresh arising of *rūpa* and *nāma* in a new existence after (the event of) Parinibbāna. The continuous

process of *nāma* and *rūpa* comes to a complete cessation. "Such people would like to believe that after Parinibbāna, the Arahats continue to exist in special forms of *rūpa* and *nāma*.

The Commentary has this to say on the subject: The eternalists know that there is present life and an after-life. They know there is resultant good or bad effects consequent on good or bad deeds. They engage themselves in meritorious actions. They flinch from doing bad deeds. But they relish and take delight in pleasures which could give rise to fresh existences. Even when they get to the presence of the Blessed One or his disciples, they find it hard to abandon their belief immediately. So it may be said of the eternality belief that although its faults are not grave, it is hard to be discarded.

"On the other hand, annihilationists do not know that there is passage to the human world from other existences and that there is after-life. They do not know there is resultant good or bad effect consequent on good or bad deeds. They do not engage themselves in meritorious actions. There is no fear for them to do bad deeds. They do not relish and take delight in pleasures which could give rise to fresh existences (because they do not believe in after-life). But when they get to the presence of the Blessed One or his disciples, they can abandon their belief immediately. Thus with regard to the annihilationist belief, it may be said, that its faults are grave but it is easy to be discarded."

The wanderer Dighanakha could not grasp the motive behind the statement of the Blessed One. He assumed that the Blessed One was commending him for his view that there is nothing after death. Hence his remark, "Master Gotama commends my view; Master Gotama recommends my view." In order to enable him to abandon his view, the Blessed One continued to give a critical review of three beliefs current in those days: namely, the eternalist

view which holds 'I have a liking for all;' the annihilist view which holds 'I have no liking for any;' and a form of eternalist view which holds 'I have a liking for some, I have no liking for some.'

To summarise what the Blessed One said in this review, it was explained that 'when one holds fast to any one of the above views, there is likelihood of clash with both the other views. And when there is clash, there will be disputes which would lead to quarrels. And when there are quarrels, there is harm. "Therefore the Blessed One urged that all the three beliefs should be discarded.

Here it may be asked whether the Buddhist view that "fresh becomings arise in new existences as conditioned by one's *kamma*," is not the same as the eternalist view. The answer is no, not the same. By saying, 'Fresh becomings arise in new existences as conditioned by one's *kamma*,' the Buddhist view does not mean the transfer of *Atta*, living entity, from one existence to another. It means only the arising of new *rūpa* and *nāma* in the new existence depending on one's previous *kamma*, whereas the eternalists believe that it is the *Atta*, living entity of the present life that migrates to a new existence. The two views are, therefore, quite different from each other.

Again, the question may arise whether the Buddhist Teaching of cessation of *nāma* and *rūpa* after the Parinibbāna of Arahats and the non-arrival in a new existence 'is not the same as the nihilist view which holds that nothing remains after death. Here, too, there is no similarity between the two views. Because according to the annihilationists, there exists before death, a living entity which disappears after death. No special effort is needed to make it disappear; it makes its own 'exit'.

In addition, although materialists etc think that there is no *Atta* in their view, they believe that there remains nothing after death. Good or bad sensations are enjoyed or suffered only before death. This clinging to the notion

of suffering or enjoyment before death is clinging to *Atta*. In Buddhist Teaching, the Arahāt has, before Parinibbāna, no *Atta* but only a continuous process of *nāma, rūpa*. Suffering and enjoying the sensations is the natural phenomenon of *vedanā* which is manifesting itself recurrently.

After Parinibbāna, the continuous process of *nāma, rūpa* comes to cessation in an Arahāt. But this cessation does not come about on its own. It is by virtue of Ariya Path, *kilesā* and *kamma* which are responsible for the arising of *nāma, rūpa*, are eradicated. When the cause of their becoming, namely, *kilesā* and *kamma* disappear, no new *nāma* and *rūpa* arise again. Thus there is a world of difference between cessation after Parinibbāna described in Buddhist Teaching and the cessation envisaged by the annihilationists.

A further question may be also asked thus: "Just as the eternalists hold disputes over their beliefs with the annihilationists, is there not the possibility of disputes between those who believe in non-self and those who hold on to the notion of Self, *Atta*. Preaching or talking about the right view does not amount to engaging in disputes; it should be regarded as promotion of the knowledge of the truth for the benefit and welfare of the mass. That there is only the continuity of process in the phenomenon of change from the old to the new *nāma* and *rūpa*; there is no *Atta* which lasts eternally, is the doctrine of non-self, otherwise the right view. Explaining the right view is not engaging in controversy, not engaging in polemics. It is just imparting the knowledge of truth to the uninstructed. Thus for those who hold the right view of non-self, there is no likelihood of involvement in disputes or controversies. We will find the Buddha's own explanation on this point when we come to the last part of this Sutta.

After exhorting how all the three wrong views of eternalism, annihilationism, and partial eternalism should be abolished, the Blessed One went on to advise to discard clinging to the material body.

“Wanderer Dīghanakha of Aggivessana clan, this material body of yours is made up of the four great primary elements, has grown out of the blood and sperm of parents, built up by the food eaten such as rice, bread etc; being subject to impermanence it has to be maintained by massages and anointing; even when sustained thus, it still dissolves and disintegrates. It must be regarded (contemplated on) as impermanent, as suffering, as a disease, as a spike, as an abscess, as an evil, as an ailment, as alien, as destructible, as void of self: it is just non-self. When it is regarded so, there is abandonment of craving and clinging to it.

Having thus discoursed on the nature of materiality, *rūpa*, the Blessed One continued with the teaching on the nature of immateriality, *nāma*.

“Wanderer Dīghanakha of Aggivessana clan, there are three kinds of *vedanā* in your physical make-up: pleasant feeling, painful feeling and neither painful nor pleasant feeling. When a person feels any one of the *vedanās*, he does not feel the other two. Since each *vedanā* arises singly, it should be known that it is impermanent, conditionally formed (*sankhata*), dependently originated (*paticcasamuppaṇa*), subject to exhaustion and dissolution (*khaya dhamma* and *vaya dhamma*), fading and ceasing (*virāga dhamma*, *nirodha dhamma*). (It should be noted that by these words the Blessed One had shown how by contemplating on *vedanā*, one comes to know its arising depending on circumstances and its immediate exhaustion, fading and dissolution.

The Yogīs who are taking note of the phenomenon of *rūpa* and *nāma* starting from the rise and fall of abdomen as instructed by us should also concentrate on the *vedanās* and take note of it as ‘painful, painful’ when a painful feeling arises. When unhappy feelings appear, it should be noted as ‘unhappy, unhappy’. When a pleasant feeling arises, it should be noted as ‘pleasant, pleasant;’ when feeling happy, it should be noted as ‘happy, happy.’ When the sensation is not vividly pleasant nor painful, attention should

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be directed on the *rūpa* or the mental state which is observable distinctly.

While thus engaged in observing the *vedanās* heedfully, the pleasant or the painful feelings will be perceived clearly arising recurrently and vanishing away instantly. They may be likened to raindrops falling on the uncovered body of a person walking in the rains and their disappearance. Just like the raindrops which keep falling from outside, the individual raindrops also appear as if they have fallen on the body from an external source. When this phenomenon is clearly seen, realization comes to the Yogī that these *vedanās* are impermanent, suffering because of incessant arising and ceasing, and is not self, nor inner core having no substantiality. As a consequence of such realization, there develops the sense of weariness, dispassion in the Yogī, which the Blessed One continued to explain.

WEARINESS THROUGH CONTEMPLATING VEDANĀ

“Wanderer Dīghanakha of the Aggivessanā clan, when the meditator sees the three forms of *vedanā* in their characteristics of impermanence, he gets wearied of *sukha vedanā* which is said to be pleasant, of the *dukkha vedanā* which is said to be painful, distressing and of the *upekkhā vedanā* which is said to be neither painful nor pleasant.”

These words of the Blessed One should be specially borne in mind. The purpose of the *vipassanā* meditation is to develop *nibbidhā ñāṇa*, the knowledge of dispassion or sense of weariness. Only when the phenomenon of incessant arising and ceasing has been personally seen and experienced, the nature of impermanence can be fully and thoroughly grasped. It is only then the senses of weariness is developed.

In this Dīghanakha Sutta, no mention was made on detailed observation of the separate components of *rūpa*. *Rūpa* has to be contemplated on in the form of an aggregate. This fact should be carefully noted. From these words quoted above, it is clear that it is possible to develop

sense of weariness without contemplating on separate components of *rūpa* as described in Abhidhamma.

Furthermore, in connection with the contemplation on *nāma*, immateriality, only three components of *vedanā* are mentioned. Nothing was said of other components—mind and mental formations. It is clear here too that taking note of only the three *vedanās* at the moment of their arising will develop the sense of weariness. But it must be noted that it is not just the painful feeling but all the three kinds of feeling that should be contemplated on, because it must be understood that all three *vedanās* are manifesting themselves.

The Blessed One then went on to explain how knowledge of the Path and Fruition and knowledge of retrospection arise after development of the sense of weariness or knowledge of contemplation of dispassion.

THE PATH AND FRUITION THROUGH DISPASSION

When weariness has been developed or because of weariness (dispassion) his lust (craving) fades away. In other words, he becomes passion-free and the knowledge of the Ariyā Path arises in him. With the fading away of craving or by virtue of knowledge of the Ariyā Path which has caused the destruction of craving, he is liberated or emancipated. In other words, Fruition of liberation (*Arahatta-phala*) appears when he is thus liberated, there comes the knowledge that his mind is liberated. He understands by retrospection that, "Birth is exhausted, the holy life has been lived out; what had to be done had been done; there is nothing more of this to come."

In these words, the Blessed One described how Arahatsip was attained and knowledge of retrospection developed. Then he continued on to explain that the liberated person, after attaining Arahatsip, is not involved in quarrel or dispute with any one.

ARAHATSHIP FOR THE VENERABLE SĀRIPUTTRĀ

“Wanderer Dīghanakha of Aggivessana clan, the Bhikkhu who is thus liberated from *āsava* or taints, does not engage himself in discussions on beliefs with any one; does not get involved in disputes with any one. Although he employs the conventional expressions such as ‘I, you, man, woman,’ he does not wrongly hold the notion that they represent the ultimate truth. He does not quarrel with any one because he has come to know the truth and talks only about the truth. Puppha Sutta of Khandavagga Samyutta has this to say:

ONE WHO SPEAKS TRUTH DOES NOT DISPUTE

*Nahan Bhikkhave lokena vivādāmi. Lokova mayā vivādāti.
Na Bhikkhave dhammavādi kenaci lokasmin vivādāti.*

“Bhikkhus, I do not have disputes with the world. It is the world (in the persons of wanderers Saccaka, Uttiya and Vekhasana; the young man Assalayana and the rich-man Upāli) that quarrel with me over their beliefs. Bhikkhus, one who is in the habit of speaking the truth, does not engage in arguments or disputes with any one in the world. In other words, as he speaks the truth, it cannot be said of him to be disputations.”

This passage shows that it is not only the Blessed One but any one who teaches his words of truth is not engaged in disputes when he is explaining the truth to the other party. He is only helping the unenlightened to arrive at the truth in the matter of beliefs.

ARAHATSHIP FOR THE VENERABLE SĀRIPUTTRĀ

During the time the Blessed One was holding forth as described above to teach the wanderer Dīghanakha how the three *vedanās* should be contemplated on, and how through such contemplation Arahatsip may be gained, the Venerable Sāriputtrā was standing behind the Blessed One fanning him. When he heard the discourse on the three *vedanas*, the Venerable Sāriputtrā, already a Sotāpanna then,

gained the highest knowledge of Arahatsip even as he was fanning the Blessed One.

In Anupada Sutta, his attainment of Arahatsip was described thus: The Venerable Sāriputtrā went into Jhānic trance in the first stage, second stage etc. When he came out of the trance, he contemplated on the nature of trance etc and by such contemplation, he became an Arahatsip on the fifteenth day of meditation. In another Sutta it is said that the Venerable Sāriputtrā himself explained that he attained Arahatsip through contemplating on the physical and mental processes going on inside him. The three Suttas may be reconciled by taking that "the Venerable Sāriputtrā had gone into trances while listening to the discourse on the three *vedanās* and coming out of the *jhānas*, had contemplated on the *vedanās* of the jhānic stages and consequently attains the higher Path and Fruition.

His nephew, the wanderer Dīghanakha became a Sotāpanna while listening to the discourse. It must be understood here that he became a Stream Winner by virtue of Vipassanā insight developed by contemplating on the *vedanās* which became manifested in him while listening to the discourse.

HOLDING SĀVAKA SANNIPATA, A CONGREGATION OF DISCIPLES

At the end of the Discourse, the Blessed One went back from the Gijjhakuta mountains to the Veluvana monastery making the journey by means of miracles, and convened a conference of his disciples. The Venerable Sāriputtrā came to know of the conference being convened through reflective insight and made his way to the Veluvana monastery by means of miracles to attend it.

The distinguishing features of this congregation of disciples are that:

MNEMONICS ON VEDANĀ ATTA CĀLINGING

1. It is to be held on the fullmoon day of Tabodwe when the constellation of lion comes into prominence.
2. The Bhikkhus attending the conference must have come uninvited or unintimated by any one.
3. These attending Bhikkhus must all be Arahats endowed with six Abhinna, super normal knowledges.
4. All these Bhikkhus must have received the '*Ehi Bhikkhu*' ordination.

It is stated that one thousand two hundred and fifty Bhikkhus attended that conference convened by the Blessed One.

We have digressed from the original discourse on Anattalakkhana Sutta by including the Dighanakha Sutta in our discussions. We shall end our discourse today by recapitulating the passage which says *vedanā* is not Self.

"Bhikkhus, *vedanā* is not Self (one's inner core); if *vedanā* were self, (one's inner core), *vedanā* would not tend to afflict or distress, and it should be possible to say of *vedanā*, "Let *vedanā* be thus (always pleasant); let *vedanā* not be thus (always unpleasant).

In reality, *vedanā* is not Self. Therefore it tends to afflict and distress, and it is not possible to say of *vedanā*, "Let *vedanā* be thus (always pleasant); let *vedanā* not be thus (always unpleasant). It is not possible to influence *vedanā* in this manner.

MNEMONICS ON VEDANĀ ATTA CLINGING

Vedanā atta clinging is belief in that all sensations whether pleasant or unpleasant are felt by the living entity, the Self.

THE ANATTALAKKHANA SUTTA

By virtue of having given respectful attention to this Discourse on Anattalakkhana Sutta, may you all attain realize soon, the Nibbānam by means of the Path and Fruition as you wish.

Sādhu Sādhu Sādhu

End of the Second Part of the Discourse
on
The Anattalakkhana Sutta.

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
THIRD PART

(Delivered on the new moon day of Nayone 1325 B.E.)

PREFACE

We began our discourses on the Anattalakkhana Sutta on the 8th waxing day of Nayone and we have dealt with the sections on *rūpa*, matter, being no Self and Feeling being not Self. Today we will go on with perception being not Self.

Sannā, perception, is not Self.

*“Sannā, bhikkhave, anattā; sannā ca h'idam bhikkhave atta abhavissa, nayīdam sanna abadhaya samvatteya. Labbhe-
tha ca vedanāya 'evam me sannā hotu, evam me sannā mā
ahosīti.' Yasmā ca kho bhikkhave sannā anattā tasmā sannā
abhadayā samvattati. Na ca labbhati sannāya evam me sannā
hotu evam me sannā mā ahosīti.”*

“Bhikkhus, Sannā, which is perception or remembering, is not Self.” Sannā is sixfold in kind: 1. Perception born of eye-contact. 2. Perception born of ear-contact. 3. Perception born of nose-contact. 4. Perception born of tongue-contact. 5. Perception born of body-contact. 6. Perception born of mind-contact.

People in general think, every time an object is seen, heard, touched, known, “It is ‘I’ who perceives; objects are perceived and remembered by ‘me’.

On seeing a sight, it is remembered as a man or a woman: or as an object perceived at such and such a time, at such and such a place, etc. Likewise, with regard to objects

THE ANATTALAKKHANA SUTTA

of sound etc. This process of perception or remembering is wrongly held to be a personal feat, as, 'It is I who remembers, it is I whose memory is excellent.' The Blessed One explained here that this view is wrong, that there is nothing individual or personal in the process of remembering; no living entity involved, just an insubstantial phenomenon; it is of the nature of non-self.

REASONS SHOWING THAT SANNA IS NON-SELF

To continue to explain how *sannā* is not self: "Bhikkhus, perceptions, *ñāṇa* is not self; if perceptions were self, then it would not tend to afflict, oppress; And one should be able to wish for and manage thus: "let my perception be thus (all wholesome); "let my perception be not thus (unwholesome).

Were perceptions, a living entity, one's inner substance, there is no reason for it to inflict and oppress on one's self. It is not the usual thing to cause self injury and harm. It should be possible to manage in such a way that only good things are perceived and remembered, bad things are not allowed to arise to be remembered. But since perception is oppressing and does not yield to one's wish, it is not self,

DIRECT STATEMENT OF PERCEPTION BEING NOT SELF

"But Bhikkhus, in reality, perception is not self; so it is oppressing. And no one can wish for and manage: 'let my perception be thus (all wholesome; let my perception be not thus (unwholesome).

One can view perception from the angle of its good aspects. Cognition of things and objects by way of their characteristics is certainly very useful. So also retentive memory: remembering facts and retaining what has been acquired from learning the mundane and supra-mundane knowledges is a good function of perception, beneficial and helpful. But mental retention or recalling to mind what is sad, sorrowful, disgusting, horrible etc, form bad aspects

DIRECT STATEMENT OF PERCEPTION BEING NOT SELF

of *sannā* which are distress and therefore oppressing. Some suffers from haunting memories of the departed loved ones such as sons, daughters, husbands or wives or of financial calamities that have fallen on one. These lingering memories bring about constant sorrow and concentration; only when such memories fade away, one is relieved of the sufferings. Thus *sannā* whose function is manifested in recognition and remembering is truly oppressing. So long as *sannā* is bringing back memories of bereavements and financial losses, so long will sorrow and lamentation cause intense suffering which may even result in death. This is how *sannā* oppresses by recalling to mind the sad experiences of the past.

Suddenly recalling in mind, during a meal time, of some disgusting, repulsive object is bound to impair one's appetite. Having seen a dead body earlier in the day, one may be disturbed in sleep at night by one's retentive memory of it. Through fanciful imaginations, some may have visualised a dangerous situation which they keep on anticipating with intense suffering for themselves. Thus *sannā* oppresses by bringing back distressing mental objects. Hence *sannā* is not self, but of the nature of non-self, its appearance being dependent on conditions.

Sannā cannot be manipulated as one wishes, so as to recall only those experiences which are beneficial and profitable, suppressing those which will cause distress and suffering; it is unmanageable, ungovernable, not amendable to one's will. And because it is unmanageable, ungovernable, it is not self, nor a living entity, but mere insubstantiality, dependent on conditions and circumstances.

We shall repeat the Burmese translation of the Pāli Text:

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THE ANATTALAKKHANA SUTTA

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perception be thus (all wholesome); let my perception be not thus (unwholesome).

Sannā in one's own person, as stated in this text, is oppressing, unmanageable, not subject to one's will. This is obvious, therefore, that *sannā* is not one's self, the inner core, a living entity. But people in general find, on recalling past experiences, that there are those which are retained in memory and conclude, therefore, that "It is I who have stored these experiences in mind; it is who recalls them. The same 'I' who has stored them up has also brought them back to mind now." They cling to the belief, therefore, there is only one individual, the self, who stores up and recalls past experiences. This wrong belief arises because of lack of heedful noting at the moment of seeing, hearing etc and because of the fact that the real nature of the phenomenon is not yet known by Vipassanā insight.

When constant arising and ceasing of the phenomenon of seeing, hearing etc is seen as it truly is through Vipassanā insight, then realization dawns that *sannā* is also a natural phenomenon of constant arising and ceasing.

Here, it may be asked, in view of impermanent nature of *sannā*, how does recollection take place of things which were cognised and known previously? The retentivity—the retentive power of preceding *sannās* is handed on, passed on to the succeeding *sannās*. As this retentive power increases on being inherited by the succeeding generations of *sannā*, some people become equipped with the faculty of recalling past life. This is how the perception in the life—continuum or death—consciousness of past life ceases but rises again, with reinforced power of recalling, as the birth consciousness and life—continuum of the present life.

It is because of this handing over of retentive power by the previous *sannās* to the succeeding *sannās* that we can

DIRECT STATEMENT OF PERCEPTION BEING NOT SELF

recollect both what is wholesome and pleasant as well as that which is unwholesome and unpleasant. Without even thinking about them, the experiences of days gone by may re-surface sometimes. The Yogis engaged in Satipatthāna meditation may be recalling, as his concentration gets stronger, episodes which had happened earlier in his life, in childhood etc. The Yogi should dispose them off by noting them as they appear. Remorsefulness over past mistakes, faults in words and actions may lead to worry and restlessness in the course of meditation. Worry is a form of hindrance and it should be discarded by taking note of it. Worry and restlessness may become a great hindrance, deterring progress in development of concentration and Vipassanā insight. Thus, perception which recalls past incidents producing worry and fret is oppressing. For this reason, too, it may be taken that *sannā* is not self.

As explained in the previous discourse, there are four ways of clinging to *atta* and *sannā* is concerned with three of them namely, *Sāmi atta*, *Nivāsi atta* and *Karaka atta*.

Thinking that there is control over perception, remembering things as willed and not remembering things when there is no wish to do so, is *Sāmi atta* clinging, that is, exercising control over the process of remembering. This *Sāmi atta* clinging is rejected by the Anattalakkhana Sutta which states that it is not possible to say of perception, "Let perception be thus (all wholesome), let perception be not thus (all unwholesome).

Thinking there is *Atta*, living self ever present in the body, constantly engaged in the task of remembering things, is *Nivasi atta*. This type of clinging can be discarded by taking note of every mental phenomenon which makes its appearance. By doing so one perceives by one's own knowledge that the remembered things keep appearing afresh and vanishing instantly. Also by taking note of the past incidents in one's life as they reappear in the mind's door, one comes to realize that there is no such thing as perma-

ment retentive perception. There is only recurrent phenomenon renewing itself by arising and ceasing incessantly. This realization drives home the fact that there is no permanent self, living entity, residing in one's body and doing the task of remembering, recollecting.

Thinking it is I or self which is doing the action of remembering or recollection is *Karaka atta* clinging and this may also be removed by meditative noting. When perception takes place of every sight or sound, the meditative noting observes its arising and vanishing. When it is thus observed that perception of sight or sound arises and vanishes, arises and vanishes, there comes the realization that perception of sight and sound is merely a recurrent mental phenomenon and not the action of any abiding self or inner substance. And in accordance with the Anattalakkhana Sutta, it cannot be managed in such a way that only pleasant, wholesome memories persist for ever and that memories of unpleasant, unwholesome incidents fade away into oblivion. Since it is thus ungovernable, uncontrollable, realization comes to Yogi that perception is not self, living entity, but merely a natural process dependent on conditions, renewing itself incessantly and vanishing. The Anattalakkhana Sutta was discoursed by the Blessed One specifically for the purpose of removing the *Atta* clinging through such personal realization of the true nature (of the *khandhās*).

Here question may arise what difference exists between perception at the moment of contact and heedful note-taking at the moment of occurrence according to the Sati-patthāna. The answer is that there is a world of difference between the two. In fact it may be said that the two are diametrically opposed to each other in purpose of objective. *Sannā* perceives so as to retain every thing that is seen, heard etc, in memory so that it may be recalled. It may take in the form, shape or condition of the object observed; whereas meditative note-taking according to the Sati-

SANKHĀRAS ARE NOT SELF, THE LIVING ENTITY OF ATTA

patthāna method is concerned just with the passing events of the *nāma, rūpa* so as to realise the impermanent nature, unsatisfactoriness and insubstantiality.

This should be sufficient elaboration on the aggregates of perception being not self. We shall go on to explaining how *sankhāras*, the aggregates of mental formations or concomitants is not self.

SANKHĀRAS ARE NOT SELF, THE LIVING ENTITY OF ATTA

Sankhāra, bhikkhave. anattā. Sankhāra ca h'idam bhikkhave atta abhavissamsu nayidam sankhāra abhaya samvattayum labbhatha ca sankhāresu evam me sankhārā hontu evam me sankhārā ma ahesumti. Yasmā ca kho bhikkhave sankhārā anattā, tasmā sankhārā abhaya sanvattanti; na ca labbhati sankhāresu 'evam me sankhārā hontu, evam me sankhārā ma ahesumti.'

"Bhikkhus, *sankhāras* are not self."

Here, it should be noted that *sankhāras* are of two kinds: Conditioned things and Conditioning things. The conditioned things are those aggregates that have arisen through such causes as *kamma* (volitions activity), mind, climate (seasonal conditions) and nutriments. Immediately after the rebirth consciousness, mental and material phenomena arising as resultants of *kamma*, spring up. *Vipāka* types of consciousness with its concomitants and *Hadaya rūpa* together with *kamma* produced *rūpas* such as eye, ear, nose, tongue and body spring up in this way. They are all conditioned things, resultant effects of kammic activities and are called resultant *sankhāras* as conditioned by *kamma*.

Likewise, mind produced *rūpas* are also resultant *sankhāras*. Physical changes involved in acts of bending, stretching, moving, going, standing, sitting, talking, smiling are examples of such resultant *sankhāras*. Being born of thoughts generated by a person, they are known as resultant *sankhāras* conditioned by mind.

With regard to mind and its concomitants, they are both mutually conditioned and conditioning and we have

thus *sankhāras* as causal agents as well as *sankhāras* as resultants.

Rūpas produced by climatic conditions are resultant *sankhāras* conditioned by climatic conditions. *Rūpas* that arise through intake of food are resultant *sankhāras* conditioned by nutriments.

Finally all the succeeding mental states with all their concomitants are resultant *sankhāras* being dependent on the preceding mental conditions and their concomitants for their arising. All such aggregates which arise because of *kamma*, mind, seasonal conditions and food are resultant *sankhāras* as conditioned by their respective causes. This is summarised in the famous formula:

Sabbe sankhārā aniccā; Sabbe sankhārā dukkhā - -

All things conditioned by respective causes are impermanent; all things conditioned by respective cause are suffering, *dukkha*.

These are aggregates of *nāma*, *rūpa* which manifest themselves when seeing, hearing etc, the five groups of grasping which must be realized by Vipassanā insight as being impermanent, unsatisfactory and insubstantial. The Blessed One has exhorted in the above formula that they should be seen as such. In order to see them in such light, one must take heedful note of every arising of these aggregates as they appear. While observing them in this way, as concentration gets strengthened one becomes aware that the aggregates are arising and vanishing incessantly. In accordance with the Commentary statement, *Hutvā abhavato*, it is impermanent because it perishes after having arisen. And in accordance with the Commentary statement, *Udayabhaya patipilanato*, it is fearsome being oppressed by constant arising and perishing. This is the manner of contemplation conforming to the words of the Blessed One.

SANKHĀRA IN THE CONTEXT OF THIS SUTTA

GOING AGAINST THE WORDS OF THE BLESSED ONE

There are people who are damaging and harming the Buddha's Dispensation by teaching in a way diametrically opposite to what the Buddha had taught. In the above formula of '*Sabbe sankhārā* etc' they are teaching *sankhārā* to mean "not conditioned things as explained above, but as 'activities'". Thus according to them, the above formula means 'All activities are *dukkha*.' Hence they admonish against any kind of activity such as giving alms, keeping precepts and practising meditation. These activities will produce only *dukkha*. They advise, therefore, to keep the mind as it is. Such preachments find ready acceptance by uninstructed persons and by those who are not keen to put in efforts in meditation practice. It can be seen by any one, even with a limited knowledge of the teaching, that such preachments are going against the words of the Buddha. Accepting such preachments which go against the words of the Buddha amounts to rejecting the teaching of the Blessed One. Once the teaching is rejected, one will find oneself outside the dispensation of the Buddha which is a matter for serious consideration.

In this Pāli text, *Sabbe sankhārā dukkha*, *sankhāra* means 'conditioned things', resultants of determining conditions and not 'activities' of 'making efforts.' To recapitulate: In '*Sabbe sankhārā dukkhā*', *sankhārā* means resultant aggregates produced by conditioning circumstances. It does not mean 'activities' or 'efforts' to make good deeds. All *sankhāras* as conditioned things are to be contemplated on as impermanent and suffering. It is wrong to interpret '*sankhāra*' in this context, as meritorious activities. What is required here is to observe and note carefully all the conditioned aggregates in one's own body until their real nature is seen and dispassion developed over them.

SANKHĀRA IN THE CONTEXT OF THIS SUTTA

The *sankhāras* we have described so far, the conditioned things produced by *kamma*, mind, seasonal changes and food

have no connections with the *sankhāra* mentioned in this Sutta. In the context of this Sutta, *sankhāra* means one of the five aggregates, namely, mental formations or mental activities which condition things and produce kammic efforts.

The Khandavagga Samyutta Pāli text gives the following definition: That which brings about physical, vocal and mental activities is *sankhāra* (of *sankhārakkhandā*). Of the five aggregates, the aggregates of matter has the quality of being changed or transformed by opposing circumstances. It cannot by itself bring about any action or change, but it has substantive mass, the actions of the *sankhāras* are manifested in its material body which then appear to be doing the action. The aggregates of sensations (*vedanā*) experience the sensations, pleasant, unpleasant or neutral. It cannot effect any action productive of results. Neither can the aggregate of perception which merely recognises or remembers things, just like a clerk in a office records his note in the note book for future reference. The aggregate of consciousness also just knows that a sight is seen, a sound is heard, etc. It is not capable of causing any action. It is the aggregate of *sankhāra* which is responsible for physical, vocal or mental deeds, such as going, standing, sitting, lying down, bending, stretching, moving, smiling, talking, thinking, seeing, hearing, etc. The wish to go, stand, sit or sleep is expressed by this *sankhāra*. All the three kinds of physical, vocal, mental activities are instigated and organised by this *sankhāra*.

To think that all these activities are carried out by one's self is to hold the wrong view of self in the *sankhāra* and is known as *Karaka atta* clinging.

To think that this self, doing all the activities, resides all the time as a living entity in one's body is to hold the wrong view of *Nivasi atta* clinging.

REASONS WHY SANKHĀRA IS NOT SELF

Thinking that this self, living entity in one's body can act according to its wishes; that its actions are subject to its will, is *Sāmi atta* clinging.

The *sankhāras* are held to by all these three modes of clinging. In reality, however, there is no self, no living entity to cling to, but merely natural processes happening according to their own conditions and circumstances. The Blessed One, therefore, taught that *sankhāras* are not living entities that carry out these activities. From the viewpoint of common man, there obviously exists a living entity that executes the actions of going, standing, sitting etc. But the Blessed One refutes this belief by stating:

REASONS WHY SANKHĀRA IS NOT SELF

"Bhikkhus, were *sankhāras*, volitional activities, self, inner core, they would not inflict and it should be possible to say of *sankhāras*, 'Let *sankhāras* be thus' all wholesome); let *sankhāras* be not thus (unwholesome); and manageable as one wishes."

These *sankhāras* are mental states headed by *cetanā*, volition. There are fifty-two kinds of mental states; excepting the two states of sensation and perception, the remaining fifty mental states constitute the aggregate of mental formations, *sankhārakkhandā*. In Sutta discourses, only *cetanā*, the volition is enumerated as representing the *sankhāra* activities. But according to Abhidhammā, we have other mental formations such as attention (*manasikā*), initial application of thought (*vitakka*), sustained application (*vicāra*), zest (*pīti*), greed (*loba*), hate (*dosa*), delusion (*moha*), non-greed, non-hate, non-delusion etc., that can produce kammic effects. These fifty kinds of mental formations are responsible for all kinds of activities. It is these fifty mental formations which instigate and direct actions such as going, standing, sitting, sleeping, bending, stretching, smiling, speaking etc. These actions are being carried out as directed and motivated by the *sankhāras* which also instigate and direct

mental activities such as thinking, seeing—consciousness, hearing—consciousness.

HOW SANKHĀRAS OPPRESS

The Blessed One had urged us to reflect in this way: Were *sankhāras*, which are responsible for all the actions self, the living entity, in one's self, they would not have been oppressing. Actually they are oppressing in many ways. Engaging in activities out of desire or greed, one finds oneself exhausted and distressed. Speaking something which should not be spoken, one finds oneself embarrassed. Doing things which should not be done, one gets punished for criminal offences. One burns oneself with longing desires for which one suffers loss of appetite, loss of sleep etc. Doing evil deeds such as stealing or telling lies, one lands up in states of woe undergoing intense miseries.

Likewise, volition accompanied by hate motivates actions, vocal as well as physical, which are not wise and produce distress and suffering. Volition accompanied by delusion, conceit and wrong views leads one similarly to distress, and suffering in the present life and in the states of woe. These are various ways by which *sankhāras* oppress. Were *sankhāras* self, it would not be oppressive in the manner.

SANKHĀRA IS NOT AMENABLE TO ONE'S WILL

Were volitional activities, *sankhāras*, self, one's inner substance, it should be possible to arrange and organise in such a way that wholesome activities productive of beneficial results only are carried out as one wishes, and not those activities which will harm oneself. Actually it is not possible to manage their activities as one wishes. One will find oneself engaging in activities one should not do, speaking of things one should not speak of, thinking of thoughts one should not think about. In this way it could be seen that *sankhāra* is not amenable to management and control and is therefore not self, not one's inner core. And

STORY OF A PETA TORMENTED BY PINS AND NEEDLES

the Blessed One had, to enable one to see thus, taught directly:

“Bhikkhus, in reality, *sankhāras* are not self, not one's inner core. For this reason, they tend to inflict distress. Furthermore, it is not possible to manage and say of *sankhāra*: ‘Let *sankhāra* be thus (all wholesome); let it not be thus (all unwholesome).’

Volitional activities are, therefore, not self, not inner core, but of the nature of insubstantiality occurring in accordance with their own conditions and circumstances. These volitional activities, accordingly, are oppressing; how they are oppressing has been described above. Through bad companions, through defective guidance of poor teachers and through wrong attitude of mind, one gets involved in activities which one should not do, one should not speak of, nor think about. With respect to mundane affairs, one gets engaged in blame worthy actions, illegal activities and indulge in bad habits, drinking, drug taking and gambling. Also because of greed or anger, one speaks out that which should not be spoken about. Such activities result in destruction of one's prosperity, punishment by legal authorities and loss of friends and associates. From spiritual and moral standpoint, bad deeds of killing, telling lies etc produce bad results, leading even to miseries in woeful states. Thus volitional activities oppress by producing bad kamic effects.

Here we must recount a story of how unwholesome volitional activity of slandering result in dire distress.

STORY OF A PETA WHO WAS TORMENTED BY PINS AND NEEDLES

Once the Venerable Lakkhana and the Venerable Mogga-lāna came down from the Peak of the Vultures to go round for alms-food. On their way down, the Venerable Mogga-lāna saw a *Peta* by means of his celestial eyes. He saw needles piercing and passing through the body of the *Peta*. Some needles entered from his head to emerge from his

mouth. Some entered from the mouth and came out from the chest; some entered from the chest and left from the stomach. Some pierced through the stomach leaving from the thigh; some came in by the thighs and left by the legs. Some entered by way of the legs and left from the feet. The *Peta* was subjected to great suffering and was running about with intense pain.

The needles chased him wherever he ran and pierced his body. On seeing his plight, the Venerable Moggalāna reflected on the fact that he had become divested of all kammic effects that would land him in the existence of *Petas*. Pleased with the thought of self-liberation, he made a smile which was duly noticed by his companion the Venerable Lakkhana who asked him the cause of his smile.

The Venerable Lakkhana was not development enough to see the *Petas*; he disbelieve the story about *Peta* and cast doubt on the words of Moggalāna. So the Venerable Moggalāna did not tell him then what he saw of the *Peta*; he just told him to ask about it again when they got to the presence of the Blessed One.

After the meal and when they reached the presence of the Buddha, the Venerable Lakkhana repeated the question why the Venerable Moggalāna had made a smile as they were coming down from the vulture peak. The Venerable Moggalāna said then that he saw a *Peta* being inflicted with piercing needles and he smiled because he realised on reflection that he had become free from such unwholesome volitional activities.

Then the Blessed One said in admiration, "my disciples are well equipped with penetrative insight, (mind's eye). I had seen this *Peta* on the eve of my enlightenment while seated on the throne of wisdom. But since there was no other eye witness of him, I have not said a word about this *Peta*. Now that I have the Venerable Moggalāna to corroborate me, I shall tell about him."

STORY OF A PETA TORMENTED BY PINS AND NEEDLES

The Blessed One said that while in human existence, that being had committed the grievous misdeed of slandering for which unwholesome *sankhāras* he had to undergo intense suffering, miseries for many lakhs and lakhs of years. Having come up from that abode, he had become this *Peta* to suffer for the remaining portion of the resultant *sankhāras*.

The *Peta* was invisible to the ordinary vision. Hence the Venerable Lakkhana did not see him. The needles that kept on piercing and pestering the *Peta* did not fall upon other creatures or beings. They were inflicted only on the *Peta* who had done unwholesome volitional activities before. This is then an example of how *sankhāra* is oppressing.

There were other *Petas* also visible to the Venerable Moggalāna. For example, there was the cattle slaughterer who had become a *Peta* chased by vultures, crows, and eagles, who attacked him with their beaks. The poor *Peta* was shrieking wildly and running about to escape from the merciless attacks of the birds. Then there was the bird hunter who had become a *Peta* in the shape of a piece of meat. He was similarly pestered by vultures, crows and eagles and he was also wailing and fleeing from the attacking birds. The sheep slaughterer had no outer skin covering in his body. A bloody, messy lump of flesh, he was also target of attack by vultures crows and eagles and he too was shrieking and fleeing from the birds. The *Peta* who was the pig slaughterer before had knives and two-edged swords falling upon him and cutting him up. The hunter of wild animals had spears piercing him. They were all running about wildly, shrieking and bewailing. Furthermore, the Venerable Moggalāna saw *Petas* who were suffering because of unwholesome *sankhāras* such as torturing others and committing adultery. They serve as further examples of oppressive nature of unwholesome *sankhāras*.

The denizens of the lower worlds, creatures of the animal world, are undergoing sufferings because of un-

wholesome *sankhāras* which they had done in the past. In this human world, miseries due to difficulties of earning livelihood, to illness and diseases and to maltreatment by others have their origin in the past unwholesome *sankhāras*. These *sankhāras* are oppressing because they are not self, not one's inner core.

It is not possible to manage so as not to let unwholesome *sankhāras* to arise and to let only wholesome *sankhāras* to appear. This is within the personal experience of practising Yogis. They want to develop only the Vipassanā *sankhāras*, volitional activities confined only to meditation; but they find, especially at the initial stages of meditation, undesirable distractions making their appearance. Under the guidance of *loba*, greed, various thoughts suggesting different procedures for meditational practices keep on arising. Other thoughts under the guidance of *dosa*, *māna* (hate and conceit) make their appearances to do this way, or that way etc. The Yogis had to discard these distractive thoughts by noting 'liking, desiring, thinking etc.'

As stated above, all these volitional activities tend to afflict one; they are unmanageable as one wishes, therefore not self, not one's inner core, but mere insubstantiality dependent on respective conditions. They may be likened to the rain, the sun or the wind. We have nothing with the rain, no control over it. When we wish for the rain, we may not get it unless such conditions as rain, clouds, humidity, wind elements etc permit. When the conditions are right, we may get rain even if we do not want it. Likewise with the sun; when covered by clouds, there is no sunshine, even though we wish for it. In the absence of the covering clouds, the sun shines brightly whether we want it or not. The wind blows only when atmospheric conditions are right. When conditions are not favourable, there is no wind however much we wish for it. These external phenomena have nothing to do with us; we have no control over them. Similarly, the volitional activities

HOW REALIZATION OF NOT-SELF COMES ABOUT

are the internal phenomena over which also we have no control. They are happening in accordance with conditions and are, therefore, not self.

We shall recite again the summary of the Pāli text:

"Bhikkhus, *sankhāras* are not self; the inner core; were *sankhāras*, volitional activities, self, inner core they would not tend to afflict and it would be possible to say of them, "Let *sankhāras* be thus (all wholesome); let *sankhāras* be not thus (unwholesome) and manageable as one wishes."

In reality, however, *sankhāras* are not self; not one's inner core. For this reason, they tend to inflict distress. Furthermore, it is not possible to manage and say of *sankhāra*. 'Let *sankhāras* be thus (all wholesome); let *sankhāras* be not thus (all unwholesome) and controllable by one as one wishes.'

HOW REALIZATION OF NOT-SELF COMES ABOUT

For the Yogīs constantly taking note of the phenomena of *nāma*, *rūpa*, it becomes very obvious how *sankhāras* are not amenable to will, how they are unmanageable. While contemplating on the movements of the abdomen and the bodily motions and noting them as 'rising, falling, sitting, touching etc', when stiffness arises, it has to be noted as 'stiffness, stiffness.' Then the desire to change postures follows. This desire is nothing but mental activity headed by *cetanā*, volition. It is *cetanā* which is giving silent instructions, 'Now, change the posture, change the posture.' The Yogī wants to continue on noting without changing position but because of the insistent urgings of *cetanā*, he changes the posture. This is an unwanted *sankhāra*.

Likewise, while noting the feelings of 'pain, heat, itchiness', posture is changed as directed by the ungovernable *sankhāra*. Again, during the course of meditating, thoughts on sensual pleasures may appear. This is *sankhāra* which the Yogī does not wish for. These have to be banished by

incessant noting. At the same time *sankhāras* may urge the Yogī to go and interview some one, to talk to some one, to look around here, there or to do some work. These are all undesirable *sankhāras* which rise up all the same whether one likes it or not. These are instances of unmanageable, uncontrollable nature of *sankhāra*. They should not be welcome but discarded by heedful noting.

'To think that there is a manageable, controllable self, inner core, is to hold to *Sāmi atta* clinging.' The Yogī who takes note of the processes of *nāma, rūpa* as they take place, notices clearly that what one desires does not happen, what is not desired is happening. In this way he can get rid of the *Sāmi atta* clinging. As he observes the processes of origination and dissolution taking place in quick succession, and sees that which is desired to be maintained getting dissolved, *Sāmi atta* clinging is abandoned. Nothing is seen to remain stable; everything is dissolving, perishing. In this way, the *Nivasi atta* clinging which believes in permanent existence of self or inner substance can be banished too.

'Belief in permanent existence of self, a living entity in one's body is called *Nivasi atta* clinging.'

Then the Yogī perceives also that any event takes place only when various factors concerned with the event come together to fulfil the necessary conditions for its happening. Take for instance, the arising of eye-consciousness. There must be the eye, the object of sight as well as sufficient light. Then there must be the intention to look. When there is eye and the object of sight very clearly visible, the act of seeing is bound to ensue. Likewise a sound is heard, only when there is ear, sound, obstructionless space and intention or bending the mind, to hear. When there is ear and a clearly audible sound, act of hearing will surely take place. An act of touching will take place when there is the object, tactile body, bodily impression and intention to touch.

HOW REALIZATION OF NOT-SELF COMES ABOUT

Seeing that respective resultant events of seeing, hearing, touching take place when corresponding factors necessary for the arising of the event have come together, the Yogi decides that no self nor living entity capable of causing to see, hear or touch exists. He thus banishes the *Kāraṇa attā* clinging which holds there is self or living entity masterminding, overseeing all kinds of activities. In order to remove this *Kāraṇa attā* clinging, the Blessed One had taught that *sankhāra*, volitional activities are not self, living entity. We have fairly fully dealt with the exposition on *sankhāra* not being self. We shall end the discourse here for today.

By virtue of having given respectful attention to this discourse on the Anattalakkhana Sutta, may you all attain and realise soon, the Nibbāna, by means of the Path and Fruition as you wish.

Sādhu Sādhu Sādhu

End of the Third Part of the Discourse

on

The Anattalakkhana Sutta.

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
PART FOUR

(Discourse on the full moon day of Wāso 1325 B.E.)

PREFACE

Today is the fullmoon day of Wāso, a propitious day, a holy day. A year ago today we began giving our discourse on the Dhammacakkapavattana Sutta after which we have continued discoursing on the Anattalakkhana Sutta sequentially. As to the Anattalakkhana Sutta, we have so far dealt with the account of how *sankhāra* is not self. Today we shall discuss how consciousness is not self.

CONSCIOUSNESS IS NOT ATTA, SELF

“Vinnānam bhikkhave anattā; vinnanca h’idam bhikkhave attā abhaviṣṣa nayidaṃ vinnānam abhadhaya samvattheya. Labbheṭṭha ca vinnāne ‘evam me vinnānam hotu evam me vinnānam mā ahoṣīti. Yasmā ca kho bhikkhave vinnānam anattā tasmā vinnānam abhayaṃ samvattati na ca labbhati vinnāne’ evam me vinnānam hotu evam me vinnānam mā ahoṣīti.”

‘Bhikkhus, consciousness is not self.’

By consciousness is meant eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, touch-consciousness and mind-consciousness. These six kinds of consciousness are held to as self, living entity: ‘It is I who see; I see.’ ‘It is I who hear; I hear’. In this way all the six cognitions of senses, six kinds of consciousness are attributed to one single self. I. This clinging to self is ordinarily inevitable. Those objects which are devoid of sense of cognition such as a log, a post, a lump of earth, a stone are regarded as inanimate; only those objects invested with faculties of cognition are

HOW CONSCIOUSNESS IS OPPRESSING

regarded to be animate, living entities. Therefore, it is not surprising that eye-consciousness, ear-consciousness etc is taken to be self, a living entity. But in fact, eye-consciousness, ear-consciousness etc is not self, a living entity. Therefore the Blessed One declared that consciousness is not self. He explained why it is not so as follows:

REASON WHY CONSCIOUSNESS IS NOT SELF

If consciousness were self, the inner substance, it would not tend to afflict. It is not usual for self to oppress self. It should also be possible to manage so as to have always wholesome states of mind and not to have unwholesome attitudes appearing. But as a matter of fact, consciousness tends to afflict and is not amenable to management and control. Consequently, it is not self, the inner substance.

DIRECT STATEMENT OF CONSCIOUSNESS NOT BEING SELF

"Bhikkhus, in reality, consciousness is not self. Therefore, it tends to afflict and it is not possible to say of consciousness, 'Let consciousness be thus (always wholesome); let consciousness be not thus (unwholesome).'"

Of the fifty three kinds of mind (consciousness) and mental states (mental formations or concomitants): generality of people are more acquainted with mind, Burmese people talk about *citta*, mind. They rarely speak of the concomitant such as *phassa* that always appear in conjunction with mind. Furthermore, they are attached to that mind as I, self: 'It is I who sees, I see'; 'It is I who hears, I hear' etc. Not only human beings but even Devas as well as other creatures cling to the belief that consciousness is I, self. However, consciousness is definitely not self; not being self, it tends to be oppressing.

HOW CONSCIOUSNESS IS OPPRESSING

Consciousness oppresses when seeing what is repulsive and horrible, when hearing unpleasant sound unpleasant

talks; when smelling foul, offensive odours; when tasting bad food; when feeling bad sensations of touch; when thinking of depressing, distressing, sad and horrible mental objects.

All beings like to dwell only on pleasant sights; but according to circumstances, they may have to face horrible, and repulsive sights. For unfortunate people, the majority of what they see is made up of undesirable objects. This is how eye consciousness tends to oppress. Ever wishing to hear sweet sounds and sweet words, circumstances may compel them to listen to unpleasant sounds; stricken with misfortune, they may be subjected, most of the time, to dreadful noises, threats, and rebukes. This is the way ear-consciousness is oppressing. Again, all beings like to enjoy nice, Clean smell; but they have to put up also with foul, fetid occurs. This is how nose-consciousness oppresses.

The oppressions by eye, ear and nose consciousness are not very apparent in the human world, where as in the animal world, the world of *Petas* and *Niraya*, the oppressive nature of these consciousness are vividly seen. Creatures in the animal world are almost constantly seeing horrible objects; hearing dreadful sounds, and those existing in filth have to smell putrid, foul odours all the time. It goes without saying that *Petas* and beings in *Niraya* will fare worse than animals. They will be all the time submerged in distress, seeing bad sights, hearing bad sounds, smelling bad smells. In some *Niraya*, everything seen, heard, smelt, tasted, touched and thought about is unpleasant; there exists nothing pleasant for them. They are being subjected to oppression all the time by the six kinds of consciousness.

All men like to enjoy only good taste, but unfortunate people have to exist on bad food. This is how tongue consciousness oppresses. In this respect too the oppression is more apparent in the four nether worlds. Men like to feel only pleasant sensations; but when circumstance would

CONSCIOUSNESS IS NOT SUBJECT TO ONE'S WILL

not allow, they will have to put up with undesirable experiences, say, for instance, when they are suffering from an illness. At such times their suffering is so oppressive that they even yearn for instant death to get release from suffering. It is far worse, of course, in the four nether worlds.

Men would like to live a carefree life all the time. Nevertheless, circumstances would not let them lead such a life. Instead, there are many who are gripped with depression, disappointment, sorrow and lamentation. Some of them never get out of the trough of miseries and unhappiness all throughout their life, victims of oppression by the mind consciousness.

CONSCIOUSNESS IS NOT SUBJECT TO ONE'S WILL

The oppressing consciousness is not subject to one's will. Arising as determined by circumstances, consciousness is unmanageable and uncontrollable. Although one may wish for a pleasant sight, in the absence of pleasant objects, one cannot see a pleasant sight. On the other hand, hateful, horrible sights will be seen. When there are unpleasant objects around, and when the eyes, are kept open. This is an example of how eye-consciousness, not being subjected to one's will, arises of itself, dependent on conditions.

Likewise, although one may wish to hear only pleasant sound, in the absence of pleasant objects of sound, pleasant voice and talks, etc., it cannot be heard. Hence the necessity to keep oneself provided with a radio, a recorder, or a cassette to produce, when desired, pleasant sound and voices. Reluctant as we are to hear undesirable sounds, when there are such sounds and voices, inevitably they will come into our ears. The ear-consciousness is thus unmanageable, arising of itself, depending on conditions.

In a similar manner, although we like to enjoy sweet smell, if sweet smell is not present, our wish cannot be

THE ANATTALAKKHANA SUTTA

fulfilled. Hence people provide themselves with scents and perfumes and flowers. However unwilling we may be to breathe in bad smells, when foul smells exist around, we have to suffer from their smell and other physical illnesses too such as head-ache etc. This is how nose-consciousness is not amenable to will and how it arises of itself depending upon circumstances.

Although we wish to enjoy good taste, pleasant taste-consciousness cannot arise in the absence of good food. It arises only when good food is taken. Hence this wild pursuit after food, day in and day out. When taken ill, one seeks relief and cure by taking bitter medicine, which we do not, of course, relish. This is how tongue-consciousness arises of its own uncontrollably and unmanageably.

Touch consciousness can be pleasant only when there are pleasant objects such as fine clothings, comfortable bed, good seats etc. Therefore constant effort has to be made to acquire inanimate and animate objects for delightful sensations of touch. At such times as when it is extremely hot or extremely cold, or when one is faced with dangers such as thorns, spikes, fires and arms or when one is taken ill with a severe malaise, one has to suffer, however unreluctantly, from effects of undesirable touch-consciousness, which is obviously uncontrollable, arising on its own dependent on circumstances.

Every one wants to have a happy, joyous, contented life. This can come about only when one is well provided with sufficient wealth and means. Hence the necessity to constantly endeavour for maintenance of such a way of life. While thus engaged in seeking the means of a comfortable, joyous living, thoughts about difficulties in every day life, about beloved ones, husbands, sons, who have died, about financial and business problems about old age and debility, may arise to make one unhappy. This is

RESULTANT OF A CAUSE

how mind consciousness makes its own appearance unmanageably, uncontrollably.

RESULTANT OF A CAUSE

We have used the expression “In accordance with circumstances and conditions.” It is meant to connote circumstantial and conditional causes that will produce a certain resultant effect; it means also that good causes will give good resultants, bad causes will end up in bad effects. No resultant effects can be brought about merely by one’s own desire. A certain resultant effect will arise from a given set of cause whether one likes it or not. Resultant effects are produced from respective causes and they are uncontrollable and unmanageable. It is obvious, therefore, they are not self, not one’s inner substance. The Blessed One had therefore, stated that mind consciousness is not self, because it is not amenable to one’s will.

The Blessed One had taught thus to enable one to get rid of the *Sāmi atta* clinging which holds that there is a self, inside one’s person, which can be controlled and managed as one will. When *Sāmi atta* clinging is removed, *Nivasi atta* clinging which believes there is a permanent self residing in one’s person is banished at the same time. When it is realised that resultant consciousness is developed only from the conditioning causes and that it soon disappears once it has arisen, it becomes obvious that there is no such thing as permanently enduring self. For example eye-consciousness arises only when there is eye and object of sight. Likewise, ear consciousness can arise only when there is nose and odour; tongue-consciousness can arise only when there is tongue and taste; body consciousness, only when there is body and tactile object; and mental consciousness, only when there is mental base and mental object. When these conditional causes are known for the arising of respective results, the notion of a permanent entity, the *Nivasi atta* clinging will be discarded.

THE ANATTALAKKHANA SUTTA

The Yogī who is taking note of the phenomena of *nāma, rūpa* at the time of its occurrence will perceive clearly that, depending on conditions such as eye and sight, consciousness such as eye consciousness arises and vanishes recurrently. Perceiving thus, the Yogī clearly understands that there is no self or living entity which is bringing about the act of seeing, etc. He realizes that there is only eye-consciousness which arises when right conditions prevail. In this way, the Yogī gets rid of the *Karaka atta* clinging, which believes all actions, physical, vocal and mental, are being done by self, the inner substance.

For those who cannot perceive, through heedful noting the true nature of consciousness as it really is, it is held fast in the form of *sāmi atta*, *Nivasi atta*, or *Kāraka atta*. It appears that the aggregates of consciousness is more firmly attached to than the other aggregates. At present times, it is being referred to as soul or living entity. In every day language, it is more commonly talked about where as *vedanā*, *sannā* and *sankhāra*, although mental concomitants themselves, are not generally referred to. People talk as if it is the mind that feels the sensations, that recognises things or cause actions.

At the time of the Blessed One there was a disciple named Sāti who mistook consciousness to be *atta*, clinging to the wrong view of self. We shall briefly tell the story of Sāti.

THE STORY OF BHIKKHU SĀTI

Bhikkhu Sāti was declaring that he had understood and grasped what the Buddha had taught. He claimed that the Buddha had taught:

‘Tadevidam vinnānam sandhavati sansarāti anannam.’

“It is the same consciousness that has been transmitting and wandering about from existence to existence. It is not another consciousness.

THE STORY OF BHIKKHU SĀTI

This was his understanding of the Buddha's teaching. He based his views on the Jātaka stories such as king Vessantrā becoming the Buddha, Chaddan elephant king becoming the Buddha, Bhūridat Naga king becoming the Buddha etc. In the last existence as Buddha, there was not the material aggregates of the king Vessantrā, nor of the elephant king and of the Naga king. But the consciousness of the last existence as Buddha was the same that had existed previously as king Vessantrā, elephant king, Naga king etc; it has remained undestroyed, enduring, stable throughout the rounds of existence. This was how he understood and how he was recounting about the Buddha's teaching. His belief is nothing but *Nivasi atta* clinging to consciousness.

Other learned disciples of the Buddha tried to explain him that he was wrong in his view, but Sāti remained adamant believing that he knew the Dhamma more realistically than other Bhikkhus. It is not an easy task to point out the true Dhamma to those holding wrong views of it. They are apt to look down on their well-wishers as being antiquated and behind the times (in the matter of interpreting the Dhamma) unlike their leader who innovated the new teaching of Dhamma. As a matter of fact, any one claiming to be of Buddhist faith should ponder well to see whether his views are in accord with the teaching of the Buddha. If one holds on to views which are not in accord with the Buddha's teaching, one is then actually outside the dispensation of the Buddha.

Failing to persuade Sāti to abandon his wrong views, other Bhikkhus went and reported the matter to the Blessed One who then sent for the Bhikkhu Sāti. When asked by the Blessed One, Sāti repeated his views: 'Based on the Jātaka stories as recounted by the Blessed One, the present consciousness is the same as that one which had existed in previous lives. That consciousness has not reached destruction but passed on from existence to existence.

This is how I understand." The Buddha asked him what he meant by consciousness.

He replied, 'The Blessed One, consciousness is that which expresses, which feels, which experiences the fruits of good and bad deeds in this existence, in that existence.'

"To whomever, you stupid one," remonstrated the Blessed One, "have you heard me expounding the doctrine in this manner? I have explained consciousness as arising out of conditions; that there is no arising of consciousness without conditions. In spite of that you have wrongly interpreted my teaching and attribute that wrong view to me. You have caused the arising of many bad deeds; holding this wrong interpretation of my teaching and committing the wrong deed of talking about it will cause distress and suffering to you for a long time to come."

Sati, however, refused to give up the view which he took to be right. Dogmatic views are frightening. Sati was a Bhikkhu disciple of the Buddha. He followed the Buddha's teaching and claimed to have understood it. Yet we find him obstinately refusing to give up his wrong views even when exhorted by the Buddha himself, which of course amounted to not having faith in the Buddha. Now a days too there are some 'religious teachers' teaching that there is no need to keep the five precepts nor to engage in meditational practices. It is enough to follow and understand his teaching.' When learned people of good will try to point out the true teaching to such 'teachers' who have entertained misleading notions of the Buddha's teaching, they are said to have replied scornfully that they would not abandon their views even if the Buddha himself came to teach them.'

There are many instances where non-Dhamma is being handed round as Dhamma. It is essential to scrutinize any such teaching so as to weed out what is not the teaching, a concise statement of which is given below:

SUMMARY OF TRUE DHAMMA

SUMMARY OF TRUE DHAMMA

1. *Sabba pāpassa akāraṇam*—To abstain from all evil deeds, Physical misdeeds such as killing, stealing, and maltreating should be avoided. Vocal evils of lying, slandering, using offensive language should also be avoided. Thinking of evil thoughts should also be abandoned. Evil thoughts could be got rid of only by engaging in the practice of concentration and Vipassanā meditation.

'Avoidance of all evil deeds, physical, vocal and mental, constitutes the First Teaching of the Buddha.'

2. *Kusalassa upasampadā*—To develop all forms of meritorious deeds such as giving alms, keeping precepts and practising meditation. With regard to keeping of precepts, it may be fulfilled to a certain extent by avoidance of evil deeds in pursuance of the first teaching. But one does not become establish in *Ariyamagga sīla*, precepts pertaining to the Noble Path, by mere practice of abstinence. It can accomplished only through practice of Vipassanā meditation till the path is attained; or practice of concentration meditation till the stage of access concentration or absorption concentration.

Some people talk disparagingly of concentration meditation. The Blessed One himself had however recommended cultivation of the concentration meditation too. When jhanic concentration is achieved, that concentration can be used as an ideal basis for Vipassanā meditation. Alternatively, if jhanic stage is not attainable, Access concentration may be tried for and this concentration, when attained, may be used as a basic for Vipassanā meditation. If even access concentration is not attainable, one has to work for the momentary concentration of the Vipassanā meditation. Once it is attained, the Vipassanā insights will become developed in their own sequence till the Noble Path is accomplished.

In Buddha's dispensation, the most essential task is to acquire wholesome merits of Vipassanā concentration and Vipassanā insight, since Noble Path and Fruition is unattainable without Vipassanā meditation. Thus in order to become equipped with the merits of the Noble Path and Fruition, the good deeds of Vipassanā meditation must be developed. We cannot afford to ignore any form of meritorious deeds, as the second teaching of the Buddha enjoins fulfilment of all the three types of good deeds.

We are hearing about 'new teachings' which go against these first and second teachings of the Buddhas. The propagandists of such 'new teachings' said, 'The unwholesome defilements (*akusala kilesā*) do not exist permanently; consequently, no effort is needed to dispel them. No effort is needed either to perform good deeds of keeping precepts and practising concentration and insight meditation. All these efforts are futile and produce suffering only. It must be definitely understood that all these new teachings are diametrically opposed to the true teaching of the Buddha.

3. *Sacitta pariyadapanam*—To keep one's own mind pure. Through practice of Vipassanā, the Path must be developed. With the Path developed thus, and Fruition attained, the mind is completely free of defilements and hence absolutely pure. According to the Commentary, the degree of purity to be attained is no less than that of an Arahāt. This exposition by the Commentary is in full agreement with the teaching of the Buddha enshrined in the Pāli texts. Nevertheless, those who are causing harm and injury to the dispensation are discouraging the practice of keeping precepts, developing concentration and Vipassanā meditation, saying they are futile efforts which will land one in suffering only. "Keep the mind rested, not engaged in any activity. Place it in a blank spot in one's person where no unwholesome activities are developing. In this way the mind will remain pure. "This is a teaching which is entirely devoid of reason, foundation and support. To discourage the prac-

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tice of *sīla*, *samādhi*, and *bhāvanā* is to despoil the Buddha's dispensation. It is an impossibility to keep one's mind pure without the practice of concentration and insight meditation. Consciousness is in the nature of insubstantiality, uncontrollable, unmanageable. To assert that mind can be kept as one will without the help of meditation is to refute the Anattalakkhana Sutta which states that it is not possible to say of consciousness, 'Let consciousness be thus (all wholesome); let it not be thus (all unwholesome). This is something to ponder well upon.

The last sentence in this concise statement of the Teaching says: '*Etam Buddhāna sasanam.*' "These three namely, avoidance of evils, promotion of all that is good, keeping the mind pure, are the Teachings, the exhortation of all the Buddhas."

The Buddhist Dispensation thus constitutes concisely the three factors as stated above. For the Dispensation to endure, to prosper, all evil deeds must be avoided as far as possible by oneself; others should be taught as far as possible to avoid evil deeds. One must perform as far as possible meritorious deeds and teach others to do the same. If some one is found teaching the non-Dhamma, 'Don't avoid evil deeds; don't do good deeds,' one must do the utmost to prevent him from teaching such wrong views. One should purify one's mind by practising *bhāvanā* and exhort others to do likewise. It is thus for the purpose of safeguarding the Dispensation and promoting its prosperity that we have to point out the wrong teaching and explain how they have deviated from the right one.

We have digressed some what from Sāti's story by taking sometime mentioning the dangers to the Dispensation from wrong teachings. Now to continue with Sāti's story: When Sāti remained adamant holding firmly to his wrong views, the Blessed One addressed the Bhikkhus;

“ Have you ever heard me expounding the Dhamma in the way Sāti expressed? ”

“ No, the Blessed One. We have heard only that consciousness arise out of conditions; and that there is no arising of consciousness without conditions”
Then the Blessed One explained further;

“ Each consciousness arises because of its own conditions. ”

‘Consciousness is named according to whatever condition through which it arises; on account of the eye and visible objects arises a consciousness and it is called eye-consciousness; on account of the ear and sounds arises a consciousness and it is called ear-consciousness; on account of the nose and odours arises a consciousness called nose consciousness; on account of the tongue and taste arises a consciousness called tongue-consciousness; on account of the body and the tactile objects arises a consciousness called tactile (body) consciousness; on account of the mind and mind objects arises a consciousness called mental consciousness. For example, a fire may burn on account of wood and it is called wood fire, It may burn on account of bamboo splinter, grass, cow dung paddy husk, refuse; then it is called splinter fire, grass fire, cow dung fire etc. In a similar manner, consciousness is named according to how it is conditioned.

In this Sutta concerning with Sāti’s view, the Blessed One had given also a comprehensive treatment of the Law of Dependent Origination. We have no time to go into all this. We shall confine ourselves to dealing more fully with the simile of fire.

When there is a forest fire, it might originate from burning of refuse or burning of dried leaves. If there is constant supply (of fuels) and there is no one to extinguish the fire, it rage on for miles around. It might seem that the same fire continues on burning all the time. But careful

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observation will reveal that the fire that burns the refuse is not the fire that burns the grass; similarly grass fire is not leaves fire. Almost the leaves fires, the fire that burns a particular leaf is not the same as the one burning other leaves.

Even so eye consciousness and ear consciousness which appear to be one and the same consciousness to ordinary persons are seen by careful observers as distinct separate consciousness depending on conditions through which they arise. When we consider even one form of consciousness only, for example eye-consciousness, we will find different consciousness arising from different colours, white, black etc. Narrowing down to just one colour, for instance, white, the Yogī who constantly takes note and who has advanced to the stage of *udayabhaya ñāṇa* and *bhaṅga ñāṇa* will see in the seemingly continuous and single consciousness of white colour, preceding consciousness as separate and distinct from the succeeding ones.

The distinction is more pronounced in the case of hearing than in seeing; similarly, in smelling and tasting, each consciousness is noted separately and distinctly. The most numerous note taking is involved in the phenomenon of touching and the distinction of each consciousness is also most pronounced here.

When feeling the pain, careful noting as 'pain, pain, enables one to see distinctly each consciousness of pain, part by part as it arises. Similarly mental consciousness of thought and ideas can be noted as each consciousness arises separately. If any thought or idea intrudes while noting rising and falling of the abdomen, these should be noted off as they arise. Usually the intruding thought or idea comes to cessation, as soon as its arising is noted off by the Yogī, but if thoughts persist in arising conditioned by the same mental objects, they should be observed making their appearance turn by turn in sequence. When the thought

moves over to another mental object, the arising of separate consciousness is very distinctly observable.

When Yogi can perceive the arising of each distinct consciousness with each separate noting, he comes to realize personally the impermanent nature of consciousness, its nature of suffering because of constant arising and vanishing; its insubstantial nature because it is happening according to its conditions, uncontrollable and unmanageable. It is most important to gain such personal realization.

We have explained fully how the five aggregates namely, *matter*, *vedanā*, *sannā*, *sankhāra* and *vinnāna* are not self. He will recapitulate with mnemonics on four kinds of *atta* clinging and on how consciousness is not self.

MNEMONICS;

1. Thinking there is a living substance inside one's person, manageable and amenable to one's will is *Sāmi atta* clinging.

2. Thinking that the inner substance is permanent and enduring is *Nivasi atta* clinging.

3. Thinking that all three kinds of physical, vocal and mental activities are carried out by the inner substance is *Karaka atta* clinging.

4. Thinking it is this living substance which experiences all the good and bad sensations is *Vedaka atta* clinging.

SUMMARY OF BURMESE TRANSLATION OF THE PĀLI TEXT:

"Bhikkhus, consciousness is not self; Were consciousness self, it would not tend to afflict and it should be possible to say of consciousness, 'Let consciousness be thus (all wholesome); let consciousness be not thus (all unwholesome)'.

Actually, consciousness is not self. For this reason, consciousness tends to afflict and it is not possible to say

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of consciousness, 'Let consciousness be thus (all wholesome), let consciousness be not thus (all unwholesome), and is not manageable at will.

Having explained fully how the five aggregates are not self, we shall bring out, for your edification, further illustrations concerning the five aggregates, being extracts from Phenapindupama Sutta of Khandavagga, Samyutta Pāli Text:

*Phenapindupamam rūpam vedanā pubbulupama
Maricikupama sannā sankhārā kalupama
Maypamanca vinnānam disitādiccabanduna.*

RŪPA IS LIKE FROTH

Rūpa is like froth, which is seen floating about in the creeks and waterways, made up of air bubbles, entrapped in droplets of water. These droplets of water, blown up by air bubbles, congregate to form frothy scum, the size of a human fist, a human head, the size of a man or even bigger. Casually seen, a big mass of froth may appear to be of substance. When carefully observed, it turns out to be insubstantial, useless for any purpose. Likewise, the human body complete with head, body, hands and feet, in male form, in female form, appears to be very substantial; it seems permanent, looks beautiful and good, seemingly a living entity.

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But when the body is subjected to mental analysis, it turns out to be just like the mass of froth quite insubstantial - a mere conglomeration of thirty-two adominable constituent parts namely hair, body hair, nail, toe nail, teeth, skin, flesh, muscle, bone etc. On further minute analysis, it is found to be a conglomerate of minute sub-atomic particles, invisible to the naked eyes. It may be likened to a big pile of sand made up of minute individual sand particles. Alternatively, we may take the example of rice flour or wheat flour consisting of minute individual grains of rice or wheat powder: When soaked with right amount of water, it turns

into dour, a substantial mass. which can be quite big by using large amounts of flour. This substantial dour can be shaped into figure of a man of massive size but not of one solid mass, being made up of conglomeration of fine grains of rice or wheat powder. Similarly, the body is not of one solid mass but made up of small particles of matter massed together in one big heap; and just like the mass of froth, devoid of inner substance,

There is no permanent core, no beautiful substance, no living entity called self. The visible material qualities form a part of the body. Remove those visible qualities and the body will become devoid of shape and form. The earth element of extension (*pathavī*) forms that part of the body which is manifested in the sense of touch, as rough, smooth, hard or soft. The elements of heat or cold; the element of motion form the other parts of the body. Remove these three elements and the human body which can be touched and felt will no longer exist. The material quality of odour also forms a constituent part of the body. The human body can therefore be sensed by its odour; extract that too and nothing will remain by which human body may be recognised or identified.

We see things because we have the sensitive material quality of eye; without it the body cannot see anything just like a blind man. We also have sensitive material quality of ear which enables us to hear; the sensitive material quality of nose which enables us to recognize smell; the sensitive material quality of the body with which we get the sensation of touch. All these small but useful constituent material qualities congregate to assume the form and shape of a human body, wholly contributing to its utility. Without them, the human body will have no utilitarian value. As a matter of fact, without these constituent parts, the human form as such cannot come into existence,

As stated above, if these constituent parts are pulverised so as to make them fall apart, the human body will

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no longer exist. There will be left only fine particles of matter. Furthermore, these sensitive material qualities such as eye, visual objects are not existing permanently and enduring. They keep on arising and vanishing, the new coming into the place of the old, Thus this body is like a lump or mass of froth, just a conglomeration of substanceless material qualities.

When this body is to be subjected to careful examination and analysis one should start from where phenomenon manifests itself vividly. When walking, the material qualities of extension and motion become most prominent. Therefore, in accordance with the Satipatthāna discourse, '*gacchan-
to vā gacchāmīti pajānāti*' (When going, 'knows 'I am going'), the Yogī should take note, 'going, going, raising, stepping out, dropping etc.' While standing, the Yogī should note, 'standing, standing'; while sitting, 'sitting, sitting, touching, touching, rising, falling, etc; when the limbs etc are seen, it should be noted as seeing, seeing when body odours are smelt, 'smelling, smelling': when limbs are moved and stretched, 'stretching, stretching'; moving, changing.'

When concentration gets strengthened by carefully noting as described, the Yogī realizes that an act of going consists of desire to go and the motion and expansion. Acts of standing and sitting are made up of desire to stand or sit followed by a series of motion and expansion. Likewise with bending, stretching and changing postures. In an act of seeing, there is eye consciousness and visual object; in smelling, nose consciousness and odour. Each phenomenon is seen to arise for the moment, only to pass away instantly. The limbs, hands, and feet, the head, the shape of the body are no longer felt and recognised as such. They appear merely as a recurrent physical process, rising and passing away incessantly. At that stage, Yogī comes to understand by himself how the body is like a mass of froth.

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Perceiving thus, Yogī realizes that *rūpa* is impermanent, is terrible suffering because of incessant rising and vanishing. Not-self because it is happening, not as one wishes but according to its conditions, not one's own inner substance, not manageable, not controllable.

Rupa is likened to froth,
Unstable, impermanent;
Constantly rising, vanishing,
It is Suffering, not Self.

VEDANĀ IS LIKE A BUBBLE

Vedanā is likened to an air bubble. When rain drops fall on the water surface, little pockets of air find themselves trapped in the surrounding wall of water forming minute bubbles. Children produce similar bubbles to play with, by blowing softly from a blow pipe. Conglomeration of these minute bubbles form a mass of froth.

These bubbles are formed whenever rain drops fall on the surface of water only to vanish instantly. *Vedana* which experiences the sensations is likened to the bubbles, because of its nature of incessant perishing after arising. This is in conformity with what the Yogīs have known through personal knowledge, but at variance with what ordinary people presume to be. Because ordinary common people's view, on looking long at a beautiful object, is that the pleasant sight remains for quite a long time.

When an unpleasant sight has been seen for sometime, they think it will also last for a long time. The ordinary object, neither pleasant nor unpleasant, is also thought to last long, to remain permanently. In a similar manner, whatever is pleasant or unpleasant to hear is believed to remain long. Especially, the painful feeling is thought to remain for days, months or years. Thus, ordinary people's view of feeling is not quite what really happens—it quickly vanishes like a bubble. To personally realize this truth, one must

become engaged in observing constantly the psycho-physical process happening inside one's body.

If engaged thus in observing constantly the psycho-physical process, the Yogi will perceive at the stage of *Udayabhaya* and *Bhanga nāṇas*, that whatever is pleasant, unpleasant to see, to hear, to smell, vanishes instantly. The passing away of painful feeling is especially vivid. Observing the painful feeling as 'painful, painful,' with each noting is seen the perishing of each pain. At the stage of *Samasana nāṇa*, painful feeling becomes more intensely and more numerous noticeable. At each noting, the pain from each place of observation vanishes; thus the pain from one place vanishes when noted, from another place vanishes when noted. It goes on and on in a similar manner. The pain vanishes when noted as if instantly removed by hand.

Thus for the Yogi whose concentration has become strengthened, the pleasant sight which is seen and noted vanishes quickly. But since there is eye and visual object, the sight is seen again. Every time it is seen, it is noted and it quickly vanishes again. The process thus goes on and on. The same process takes place with unpleasant objects and neither pleasant nor unpleasant objects. Disappearance with each noting of pleasant, unpleasant and neither pleasant nor unpleasant sensations of sound is more distinct.

So do the various sensations of smell disappear when note. The taste sensations are specially vivid to the Yogi who keeps noting the taste. The delicious taste he feels while chewing the food keeps on vanishing and rising with each act of his noting. The pleasant, the unpleasant and neither pleasant nor unpleasant sensations of touch too arise and vanish when noted as has been described.

Similarly, feelings of unhappiness, sorrow, sadness, happiness and gladness will be seen, when subjected to heedful noting, that they vanish quickly by feeling. Thus feelings

are just like bubbles, disappearing fast, impermanent, un-trustworthy, of the nature of *anicca*, *dukkha* and *anatta*.

Feeling is likened to bubbles,
Unstable, impermanent,
Constantly rising, vanishing,
T'is suffering. not Self.

SENSE PERCEPTION IS LIKENED TO MIRAGE.

Sense perception which apprehends ordinary sense-objects (whatever is seen, heard, touched or known) as reality is likened to a mirage. Mirage is optical illusion caused by atmospheric conditions especially appearance of sheet of water or pictures of houses in the hot gases that rise from the earth in the midday sun of the last month of the summer, (Translator's note; Here only a shortened account, instead of the full translation of the description of the mirage on page 119 of the original text, is given).

Thus mirage is an optical illusion. Wild beasts such as deers etc roam about in summer heat in search of water. When they see a body of water in the distance, they hasten towards that place only to find a dry tract of land instead of a pond or a lake. They have been misled by a mirage and put to a great deal of trouble.

Just as a mirage gives the illusion of a body of water or of houses where no such things exist, so also *sanna* perceives people into thinking whatever is seen, heard, touched or known to be a human being, a man, a woman etc. Having an illusory perception of whatever is seen, heard, touched or known, people are engaged in multiple activities concerning them, just like the deers of the wild forests who go after a distant mirage taking it to be a mass of water.

To realize that perception is illusory and to save oneself from the sufferings of pursuing after non-existent objects, one must take heedful note of all the material and mental phenomena as they occur. When concentration gets

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strengthened, it is seen that in every phenomenon there are only material object to be known and the mind knowing it; later it becomes known that each phenomenon is a related event of cause and effect. Finally it is personally experienced that the knowing mind as well as the object to be known keep on perishing; perishing while they are being noted.

Thus what was formerly held by *sannā* to be enduring, permanent, an individual, a being, a man, a woman, self, is now being seen as a deception by *sannā* which is creating an optical illusion like a mirage. In reality, the Yogī realizes that it is merely a phenomenon of incessant arising and vanishing, of the nature of *anicca*, *dukkha* and *anatta*.

Saññā is likened to a mirage,
Unstable, impermanent;
Constantly rising, vanishing,
T's suffering, not self.

SANKHĀRA IS LIKE A PLANTAIN TRUNK

Volitional activities are likened to plantain trunks. A plantain trunk looks like an ordinary tree trunk, which has a solid, hard inner core. But when the plantain trunk is cut up and examined, it will be found to be made up of layers of fibrous material with no substantial, solid inner core. *Sankhāra* is like the plantain trunk, void of inner substance. It consists of fifty kinds of mental concomitants headed by *cetanā*, volition. The outstanding members of this group are *phassa*, contact with the object; giving attention to the object, *manasikāra*; *ekaggata*, one-pointedness of mind; *vitakka*, discursive thinking or initial application; *vivāra*, investigation or sustained application; *vīriya*, effort, *loba*, greed, *dosa*, hatred; *moha*, delusion; *māna*, conceit; *ditthi*, wrong view; *vicikicchā*, doubts; *aloba*, non-greed; *adosa*, non-hatred, *amoha*, non-delusion; *saddā*, faith, *sati*, mindfulness; *mettā*, loving kindness; *karunā*, mercy; *muditā*, sympathetic joy etc are all mental concomitants forming *sankhāra*. *Cetanā*

responsible for all volitional activities (physical, vocal and mental), is its leading member. These *sankhāra dhammas* are numerically large and being involved in all activities (physical, vocal and mental) are very prominent. Thus *sankhāras* are mainly responsible for the *atta* clinging that it is I; self, doing all these activities.

Sankhāras appear to possess a hard core of inner substance. In reality, however, *sankhāras* are devoid of useful inner substance, the hard core. The Yogi can see the reality by taking note constantly of the phenomenon of *nāma* and *rūpa*. The Yogi who is constantly taking note while going, as 'going, going', 'raising, stepping, dropping', comes to notice also the arising of the desire to go, when concentration becomes stronger. This desire to go is also observed to vanishing and arising. Although desire to go is usually described as 'mind to go', it is actually *sankhāra* under the guidance of *cetanā*, volition. It is the volitional activity led by *cetanā* that motivates the action of going. Urged on by the *cetanā*, the act of going, involving raising, stepping, dropping, is accomplished.

Before such knowledge is gained, there was the notion that it is I who wants to go; I go because I want to go, a clinging to *atta*. Now that the desire to go is seen to be perished away, the knowledge appears that there is no self, only a phenomenon. The desires to bend, to stretch, to move, to change are also seen in this true light. In addition, the effort put in to fulfil the desire to look, the desire to see are also *sankhāras* making momentary appearance and vanishing at once. It is realised therefore, they are void of essence, not Self, mere phenomenon, passing away. Likewise, with regard to desire to listen and effort made to hear in fulfilment of the desire to listen.

Further it is seen that thinking, *vitakka*; investigating, *vicāra*, and effort, *virīya*, when noted as they arise, vanish instantly. Thus they are also devoid of essence, not self.

CONSCIOUSNESS IS LIKE A CONJUROR'S TRICK

mere phenomenon. As *loba*, *dosa* make their appearance, they are noted as 'wanting, liking, being angry' and they soon disappear establishing the fact that they are also not self, having no essence nor hard core. When *saddha*, *mettā*, *karunā*, arise, they are noted as having faith, confidence, wishing well, wishing happiness, having compassion etc. They vanish away instantly they are, therefore, not made up of substance, devoid of essence, not Self. This analytical knowledge brings home the fact that *sankhara*, is like a plantain trunk, which reveals no solid inner core, when cut open and examined layer by layer.

Sankhāra is like a plantain trunk,
Unstable, impermanent;
Constantly rising, vanishing,
T's suffering, not self.

CONSCIOUSNESS IS LIKE A CONJUROR'S TRICK

Becoming conscious of something is like producing a conjuror's trick. When seeing an object, a person ordinarily knows that he sees a man, a woman; he also knows that 'I see; it is I who see. (When hearing anything too, he knows, I hear a man's voice, I hear a woman's voice. I hear, it is I who hears.' Getting a smell, he knows. 'This is the smell of such and such a person, 'I smell;' when eating, he knows. 'This food I eat is prepared by such and such a person, it is I who eats.' When touching he knows, 'I have touched so and so; It is I who touch.' In thinking too he considers that, 'I think, It is I who think.' To know, to become conscious of things in this manner is, not knowing things as they truly are; or to know wrongly judged from the standpoint of the ultimate truth. Such wrong knowledge is not brought about by the five *vinñanas*, namely, eye-consciousness, ear-consciousness etc. These five *vinñanas* cognizes only what is ultimately true, namely visible sight, sound, etc, not as the wrongly conceived objects of man, woman etc, But at the end full process of a particular

cognition (*citta vītthi*) when reflection takes place with rising of mind consciousness (*mano vinnana*), misconceptions, as man or woman with regard to the visible sight previously seen, are liable to occur.

For your general information, we shall briefly explain the process of cognition with respect to process of seeing and process of reflection. If the eye has caught sight of visible form, the flow of *Bhavanga* is interrupted to be followed immediately by *pancadvāravajjana* consciousness that turns to and considers the sensation. Immediately after that arises the eye consciousness which first cognizes the sensation of sight, without any reflection obey it is conventional terms man or woman etc. As it ceases, it is followed by recipient consciousness, *sampaticchana*, a moment of reception of the object so seen. After its cessation comes the investigating consciousness. *Santīrana*, the momentary examination of the object so received. After this comes the stage of determining whether the object seen is pleasant or not, with the determining consciousness *voṭṭhapana*. When this consciousness ceases, there arises for seven times in rapid succession, with much impetus, the impulsive or the active consciousness called *javana*. With the cessation of the last *javana*, comes the registering consciousness. *Tadalambana*, which is repeated twice holding on to the same object which is still attracting the attention. At the expiration of this registering consciousness, the process of cognition is complete and there follows a series of *bhavanga*, a passive state of mind like that obtaining in a deep sleep.

To recapitulate;

The consciousness that arises from the *bhavanga* state is the mind door consciousness *avajjana*; it is followed by eye consciousness and recipient consciousness *sampaticchana*. Then comes the investigating consciousness *santīrana*, followed by the determining consciousness *voṭṭhapana*. Then followed for seven times in rapid succession the *javana* conscious-

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ness, the impulses; then the registering consciousness *tadalambana* appears twice in succession. Thus every time a sight is seen, from the appearance of the sense-door consciousness to the sinking of the last *tadalambana*, there are altogether fourteen thought moments which complete a process of cognition in a regular manner.

If the impression of the object is not very strong, it survives only as far as the consciousness has reached its *javana* stage. When very enfeebled near death's door, *javana* consciousness occurs only five or six times. When the impression of the object is very obscure, the process of cognition runs up to the stage of *vitthapana*, after two or three thought moments of which the process of cognition comes to an end. When Vipassanā is very strong, the process does not advance till *javana* stage. It abruptly ends after two or three thought moments of *vitthapana* and sink back to the *bhavanga* level. This is in accordance with the meditation instructions given to the Venerable Pothila by the young novice who instructed that the process of cognition with respect to five door consciousness should not sink to *javana* state.

As stated above, in the process of cognition with respect to eye consciousness, the object is only the ultimate visible sight, not the conceptual form of a man or a woman. After running the complete process, it sinks down to the *bhanga* which runs its course for some time. Then the process of cognition with respect to the mind door, *manodvāravīthi*, arises through reflection on whatever has been seen. Arising from *bhavanga*, the mind door apprehending consciousness, *namodvāravajjana*, appears, followed by *javana* process which runs for seven moments and the *tadalambana* consciousness which lasts for two moments. The whole course, therefore, runs for ten thought moments after which it sinks down to *bhavanga* level again. In this thought process, the object is just the reflection on the

sight that has been seen, not yet on any wrong concept of previous experiences.

When the reflective process of cognition takes place for the second time, it is the concept of form and appearance that have become its object -- the form and appearance of a man or a woman. When the process is repeated for the third time, it is the concept of name (of man and woman) that has become the object. From then onwards, everytime there is a reflection on what has been experienced previously the object is always wrong concepts: 'I see a man, I see a woman.' This is how consciousness plays conjuring tricks and brings on wrong concepts in place of realities.

SUMMARY:

1. In the first process of cognition of sight, consciousness registers only the ultimate reality of sight.

2. In the first round reflection on what has been seen, there is still consciousness of what has actually been seen namely the sight. No misconception has appeared yet. If at this stage, heedful noting is done, wrong concept cannot come in. Cognition will rest only on the ultimate object.

3. In the second round of reflection, concept of form and shape of man and woman begin to appear.

4. In the third round of reflection, the concept of name as man and woman has appeared. Likewise in the process of cognition of sound, odour, taste and touch, the same sequence of transition from consciousness of reality to consciousness of concept takes place.

When consciousness of sight, sound etc arises or when the first round of reflection on what has been seen, heard etc, takes place, if careful noting is done instantly as 'seeing, hearing, smelling, tasting, touching etc wrong concepts cannot come in. The consciousness will rest on the reality of what is actually seen, heard, etc. That is the

SUMMARY

raison d'être for taking note of 'seeing, hearing, touching at the instant of each arising, so that consciousness will remain with reality.

If note is taken as seeing, seeing while an object is being seen, the process of cognition will cease just with the fact of seeing; process of cognition of concepts through reflection of what was seen cannot take place. In accordance with the teaching '*ditthe dīhamattam bhavissati*', just seeing at the time of seeing and consciousness of seeing ends its course there.

Then there appears the analytical knowledge of the unknowing matter such as eyes, sounds, etc of the body and the knowing mind which is consciousness of the objects. There is also knowledge that seeing and noting appears recurrently, rising and vanishing. Realization comes that there is only *anicca, dukkha, anatta*.

Likewise with what is heard, smelt, tasted, touched or thought about. Constant note taking of these phenomena will reveal the difference between *rūpa* and *nāma*, their nature of *anicca, dukkha*, and *anatta*. Realization comes to Yogī "Previously, because there was not taking any note of the phenomena, the wrong concepts are believed to be reality; the conjuring tricks have been accepted as reality. Now that the phenomena are noted as they occur at the moment of occurrence, there is not seen any such thing as self, *atta*; there is only incessant arising and perishing. When seeing an object, the eye consciousness immediately vanishes after it has arisen; there is no such thing as seeing for a long time; there is only fresh arising of eye consciousness with each act of seeing and its instant perishing.

Likewise with hearing, touching, thinking etc. There is no hearing for a long time. With each act of hearing, the ear consciousness arises and vanishes instantly. There is no touching for a long time. At each act of touching,

the touch consciousness arises and vanishes instantly. There is no thinking over for long; with each act of thinking. the mind consciousness arises and vanishes instantly.

Therefore every thing is impermanent. Arising is always followed by instant perishing; there is nothing reliable, trust-worthy; only terror and suffering. Every thing happens not as one wishes, but as conditioned by their own causes and circumstances....just nature of Non-self.

Mere conjuring tricks, this consciousness,
Unstable, impermanent.
Constantly rising, vanishing,
T'is suffering, not self.

From this Phenapindupama Sutta also, it is quite obvious that the five aggregates are void of permanent substance, whole-some, pleasant inner core, which is subservient to one's will. They are not self, but of the nature of insubstantiality. We have amply made these points very clear. We shall end our discourse here today.

By virtue of having given respectful attention to this discourse on the Anattalakkhana Sutta may you all attain and realize soon, the Nibbāna, by means of the Path and Fruition of your wish.

Sādhu Sādhu Sādhu

End of the Fourth Part of the Discourse

on

The Anattalakkhana Sutta.

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
PART FIVE

(Discoursed on the 8th waxing day of Wāso 1325 B.E.)

P R E F A C E

The series of discourse on the Anattalakkhana Sutta was begun on the 8th waxing day of Nayone. Already four discourses have been given, with full expositions of the teaching on the five aggregates being not-self. From today, we will go on to the second *Part* of the *Sutta* which describes the aggregates in terms of the characteristics of *anicca* and *dukkha*, (impermanence and unsatisfactoriness). But before we deal with them, we wish to explain beforehand the characteristic of non-self and how this characteristic is hard to comprehend.

THE CHARACTERISTIC OF NON-SELF

All the *nāma rūpa* components of the five aggregates are Non-self. That they are not *Atta*, Non-self becomes evident through their characteristic or *signata* of non-self. The Commentary describes these characteristics as below: That it is not amenable to one's will is a characteristic of non-self. In this Sutta this characteristic is expressed in these terms: 'It is not possible to say of *rūpa*, "Let *rūpa* be thus (all wholesome)".

Further in this Sutta we find the expression, 'It tends to afflict.' Affliction or oppressing should thus be taken as another characteristic of Non-self. Also there is a query

in the *Sutta*, 'Is it fitting to consider it a self that which is subject to change?' Thus constant change and alteration is a characteristic of non-self.

When these characteristics are observed in the course of taking note of the *nāma rūpa* phenomena as it is happening, the knowledge develops that the aggregates of *nāma, rūpa* are non-self, but mere phenomena; such knowledge is termed *Anattānupassanā ñāṇa*, knowledge developed by contemplation on the characteristics of non-self. The name of Anattalakkhana is given to this Sutta since it deals with the characteristics of Non-self.

THE CHARACTERISTICS OF NON-SELF IS HARD TO COMPREHEND

"The characteristics of impermanence and suffering are easy to understand, but the characteristics of non-self is hard to comprehend," states the commentary of *Sammoha*. According to the Commentary utterances easily come to the mouth. "Oh, impermanence, not enduring," when a pot is dropped accidentally and gets broken. Again, afflicted with boils or sores on the body and with pain because of piercing thorns or pointed sticks, one usually murmurs "Oh what trouble, what suffering." In this way the nature of impermanence and unsatisfactoriness is clearly visible and easily understandable. But the characteristic of Non-self is not so easily comprehensible just like an object lying in the dark and is hard to explain to others.

The characteristics of impermanence and unsatisfactoriness are well known either inside the Dispensation or outside it. But the characteristic of non-self is known only in the Dispensation, it is non-existent outside it. The wise hermits such as *Sarabanga* who were outside of the Dispensation could teach only about the nature of impermanence and suffering; the doctrine of Non-self was beyond them. If they could only teach this doctrine, their disciples would have attained the knowledge of the Path and Fruition.

ANATTA EXPLAINED BY MEANS OF ANICCA

But since they could not teach it, attainment of Path and Fruition was an impossibility outside of the Dispensation.

It is the unique quality or the attribute of the Exalted Enlightened Ones to be able to teach and explain the doctrine of non-self, Teachers outside of the Dispensation could not handle this doctrine, which is so subtle and profound. The commentary states that the non-self doctrine is so deep that even the Enlightened Ones had to employ either the characteristics of impermanence or the characteristics of suffering or both of them to facilitate the teaching of the doctrine of non-self,

The sub-commentary explained further that: 'In the above statement of the commentary, the *anicca* and *dukkha* known outside the Dispensation are mere conventional terms, by means of which idea of non-self could not be known. Only the *anicca* and *dukkha* realized in the absolute sense could be useful in explaining the doctrine of non-self, Making use of this sub-commentary comments, we have described conventional and real concepts of *anicca*, *dukkha* in our book on *Silavanta Sutta*: reference to which may be made for further information on them.

ANATTA EXPLAINED BY MEANS OF ANICCA

In Chachakha Sutta of Uparipannāsa Pāli Text we find *Anatta* explained by means of *anicca*. According to this Sutta, the Yogī should know the following six classes of six kinds:

1. The six internal bases namely eye, ear, nose etc
2. The six external base namely sight, sound, odour etc.
3. Six kinds of consciousnesses
4. Six kinds *phassa*, impressions.
5. Six kinds of feeling
6. Six kinds of desire, hunger for sight, sound etc

Here 'should know' means, according to the Commentary, 'should know by means of *vipassana* contemplation, by means of *Ariya magga nanna*. Therefore, whenever anything is seen, it should be mindfully noted so that the eye and its object of sight, the eye consciousness, the contact and the *vedana* that arise on seeing are all made aware of. And if liking and craving for the object develops along with seeing, that rising desire should also be noted as 'liking, liking etc.'

Likewise, while hearing, smelling, tasting, touching, and thinking the six classes of six kinds of objects should be known. To the Yogi who is aware of these by noting each phenomenon of seeing, hearing, smelling, tasting, touching, thinking, the knowledge is gained personally that eye, visible sight, eye consciousness etc rising and vanishing away. The Yogi realizes, "previously, it was thought that there is a permanent entity, an enduring self. Now it is perceived by actual observation that there is only a natural phenomenon of incessant rising and vanishing. Perceiving no self, no living entity, the Yogi may even wonder for whom is he engaged in meditation. Realization, that there is no self, is attained through fully understanding the nature of impermanence. In corroboration of this practical experience, the Blessed One continued to state in this Chachakha Sutta:

"The sensitive material quality of the eye, which serves as the base for eye consciousness, rises and vanishes on every occasion of seeing; it is, not, therefore, permanent, not the seemingly enduring, everlasting entity, the self. If one says, 'the eye is self,' it will amount to saying one's self, *Atta* is arising and passing away, not stable. Therefore, it must be concluded that the unenduring material quality of the eye is not self"

Likewise, similar conclusions may be drawn with respect to the visible form, eye consciousness, eye contact and

NON-SELF EXPLAINED IN TERMS OF BOTH ANICCA AND DUKKHA

Vedanā resulting from eye contact, liking and desiring for the sight, that they are not self. This is how the six phenomena which become prominent at the moment of seeing, are to be regarded as non-self. In a similar manner, the six classes of six kinds of phenomena which are apparent at the moment of hearing, smelling, tasting, touching, and thinking may also be regarded as non-self.

SEEING NON-SELF THROUGH SEEING DUKKHA

Anatta is explained in terms of *dukkha* in the *Anatta lakkhana Sutta* itself: '*Rūpa* tends to afflict because it is not self,' states the *sutta*. That which is oppressing is a terror, a suffering; and it is very plain that a terrible suffering cannot be one's self, one's inner entity.

NON-SELF EXPLAINED IN TERMS OF BOTH ANICCA AND DUKKHA

To explain non-self in terms of both *anicca* and *dukkha*, the Blessed One said, '*Rūpa* is not permanent. What is not permanent is suffering. What is suffering is not self. What is not self should be regarded with proper wisdom according to reality thus: This is not mine; this I am not; this is not my self.'

In short, '*Rūpa* is subject to change and suffering and is therefore not self. It is not proper to regard with acquisitiveness as mine what is really not self; it is not proper to think vainly of oneself as I am, I can etc; it is not proper to regard it as my self. 'In this manner should *rūpa* be viewed and regarded in accordance with reality.

In a similar manner, *vedanā*, *saññā*, *sankhāra* and *viññāna* are also shown to be not self by their nature of impermanence and suffering. We shall find in the latter portions of the *Anattalakkhana Sutta*, the nature of non-self being described in terms of *anicca* and *dukkha*.

The concept of *anicca* and *dukkha* is known and accepted outside of the Buddhist teaching too. But the doctrine of non-self, refusing the existence of a living entity, is hardly

acceptable to those outside of the Buddha's dispensation. At the time of the Buddha, a certain wandering recluse by the name of Saccaka came to the Blessed One and disputed with him on this subject of non-self.

DISPUTES BY THE WANDERER SACCACA

There was a wandering recluse by the name of Saccaka, who was a teacher of the princes of Vesālī. The wandering recluse asked of Assaji, the youngest of the group of five Bhikkhus, "How is Samana Gotama teaching his disciples what are the chief instructions of his?". Assaji replied, *rūpa, vedanā, saññā, sankhāra, viññāna* are impermanent, not self; That's how the master is teaching us; there are his chief instructions."

Upon this, Saccaka, the wandering recluse said, "Friend, we hear an utterance which is evil, unpropitious. We have been hearing that Samana Gotama used to teach this doctrine of *anatta*, to hear which is evil, unpropitious for us. One of these days we may have opportunity to meet with Samana Gotama and rid him of this wicked, obvious doctrine of his, the wrong view of non-self."

This is an example of how believers in *atta* look down upon this doctrine of *anatta*. To hear what the Blessed One has taught about non-self is utterly evil and baneful for them. The wandering recluse even talked about ridding the Blessed One of his 'wrong view.' Dogmatists are always of this frame of mind; they run down others, holding fast to their own view. Even those who are teaching in accordance with the Pāli canons are disparaged. Such people who are reviling others are usually found to be deficient in their knowledge of the texts and not to have much practical experience of meditational exercises.

The said Saccaka had not yet made sufficient study of Buddha's teaching and had no practical knowledge of the Dhamma. Yet he held a poor opinion of it, feeling himself very much above and superior to it. Therefore,

he made an attempt to go to the Blessed One and to engage in contest of beliefs. He was feeling certain to come out the winner in the contest and he wanted people to witness his victory. He went to the Licchavis of Vesālī and invited them to accompany him, making a vain boast that he would while the Blessed One round in the matter of doctrines just like a powerful man, catching hold of a kid by his fleece, whirl it round and round.

When they reached the presence of the Blessed One, the Wanderer asked permission from the Blessed One to put questions to him. He then asked, "Venerable Gotama, how are your disciples instructed? What are the main points in your instructions?" The Blessed One's reply was exactly the same as that given by the Venerable Assaji namely, "*Rūpa, vedanā, saññā, sankhāra, viññāna* are impermanent, not self. In this way I instruct my disciples. These are the main points of teaching to my disciples."

The Wanderer then began to introduce doctrinal matters into discussion by way of illustrations. "Venerable Gotama, the seed and the shoot (cutting) have to rely on the earth, depend on the earth for their growth into plants and trees; likewise, every action that is done with vigour and strength needs the earth for its support; in a similar manner, a person having *rūpa* as substantial self, *Atta*, depends on it for both wholesome and unwholesome activities. Likewise a person having *vedanā, saññā, sankhāra, viññāna* as substantial self, depends on *vedanā, saññā, sankhāra, viññāna* for both wholesome and unwholesome activities."

What is meant by this assertion is that: seeds and trees have to depend on the support of the earth for their growth; so also all kinds of activities require strength and vigour. They need the firm support of the earth. Similarly, the wholesome and unwholesome activities are performed by individuals having *rūpa, vedanā, saññā, sankhāra*, and *viññāna* as self; dependent on these *attas* are the activities carried

out. Also, it is the *atta* that reaps the fruits (good or bad) thereof. Were *rūpa* not self, where would be the support for the performance of wholesome and unwholesome deeds; and who would enjoy the fruits of these actions?

It is outside the intellectual scope of the disciples to solve this doctrinal matter of *atta* which is likened to the earth. Only the Blessed One could handle the problem. So said the commentary. Accordingly, the Blessed One intending to tackle the problem personally, asked of the Wanderer, "Saccaka of the Aggivessana clan, Do you hold that *rūpa* is self, *vedanā* is self, *saññā* is self, *sankhāra* is self, *viññāna* is self?"

"Yes, Venerable Gotama, I hold that view and these people here also hold the same view."

The Blessed One urged him, "Saccaka of Aggivessana clan, leave aside other people's view; let us hear what you hold as your own."

It was Saccaka's intention to share the blame, if his view of *Atta* happens to be blameworthy, with the others present there. But the Blessed One urged him to confine his reply only for himself. He was thus forced to admit, that he holds that '*rūpa* is his *atta*, *vedana* is his *atta*, *saññā* is his *atta*, *sankhāra* is his *atta*, *viññāna* is his *atta*."

Then the Blessed One asked him, "Saccaka of Aggivessana clan, Rulers like king Pasenadi, king Ajātasatta hold sovereign powers in their own dominions; they kill of those who should be killed, punish those who should be punished, and banish those who should be banished. They rule over their countries as they will; is this not a fact, Saccaka?"

"Sovereign kings have indeed such authority over their countries: Even the Licchavis, elected by popular votes to rule, hold such powers to kill, to punish or banish in their own countries," replied Saccaka, going beyond the

bounds of the question put to him, not foreseeing what repercussions it would have on his personal beliefs.

Thereupon, the Blessed One said, "Saccaka of Aggivassana clan, you said, *rūpa* is self, 'My *Atta*'; Could you exercise your control over that *Atta*, saying, "Let this *Atta* of mine be thus; let this *Atta* be not thus"

The wanderer Saccaka was finding himself on the horns of dilemma. The doctrine of self holds that it can exercise control as one will. The Sami *Atta* clinging, which we have repeatedly mentioned before, believes that it can manage self as it will. At this juncture, Saccaka had admitted that sovereign kings had complete control over their kingdoms; it appeared that he would have to admit that *Rūpa* which he regarded as self would be amenable to management. If he did that, there would come the further question whether he could exercise control over his *Rūpa* so as to keep it youthful like the *rūpa* of the Licchavi princes. If he replied that it could not be managed, then that would amount of admission that there could be no control over *rūpa* and therefore it could not be self. Finding himself in this difficult dilemma, Saccaka kept silent without giving any answer.

The Blessed One repeated the question for the second time, but Saccaka remained silent all the time. Before asking him for the third time, the Blessed One gave him this warning: "Saccaka of Aggveśṣana clan, you'd better answer my question. It is not the time to remain silent. When questioned by a *Tathagatā* for a third time, one has to come up with the answer or else his head will get split open into seven pieces."

At that time a celestial ogre was said to be hovering above Saccaka's head. Armed with thunderbolt, the ogre was poised to split open his head with the thunderbolt. The ogre was visible only to the Blessed One and Saccaka and invisible to others. It is somewhat like ghost manifesta-

tions of present days, the ghost being visible to some, invisible to others. Saccaka was greatly frightened by the sight of the ogre; but when he saw the rest of the audience undisturbed in any way, he realized that the ogre was not visible to them. He could not, therefore, say that he had to answer the way he did, being in terror threatened by the ogre. He knew also that he had no other refuge but the Blessed One to whom, therefore, he submitted: "May it please the Blessed One to put the question; I am ready to answer."

Thereupon, the Blessed One asked; "Saccaka of Aggivessana clan, what do you think of that? You said, *Rūpa* is self; Could you say of that self, "Let this *rūpa* be thus, let this *rūpa* be not thus, according to your wish?"

"No, the Blessed One, there is no control over it", replied Saccaka, contradicting himself thereby. He had said that *rūpa* is self; if *rūpa* were self; it should be amenable to control. Now he said that there was no control over *rūpa*. This amounts to admission that *rūpa* is not self, one's inner substance.

When the Blessed One heard him contradicting himself, he was cautioned thus; 'Saccaka of Aggivessana clan take heed, be careful with what you say in reply; what you said later is not in accord with what you have said earlier. What you have said earlier is not in accord with what you said later.

'Now, Saccaka of Aggivessana clan, what do you think of that? You said *vedanā* is self; could you say of that self, "Let this *vedanā* be thus, let this *vedanā* be not thus." according to your wish.'

"No, the Blessed One, there is no control over it."

Similar questions were asked concerning *sañña*, *sankhāra* and *viññāna* prefaced by the same caution to take heed so as not to be contradicting himself. Saccaka also provided

similar answers saying there was no control over each of them.

Then the Blessed One asked him whether *rūpa* is permanent or impermanent. He answered, 'Impermanent, Sir' "What is not permanent, is that suffering or happiness 'Suffering Sir', answered Saccaka." Then, what is impermanent, suffering and subject to change, is it proper to regard it as 'This is mine, This I am, This is my self.' "Not that, the Blessed One", he replied. The same questions were repeated with regard to *vedanā*, *sannā*, *sankhāra* and *viññāna* and similar replies were given by Saccaka,

Then he was further questioned thus: "Saccaka of Aggivessana clan, what do you think of that? A certain person holds fast to these aggregates, of suffering clinging to them, attached to them, clasping them firmly, believing them to be 'This is mine, This I am, This is my self;' Is there possibility for this person to understand suffering truly and well, to end this suffering. "This question is quite subtle and profound. The aggregates of *nāma* and *rūpa* which manifest themselves at the six doors, at every moment of seeing, hearing, touching, knowing...one who takes delight in them, and thinks them to be, 'This I am, This is mine, This is myself' would this person know that these aggregates of *nāma* and *rūpa* are suffering; would it be possible for him to end these sufferings, to be rid of these sufferings.

Saccaka provided the answers according to the questions asked. "Venerable Gotama how could it be possible for him to know the truth of suffering, to end the suffering, impossible Lord Gotama."

In that case, the Blessed One asked, "are you not the person who holds fast to these aggregates of suffering, clinging to them, attached to them, clasping them firmly, the person who believes them to be 'This is mine, This I am, This is my self.' Saccaka replied, "The Blessed One I am verily that person, Sir, How could I be otherwise?"

The wanderer Saccaka had thought very highly of his own belief in *Atta*. He was very vain with regard to it, spoke boastfully about it, but when examined by the Blessed One, he was forced to admit all along the error of his views. His belief in *Atta*, *Atta vāda*, was thoroughly annihilated. To give a final blow to his bloated ego, pride and vanity, the Blessed One taught thus by way of an illustration:

"Saccaka of Aggivessana clan, suppose a person wanting the heartwood or duramen of a tree went into the forest to look for it. Seeing a plantain tree and believing to find the heartwood inside it, he fell the tree, cutting it down from the bottom of it. He cut off the top part of the tree and began to peel off the outer skin of the plantain trunk. Not to say of the inner heartwood, he could not even find the outer wood fibre that surrounds the inner pith in the plantain trunk.

"Exactly as in that example, when I examine your doctrine in *atta*, it is found to be void of essential inner substance. Did you not make the boast amidst the crowd in the city of Vesālī: "There is no one who can withstand me in any contest of doctrines, without trembling, without sweating; I have not yet come across any recluse or Brahmin, who can withstand me without trembling, nor sweating, nor any one who has admitted himself to be an Arahāt (fully accomplished Worthy One) and who has become all Enlightened. Even a lifeless wooden post, not endowed with mind nor mental concomitants, when challenged by me in the matter of doctrine, would tremble and tumble down, not to say of a human person. "Had you not made such boasts, Saccaka of Aggivessana clan? As it happens, some of the sweat from your brows have soaked through your upper robe and are dropping on the ground. As for me, I have no sweat on my body, "So saying the Blessed One exposed a portion of his body so as to let people see for themselves, there was indeed no sweat on him.

The wanderer Saccaka, having nothing to say in reply, remained silent, embarrassed and crest-fallen, with slumping shoulders and lowered head. Then one of his followers, a Licchavi prince by the name of Dummukha rose and asked permission from the Blessed One to bring up an illustration. On being permitted by the Blessed One, Dummukha, the Licchavi prince, said, "The Blessed One, there was a tank not far from the town and there was a crab living in the tank. The young people of the town came out from the town and arriving at the tank, caught hold of the crab and placed it on land. That crab was clumsily raising its hands and feet and waving them about. Every time the crab raised its hand or feet, the young people had it smashed off by beating it with sticks or broken pieces of pottery. With its limbs thus crushed, the crab could not make its way back to the tank. In a similar manner, the Blessed One had destroyed all the thorns and spikes of Saccaka's wrong view, pastures (haunts) of wrong views, and movements of his wrong views. Thus there is no more possibility for Saccaka to approach the Blessed One again to dispute over doctrinal matters."

While Dummukha, the Licchavi prince was addressing the Blessed One, other Licchavi princes were anxiously awaiting their turn to denounce the wanderer Saccaka by more illustrative stories. Seeing the dangerous situation developing in which the Licchavi would be heaping disgrace on him, one after another, Saccaka decided to stop Dummukha from making further remarks. "Hold on Dummukha, we are having our discussions with the Venerable Gotama, not with you. "Then he addressed the Blessed One, "The Venerable Gotama, let those be, what we had said and what others have said. I wish to bring them to a close. There have been such random talks."

Then he asked the Blessed One how one had to go about (practise) in the Buddha's dispensation to reach the

stage where sceptical doubts are overcome and courage of conviction attained. The Blessed One taught him that one has to engage oneself in the practice of meditation until one attains the stage when one can see, with Vipassanā insight and knowledge of the Path, that the five aggregates of *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāna* which are liable to be misconceived as 'This is mine, This I am, This is my self' are in reality 'This is not mine.' This I am not, This is not my self.'

Saccaka wanted to know also how to practise to become an Arahāt. The Buddha told him that, after realization that the aggregates of "*nāma* and *rūpa* are not mine, This I am not, This is not my self," one has to continue on practising until one is free of clinging and attachments.

What comes out of this disputatious arguments of Saccaka with the Blessed One is that there is a type of wrong belief which holds all the five aggregates are self and that those who cling to *atta* always think disparagingly of those who believe in the doctrine of Non-self.

Further there is another type of wrong belief which holds only one of the aggregates to be Non-self. This is evident from the *atta* clinging of Sāti which we have described in part IV and also from *vedaka atta* clinging as well as *karaka atta* clinging.

REFUTING THE ATTA WHICH IS SAID TO BE APART FROM THE FIVE AGGREGATES

There appears in modern times, still another type of *atta* belief. As described in a book on Indian Philosophy, this new type of *atta* clinging has no reference to the five aggregates; it lies apart from them. This must be rejected as just an opinion, for in the absence of the five aggregates, there can be no *atta* clinging. Consider for a moment: if that *atta* has no *rūpa*, it cannot be experienced in any form or substance. If *nāma* still exists, there can be *atta* clinging

to it similar to the attachment of the common worldling to the formless realm. But if that *nāma* is not existant, then there is nothing to be attached to as one's *atta*. If there is no *vedanā*, too, there can be no clinging to feelings, pleasant or unpleasant. In the absence of *saññā*, no attachment can arise, to recognising or remembering. Having no consciousness nothing can be known; and since there is no *sankhāra*, such as *cetanā* etc, that *atta* cannot have anything done. Therefore that type of *atta* will exist only in name; it will be of no practical use; even no description of it can be given. Thus, although they assert that their *atta* is apart from the five aggregates, actually it is obvious that their *atta* clinging is one of the five aggregates, or on many of the aggregates or on all of the five aggregates. It is an impossibility to have any clinging on *atta* apart from or outside of the five aggregates.

Thus in the Anattalakkhana Sutta, we find the words, '*Rūpa* is not self; *vedanā* is not self; *saññā* is not self; *sankhāra* is not self; *viññāna* is not self' which remove and refute all types of clinging, doing away with the possibility of *atta* clinging that is said to exist apart from the five aggregates, and *atta* clinging for two kinds of aggregates, three kinds, four kinds or all the five kinds of aggregates.

If *rūpa* is clung to as *atta*, then the remaining four aggregates such as *vedanā* etc from part of that *atta*, its attribute, its support and are also clung to as such; or if one of the other aggregates such as *vedanā* is clung to as *atta* then the remaining four are also clung to as part of that *atta* as its attribute and its support. All these types of *atta* clinging are refuted by the statement "*rūpa* is not self etc." Now the Blessed One had talked fully about *Anatta*, but in order to explain it further in terms of the characteristics of *anicca*, and *dukkha*, he continued:

“*Tam kim mannatā Bhikkhave rūpam niccam vā aniccāmi vāti. aniccam Bhante. Yam pana’niccam dukkham vā tam sukham vāti. Dukkham Bhante. Yam pana’niccam dukkham viparināma dhammam kalam nu tam sammupassitum etam mama eso ‘ham asmi eso me attāti. No h’etam Bhante.*”

“Bhikkhus, what do you think of that? (I am about to ask; may answer in any way you think fit). Is *rūpa* permanent or impermanent?”

“Not permanent, the Blessed One”

The Blessed One asked them whether *rūpa* is permanent or not permanent. The group of five Bhikkhus replied, “Not permanent,” an answer which can be given from knowledge gained by ordinary hearsay. But what the Blessed One wanted was an answer based on their own knowledge. And the group of five Bhikkhus having become all; *Sotāpanas*, had seen the truth and their answers were thus out of their own knowledge in accordance with the wishes of the Blessed One.

The Yogis of this centre, who have been practising the meditation, can also answer with their own knowledge. When the Yogi takes note of the actions of rising, he perceives the phenomenon of extension, pressure and motion in the abdomen quite vividly. This phenomenon of extension, pressure and motion is the manifestation of the *vāyo* element. The phenomenon of extension, pressure and motion was non-existent before; it becomes manifested just as the abdomen begins to take a rise. This is then the rising of the phenomenon...its becoming. The beginning of the phenomenon is thus the rising of the abdomen which comes under observation, and duly noted. When the rising comes to an end, there is no more extension, pressure and motion in the abdomen. They are said to terminate, disappear cease, pass away. Thus while the rising of the abdomen is being noted, the Yogi also perceives this rising to pass away, to disappear. This dissolution following on the heel

WHY IT IS CALLED IMPERMANENT

of rising, becoming, is the sure characteristic of impermanence.

Realizing this nature of impermanence in the course of noting the rising and falling of the abdomen is true insight into the nature of impermanence, *Aniccānupassanā ñāṇa*. This knowledge of impermanence accruing from noting the beginning and end of each arising constitutes *Sammasana ñāṇa*, the first step in the series of ten *ñāṇas* developed through Vipassanā meditation. This *Samāsana ñāṇa*, sees through only the beginning and end of the phenomenon of same types of *ñāṇa*, *rūpa*; the fine details of what happens in between cannot be perceived yet. It is just the knowledge of impermanence which accrues from perceiving the becoming and dissolution of the continuing processes, presently happening.

When noting the phenomenon of rising, the beginning of the rise is perceived as well as its end. To know the beginning of the rise is to know the becoming; to know the end of the rise is to know its dissolution. Seeing the becoming and the dissolution of each arising, there can be no misconception on it to be permanent. It is definitely impermanent.

When noting the phenomenon of falling, the contracting motion of the abdomen is distinctly seen. It is the *vāyo* element in motion. In seeing the beginning of the falling motion of the stomach and its end, the phenomenon of *vāyo* element is being seen. The falling *rūpa* was not in existence at the time of extension, only when the rising motion comes to an end, that the falling *rūpa* comes into being. Then finally the falling *rūpa* vanishes away, disappears instantly. So this falling *rūpa* is also definitely not permanent.

WHY IT IS CALLED IMPERMANENT.

Aniccam khayathena...impermanent because of its nature of coming to an end. In accordance with this definition, the falling of abdomen, manifested by the contracting motion, comes to an end, ceases. Hence, it is impermanent.

According to another Commentary definition.... *Hutvā Abhavato anicca*. Non-existent previously, it comes into being and then dissolves, perishes away. Hence it is impermanent.

While making note, 'falling,' falling the beginning and end of the phenomenon of falling is perceived, and the Yogī realizes its impermanent nature. This is true *Aniccānupassanā ñāṇa*, that is, understanding the nature of impermanence, at the stage of *samāsana ñāṇa* by seeing the becoming and dissolution of the 'continuous processes presently happening,' At the level of *Udayabhaya ñāṇa* during the interval of one cycle of rising and falling, three, four, five distinct moments of beginning and ending of the phenomenon can be noted. When the Yogī comes to the *bhanga* stage, during the interval of one cycle of rising and falling, numerous moments of dissolution will be seen to flit by. The material body of rising and falling, being subjected to incessant dissolution is indeed not permanent.

When the motions of bending or stretching the limbs are heedfully noted, as bending, bending, stretching, stretching, the beginning and end of each bending or stretching is distinctly seen. It is seen thus because the respective motions are being carefully noted, A person not engaged in noting, may not be aware of the bending or stretching of his limbs; even if he is aware of the bending or stretching of his limbs, he will not perceive the beginning of the motion separately from their ends. He will be under the impression that the hand which was there before bending or stretching still remains there till after the motion.

When bending or stretching, it will be seen that there is a slow motion of the limbs gradually passing from one moment to another moment. At every occasion of bending or stretching, the beginning of the extending and moving is the coming into being (becoming) of the material quality of *vāyo* element; the end of the extending and moving is the dissolution of the *vāyo* element. When noting the ben-

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ding, to know the beginning and ending of each bending is to know the arising and dissolution of *vāyo* element. Similarly, when noting the stretching, to know the beginning and end of each stretching is to know the arising and dissolution of *vāyo* element. During the time taken by one single act of bending and stretching, knowing the separate slow motions of the limbs gradually passing from one moment to another, is also knowing the arising and dissolution of the *vāyo* element whose characteristics are extension and movement. The gradual slow motion of the limb definitely brings out the nature of impermanence which cannot, however, be realized without taking heedful note of each action.

While going, the Yogī who is taking note as, 'right, stepping out; left, stepping out, knows the beginning and end of each step. This is knowing the arising and dissolution of the *vāyo* element which is responsible for extension and movement of the legs. Similarly the Yogī who takes note of the movements of the legs in raising, stepping out, dropping down knows separately the beginning and end of movements....raising, stepping out, dropping down. This is also knowing the arising and dissolution of the *vāyo* element. Knowing the separate slow motions of the legs involved in each act of moving is also knowing the coming into being and dissolution of *vāyo* element. Thus the *vāyo* element, responsible for movement of each step, is arising and passing away with each step and is, therefore, impermanent.

When noting the feeling of touch that may be felt anywhere on the body, knowing the arising of sensation of touch and its disappearance is knowing the arising and dissolution of the material quality involved in touch sensation. The Yogī knows the arising and passing of the sensitive material quality of his own body as well as that of the tactile body. He realizes the freshly arising material bodies are not stable, but impermanent because he has

seen their incessant arising and passing away by actual noting.

When hearing and taking note as 'hearing, hearing,' the Yogi notices the sound to be freshly arising and disappearing. This is knowing the arising and dissolution of sound. Thus the sound which arises every time sound is heard is not permanent. Along with this material quality of the sound, the material quality of the ear on which sound makes its impression also arises afresh and disappears with the sound. So it may be said that once the arising and dissolution of sound is perceived, the arising and dissolution of the material quality of ear is also known. Thus the Yogi who takes note of sound as 'hearing, hearing,' every time a sound is heard, and knows the impermanent nature of sound, knows at the same time the impermanent nature of the material quality of the ear as well. The whistle from the rice mill or the howling of dogs are generally regarded to be heard at one continuous stretch, but to the Yogi whose Vipassanā insight has grown strong, those sounds appear in minute portions, section by section, one after another. The Yogi, therefore, realizes that material quality of sound also is arising and perishing in a very fast pace.

Likewise the Yogi who is noting 'seeing, seeing,' at the time of seeing an object, knows when his *vipassana ñāṇa* gets highly developed, that eye consciousness and seeing the object are fast appearing and disappearing. Then the visible form which arises afresh and perishes instantly are not permanent. The material quality of eye which arises and perishes simultaneously with the visible form is also impermanent.

While eating, the Yogi who notes knowing the taste as 'knowing, knowing', knows when the taste which has thus appeared, disappears. The taste which appears afresh and disappears is, therefore, impermanent. The impermanent

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nature of taste is very prominent. However pleasant the taste is, it remains only for a short while on the tongue before it disappears. Just like the taste, the material quality of the tongue on which the taste manifests itself disappears simultaneously. Thus when the taste is seen to be impermanent, the material quality of the tongue is also seen at the same time to be impermanent.

The Yogi who keeps note of smell knows that the smell keeps on appearing and disappearing, all the time renewing itself. Smell, which comes into being and gets dissolved instantly, is therefore impermanent and the material quality of the nose which arises and vanishes simultaneously with the smell is also impermanent. When thinking, or ideation occurs while noting the rise and fall of abdomen, it has to be carefully noted. It will be observed that the thinking disappears even while it is being noted. Every time thinking disappears, the material quality on which thinking is based disappears also. This material base which arises and vanishes with every act of thinking is non-enduring, impermanent.

What we have stated above concerns with material qualities which can be stated to be impermanent by the Yogī who has realized the knowledge personally by noting constantly the phenomena of the aggregates. These material qualities relate to the whole of one's body; they arise and dissolve, renewing themselves at every moment of seeing, hearing, smelling, tasting, touching and thinking. Just like these material qualities from inside one's body, the material qualities from the body of other people are also simultaneously arising and vanishing. For instance noting the sound as 'hearing, hearing,' the material quality of sound is perishing so also other material qualities in one's body as well as those outside in the whole world are also disappearing simultaneously.

Thus the Blessed One asked of these material bodies which are impermanent, because they are dissolving all the time, "Is *rūpa* permanent or impermanent?" The group of five Bhikkhus who had personal knowledge of their impermanent nature, replied, 'Impermanent, Blessed One.' We would also ask of this audience, 'Is *rūpa* in your body permanent or impermanent?' 'Impermanent, Sir.' 'Is *rūpa* in other people's body, permanent or impermanent?' 'Impermanent, Sir.' 'Is *rūpa* in the whole world, permanent or impermanent?' 'Impermanent, Sir.'

THE CHARACTERISTICS OF IMPERMANENCE

These are questions concerning the characteristics of impermanence. When one knows the characteristics of impermanence thoroughly, one understands easily the characteristics of *dukkha* and *anatta*. The characteristic of impermanence is that it does not endure. The Commentary defines it as '*Hutvā Abhavakaro Anicca*...not being in existence at first, it comes into being and then it ceases to exist, disappears, dissolves away...these are the characteristics of impermanence. The streak of lightening in the sky, every one knows. It does not exist before; then it comes into being, signified by a flash. But it does not last long; it disappears instantly. The phenomenon of lightening provides all the characteristics of impermanence. Whatever arises afresh to disappear soon is said to have the characteristics of impermanence.

"Having arisen, things cease to exist. That is the sign of Impermanence."

ANICCĀNUPASSANĀ ÑĀṆA

The Yogi who keeps on noting when seeing, hearing etc, sees things arising and ceasing to exist. Only when he has acquired this personal knowledge of the characteristic of impermanence is the true knowledge of *aniccānupassanā ñāṇa* developed in him. Seeing dissolution while noting,

TWO KINDS OF DUKKHA

the Yogi knows that it is impermanent. This knowledge is the *Aniccānupassanā-ñāṇa*. In order to help develop this *ñāṇa* had the Blessed One asked, 'Is *rūpa* permanent or impermanent?.' We have fairly fully dealt with this question of impermanence. We shall now go on with the question dealing with the characteristics of *Dukkha*.

"That which is impermanent, Is it unsatisfactory or satisfactory?," asked the Blessed One. The five Bhikkhus answered, 'Unsatisfactory, the Blessed One.'

TWO KINDS OF DUKKHA

There are two kinds of *dukkha*, suffering or unsatisfactoriness. The first kind relates to unbearable pain or suffering, the second kind is *dukkha* because it is terrible, objectionable, disgusting, repulsive. The impermanence because of incessant arising and vanishing is not of the painful kind of suffering. It belongs to the second kind in accordance with the Commentary definition: 'It is suffering because it is terrible; the phenomenon of incessant arising and perishing is terrible, fearsome, or synonymously with the Burmese words' not being good.' The question, "that which is impermanent, is it suffering or happiness?, *dukkha* or *sukkhā*?" is the same as "Is it bad or good?" The group of five Bhikkhus answered, 'It is *dukkha*; 'in Burmese idiom 'It is not good.'

The reason why it is *dukkha*, why it is not good, is that it is ever rising and perishing, impermanent, and so it is terrible. People imagines it to be *sukkhā*, good, because it appears to be enduring, stable. When they realize that it does not endure even a second, and is constantly dissolving, they can no longer see any *sukkhā* or goodness in it.

We depend for our existence on the aggregates which are in dissolution all the time. If at any moment, the aggregates are not renewed, we die which is a terrible thing to know. It is just like living in an old dilapidated build.

ing liable to collapse at any time. In the case of such building, there is the possibility that it may last for days, months, or even years before coming down; where as the *nāma*, *rūpa* aggregates inside the body cannot endure even for a second. They are undergoing dissolution all the time and, therefore, more terrible. Hence it is termed suffering, *dukkha*.

“Objectionable, undependable, ‘not good at all.’”

CHARACTERISTICS OF DUKKHA

What are the characteristics of *Dukkha*? According to the Commentary, *Abhinha sampatipilanakaro dukkha lakkhanam*: Incessant, unceasing oppression is the characteristic mark of *Dukkha*. Here unceasing oppression means arising and passing away incessantly of aggregates of *rūpa* and *nāma*. Thus all the aggregates of *rūpa* and *nāma*, which are subject to constant rising and perishing, are regarded as *dukkha*, things which are ‘not good.’

“Oppression by incessant origination and dissolution is the characteristic mark of *dukkhā*.”

DUKKHĀNUPASSANĀ ÑĀṆA

Seeing the sign of *dukkha* by personal experience and realising them to be terrible suffering, ‘not good’, objectionable, not dependable, is true *Dukkhānupassanā ñāṇa*.

“Seeing the rising and passing away while noting and knowing it to be *dukkhā* is *Dukkhānupassanā ñāṇa*.”

HOW THE DUKKHĀNUPASSANĀ ÑĀṆA IS DEVELOPED

The Yogī while noting constantly the phenomenon of *nāma*, *rūpa*, starting, from the rising and falling of abdomen, sees in the rising, falling, bending, stretching, lifting, stepping, dropping, the origination and dissolution taking place incessantly. Similarly in noting every instance of touching, hearing, seeing, tasting, the origination and dissolution is seen. He begins to see the aggregates of *rūpa* and *nāma*

CLINGING WITH CRAVING, 'THIS IS MINE'

being oppressed by processes of origination and dissolution. There is possibility of death at any moment; hence the oppression is seen as a terrible *dukkha*. This is true *Dukkhanupassanā ñāṇa*.

In order to help develop this *ñāṇa*, the Blessed One had asked, 'That which is impermanent, is it *dukkha* or *sukha*?' In the paragraph stating, '*Rūpa* is not self' it is definitely mentioned. 'Since *rūpa* is not self, it tends to affliction.' Therefore it is very plain that *rūpa* is terrible suffering, and the Five Bhikkhus had given the answer, '*Dukkha*, the Blessed One.'

Having shown in this way that *rūpa* is *Anicca* and *dukkha*, the Blessed One went on to urge the Bhikkhus not to regard the *rūpa* as 'This is mine, This I am, This is my self.'

"That which is impermanent; suffering, unsatisfactory and subject to change, is it fitting or proper to regard it as 'This is mine, This I am, This is my self,?'" The five Bhikkhus answered, 'Not proper, the Blessed One.'

CLINGING WITH CRAVING, 'THIS IS MINE.'

Of the above three forms of graspings, 'This is mine' is clinging with craving; 'This I am' is clinging with conceit; 'This is my self' is clinging with wrong view. When one has taken delight in an object with craving, even if the object does not belong to one self it is grasped with craving as if it is one's own. Thus going into the bazaar, seeing delightful objects, one takes delight in them as if one already owns them. Jackets and longyis we fancy, we put them on in imagination; the shoes too, we wear them in imagination, as if they were one's own already. We grasp every thing, animate or inanimate, as if one's own if we fancy them. Therefore, the Blessed One asked, whether it was wise to grasp and take delight, as 'This is mine,' in things that are impermanent, suffering and subject

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to change, meaning whether it is proper to delight in terrible suffering.

The *rūpas* in one's person are constantly originating and dissolving; if one sees this phenomenon of arising and dissolution as it really is, one would be frightened just like having to live in the dilapidated building as said above. Even though feeling well and all right at the present moment, a change for the worse may take place depending on conditions and circumstances. Once it is realized that it is not enduring even for a moment, always changing and therefore, terrible suffering, how could one take delight in it? Would any one choose with great pleasure as one's life partner, some one who is going to become a patient within hours or days or who is going to die soon. No one would take delight in such course of action if he really knows what is about to happen.

Likewise the Yogī who sees the unceasing process of origination and dissolution of the aggregates finds only terrible suffering in them. Finding them as such, the Yogī has no desire to grasp his *rūpa* as 'This is mine.' The group of five Bhikkhus, therefore, answered that it is not proper to regard the *rūpa* as 'This is mine.' This is an account of the questions and answers on how, having seen the characteristics of *dukkha*, it is not proper to take delight in it as *sukkhā*, happiness, some thing that is 'good'.

CLINGING WITH CONCEIT - - - - 'THIS I AM'.

To consider *rūpa* as 'This I am' is to cling to it with conceit. When one has good eyes, ears etc and can see, hear well etc one begins to take pride in them: 'I have good eyes, ears; I look beautiful; I have a pleasant voice; I am well; I am strong; 'Is it proper to cling to *rūpa*, in this manner, with conceit?

Conceit is developed with regard to one's possessions when there is misconception that they are enduring and

CLINGING WITH WRONG VIEW -- THIS IS MY SELF.

permanent. The material qualities of eyes, ears, visible forms, are wrongly held to be permanent and consequently vanity is built round them. Take for instance the case of a person who has a cache of wealth, gold, silver etc hidden in a certain place. The owner is full of pride over his wealth. But when he knows that his cache has been robbed and he no longer owns any rich property, the bubble of his conceit gets bursted.

Likewise, clinging to the material qualities of eyes, etc which become manifest at the moment of seeing, hearing etc and thinking they are still in existence, conceit is developed over them. For the Yogī who is always taking note, he knows that they all vanish after they have arisen and finds no excuse to show pride as 'I have good eyes, I am beautiful.' Therefore when the Bhikkhus were asked, 'Is it proper to regard *rūpa* as 'This I am,' their reply was, 'Not proper, the Blessed One.' the Blessed One let it be known by means of this question and answer that there is conceit when things are conceived as permanent; there is no conceit when they are known to be impermanent.

CLINGING WITH WRONG VIEW --- THIS IS MY SELF

Holding on to the belief 'This is my self' is clinging with wrong view. This wrong view is held fast when there is belief that the *rūpa* in one's person is ever lasting, and amenable to one's control. When knowledge arises it is unstable, rising and vanishing all the time and suffering because it is unenduring and subject to change, there is no more ground to cling to *rūpa* as 'Self, as a living entity. When the Yogī knows that *rūpa* cannot be controlled: Let every thing be pleasant, good; let nothing unpleasant or bad happen; let all good *rūpas* remain permanent,' there is nothing for him to cling to as self. Thus to the question, 'Is it fitting to regard *rūpa* as 'This is my self,' the five Bhikkhus replied'. No, the Blessed One. 'With this question, the Blessed One made it clear that,' when

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it is not known that it is changing every instant, *rūpa* is to be clung to as self when it is known thus, there is no more clinging.' According to this question, 'changeableness at every instant' should also be taken as a characteristic mark of Non-self.

To recapitulate, we shall ask the question to which the audience here should provide answers as they think fit.

- (a) Is *rūpa* permanent or impermanent? Impermanent, Sir.
- (b) That which is impermanent, is it *dukkha* or *sukha*? *dukkha*, Sir. Is impermanence a good thing or bad thing. A bad thing, Sir.
- (c) Is it fitting to regard that which is impermanent, suffering, subject to change as 'This is mine' and take delight in it?....No Sir; 'to get conceited believing it, 'This I am'....No Sir; or to cling to it, 'This is my self'....No Sir.

We shall also recite the questions asked by the Blessed One and the answers provided by the group of five Bhikkhus.

"Bhikkhus, what do you think of this? Is *rūpa* permanent or impermanent? Impermanent, Sir. Now, that which is impermanent, is it dreadful suffering or delightful happiness? Dreadful suffering, the Blessed One. Now, that which is impermanent, unsatisfactory, suffering, subject to change, is it proper to regard that as 'This is mine, This I am, This is my self', Indeed not that the Blessed One."

"Is feeling permanent or impermanent? Indeed not the Blessed One."

"Is perception permanent or impermanent? Indeed not, the Blessed One."

CLINGING WITH WRONG VIEW - - THIS IS MY SELF

"Are mental formations permanent or impermanent? ... Indeed not, the Blessed One."

"Is consciousness permanent or impermanent? Indeed not, the Blessed One."

We have dealt with the characteristics of impermanent in the first part of today's lecture; in the latter portion of today's discourse, we have gone over all the three characteristics stated in the Anattalakkhana Sutta in the form of questions and answers. Our exposition on the aggregate of *rūpa* is fairly complete. We shall deal with the questions and answers concerning the aggregates of feeling, etc, in our next discourse. We shall stop here today.

May you all, by virtue of having given respectful attention to this discourse on Anattalakkhana Sutta, attain and realize soon the Nibbāna, by means of the Path and Fruition of your wish.

Sādhu

Sādhu

Sādhu

End of the Fifth Part of the Discourse

On

The Anattalakkhana Sutta

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA

PART SIX

(Delivered on the newmoon day of Wāso and the 8th waxing day of Wāgaung, 1325 B. E.)

PREFACE

We have already delivered five lectures on the Anattalakkhana Sutta. We have so far explained the teaching on how the five aggregates are not self and have dealt with the three characteristics concerning *rūpa*. We shall go on to the questions and answers on whether *vedanā* is permanent or impermanent.

VEDANĀ IS NOT PERMANENT

“Vedanā aniccā vā aniccā vāti aniccā, bhante. Yam pana’ niccam dukkham vā tam sukham vāti. Dukkham bhante. Yam pana’ niccam dukkham viparināma dhamman kālam nu tam samanupassitum’ etam mama eso’ ham asmī eso me attāti. no hi’etam bhante.”

The Blessed One asked: ‘Is *vedanā* permanent or impermanent?’ ‘Not permanent,’ replied the group of five Bhikkhus.

We have spoken about *vedanā* to a certain extent in the previous sections, but as it is its turn to be considered according to the Sutta, we shall explain a little more about it.

VEDANĀ IS NOT PERMANENT

Feeling is of three kinds: feeling of pleasantness or happiness; feeling of unpleasantness or unhappiness; feeling of neither pleasantness nor unpleasantness. Ordinary common worldlings regard all these three types of feeling as being self, living substance, enduring, permanent. This form of clinging is called *Nivasi atta* clinging and *vedaka atta* clinging.

Nivasi atta clinging is belief in a permanent entity or self in one's person. Ordinary people believes that there exists a living entity, self, in one's body from the time of conception to the time of death. Some believe that it continued on enduring even after death; this is *Nivasi atta* clinging.

This same permanent entity in the body is the one that feels the sensations, pleasant or unpleasant. This Self feels pleasant in mind and body; the same self feel unpleasant and uncomfortable on certain occasions. Thus they believe the feelings last for ever, enduring. Actually, when feeling pleasant, there is no unpleasant feeling; no neutral feeling; when feeling unpleasant, there is no pleasant nor neutral feeling. Similarly when feeling the neutral feeling, there is no pleasant nor unpleasant feeling. There is no feeling which is ever lasting. Whether pleasant, unpleasant or neutral, it arises depending on its conditions to last for only a moment and then disappears.

The uninitiated person who is unable to follow the feelings as they arise, is liable to have the impression that all the three feelings are simultaneous co-existent. Thus while is feeling a painful sensation in the body, he hears some glad news and feels happy over it. Or he may be enjoying a pleasant sensation in the body when he happens to think about an unhappy event and feels unhappy. On these occasions, it is usually believed that both pleasant and unpleasant sensations a being felt at the same time, simultaneously. It is believed so, because one lacks the

ability to distinguish between two minds or two feelings, the preceding one as distinct from the following one. In reality, the feelings arise only one at a time one after another.

Therefore when the Yogī who is constantly engaged in noting the phenomenon of rising all falling notices the appearance of a painful feeling inside his body, he should give a concentrated attention to it and note it continuously as 'painful, painful.' If his concentration is strong enough, the unbearable pain keeps decreasing in intensity even as he is taking note of it. It will finally disappear. For some, the pain will vanish completely in a short time as if removed by hand. When there is no pain nor pleasant feeling to take note of, the Yogī reverts back to noting the usual, ordinary phenomenon of rise and fall of the abdomen. This amounts to contemplating the neutral feeling. While engaged thus in contemplating the neutral feeling, if pleasant feeling arises, attention should be switched to it. Similarly, attention should be given to the unpleasant feeling if it happens to arise too. Taking note of the pleasant, unpleasant and neutral feelings, in this manner, as they arise, personal knowledge ensures that these feelings are not everlasting. This is knowing discriminately each kind of feeling as it occurs in the 'continuity of the present'.

The Yogī who has advanced up to the stage of *udaya-bhaya ñāṇa* and *bhanga ñāṇa*, while taking note of the pleasant feeling, finds such pleasant feeling vanishing and coming to an end section by section, bit by bit, the ordinary phenomenon of rise and fall is also found to be passing away section by section, bit by bit. When pleasant feeling and neutral feelings appear in turn, they are not separated and not as one continuous phenomenon or process. Similarly with unpleasant feeling appearing along with neutral feeling, they are noted as two distinct feelings. The Yogī observing in this manner perceives each feeling or sensation to arise

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and disappear instantly which drives home the fact that *vedana* is not everlasting. This is knowing the phenomenon section by section in terms of the 'moment present.' The Yogis who are watching the phenomena of rising, falling, feeling painful are doing so, in order to see each phenomenon, section by section, bit by bit, in its 'momentary present.'

Therefore, the Yogī, who is watching the phenomena as they arise at the six doors while noting 'seeing, hearing, touching, thinking,' etc, perceives well how the pleasant feeling, unpleasant feeling, neutral feeling with respect to seeing, etc, vanish, disappear immediately after they have arisen. Similarly, all the feelings with respect to hearing, thinking etc. Thus the Yogī realizes with personal knowledge that all the *vedanās* are of the nature of impermanence.

The group of five Bhikkhus, having reached the stage of Sotapana through contemplating in a similar manner, gave, in answer to the question, 'Is *vedanā* permanent or impermanent?', the reply with their own personal knowledge, 'Not permanent, Sir.'

We will also ask of our audience similar questions which they may answer as they seem it fit.

'Is the unbearable pain in the body, permanent or impermanent?'

'Impermanent, Sir.'

'It is not permanent because the pain was not here before. It arose just at that moment. did it not?'...'Yes, Sir.'

'While noting that pain as 'painful, painful' 'It vanished away? Did it not?'...'It did, Sir.'

"For the Yog whose concentration is getting quite strong, each sensation of pain disappears with each noting as 'painful' As one sensation disappears, a fresh one

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arises only to vanish awsy instantly. Is it not perceived thus?...Yes, it is perceived in this manner, Sir."

'when noting with very good concentration, some good feelings may be observed appearing in the body. When these feelings are noted as 'good, good', they disappeared quickly. Did'nt they?...They did, Sir.'

Disappearing thus, are these good feelings permanent or impermanent?...Impermanent, Sir.

'Sometimes unhappiness, worries make their appearance; when these are noted as 'unhappiness', as 'worries', they disappeared' did'nt they? Ss are they permanent or impermanent?...Impermanent, Sir.'

'Sometimes, happiness will arise; when noted as 'gladness happiness,' it will disapper. Is it permanent or impermanent? Impermanet, Sir.'

'When seeing a pleasant sight, there arises an agreeable feeling; this also disappears when noted. Is it permanent or impermanent?...Impermanent, Sir.'

In a similar manner, an unplesant sight causes a disagreeable feeling which disappears when noted. Pleasant or unpleasant feeling which arise from hearing,smelling or tasting also disappear when noted. Are these feelings permanent or impermanent?---Impermanent.

'When noting, noting noting particularly, pleasant nor unpleasant, just the ordinary objects of contemplation such as the rising and falling of abdomen, the feeling observed is a neutral one, which also disappears with every noting. Is that permanent or impermanent?---Impermanent, Sir'.

'All the three feelings, pleasant, unplesant and neutral, are they permanent or impermanent?---Impermanent, Sir.'

When these three feelings, pleasant, unpleasant and neutral are perceived to be impermanent, it is realized too

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that they are suffering, not self, just a phenomenon. Perceive them to be suffering and not self, the Blessed One continued to question: That which is impermanent, is that suffering or happiness? Suffering, the Blessed One.

We have dealt considerable fully on this previously; therefore, it needs not much further elaboration. People have liking for pleasant sensations or so called happiness, thinking they are enduring, everlasting. Seeing them dissolving fast every moment, not lasting even for the tenth of a second, they lose their passion for them. Just for the sake of enjoying the so-called happiness, they have to go in pursuit of it, not for one hour, not for one day, one year but their whole life. While in pursuit of this happiness, people meet their death. There is nothing one can rely upon. Even if the happiness one is seeking for is not obtained, one has to find means of avoiding unhappiness, unpleasantness, that is, of maintaining oneself in neutral condition of neither happiness nor unhappiness. Even as the neutral feeling of neither happiness nor unhappiness is being sought for, physical pain and mental anguish may arise causing suffering. And they can appear because the happy feeling and the neutral feeling are not permanent. Thus the impermanent happy feeling and neutral feeling are also not dependable. To go after them is suffering; when they disappear it is suffering too because unhappy feeling comes in to take their place. Especially so after the disappearance of the happy feeling, when one may be plunged into depths of unhappiness. Take for instance, the plight of parents who have been given delight and happiness by the presence of their children, when suddenly deprived of them through death; or of a united, happy family when suddenly bereaved of dear ones of the family through death or separation; or of some one who has been happy with his wealth and affluence, when deprived of them. They will all become subjected to intense unhappiness, which may cost some of them their lives even. Thus *vedanā* is terrifying because of its nature of impermanence.

Coming to the next paragraph of the Pāli text:

"That which is impermanent, suffering and subject to change, is it proper to regard it as 'This is mine, This I am, This is my self.' It is not, the Blessed One."

This is the same type of questions and answers employed when explaining *rūpas*. The difference is that in the case of *rūpa*, the term involves not only the material qualities inside one's person, but also all those external animate and inanimate objects too. As to the feeling, the main thing is internal one, which one grasps as one's own. In feeling of happiness, *sukha* he takes delight with craving: "This is mine." The neutral feeling, being devoid of unpleasantness, has the nature of a happy feeling; although attachment to it is not so strong, as with the proper happy feeling, still there is taking of delight to some extent in the very fact of being neither pleasant nor unpleasant, but just neutral. The unpleasant feeling is no doubt, undesirable as such, but thinking 'It is I who is suffering,' there is still grasping for it as Self.

Attachment to the feeling in this way is brought about by ignorance of the real nature of impermanence, suffering and subjection to change. The Yogī who is taking note of the feeling as it occurs knows at once the oppressive nature of the feeling. What is the difference between the Yogī and the ordinary person with regard to their knowledge about feelings? There is indeed a very great difference. The ordinary person perceives his feeling in terms of Self: "I suffer; I feel happy; I feel pain while delighting in happiness; if this pain goes away, I will feel happy." So he views his feelings all in terms of self, whereas for the Yogī, he knows from the very outset, there is just continuous phenomena of the aggregates arising and perishing incessantly. When unhappy feeling appears, the Yogī perceives it as an undesirable intrusion occurring in the continuous process of *nāma* and *rūpa* and renewing

VEDANĀ IS NOT PERMANENT

itself afresh. The Yogī perceives it as another process of rising and perishing super imposed on the first one he has been observing. From its very first appearance, the Yogī recognizes its oppressive nature just like a thorn which comes to be embedded in the flesh.

The happy feeling appears to be pleasant, good while it is happening; but the effort that has to be put in, in search of the pleasurable sensation is suffering itself. If an *akusala* act happens to be performed while in the pursuit of pleasurable feeling, suffering has to be faced in the *apāya* state to which one will be doomed for the *akusala* acts. Taking delight in the pleasurable sensations that arise will keep on renewing the cycle of existences, resulting in suffering of old age, death,. When that happy feeling disappears, the attachment to it will give rise to intense unhappiness. Therefore, happy feeling is to be regarded as suffering. We have already explained this as well as how neutral feeling too is regarded as suffering because of its impermanence.

The Vedanā Samyutta Pāli Canon describes how these feelings should be noted and regarded:

Three types of feeling seen as they really are.

“Yo sukham dukhato adda, dukkha madakkhi sallato, adukkha masukham santam, addakkhinam aniccatto, sa vā sammaddasa Bhikkhu, parijanati vedanā.”

“The Bhikkhu has seen the happy feeling as suffering; the unhappy feeling as a thorn and the neutral feeling as suffering too because of its impermanence.”

“That Bhikkhu has seen the feelings rightly add well (so as not to give rise to notions of permanence, happiness and self) and comprehensively (knowing all that should be known).”

The Yogī who is all the time engaged in noting, sees the unpleasant feeling as an oppression like a thorn; the pleasant feeling as frightful suffering having to pursue after

it and because of the pain it causes when it is absent. The neutral feeling is seen as suffering because of its impermanence and the effort or volitional activities required to maintain it. Thus when asked whether it is proper to regard *vedana* as 'This is mine, This I am, This is my self,' the group of five Bhikkhus replied, 'Not indeed, the Blessed One.'

We would also ask questions in accordance with the Pali Canon; the audience may give their replies as they deem fit,

- 1, "Is pleasant feeling, unpleasant feeling, permanent or Impermanent? Impermanent, Sir.
2. "That which is impermanent, is it suffering or happiness? Suffering, Sir."
"Is impermanence good or bad? Bad, Sir."
3. "That which is impermanent, suffering, subject to change, is it fitting to regard it as 'This is mine, and take delight in it? No, Sir. Or to get conceited by regarding it as 'This I am'. Or to be attached to it as 'This is my self.'? No, Sir."

Vedanā which is impermanent because of incessant rising and vanishing, suffering and subject to change is taught not to be viewed as 'This is mine, This I am, This is my self' so as not to see *vedanā* as being permanent, as being 'This is mine, This I am, thus causing the arising of craving and conceit. For the ordinary common worlding, not to cause the wrong view 'This is my self.'

That *vedanā* is *anattā* is explained in terms of characteristics of *anicca* and *dukkha*. That it is not self is very clear from its nature of oppressing, the characteristic mark of terrible *dukkha*.

We have dealt sufficiently with *vedanā*. We shall now go on to considering *Saññā*, perception starting with the Pali Text:

IMPERMANENCE OF SAÑÑĀ, PERCEPTION

IMPERMANENCE OF SAÑÑĀ, PERCEPTION

“Saññā nicca vā aniccā vāti. Aniccā, Bhante. Yam pana niccam, dukkham vā tam sukham vāti, dukkham, Bhante. Yam pananiccam dukkham viparināma dhammam kāllam nu tam samanupassitum etam mama eso h’asmi eso me attāti. no hetam Bhante.”

“Is *saññā*, perception, permanent or impermanent”, asked the Blessed One.

“Impermanent, the Blessed One.”

Saññā is of six kinds: Recognizing and remembering visible objects; recognizing and remembering sound; recognizing and remembering smell; recognizing and remembering taste; recognizing and remembering touch and recognizing and remembering what one has thought about. It is *saññā* which remembers object one has seen before; *saññā* is essential in learning and remembering what one is studying. A good *saññā* will remember for long anything seen or heard only once. This retentiveness is wrongly taken to be everlasting, to be good, to be self.

But *saññā* having recognized what it has seen, vanishes; what are recognized later are the function of the *saññā* which arise later. The same applies to hearing etc. What is heard and remembered first vanished away, followed by what is heard and recognized later. The Yogi who is taking note of everything seen or heard perceives that seeing and recognizing, hearing and recognizing, the two processes vanish together. Knowing this, he concludes that *saññā* is also impermanent. The group of five Bhikkhus, also knowing the same fact, answered when asked, whether *saññā* is permanent or impermanent, ‘Impermanent; Sir.’ Because they found the words of the Blessed One, even while being heard and recognized by them are vanishing away rapidly.

“Furthermore, that which is impermanent, is that suffering or happiness? Suffering, Sir. Satisfactory or unsatis-

factory? Unsatisfactory, Sir. Now, that which is impermanent, unsatisfactory, subject to change, is it proper to regard it as 'This is mine, This I am, This is my self,'. 'Not proper, Sir.'

These are the same types of question and answers we have discussed before. It is necessary to know only how *saññā* is attached to with craving, conceit and wrong view. Generally people who cannot contemplate on the phenomenon of *nāma*, *rūpa* like *saññā* (or act of recognition by *saññā*) and are pleased with it, clinging to it as 'This is mine.' He thinks he has better retentive memory than others and is proud of it: This is clinging by conceit, 'This I am.' He thinks also that every act of seeing, hearing is recognized and remembered by him which is *atta* clinging to *saññā*, 'This is my self.'

Actually, the *saññā* which retains every object as seen so as not to forget it, is impermanent as it arises and vanishes instantly. The Yogī who is ever watchful knows *saññā* to be impermanent because it is seen arising and vanishing instantly; unpleasurable suffering because of its impermanence; *saññā* may retain memories of abominable, terrible things and therefore, oppressing and suffering. It does not exist in one form but keeps on changing. Therefore, *saññā* is after all not desirable as something pleasant, nothing to take pride in as everlasting, nothing to cling to as self, a living entity. Therefore the group of five Bhikkhus replied, it was not proper to regard *saññā* as 'This is mine, This I am, This is my self.' We shall now ask question pertaining to *saññā*; you may answer in any way you deem fit.

1. Is *saññā*, perception, permanent or impermanent? Impermanent, Sir.
2. That which is not permanent, is it satisfactory or not satisfactory? Not satisfactory, Sir. Good or bad? - Not good, Sir.

IMPERMANENCE OF VOLITIONAL ACTIVITIES

3. That which is not permanent, suffering, subject to change, is it proper to delight in it taking it as 'This is mine? - Not proper, Sir. - 'To take pride in it, thinking 'This I am'? - Not proper, Sir - ' to cling to it wrongly as 'This is my self? - Not proper, Sir.

This question is asked so as not to let you cling with craving and pride to the impermanent, suffering, changing *saññā* as 'This is mine, This I am.' Also not to let the common worldling cling to it with wrong view of self.

We have dealt sufficiently with *saññā*. We shall go on to explain the teaching with regard to *sankhāra*.

IMPERMANENCE OF VOLITIONAL ACTIVITIES

"Sankhārā niccā vā aniccā vāti; aniccā bhante. Yam pana niccam dukkham vā tam sukham vāti; dukkham bhante. Yam pana aniccam dukkham viprināmadhammam kāllam nu tam samanupassitum 'etam mama ese h'amasmi eso me attāti; no hi'etam bhante."

"Are *sankhāras*, the volitional activities, permanent or impermanent? asked the Blessed One. 'Not permanent, the Blessed One'."

Sankhāras are the volitional motivation responsible for physical, vocal and mental actions. In abstract sense, they are the fifty kinds of mental concomitants headed by *cetanā*, volition, which we have already talked about before *sankhāras*, volitional activities, cover an extensive field. The motivating power behind all physical actions such as going, standing, sitting, lying, bending, stretching, moving is the *sankhāra*; the vocal actions are also caused by the same *sankhāra* agents - We are now talking as urged on by the *sankhāra*; while thus talking and reciting, every word uttered has been primed by the *sankhāra*. It is the *sankhāra* too which is at the back of all thoughts and imaginations.

Ordinary people think all the said actions (physical, vocal and mental) are being done by 'me, self' and this self.

the doer, is believed to be ever lasting, permanent. But the Yogī who is ever watchful of rising and falling of abdomen takes note of any activity of the mind as soon as it occurs. *Cetanā*, volition accompanied by *lobha*, desire, is perceived by Yogī to be arousing the desire to want and urging to go after that which is wanted. The Yogī notes these mental activities as liking, wanting. Associated with *dosa*, volition appears as anger, an out rage that has to be noted as 'angry, outrageous.' When headed by delusion, *moha*, wrong actions are thought about; these thoughts have to be noted. When associated with conceit, or ego, one becomes bloated with ego and one has to get rid of it by noting, 'conceit, conceit.' When accompanied by envy, jealousy, avariciousness, it manifests as enviousness and avariciousness and it should be noted as such.

When volition appears associated with faith and confidence, devotion and piety develop towards the Buddha, the Dhamma and the Sangha. urging one to give homage and respect to them. These thoughts are noted as they arise as devotion, piety etc. *Akusala* leads to unwholesome results. *Cetanā* may manifest itself, discouraging one from it, hindering it; *Kusala* leads to wholesome results; *Cetanā* may arise one to practise it. In similar manner, volition may manifest in a number of ways and as such should be noted. It may appear accompanied by mindfulness, heedful of the fact at such and such a time, such a wholesome act will be done. It may arise in various manners and the mental attitudes of those moments should also be noted. When *mettā*, loving-kindness arises with volition, there appears feeling of benevolence to others, thinking of ways of making others happy. With compassion, volition arises having pity on others and thinking of how to help others out of suffering. All these mental attitudes should be carefully noted.

While noting the rise and fall of the abdomen, if there is feeling of stiffness or heat appearing they should be

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noted. As these are being noted, there appear the thought and the urge to bend, stretch and change postures. These have to be noted too. Then there is the urge to lower or raise the head, to move forward or backward etc, to get up and walk, These are physical activities conditioned and willed by volition and they are all noted.

Then there is volitional urging concerning vocal activities, urging and directing what to say and how to say, just like now when I am saying things as willed by volition. The Yogī who keeps constant track of all these volitional activities knows with personal experience that these activities appear and vanish instantly and are therefore, impermanent. And the group of five Bhikkhus had become Sotapanas through their own knowledge of the nature of impermanence. While listening to this discourse on the AnattaLakkhana Sutta, they saw again the nature of impermanence by perceiving the constant rising and falling of the *sankharas* such as phassa, cetana *manasikara*, *saddha*, *sati* etc, Thus to the question "Is *sankharas* permanent or impermanent?", they replied, "Not permanent, Sir."

"Furthermore, that which is impermanent, is it *dukkha* or *sukha*?-...*Dukkha*, the Blessed One."

"That which is impermanent, suffering and subject to change---Is it fitting to regard that as 'This is mine, This I am, This is my self'? It is not proper, the Blessed One."

These are the same types of questions and answers as we have dealt before. We have only to know here how *sankharas* could be clung to with craving, conceit and wrong view and how to become free of these clings.

Ordinary persons who cannot take note of the phenomena of *rūpa*, *nāma* as they occur believe that volitional activities headed by *cetanā* are good, pleasant and take delight in them. This is clinging with craving. To think that these activities are his to perform, that he can perform better than others is clinging with conceit. Thinking that

activities such as going, stopping, sitting, bending, stretching, moving, etc are being done by me, "I do, It is I who does the action; I talk, It is I who talk; I think, It is I who think; I see, hear, look, listen, It is I who sees, hears, looks, listens etc." This is clinging with wrong view; as the clinging is in the person of the doer, it is known as *Karaka Atta* clinging. Believing all actinos, physical, vocal, mental; are being done by self is *Karaka atta* clinging. Believing that this self resides permanently in one's person is *Nivasi Atta* clinging. This self which resides permanently in one's person goes when it wants, stands, sits, bends, stretches, talks, thinks when it wants, when it wills, and is subject to one's control. Believing thus is *Sami Atta* clinging.

The Yogi who is ever on the watch of the *nāma, rūpa* phenomenon perceives that every activity that arises namely desire to think, desire to see, hear, bend, stretch, change position, rise, go, talk, vanishes instantly after it has been noted; therefore, all these activities, arising and vanishing incessantly are impermanent: Consequently, they are not delightful, not dependable, mere suffering; thus it is concluded through personal knowledge. Therefore he realizes that there is nothing to cling to as "This is mine," to take pride in, as 'This I am, and to believe that 'This is my Self.' The group of five Bhikkhus had realized in a similar manner and become Sotapanas. While listening to this discourse too, they perceived the volitional activities rising and perishing. Therefore they replied to the Blessed One that it was not proper to regard that which is impermanent, suffering and subject to change as 'This is mine, This I am, This is my self.'

We will now ask questions regarding the sankharas; the audience may reply as they deem fit.

1. Is the effort to do permanent or impermanent? (Impermanent, Sir); is the thought of doing permanent or impermanent? (Impermanent, Sir); Is the

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desire to bend, stretch, change position, get up, to go, raise the legs, step out, drop down, permanent or impermanent? (Impermanent, Sir); Is the desire to turn back, to stand, sit, permanent or impermanent? (Impermanent, Sir); Is the desire to see, talk, eat, chew, permanent or impermanent? (Impermanent, Sir).

2. That which is impermanent, is it pleasant or unpleasant? good or not good? (Unpleasant, Sir; Not good, Sir).
3. That which is impermanent, suffering, subject to change, is it fitting to delight in it regarding it as 'This is mine? (not fitting, Sir); to get conceited regarding it as 'This I am'? (not fitting, Sir); to cling to it as 'This is my self?' (not fitting, Sir).

These questions are asked so as to prevent the clinging to *sankhāras* by craving and conceit as 'This is my idea', 'I can think it out'; and for the common worldling, to prevent clinging to the *sankhāras* with the wrong view of self.

This should be enough explanations on *sankhāras*. We shall go on to consideration of *viññāna* now.

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"Viññānam niccam vā aniccā vāti. aniccam bhante. Yam pana niccam dukkham vā tam sukham vāti. Dukkham bhante. Yam pana niccam dukkham viparināma dhammam kallam nu tam sammanupassitum etam mama eso h'amasmi eso me attāti no h'etam Bhante."

"Is mind, consciousness permanent or impermanent?" asked the Blessed One. The Bhikkhus answered, 'Impermanent, Sir.'

Viññāna is mind or consciousness; the term consciousness is not commonly employed as mind. Even mental concommittants such as *cetanā*, *lobha* and *dosa* are talked about

as just mind, because mind plays a leading role. We shall also generally use Mind instead of consciousness in this chapter.

Those who cannot watch and note the mind as it is arising imagine that the mind is everlasting, permanent, thinking that it is the same mind that is conscious of seeing, hearing, smelling, tasting, thinking; the same mind that sees for a long time, hears, smells, etc for a long time; the same mind that was in existence when young, still existing; will continue to exist till death. Right through out the whole of one existence, it is the same mind that has been functioning. Some even hold the belief that it will be the same mind that will move onto future existences. This is how mind is regarded to be permanent and everlasting.

When the Yogī who is ever watchful of the phenomenon of *nāma*, *rūpa* while noting the rise and fall of the abdomen, notices the arising of an idea or a thought, he at once notes it as 'idea', 'thought'. When noted thus, the idea or thought vanishes. Thus the Yogī realizes that 'the thought was not in existence before; it makes its appearance only now and disappears at once. We have been imagining thought to be permanent because we have not carefully observed it before; now that we have watched it, we have seen it fast disappearing. We now know it truly as it is... its impermanent nature.'

When hearing too, if noted 'hearing, hearing', it keeps on rising, vanishing, rising, vanishing, instantly. The same applies to consciousnesses of smelling, tasting. Consciousness of touch that is appearing inside the body is noted to be rising and vanishing quickly, here and there, all over the body. When the concentration is very strong, the act of seeing is observed to be happening and disappearing in a series of separate but continuous events one after another. Thus it is realized that consciousnesses of thinking, hearing, touching, seeing etc arise separately and disappear one by one, all impermanent, unstable.

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The mind that wants to bend, change posture, get up, go, etc., renews themselves afresh and gets dissolved instantly. The mind that takes note of each phenomenon also vanishes with each noting. Thus the mind, which is conscious of various kinds of objects is arising and vanishing incessantly and is therefore impermanent. The group of five Bhikkhus had realized the same thing and had become Sotāpanas. And while listening to this discourse on the Anattalakkhana Sutta, they saw again the nature of impermanence by perceiving the constant rising and vanishing of consciousnesses such as eye consciousness, ear consciousness tactile consciousness, mental consciousness etc. Therefore, to the question of the Blessed One, "Is consciousness permanent or impermanent," they had replied, 'Not permanent, Sir.' To the Yogi who is ever watchful, this is of course very clear.

"Furthermore; that which is impermanent, is it *dukkha* or *sukha*?" asked the Blessed One. '*Dukkha*, the Blessed One.'

"That which is impermanent, suffering, and subject to change, is it fitting to regard it as 'This is mine, This I am, This is my self.' 'Not fitting, Sir.'

These are the same types of questions and answers as we have dealt before. We have only to know how thinking, knowing mind may be wrongly clung to with craving, conceit and wrong view and how to become free from these cravings.

Ordinary person who cannot take note of the mind as it appears at the six doors at every instance of seeing, hearing, touching, knowing, takes delight in it as 'This is mine, This I am'. They are pleased with the mind which is manifesting at the present moment; they are delighted with the mind which had risen before and they wish to enjoy such delightful mind in future. This is clinging with craving. The Yogi who keeps on noting every pheno-

menon perceives that consciousness with respect to good sight or sound associated with gladness, happiness, all disappears even as he is taking note of them. He therefore does not take delight in them, does not yearn for them. This is how one keeps free of clinging with craving.

Ordinary person who cannot take note of the mind cannot distinguish the preeding mind from the mind following it. They think the mind of their younger days still persist as one continuous permanent mind. The mind that was there before keeps on seeing, hearing, touching, thinking etc. Believing it to be permanent and having special qualities, conceit is developed, 'I know in this way, I won't stand any nonsense, I have a courageous mind.' This is clinging with conceit. But the ever watchful Yogi knows that all these consciousness of seeing, hearing, touching etc keeps on disappearing as they are being noted. He knows their impermanent nature. In the same way, no conceit arises in a person who knows he is about to die, No conceit is developed by the Yogi with regard to his mind. This is how to become free from clinging with conceit.

Ordinary people believe 'It is I who sees, hears, smells touches, thinks; I can know various kinds of objects; I want to bend, stretch, go, talk; all the thinking, all the actions are undertaken by my mind, by my self.' This is *Kāraka atta* clinging.

"Believing all actions, physical, vocal and mental are done by self is *Kāraka atta* clinging."

Clinging in the form of activities may be classed under *sankhāra*, but is also concerned with mind. Generally desire to bend, stretch, to go, talk are usually described as mind. Therefore desire to do an act is classed under mind or consciousness. 'This mind or consciousness as self exists permanently in one's person; it is this self which becomes conscious of seeing, hearing etc.' Believing in this manner is *Nivasi atta* clinging.,

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"Believing there is a permanent self in one's person is *Nivasi atta* clinging."

In modern times too some religions mention about a consciousness or soul permanently residing in one's body. According to some of them, when a person dies, the soul leaves the perishing body and goes to reside in a new body. At the time of the Buddha, a Bhikkhu by the name of Sāti, took consciousness to be self. The story of Sāti has been told in Part Four of these discourses. (See page...) This is then the wrong view which takes consciousness to be self.

Then there is the belief that one can think if one wishes; one controls one's mind as one will. This is *Sāmi atta* clinging.

"Believing there is a self inside the body subject to one's control is *Sāmi atta* clinging."

For the Yogī engaged in constant noting, even while noting, 'thinking, thinking', the thinking mind disappears; noting 'hearing, hearing', the consciousness of hearing disappears; noting 'touching, touching', the consciousness of touching disappears; noting 'seeing, seeing' the consciousness of seeing disappears. Thus perceiving the disappearance of consciousness even while noting, realization comes that "these various consciousness concerning thinking, hearing, touching, seeing, noting etc are mere phenomena coming into being conditioned by their own causes and are dissolving away. They are not self, living entity."

Realization comes in this way: In accordance with '*cakkhum ca paticca rūpa ca uppajjati viññānam*', eye consciousness arises because there are the eye and the visible forms; ear consciousness arises because there are the ear and the sound; consciousness of touch arises because there are the body and the tactile body; there is mental consciousness because there is the base mind (*bhavanga* and thinking) and the mental object; the consciousness of noting because there is

the intention (to note) and the object to note. They all arise because of their own causes and conditions. When there are these conditioning causes, they come into being and perish away, whether we wish it to happen or not. In the absence of these conditioning causes, no amount of wishing will produce them. The pleasant mind, we wish to endure, does not last; it passes away quickly.

Thus the Yogi can decide with his own personal knowledge that 'consciousness is not self, which engages in activities, which is permanent and subject to one's control and will. It comes into being in accordance with its own conditioning causes and vanishes away as a mere phenomenon. The five group of Bhikkhus' knowledge of these phenomena was not ordinary knowledge; it was the insight resulting from the *Sotāpanamagga ñāṇa*, entirely free from clinging. Thus when asked, 'That consciousness which is impermanent, suffering and subject to change, is it proper to regard it as 'This is mine, This I am, This is my self.' by the Blessed One, they replied, 'Not proper, revered Sir.'

We shall also ask you similar questions which you may answer as you deem fit:

I. Is mind permanent or impermanent? (Not permanent, Sir); While observing the rise and fall of abdomen, a thought arises, is that thought permanent or impermanent? (Impermanent, Sir); When sitting for long, heat sensation manifests itself. While noting it as 'hot, hot', the wish comes for a change of posture. When this wish is noted, it disappears, does it not? (It does, Sir); Is it then permanent or not permanent? (Not permanent, Sir). When feeling stiff, you note it as 'stiff, stiff'; then the wish comes for a change of posture. When this wish is noted, it disappears, does it not? (It does, Sir). Is it then permanent or impermanent? (Impermanent, Sir). When you wish to bend, you note it as 'wishing to bend, wishing to bend' and the wish disappears. Is it then permanent or impermanent? (Impermanent

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Sir). There is the desire to stretch; when it is noted, it disappears. Is it then permanent or impermanent? (Impermanent, Sir). Again, the desire to get up, to go; when it is noted, it disappears. Is it then permanent or Impermanent? (Impermanent, Sir).

What ever is being noted, the noting mind disappears even while noting. Is this noting mind then permanent or impermanent? (Impermanent, Sir). The consciousness of hearing when noted as 'hearing, hearing, disappears; Is that consciousness of hearing permanent or impermanent? (Impermanent, Sir). The consciousness of touch when noted as 'touching, touching' disappears; Is that consciousness of touch permanent or impermanent? (Impermanent, Sir.) The eye consciousness, is it permanent or impermanent? (Impermanence, Sir). Then nose consciousness, the tongue consciousness, are they permanent or impermanent? (Impermanent, Sir).

2. That which is impermanence, is this suffering or happiness (Suffering, Sir). Is impermanence good or bad? (Bad, Sir).

3. Is it proper then to regard consciousness which is impermanent, suffering, and subject to change, as 'This is mine' and take delight in it? (No, Sir); as 'This I am' and take pride in it or as 'This is my self' and cling to it wrongly? (No Sir).

These questions are asked so as to prevent clinging with craving and conceit to consciousness which cognizes objects, regarding them as 'This is my mind, I know; the thinker and doer is my self' and for common worldling, not to cling to it with wrong view.

We have fully explained the questions in the Teaching dealing with clinging of craving, conceit and wrong view concerning with the five aggregates of *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa*. Now we shall go on to the Teaching on how to contemplate to get clear of these three types of clingings

Removal of three types of clinging. (Third part of the Sutta)

(1) CONTEMPLATION ON RŪPA

“Tasmatiha Bhikkhave yam kinci rūpan atītānāgatapaccuppannam ajjattam vā bahiddha vā olārika vā sukkhumam vā hinam vā panitam vā yam dūre santike vā sabbam rūpam ‘netam mama neso hamasmi na meso attāti’ eva metam yathābūtam sammappannaya dethabban.”

“Bhikkhus, as stated above, since it is not fitting to regard as ‘This is mine, This is I am, This is myself’, all forms of *rūpa*, whether past, future or present, internal or external, coarse or fine, whether inferior or superior, far or near, all *rūpas* should be regarded with right understanding, according to reality, ‘This is not mine, This I am not, This is not my self.’ All *rūpas* must be contemplated on so as to realize the truth, as it really is, with personal knowledge that ‘This is not mine, This I am not, This is not my self.’

In the above statement, *rūpa* is described and enumerated in eleven ways such as past, future, present etc. With respect to time, *rūpa* is described in terms of past, future or present. ‘The past’ refers to what had happened in the past, what had arisen and ceased in the previous existences or in the past time of the present existence. ‘By future’ is meant that which has not yet happened, which is going to happen at some time in the future. The present means what is actually happening now. Sequentially, it amounts to what had happened before, what is happening now and what will happen in the future. Thus when *rūpa* is enumerated in these three ways of difference in time, all the *rūpas* is self, in others, animate, inanimate, all are covered.

WHAT THE DISCIPLES SHOULD CONTEMPLATE ON

But, for the purpose of Vipassana meditation, disciples are mainly concerned with contemplating on what is happening in one’s body, as definitely stated in the Commentary and subcommentary of the Anupāda Sutta of Upari-pannāsa Pāli Canon. Phenomena happening elsewhere need be known only conjecturally. Thus the Yogī needs only

ONLY THE PRESENT SHOULD BE NOTED INITIALLY

to understand the phenomenon of *nama*, *rūpa* happening inside one's body and see with one's own (insight) knowledge, the true nature as it really is.

Even in connection with the phenomenon happening inside one's person, one can be only guessing in attempting to understand the phenomenon of the future, because it has not occurred yet, is not yet in existence. Concerning those that had occurred before, their nature cannot be known as they really were; it would be mere guesse work. Even for those phenomena that occur during one's life time, it is not easy to see what they really were what happened some years ago, some months past or even some days perviously. It is hard even to know the absolute truth of what happened a few hours ago because, for ordinary persons, once an object is seen, heard, touched etc, attachment for it would have arisen immediately as 'I, he, a woman or a man' in terms of conventional concepts.

ONLY THE PRESENT SHOULD BE NOTED INITIALLY

Therefore, as stated in Bhaddekaratta Sutta, *Paccuppannanca yam dhammam, tattha tatthā vipassati*: Only the present should be contemplated on in Vipassanā meditation, that is, as the phenomenon is being seen, heard etc. In the Sati-pathāna Pāli Canon, also, it is stated the present phenomenon actually happening now, while presently going, standing, sitting, lying, should be noted initially. We have provided a searching analysis of this paragraph, because this paragraph mentions 'past *rūpa*', which comes first in the sequential order of past, present, future, doubt may arise whether one should start meditating with what had happened in the past. This analysis should remove away that doubt.

Therefore only those phenomena of *nāma*, *rūpa* which manifest themselves at the six doors every time an object is seen, heard, touched should be constantly noted, just like our Yogis who are now taking note of the phenomena of

rising, falling, sitting, touching etc. Engaged in this manner, as the concentration gets strengthened, Yogī comes to differentiate between the phenomenon of rising and the phenomenon of noting it; the phenomenon of falling and the phenomenon of noting it. The extension, the pressure and the motion of the moment of rising do not last till the moment of falling; they disappear at the moments of their respective phenomena. The distension and motion at the moment of falling do not last till the next moment of rising; they disappear and cease then and there.

While walking too, the extension and motion involved in the 'right step' do not stay on till the 'left step'; similarly the *rūpas* of the 'left step' are not retained till the 'right step'. They vanish just at the moment of their respective appearance. The *rūpas* of the 'raising moment' do not last till the moment of stepping out, that of the stepping moment do not stay on till the moment of dropping down; they all vanish away at the respective moments of appearing.

Similarly in bending and stretching, each phenomenon disappears at the respective moment of appearing. When the concentration gets particularly strong, the Yogī will observe, during the period of one act of bending, or stretching, the process of dissolution in very quick serial motion happening in the same place without change of position. The Yogī therefore realizes "that the nature of these phenomena was not known before because they were not heedfully noted. Now that they are noted, it is perceived that the aggregates do not pass on from one moment to another. They perish ceaselessly at the very moment of their appearance." Thus the *rūpas* which had occurred before do not last till the present moment; they have all perished. The *rūpas* which are manifesting themselves now in rising, falling, bending, stretching, stepping, dropping, moving will not reach a future moment. They will all vanish away presently. The *rūpas* of the coming phenomena will also cease

CONTEMPLATION ON NETAM MAMA AND ANICCA - - A DISCUSSION

at their respective moments of arising. Therefore all kinds of *rūpas* are impermanent, incessantly arising and disappearing. They constitute suffering, not self, but mere phenomena because they are not amenable to one's control, arising and vanishing in accordance with their own conditional causes. The Yogī comes to realize them through his own knowledge. To enable such realization, the Blessed One exhorted that meditative effort should be made until it is perceived that 'This is not mine.'

CONTEMPLATION ON NETAM MAMA AND ANICCA - - A DISCUSSION

'*Netam mama* - - This is not mine', according to which it may be asked, whether contemplation should be done by reciting this formula. No recitation should be done. Meditation should be carried out so as to know the true nature of *anicca*, *dukkha*, and *anatta*. Know the real nature of *anicca* etc is to know the meaning of *netam mama* which is a peculiar ancient idiom of the Pāli language.

In the Channa Sutta of Salāyatanaṅgaḍḍa of Samyutta Pāli Canon, there was a passage where Channa was asked 'Do you perceive thus 'This is mine, This I am, This is my self'' and Channa replied, "I perceived thus, 'This is not mine, This I am not, This is not my self,'" The Commentary explained that it meant that Channa had perceived it merely as *anicca*, *dukkha*, *anatta*.

Here seeing "This is not mine" is same as perceiving that, incessantly rising and passing away, there is nothing delightful, not dependable just suffering. "Seeing 'this I am not' is same as perceiving that it is not permanent. Conceit arises believing in permanence. When truth is known about its impermanent nature, there is nothing to take pride in. Seeing 'This is not my self' is exactly the same as seeing that it is not *atta*, Failing to take note of every phenomenon of *nāma*, *rūpa* as it arises at the six doors and then believing it to be permanent, the conceit makes its appearance 'This I am'.

But when perceived that the phenomenon does not last even the blink of an eye, every thing is impermanent, conceit arise in this manner. When it is not known to be non-self, there is clinging as self; when it is seen to be non-self, no clinging is possible as *atta*. . This is of course very clear and needs no elaboration.

Ordinary people who cannot observe the phenomena of seeing etc at the moment of their arising, believe that the *rūpas* at the moment of seeing linger on to become *rūpas* at the moment of hearing to hearing; or vice versa lasting from one moment to the next. They believe also that it is the single I who sees as well as hears, touches etc. The *rūpas* of the past have arrived at the present, and the present one will go on to the future. They believe in this way too which is clinging to the belief in their permanence.

But the Yogī who is ever watchful of these phenomena knows that the *rūpa* at the moment of seeing perishes then and there, does not reach the moment of hearing; the *rūpa* at the moment of hearing perishes then and there, does not reach the moment of seeing. Every act of seeing, hearing, touching, knowing is a new arising, rising afresh all the time. This is knowing the truth of impermanence as it really is. Knowing this, the Yogī realizes that the *rūpa* of the past has ceased in the past, has not come forward to the present; the present *rūpa* keep on perishing away even while being noted and will not reach the future. He knows also that *rūpas* of the future will also perish away at the moment of arising. He realizes that this *rūpa* does not endure even for the duration of a flicker of an eyelid. Realizing thus, there is no opportunity for arising of clinging by craving 'This is mine', clinging by conceit, taking pride as 'This I am', not clinging by wrong view as 'This is my self'. The Blessed One exhorted the group of five Bhikkhus to contemplate in this way so as to be rid of clinging by craving and conceit. The ordinary worlding are also instructed to contemplate so as to be free of the clinging by wrongview.

SOTĀPANNAS INSTRUCTED TO CONTEMPLATE ON NON-SELF

SOTĀPANNAS INSTRUCTED TO CONTEMPLATE ON NON-SELF

Why was the group of Bhikkhus who had already become Sotapānnas instructed to get rid of *Atta*, 'This is not my self'. This is something to ponder upon. According to Visuddhi Magga, Sotapānnas are free from illusions of wrong view of *atta* clinging as well as illusions of perceptions (*saññā vipallāsa*) and illusion of the mind. Being free from all the three kinds of *Atta* clinging, to rid of what clinging was, this exhortation to contemplate on Non-self was given to the group of five Bhikkhus? In the first part of this book, it was explained how this Anattalakkhana Sutta was taught to remove the *Asami māna* which is akin to *Atta* clinging. But here, as separate instruction has been given to get rid of *Asami māna* in 'neso hamasami...This I am not', the instruction to contemplate on *na meso Atta* ...This is not my self' cannot be said to be given to remove *Asami māna*; then to remove what kind of clinging has it been asked to contemplate on 'Non-self', *Anatta*. This is the point to consider.

This problem is not easy of definite and accurate solution. We shall attempt to solve it in three ways. (1) The first solution. In Silavanta Sutta, it is mentioned that the Arahats also do meditate on the nature of Non-self. Reference may be made to page 470 of the discourse on Silavanta Sutta. Although Sotāpanna has no *Atta* clinging to be rid of, he nevertheless contemplates on non-self just like the Arahats for the attainment of higher knowledge.

If this first answer is found not satisfactory, here is our second answer (2) The second solution....This is in accordance with what is provided on page 330 of Silavanta Sutta. There is no doubt that Sotāpanna is free from illusion of wrong view which believes in self, in permanency of self. As to the illusion of perception, it should be taken that Sotāpanna is free from it only when reflecting intentionally it or when engaged in contemplation on it. Only on such occasions the Sotāpanna may be taken as free from wrong

perceptions of permanence, wrong perception of self. If he is regarded to be free from these illusions on other occasions also when no particular attentive note is being taken on them, it will amount to putting Sotāpannas on the same level of developments as Arahats; He will be knowing all acts of seeing, hearing etc to be impermanent, mere phenomenon; he will have no conceit, no arising of lustful desires regarding men or women.

Therefore, on inattentive moments, Sotāpanna can have wrong perceptions, wrong notions of things. Thus to enable the group of five Bhikkhus to get rid of such wrong perceptions and notions, they were asked to contemplate on Non-self.

(3) The third solution... This based on explanation offered by the Venerable Yamaka who had already reached the stage of *Anāgam*. Yamaka said that he did cling to *rūpa* as 'I am not to each of the other aggregates *vedanā*, *saññā*, *sankhāras*, and *viññāṇa*. But with regard to the five aggregates as a whole, he still was not free from the notion 'I am'. Just as in this explanation, for a Sotāpanna, there is no clinging as self towards any of the aggregates such as *rūpa*, *vedanā*, *saññā* etc but with regard to the five aggregates as a whole, Sotāpanna is not free from perception as man or woman. Not being free from this perception, the sensual passions still arise in him to the extent of sitting down in a married life. Therefore it should be regarded that the group of five Bhikkhus were exhorted to contemplate on *Anatta* so as to become free from such ordinary perceptions and notions.

This is an attempt to reconcile the text in the Pāli Canon with the statement in the Commentary which says that Sotāpannas are free from perceptions of self or notions of self.

CONTEMPLATING IN ELEVEN WAYS
SUCH AS PAST, PRESENT, FUTURE ETC

We shall go on discussing how *rūpas* of past, present and future are contemplated as *anicca* etc. We have already

CONTEMPLATING IN ELEVEN WAYS

described how the Yogi observing the *rūpas* at the moment of rising and falling perish away as they come into being comes to know the phenomenon of *anicca*, *dukkha* and *anatta*. The Yogi who knows thus can decide with his own knowledge that *rūpas* of the past have not reached the present; the presently occurring *rūpas* will not reach the future, they perish away at the moment of coming into existence and are therefore impermanent. Consequently, they are suffering, not self, but mere phenomenon. You will recite now how such decisions and considerations are arrived at as described in the *Visuddhimagga*; while reciting you should make an effort to reflect on them.

1. The *rūpas* of the past have ceased to exist; they do not reach nor come over to the present. As they have ceased and terminated now, they are impermanent. Because they disappear and perish instantly, they are dreadful, pure suffering. Not being a controlling authority (*sāmi*), a permanent entity (*nivasi*), a doer (*karaka*), one who experiences the sensations (*vedaka*), it is not self with any essence, just the phenomenon of Non-self.

2. The *rūpas* of the present will perish away and cease now. They will not reach the future. As they are ceasing and vanishing, they are impermanent. Because they are disappearing and perishing incessantly, they are dreadful, pure suffering. Not being a controlling authority, a permanent entity etc, it is not self with any essence, just the phenomenon of Non-self.

3. The *rūpas* which will come into being in the future will cease to exist then and there. They will not be carried over to any further future existence. Because they will perish and cease, they are impermanent. As they are disappearing and perishing instantly, they are dreadful, pure suffering. Not being a self with any essence, it is just phenomenon of Non-self.

THE ANATTALAKKHANA SŪTTA

This is how *rūpas* etc are generally considered with respect to its true nature. Now we shall recite how we reflect while contemplating on them.

1. The past *rūpa* at the moment of last rising did not reach the stage of falling; the last *rūpa* at the moment of falling did not reach the stage of rising. It perished away at the moment of rising and falling away and is therefore impermanent. Because it is impermanent, it is suffering. Because it is unmanageable, it is of nature of *Anatta*.

The last *rūpa* at the time of last seeing and hearing did not reach the present moment of seeing and hearing; it perished away at the respective moments of coming into being; it is, therefore, impermanent, suffering, just of the nature of *Anatta*.

2. The presently rising *rūpa* does not reach the stage of falling; the presently falling *rūpa* does not reach the stage of rising. It perishes away even while rising and falling. It is therefore, impermanent, suffering, just of the nature of *Anatta*.

The *rūpa* at the present moment of seeing and hearing do not reach the next moment of seeing and hearing. They perish away even while seeing and hearing. They are, therefore, impermanent, suffering, just of the nature of *Anatta*.

3. The *rūpas* at the moment of future rising and falling will not reach the next future moments of rising and falling. They will perish away at the respective moments of coming into being. They are, therefore, impermanent, suffering, just of the nature of *Anatta*.

This is how the *rūpa* of the past, present and future are considered while presently taking note of the phenomena of rising and falling. There is also this method of reflecting on the *rūpas* of the past and the future by contemplating on the *rūpas* of the present. We shall recite about this method of reflection.

CONTEMPLATING ON THE INTERNAL AND EXTERNAL RŪPAS

Just as there are impermanent *rūpas* with respect to rising, falling, bending, stretching, raising, stepping, dropping, seeing, hearing, etc which rise and fall and perish even while they are being noted now, so there have been similar *rūpas* with respect to rising, falling, bending, stretching etc in the past perishing away at the respective moments of coming into being and are, therefore, of the nature of *anicca, dukkha* and *anatta*.

Having perceived by oneself how the *rūpas* in one's person perish away, there remains the task of reflecting on the *rūpas* of other people, the *rūpas* of the whole world. Just like the *rūpas* in one's person perishing away even while they are being noted, the *rūpas* in other people, the *rūpas* of the whole world, will also be perishing away and are therefore of the nature of *anicca, dukkha* and *anatta*.

We have sufficiently dealt with consideration of behavior of *rūpas* with regard to three aspects of time. We shall go on considering the internal and external *rūpas*.

CONTEMPLATING ON THE INTERNAL AND EXTERNAL RŪPAS

People imagine that when they spit, defecate or excrete, the *rūpas* from inside the body get expelled or discarded to outside the body. When food is eaten or air is breathed in, the external *rūpas* are believed to have come into the body. Actually, it is not like this at all. *Rūpas* undergo dissolution at the moment and place of their coming into being; the new *rūpas* rise afresh to manifest themselves at the new place. The Yogī who is taking note perceives such dissolution and ceasing taking place at each place of origination.

And this is how it is perceived; when mindfulness and concentration get strong, while noting the rise and fall, the out-breath is seen to break into small sections in the chest, throat and nose before it finally make the exit from the body. The in-breath is also seen to be entering, pushing in, in succession of small sections. The Yogī who smokes knows the smoke, going out and pushing its way in, in

series of small portions. Similar phenomenon is seen while drinking water when it pushes its way into the throat portion. Therefore, the internal *rūpa* does not get outside; the external *rūpa* does not get inside. It ceases, vanishes at the place where it comes into being. Therefore, it is impermanent, suffering, not self. (445). We must recite this: Internal *rūpa* does not get outside, the external *rūpa* does not get inside. It ceases, vanishes inside or outside, wherever it arises and comes into being. Therefore they are of the nature of *anicca, dukkha, anatta*.

CONTEMPLATION ON COARSE AND FIVE RŪPAS

Ordinarily people believe that it is the tender *rūpas* of our young days which have become the coarse, gross *rūpas* of the adults; the healthy, light, fine *rūpas* that becomes the unhealthy, heavy, gross *rūpas*; the unhealthy, heavy, gross *rūpas* that have become the healthy, light, fine, *rūpas*. The Yogi who is constantly watching the tactile bodies perceives these *rūpas* breaking up into tiny bits even while being observed. Thus perceiving, he knows the gross *rūpas*, does not form into fine *rūpas*, neither does the fine *rūpa* become the gross *rūpa*. The gross, hot or cold *rūpa* does not become fine, cold or hot *rūpa*; fine, cold or hot *rūpa* does not become gross, hot or cold *rūpa*. The gross, stiff, extending, moving, *rūpa* does not become fine, stable, still *rūpa*. They all vanish at the moment of arising; they are, therefore, impermanent, and of the nature of *Anatta*. We must recite thus: (6&7). In the body, the gross *rūpa* does not become fine *rūpa*; the fine *rūpa* also does not become gross *rūpa*. They perish away at the moment of arising and are therefore of the nature of impermanence, suffering and not self.

CONTEMPLATING IN TERMS OF INFERIORITY OR SUPERIORITY

Ordinarily, it is believed that the unhealthy, inferior *rūpas* become the healthy, superior *rūpas*; the youthful *rūpas* have become the *rūpas* of the old man. But the Yogī who keeps track of the *rūpas*, at the moment of their arising, perceives that any *rūpa* that manifests itself ceases and

CONTEMPLATING IN TERMS OF FAR AND NEAR

vanishes as it is being noted and therefore knows that the inferior *rūpa* has not become the superior *rūpa*; neither does the superior one become an inferior one. They all disappear at the moment of arising; they are not permanent and hence of the nature of suffering, non-self. We must recite thus: (8&9) in the body, the inferior *rūpa* does not become superior *rūpa*; superior *rūpa* does not become inferior *rūpa*. Disappearing at the moment of arising, they are just *anicca*, *dukkha* and *anatta*.

CONTEMPLATING IN TERMS OF FAR AND NEAR

Ordinarily, it is believed that when a man comes from afar, he has arrived with his *rūpas* of that far distance. When a man departs from a near to a far distance, he carries away the *rūpas* of the near distance. But the Yogī who is always noting the phenomenon of *nāma*, *rūpa*, knows when watching, for instance, the phenomenon of stretching the body that the *rūpa* that stretches, vanishes away in a series of blurring fade outs without reaching any distance; when bending, the *rūpa* that bends, vanishes away in a series of blurring fade outs without reaching any distance. Perceiving thus, the Yogī is convinced that the *rūpa* which is near, has not gone afar; the *rūpa* from the distance has not come near. They vanish at the respective moments of becoming and are, therefore, not permanent, but suffering, of the nature of non-self.

While looking at some one coming from a distance and approaching, and when noted, 'seeing, seeing', the man disappears section by section, part by part in a series of quick blurring fade outs. While looking at some one leaving from a near distance and when noted 'seeing, seeing', the man disappears section by section, part by part in a series of quick blurring fade outs. Thus the *rūpa* from a distance has not come near; the *rūpa* which is near has not gone to a distance. The old *rūpa* keeps on vanishing and the new *rūpa* keeps on rising, making them appear as if some one is coming from afar and some one is going away. Only the Yogī who has reached the stage of *Bhanga ñāṇa*

and whose intelligence is sharp can perceive the phenomenon as it really is in this manner. Others with not so sharp an intellect may not perceive so clearly.

Again, while in the course of walking to and fro, taking note of raising, stepping, dropping etc, raising appears separately as one part, stepping separately as one part and stopping separately as one part. When insight is well developed, the movements of body and limbs are seen as series of blurring fade outs. Perceiving thus, the conclusion is arrived at that *rūpas* do not reach from one place to another; they cease and vanish at the place they come into being. This is knowing in accordance with the statement of the sub-commentary, "Absolute realities do not move over to another place; they cease and vanish at the places they come into existence."

(10 & 11). Therefore, *rūpas* from afar do not come near; *rupas* which are near do not go afar. They cease and vanish at the place where they come into existence. They are, therefore, of the nature of *anicca*, *dukkha* and *anatta*.

This is then an account of how *rupas* described in eleven ways are contemplated on as 'This is not mine . . *netam mama* etc.'

To recapitulate.

"All *rupas* whether past, future or present; internal or external; gross or fine; inferior or superior; far or near: all *rupas* should be seen with own knowledge as they truly are; that 'This is not mine, This I am not, This is not myself.'

Let us stop here for to-day.

By virtue of having given respectful attention to this discourse on Anattalakkhana Sutta, may you all attain and realize soon, the Nibbāna, by means of the Path and Fruition of your own wish.

Sādhu

Sādhu

Sādhu

End of the Sixth Part of the Discourse

On

The Anattalakkhana Sutta.

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
PART SEVEN

*(Delivered on the fullmoon day of Wāgaung, the 8th
waning day of Wāgaung and the 8th waxing day of Tawtha-
lin 1325 B.E)*

PREFACE

During the past weeks, we have finished with that portion of the Anattalakkhana Sutta which deals analytically with the *anicca*, *dukkha*, *anatta* nature of the *rūpas* in eleven aspects. We have now come to the part which deals with eleven aspects of *vedanā* analytically.

2. VEDANĀ ANALYTICALLY STUDIED IN ELEVEN ASPECTS

*“Yā kaci vedan, atitānāgatapaccupannā ajjhattan vā
bahiddhā vā olarika vā hina vā panita vā yā dure santike
vā sabba vedanā, ‘netam mama neso hamasmi na meso attati.
Eva metam yathābhūtam sammappannaya dattabban.”*

“Whatever *vedanā*, whether past, future or present, internal or external; gross or fine; inferior or superior; far or near; should be seen with own knowledge, as they truly are, that ‘This is not mine; This I am not; This is not myself.”

This is the exhortation to contemplate on *vedanā* analytically under eleven headings so as to bring out the *anicca*, *dukkha*, *anatta* characteristics of *vedanā*. Here past *vedanā* means the sensations experienced in previous existences as well as those experienced days, months, years ago in this life time. There are also those experiences in the earlier part of today, of these, it is obvious that the *vedanās* of the past existences had all ceased to exist; but to those with strong

attachment to *atta*, it would not be so obvious because they hold to the view that the self that had experienced the sensations of the previous existence keeps on experiencing the sensations now. In their view, they do not think all the sensations of the earlier times in the present existence have all perished and ceased. They believed that the self that had enjoyed these sensations before is still enjoying them now.

VEDANĀ CONTEMPLATED ON WITH REGARD TO
THREE ASPECTS OF TIME

While the Yogī who is ever watchful is contemplating on the rising and falling, if unpleasant *vedanā* such as stiffness, hotness, pain etc appears, he takes note of them. When thus noted, the unbearable *vedanā* gets less and less painful and then vanishes away. When the concentration is specially strong, it will be seen that each pain passes away with each noting. Perceiving thus, it is realized with one's own personal knowledge that *vedanā* which experiences sensations is not everlasting, does not even endure even for about a second, incessantly arising and vanishing. Not to say of the *vedanās* of the previous experiences, even *vedanās* of the present existence, which had arisen earlier in the life, are non-existent now. The *vedanā* which manifested only a moment ago is also no longer in existence now. All these are realized by the observing Yogī, who sees also that the pleasant, unpleasant or neutral sensations, which are being experienced just at the moment are also arising and vanishing, arising and vanishing all the time. Hence it can be visualized that *vedanās* which are coming up in the future too will arise and vanish away at the moment of arising. We shall recapitulate by reciting:

1. The *vedanā* of the past has ceased in the past; it does not come over to the present. As it has ceased and terminated now, it is impermanent. Being impermanent, it is not pleasant, not dependable. It is merely dreadful,

pure suffering. The unbearable *dukkha vedanā* is dreadful too because it is oppressing. Not being a controlling authority (*sāmi*), a permanent entity (*nivasi*), one who experiences the sensations (*vedanā*), it is not self with any essence, just the phenomena of Non-self.

2. The *vedanā* of the present will perish away and cease now. It will not reach the future. As it is ceasing and vanishing, it is impermanent. As it is impermanent, it is dreadful suffering. It is pure suffering also because it is unbearable. Not being a controlling authority, a permanent entity etc, it is not self with any essence, just the phenomenon of Non-self.

3. The *vedanā* which will come into being in the future will cease to exist then and there. It will not be carried over to any further future existence. Because it will perish away and cease, it is impermanent. As it is impermanent, it is dreadful suffering. Not being a self with any essence, it is just a phenomenon of Non-self.

This is how *vedanā* is contemplated on with regard to three aspects of time. Now we shall recite how we reflect while contemplating on it.

1. The feelings of stiffness, hotness, pain and discomfort which was experienced a moment ago did not reach the present moment of comfortable feeling. It passed away at the moment of feeling stiff, hot, painful and unbearable. As it passed away in this manner, it is impermanent. And because it is impermanent, and unbearable, it is dreadful suffering. The comfortable feeling of a moment ago did not reach the present moment of intense discomfort. It passed away at that very moment of feeling comfortable, and is therefore impermanent. Since it is impermanent, it is dreadful suffering. All the feelings, pleasant or unpleasant are not self with any essence but just phenomena of Non-self.

2. The pleasant or unpleasant *vedanās* of the present cease and vanish, cease and vanish even while they are being

noted and are, therefore, impermanent, suffering, just of the nature of *anatta*,

3. The pleasant or unpleasant *vedanās* of the future too will cease and vanish at the moment of their arising. They are, therefore, impermanent, suffering, just of the nature of *Anatta*.

This is how *vedanās* of the past, present and future are considered as they manifest themselves at the moment of taking note of them. There is also this method of reflecting on the *vedanās* of the past and the future by contemplating on the *vedanās* of the present. We shall recite:

"Just as there are impermanent *vedanās*, pleasant, unpleasant, neutral, which cease and perish even while they are being noted, there have been similar *vedanās* before, perishing away at the moment of their coming into being and are therefore of the nature of *anicca*, *dukkha*, *anatta*. The *vedanās* which will come into being in future will also pass away at the moment of rising and are therefore of the nature of *anicca*, *dukkha* and *anatta*."

Having perceived by oneself how the *vedanās* in our person, perish away, there remains the task of considering by inference the *vedanās* in other people, the *vedanās* in the whole world. We shall recite thus:

"Just like the *vedanās* in oneself which cease and vanish even while they are being noted, the *vedanā* in other people, the *vedanās* in the whole world will also cease and vanish. They too, are therefore of the nature of *anicca*, *dukkha* and *anatta*."

We have sufficiently dealt with how *vedanā* is contemplated on with regard to three aspects of time. We shall go on considering the contemplation of the internal and external *vedanās*.

CONTEMPLATING ON THE INTERNAL AND EXTERNAL VEDANĀS

"Just as *rupa* is considered in two aspects, internal and external, the internal *rupa* not becoming as external *rupa*

and vice versa, so also *vedanā* should be considered in two aspects, internal and external," states the Visuddhimagga. The *vedanā* from inside does not reach outside; the *vedanā* from outside does not reach inside. In this way, it should be contemplated on. The question arises here: Does it mean *vedanā* from inside one's person not reaching the body of an external person; and other people's *vedanā* not reaching one's person. But nobody believes that one's *vedanā* gets to other persons and other person's *vedanā* gets to oneself. So this manner of contemplation is not meant here. It should be regarded that what is meant here is change of object, internal to external and vice versa.

When *vedanā* that has arisen dependent on an internal object is replaced by *vedanā* that has arisen dependent on an external object, ordinarily people think that the internal *vedanā* has become an external one. Conversely when pleasant or unpleasant feelings conditioned by an external object get replaced by pleasant or unpleasant feelings dependent on an internal object, people think that the external *vedanā* has become an internal *vedanā*. Similarly, the *vedanā* arising from an object far away changes to one dependent on a near object, people think that *vedanā* has moved from a far distance to one closeby. And vice versa. What is meant here, therefore, is change of objects, external and internal, far and near, dependent on which feelings arise.

The Yogī engaged in noting the phenomena of *nāmas* and *rūpas* as they occur, takes note of the pain etc when an unpleasant feeling arises in the body. While doing so, if the mind passes on to an external object and feelings of happiness or sorrow with regard to that external object, these feelings should be noted as happiness or sorrow etc. Thus during all this time of careful noting, the original feeling of unpleasantness does not reach outside. It ceases and perishes internally. Then attention is switched on to an external object which causes the arising of new *vedanā*. The Yogī thus understands these phenomena. He fully

understands also when the reverse process takes place; that is, the original feeling of happiness etc arising from an external object ceases and new feeling of pain etc is experienced internally.

(4&5). The internal *vedanā* does not reach outside; the external *vedanā* also does not reach inside. Respective *vedanās* arise and cease at the respective moments of becoming and are thus of the nature of *anicca*, *dukkha* and *anatta*.

CONTEMPLATING ON THE COARSE AND FINE VEDANĀ

While experiencing the gross sensations of pain etc, if one begins to feel subtle ones, ordinary people believe that the gross sensations have changed into subtle ones. From experiencing subtle pains, when the feeling becomes very grossly painful, the belief is that the subtle pains have grown into gross pains. The watchful Yogī, however, sees with every note taking that painful sensations perish away, part by part section by section and therefore knows that the subtle pains have not changed into gross ones; nor the gross ones have ever changed into subtle ones. The old *vedanās* perish away and get replaced by new ones arising in their place, mere nature or impermanence. He realizes all this by his own knowledge.

(6&7) Gross pains etc do not become subtle pains etc and vice versa. They perish away at the respective moments of arising. Thus *vedanā* is of the nature of *anicca*, *dukkhā* and *anatta*.

CONTEMPLATION AS INFERIOR OR SUPERIOR VEDANĀ

The painful sensation in the body is regarded as inferior form of *vedanā* whereas fine, pleasant sensations are regarded as superior kinds of *vedanā*. Likewise, unhappiness, sorrow, dejection, sadness are inferior *vedanās*; happiness, gladness etc are of superior kind. In other words, feeling angry, depressed and unhappy is inferior *vedanā*; feeling happy is superior *vedanā*. But here even, happiness with delighting in sensuous objects is inferior; happiness with

SAÑÑĀ, PERCEPTION CLASSIFIED UNDER ELEVEN HEADS

devotional piety towards the objects of worship such as the Buddha etc is superior. As the experiencing of *vedanas* change from one type to another, ordinary people think the inferior *vedanā* has become a superior one, or the superior *vedanā* has changed into one of inferior type. But the Yogī perceives that the *vedanās* perish away even while they are being noted and therefore knows that superior *vedanā* does not become the inferior one; nor the inferior becomes the superior. They perish away at the moment of their arising and are, therefore, impermanent.

(8&9). The painful feeling of inferior *vedanā* does not become the happy feeling of superior *vedanā*. Neither does the superior *vedanā* become the inferior *vedanā*. They perish away at the moment of their arising and are of the nature of *anicca*, *dukkha* and *anatta*.

CONTEMPLATION ON VEDANAS, FAR AND NEAR

We have already dealt with considerations of *vedanās*, far and near (10&11). Feelings arising from far away objects do not become feelings dependent on near objects; feelings with regard to near objects do not become feelings concerned with distant object. They perish away at the moment of experiencing and hence are of the nature of *anicca*, *dukkha* and *anatta*.

We have considered classifications of *vedanās* under eleven headings. We will go on to similar exposition on *Saññā*, Perception.

3. SAÑÑĀ, PERCEPTION, CLASSIFIED UNDER ELEVEN HEADS

The Blessed One said “*Yā kāci saññā atītānāgatāpaccuppannā, - - - - P - - - - - santike vā sabbā saññā netam mama - - - - P - - - - yathābhūtam Sammappanaya dathabban.*”

“Whatever *saññā*, whether past, future or present; internal or external; gross or fine; inferior or superior; far or near should be seen with own knowledge, as they truly are, that ‘This is not mine, This I am not, This is not my self.’”

This is the exhortation to contemplate on *saññā* under eleven headings such as past, present or future, analytically so as to bring on the *anicca*, *dukkha*, *anatta* characteristics of *saññā*. Here past *saññā* means the perceptions experienced in the previous existences as well as those perceptions of a few months ago in this life time and those experienced only recently. Of these past perceptions, it is obvious that perceptions of previous existences had long ceased to exist. But to those with strong attachment to self, *atta*, it would not be so obvious because they hold to the view that the same self that recognized and remembered things in the previous existences, is still keeping on recognizing and remembering things now. All acts of recognizing have been done and is being done by the single self, the same self. In this life time too, what was recognized in young days or very recently is the work of the same self, the single self right through out.

The Yogī who is ever watchful of the phenomenon of rising and falling etc at the moment of touching, thinking, hearing, seeing etc finds the perception of sound at once disappears when noted as hearing, hearing; the perception of sight vanishes when noted as seeing, seeing; so also the perception of thoughts, ideas disappears as soon as they are noted as thoughts or ideas. Observing thus, realization comes through personal knowledge that perception is not everlasting; it does not last even one second and has the nature of ceasing incessantly. Not to say of the *saññās*; perceived in previous existences, even for the present life, perception experienced in the past moments are no longer existent now. They have all ceased and vanished; thus the Yogī can decide for himself. Even the perception that had occurred only a moment ago has passed away now. So also have perished, the *saññās* that are presently being manifested in the acts of seeing, hearing, touching, happening at the moment. They all keep on arising, vanishing, arising and vanishing. Thus it can be concluded that

perception coming up in the future will also disappear at each moment of their becoming.

1. The *saññā* of the past has ceased in the past; it does not come over to the present. As it has ceased and terminated now, it is impermanent. Being impermanent, it is dreadful suffering. Not being a controlling authority, a permanent entity, one who recognizes and remembers things, it is not self with any essence, but just a phenomenon of Non-self.

2. The *saññā* of the present life will perish away and cease now. It will not reach the future existence. As it is ceasing and vanishing, it is impermanent. As it is impermanent, it is dreadful suffering. Not being a self with any essence, it is just a phenomenon of non-self.

3. The *saññā* which will come into being in the future will cease to exist then and there. It will not be carried over to any further future existence. It is, therefore, of the nature of *anicca*, *dukkha* and *anatta*.

This is how *saññā* is considered with regard to three aspects of time. We shall recite how they are considered while contemplating on them.

1. The *saññā* which recognized the visible form, sound etc a moment ago, does not reach the present moment. It disappeared even while recognizing. Therefore, it is of the nature of *anicca*, *dukkha*, *anatta*.

2. The *saññā* which is recognizing and remembering things now also perishes away while actually recognizing. Therefore, it is of the nature of *anicca*, *dukkha* and *anatta*.

3. The *saññā* which will recognize things in the future will also vanish at the time of recognizing them and is therefore of the nature of *anicca*, *dukkha*, *anatta*.

Basing on the knowledge of the *saññā* which manifests at the time of noting, *saññās* of the past and the future, and of the whole world can be considered by inference,

Just like the impermanent *saññās* which are perishing even while being noted now, so also the *saññās* of the past also had vanished away at the time of occurrence and are therefore of the nature of *anicca*, *dukkha*, *anatta*. Likewise the *saññās* coming up in the future will also disappear at respective moments of occurrence and are therefore of the nature of *anicca*, *dukkha* and *anatta*. The *saññās* in one's person, in other people, in the whole world also perish and vanish at the respective moments of arising and are all of the nature of *anicca*, *dukkha*, and *anatta*.

That the *saññās* which recognizes and remembers things is impermanent and is quite obvious if we just reflect on how easily we have forgotten what we have studied or even learnt by heart. We shall recite how to reflect on the internal and external aspect of *saññā*.

(4 & 5). The *saññā* with regard to one's own person does not reach the moment of perceiving the external objects. The *saññās* on the outside bodies also do not last till the internal objects are perceived. They perish away at the respective moments of their arising and are, therefore, of the nature of *anicca*, *dukkha* and *anatta*.

The *saññās* with regard to desire and craving, with regard to anger and transgression, with regard to conceit, wrong view, doubts and misgivings, all these unwholesome *saññās* are of the gross type. *Saññās* with regard to devotional piety towards the Blessed One etc, *saññās* with regard to Dhamma discourse, with regard to good advice and instructions from teachers and parents. These are fine subtle types of *saññās*, wholesome *saññās* of superior types. The gross types belong to the inferior class of *saññās*. In other words, recognition of prominent, coarse objects is coarse *saññās*; recognition of fine objects is subtle *saññā*. We shall recite how we consider these coarse and fine *saññās*.

(6&7) Coarse *saññās* do not reach the moment of occurrence of fine *saññās*. Fine *saññās* do not reach the moment

SANKHĀRAKKHANDHĀ UNDER ELEVEN HEADS

of occurrence of coarse *saññās*. They vanish at the respective moment of occurrence and are of the nature of *anicca*, *dukkha* and *anatta*.

We shall also recite how we consider the inferior and superior type of *saññās*.

(8&9). The inferior *saññā* does not reach the moment of occurrence of superior *saññā*; so also the superior *saññā* does not reach the moment of occurrence of inferior *saññā*. They vanish at the respective moments of occurrence and are of the nature of *anicca*, *dukkha* and *anatta*.

Thinking about the distant objects, fine objects and recognizing, remembering them is called *saññā* of the far distance. Recognizing the coarse objects, near objects, objects in one's person is called the near *saññā*.

(10&11). The distant *saññā* does not reach the moment of occurrence of near *saññā*; the near *saññā*; also does not reach the moment of occurrence of distant *saññā*. They vanish at the moment of arising and are of the nature of *anicca*, *dukkha* and *anatta*.

We have finished enumeration of *saññā* under eleven heads. We will go on to considering the aggregates of *sankhāra*.

4. SANKHARAKKHANDHĀ UNDER ELEVEN HEADS

The Blessed One stated: *Ye keci sankhāra atītānāgata-paccuppanna ajjhattā vā bahidhā vā olārikā vā sukkhumā vā hina vā panitā vā ye dure vā santike vā sabbe sankharā netam mama, neso hamasmi na meso attāti evametam yathābūtam sammappannaya datthabam.*"

"Whatever *sankhāra*, whether past, future or present; internal or external; gross or fine; inferior or superior, far or near, should be seen with own knowledge, as they truly are, that 'This is not mine, This is I am not, This is my self.'"

This is the exhortation to contemplate on *sankhāra* under eleven headings such as past, present or future etc,

analytically so as to bring out the *anicca*, *dukkha*, *anatta* characteristics of *sankhāras*.

Here it should be noted there are many Dhammas classified under *sankhāraakkhandhā*. We have already stated before that apart from *vedanā* and *saññā*, the remaining fifty kinds of mental concomitants come under the classification of *sankhāraakkhandhā*. To brief, these are the motivating forces enabling production of physical, vocal and mental activities.

They are responsible for the four bodily positions of going, standing, sitting and lying down. It is as if they are giving the commands, 'Now go; now stand, now sit down'. They also bring about actions of bending, stretching, moving, smiling etc as if they are issuing orders 'to bend, stretch, smile, laugh or cry. It is also these *sankhāras* which are causing vocal actions as if they are ordering, 'now say this. They are also responsible for acts of thinking, seeing, hearing etc.

Thus the *sankhāras* of the past existences...the wish to go, stand or speak...could not come over to the present existence. Could they? Didn't they all perish and pass away, then and there. It is obvious, of course, that the desire to do, take or think, in previous existence, had all ceased and vanished now. But those who cling firmly to the belief, "It is I who is doing all actions; all actions are being done by me", are attached to the idea of a single self, "It is I who had done all the actions in the previous existence; the doer in the present existence is also I". For them, holding on to this *Atta* clinging, 'the doer I' is everlasting.

The Yogi, who is ever watching the rise and fall, if itchy feeling is felt, during the course of noting, in some places, notes 'itching, itching; while noting thus, if the desire to scratch the itchy spot arises, he notes at once, 'want scratch, want to scratch'. Then the *sankhāra*, namely the desire to scratch, is seen to be disappearing every time it is noted. Also while noting, 'stiff, stiff' because of the

CONTEMPLATING ON SANKHĀRAS IN THREE ASPECTS OF TIME

feeling of stiffness, if the desire to bend or stretch appears, it has to be noted. Thus the *sankhāras* namely the desire to bend, to stretch, change posture, perish when noted, vanish when noted, keep on perishing. In this manner, *sankhāras* of wishing to change, to talk, talk, think are seen to be ceasing and perishing away.

CONTEMPLATING ON SANKHĀRAS IN THREE ASPECTS OF TIME

For the Yogi who keep on meditating, not to say of the *sankhāras* of the past existences, the presently forming *sankhāras* are seen to be perishing incessantly; thus perceiving, he knows the *sankhāras* of past existences have not come over to the present, the present *sankhāras* will also not go over to the future; the future *sankhāras* will also not move over to the future of much later time. They vanish away at the moment of arising. He realizes, therefore, with his own knowledge that *sankhāras* are impermanent, suffering and of the nature of *Anatta*.

We shall recite how *sankhāras* are considered with regard to three aspects of time:

1. The *sankhāras* of the past (desiring to do) ceased to exist in the past. They do not reach the present moment. Consequently, they are of the nature of *anicca*, *dukkha*, *anatta*.

2. The *sankhāras* of the present moment (desiring to do) will not extend into the future. As they are perishing and vanishing away now, they are of the nature of *anicca*, *dukkha* and *anatta*.

3. The *sankhāras* which will arise in the future (desiring to do) will not go over to the future of much later time. They will perish and decay at the moment of their arising and are therefore, of the nature of *anicca*, *dukkha*, and *anatta*.

This is how *sankhāras* manifesting as desire to go, desire to do, talk etc are considered with regard to three aspects of time. We shall recite how they are treated when contemplating on them.

1. The desire of a moment ago to step out with the right foot does not reach the moment of desiring to step out with the left foot. The desire of a moment ago to step out with the left foot does not reach the moment of desiring to step out with right foot. It perishes and vanishes away at the respective moments of arising, and is, therefore, of the nature of *anicca*, *dukkha*, and *anatta*. Similarly, the *sankhāras* of the past do not reach the present moment. They perished away at the moment of their arising and are of the nature of *anicca*, *dukkhā* and *anatta*.

2. The presently forming *sankhāras* of desiring to do or of careful noting do not reach the next moment. They keep on perishing and decaying as they are forming and are of the nature of *anicca*, *dukkha* and *anatta*.

3. The *sankhāras* which will arise in the future concerning the desire to do and careful noting, will also perish and decay without reaching the future of a much later moment. They are, consequently, of the nature of *anicca*, *dukkha* and *anatta*.

Basing on the knowledge of the *sankhāras* which occur at the time of noting, the *sankhāras* of the past, and the future and of the whole world can be considered by inference in this manner:

Just like the impermanent *sankhāras* of wishing to do and of knowing the noting, which are perishing even while being noted now, so also had the *sankhāras* of the past vanished at the time of occurrence and are, therefore, of the nature of *anicca*, *dukkha* and *anatta*. Likewise, the *sankhāras* of the coming future such as wishing to do etc will also disappear at the respective moments of occurrence and are, therefore, of the nature of *anicca*, *dukkha* and *anatta*. The *sankhāras* of one's own person or in other people and the whole wide world also perish and vanish, just like the *sankhāras* which are being noted at the present moment. They are all of the nature of *anicca*, *dukkha* and *anatta*.

CONTEMPLATION ON INFERIOR OR SUPERIOR TYPES OF SANKHĀRAS

THE INTERNAL AND EXTERNAL ASPECTS OF SANKHĀRAS

The method of differentiation between the internal and external *sankhāras* is the same as the one we have described *vedanās* and *saññās*. The *sankhāras* of thinking on an internal object is the internal *sankhāra*. That developed concerning an external object is the external *sankhāra*, that is, thinking of acquiring external animate or inanimate things or bring destruction to them is external *sankhāra*.

(4&5) The *sankhāras* concerning intention to do an internal action come to termination and perish before reaching the moment of thinking of an external action. Therefore they are of the nature of *anicca*, *dukkha* and *anatta*. Similarly with respect to *sankhāras* concerning an external action.

Thinking of doing a rough action is *sankhāras* of coarse type; contemplating on doing fine, subtle deeds is *sankhāras* of fine type.

(6&7) *Sankhāras* of coarse types do not become *sankhāras* of fine type. And vice versa. They perish at the moments of arising and are of the nature of *anicca*, *dukkha* and *anatta*.

CONTEMPLATION ON INFERIOR OR SUPERIOR TYPES OF SANKHĀRAS

All kinds of thinking about and doing bad deeds is inferior *sankhāras*. Thinking of and doing meritorious deeds is superior *sankhāras*. Of the meritorious deeds, act of keeping precepts is superior to acts of giving charity; meditation is superior to keeping precept and insight meditation is superior to concentration meditation.

(8&9) Inferior *sankhāras* do not reach the moment of arising of superior *sankhāras*; superior *sankhāras* too do not reach the moment of arising of inferior *sankhāras*. They perish at the respective moments of their arising and are therefore of the nature of *anicca*, *dukkha* and *anatta*.

The *sankhāra* of charitable deeds do not reach the moment of arising of the *sankhāra* of keeping precepts.

And vice versa. The *cetanā sankhāra* of keeping precepts do not reach the moment of arising of *sankhāra* of meditation. And vice versa. The *cetanā sankhāra* of the development of concentration meditation do not reach the moment of arising of *sankhāra* of insight meditation. And vice versa. They all vanish at the moment of their arising and are therefore of the nature of *anicca*, *dukkha* and *anatta*.

Contemplation on *sankhāras* of unwholesome and wholesome deeds is very subtle. But the constantly meditating Yogī can know by his own personal knowledge how these *sankhāras* keep on vanishing at the respective moments of arising. For instance, while noting the rise and fall of abdomen, if thinking about wanting, desiring arises, the Yogī notes that phenomenon as wanting, desiring. When noted thus, thinking about wanting and desiring vanishes before reaching the moment of wholesome deed of noting. The Yogī who has advanced to the stage of *bhanga ñāṇa* knows this phenomenon rightly and well. When Yogī feels glad having as his object the act of charity, he should note, 'glad, glad'. When noted in this way, the Yogī who has reached the stage of *bhanga ñāṇa* sees clearly the *sankhāra* of the wholesome deed of contemplating on charity vanishes before reaching the moment of noting. In addition, while noting the rise and fall, when random thought arises, it should be noted. When noted thus, the *sankhāra* of noting the rise and fall vanishes without reaching the moment of rising of the random thought; the *sankhāra* of random thought also vanishes without reaching the moment of noting it as a random thought. In this manner, the Yogī perceives each and every *sankhāra* perishing away before it reaches the moment of rising of another *sankhāra*. If the Yogī does not perceive the phenomena in the way described, it must be said that he has not yet reached the stage of development of that type of *ñāṇa*.

(10 & 11). *Sankhāras* of thoughts arising from distant objects do not reach the moment of thoughts on near objects;

MIND OR CONSCIOUSNESS CONSIDERED UNDER(11) HEADS

vice versa. They all vanish at the respective moments of their arising and are, therefore, of the nature of *anicca*, *dukkha* and *anatta*.

We have finished enumeration of *sankhāras* under eleven heads. We shall go on considering the exposition on *viññāna*, mind, or consciousness.

5. MIND OR CONSCIOUSNESS CONSIDERED UNDER (11) HEADS

The Blessed One said, “*Yam kinci viññānan atītānāgata-paccuppanāna ajjattam vā bahidhā vā olārikā vā sukhumam vā hinam vā panitam vā yam dūre santike vā sabban viññānan netam mama neso hamasmi na meso attāti eva metam yathābhūtam sammapannaya dathabban.*”

“Whatever *viññāna*, whether past, future or present; internal or external; gross or fine; inferior or superior; far or near should be seen with own knowledge, as they truly are, that ‘This is not mine, This I am not, This is not my self.’”

This is the exhortation to contemplate on consciousness under eleven heads such as past, present etc analytically so as to bring out the *anicca*, *dukkha*, *anatta* characteristics of consciousness.

We have already explained in part VI of these discourses that contemplating on *anicca* is same as contemplating on ‘This I am not’; contemplating on *dukkha* is same as contemplating on ‘This is not mine’ and contemplating on *anatta* and contemplating on ‘This is not myself’ are the same.

Of the four aggregates of *nāma*, it must be said that *viññāna*, consciousness or mind is the most prominent. The mental concomitants such as desire, hatred are described as mind in every day language; desiring mind, liking mind, hating mind. In the Commentaries too expositions are given first on mind; then only they are followed by *cetasikās* as their concomitants. Here also we propose to elaborate on mind to a considerable extent.

The past *Viññāna* may be the mind which had existed in previous lives; it may also be the mind which had occurred during the younger days or the mind which had happened since then during all those intervening days, months or years. Even if we take today, there was the mind which had arisen prior to the present moment. Amongst all these possible types of past *viññānas* that the mind of the past existences has not come over to the present life, that it had ceased in those existences, should be very obvious to those members of the Buddhist faith who have taken an interest in spiritual matters.

But for those with strong attachments to *Atta*, it is not easy for such knowledge and understanding to arise in them. Because these people with *Atta* attachment hold to the view that *viññāna*, consciousness is Soul, Self, a living entity. When the old body of past existences broke up and perished, the *viññāna* of these past existences left the old body and transmigrated to the new body of the present life. It has remained there since conception in the mother's womb till the present time; will reside there till the time of death when it will leave again to a fresh body in a new existence. This belief has been fully described in the story of Sāti in part IV of this discourse.

HOW MIND ARISES IN SUCCESSIVE EXISTENCES

As the Yogī know by their own personal knowledge, mind is something that does not last even for a second; it is incessantly arising and vanishing. How it arises and vanishes has also been described in the processes of cognition on page- , - of this book. As explained there, for each existence, at the approach of death, *Maranasanna vithi* consciousness arisen holding on to *kamma*, sign of *kamma* or sign of destiny as object. This is how it arises; (Refer to page-) From the life continuum, *Bhavanga* consciousness arises the sense door consciousness, the *Avajjana citta*, which apprehends the sensation. This citta reflects on a good or bad action he has performed during his life time; or it may

HOW MIND ARISES IN SUCCESSIVE EXISTENCES

be a sign or symbol associated with the good or bad action or symbol of place in which he is destined to be reborn. After this *citta* has ceased, holding on to the said object, the active consciousness *javana* arises for five times. At the cessation of *javana* consciousness, holding on to the same object still, the registering consciousness of *Tadā lambana* happens for two thought moments, at the end of which *Bhavaṅga* consciousness appears lasting for one or two thought moments. After that the consciousness or mind comes to termination for that particular existence and therefore the last *Bhavaṅga citta* is known as *Cuti citta*, death consciousness.

As soon as the *cuti citta* ceases, depending on the wholesome or unwholesome *kamma* which manifested itself at the death's door, and holding on to the objects that appeared just prior to death, the new consciousness arises in the new existence. This consciousness is called the relinking consciousness or *patisandhe citta* which forms a linkage with the past existence. As this *patisandhe citta* ceases, a series of *Bhavaṅga citta* arises. When visible forms, sounds etc present themselves as objects at the doors of eyes, ears etc the series of *Bhavaṅga citta* cease and sense door consciousness followed by sense consciousness such as eye consciousness, ear consciousness etc arise continuously. This is actually what is happening when you see, hear, etc. According to this process of arising of consciousness, mind appears one by one in a continuous series, fresh mind arising then vanishing. The *cuti citta* of last existence had ceased then and there. The consciousness of the present life is the new one that has arisen afresh, conditioned by previous *kamma*. Every *citta* is a fresh arising, not a renewal of the old one.

Therefore, the Yogi who watches the phenomenon of rise and fall, takes note of a thought when it makes its appearance. When thus noted by him, his thought, or the thinking mind at once disappears. Perceiving this pheno-

menon, he concludes that death means the termination of the continuity of mind after the last *cuti citta* has ceased. And new becoming means, just like the present mind arising afresh all the time, the first arising of a fresh series of mind in a new place in a new existence. And *bhavanga citta* is the continuous arising, depending on its kammic force, of similar fresh mind starting with the very first mind at the moment of conception. The mind which knows the phenomenon of seeing, hearing, smelling, tasting, touching, thinking etc is the mind that arises afresh from the life continuum. In this way the Yogī knows how mind arises and perishes and from this personal experiences he can make inferences about the death consciousness, *cuti citta*, and relinking consciousness, *patisandhe citta*.

LAW OF DEPENDENT ORIGINATION IS KNOWN THROUGH KNOWLEDGE OF ROUND OF KAMMA AND ROUND OF KAMMA RESULT

Here, knowing that fresh mind arises conditioned by kamma amounts to knowing the Law of Dependent Origination through the knowledge of round of *kamma* and round of *kamma* result. Therefore we find in Visuddhimagga: "Having discerned the conditions of *nāma, rūpa* in this way (that there is no doer, nor one who reaps the deed's results, just phenomena arising from cause and effect rolling on) by means of the round of *kamma* and the round of *kamma* result, and having abandoned uncertainty (Is there Soul, self? Why has self arisen? - - pondering in this manner), about the three periods of time, then all past, future and present Dhammas are understood by him in accordance with knowledge of death and re-birth linking processes.

Here, in this manner of discernment, "by means of the round of *kamma*" includes also causes such as *avijjā, taṇhā, upādan* and *sankhāra*. In addition, by discerning the first re-birth linking consciousness and the last death consciousness all the consciousness that have arisen in between in the course of one existence become known. Also by knowing all the consciousness with respect to the present life, the

CONTEMPLATION OF MIND WITH REGARD TO THREE ASPECTS OF TIME

consciousness with respect to the past and future existences could also be discerned. Knowing the mind is knowing the mental concomitants that accompany the mind and also the material base on which mind is dependent. Therefore Visuddhimagga has said, as quoted above, 'all past, future and present Dhammas are understood by him.'

CONTEMPLATION OF MIND WITH REGARD TO THREE ASPECTS OF TIME

As Yogī knows in this way that starting from rebirth consciousness continuous series of mind arises and vanishes, it is clear to him that the mind of previous existences had ceased then and there and does not reach this existence. It is clear also that the minds of the present existence cease at the respective moments of their becoming. Therefore the Yogī is in a position to discern all the past, future and present minds with his personal knowledge. We shall recite how we discern them:

1. The consciousness of the past does not reach the present; it had ceased then and there. It is therefore of the nature of *anicca*, *dukkha* and *anatta*.

2. The consciousness of the present life does not go over to the next existence. It is ceasing and vanishing away presently and is therefore of the nature of *anicca*, *dukkha* and *anatta*.

3. The consciousness of the future life will not reach the future of a much later existence. It will cease and perish at the moment of its becoming and is therefore of the nature of *anicca*, *dukkha*, *anatta*.

This is how consciousness is considered roughly with respect to three periods of time. To the Yogī who keeps on noting the rise and fall of the abdomen, if thoughts arise while thus noting, he notes the fact thus: 'thinking, thinking'. In this way the thoughts vanish away. When he hears he notes, 'hearing, hearing' and the ear consciousness disappears instantly. A^o does not think like the ordinary per-

son that he keeps on hearing for a long time. He finds that he hears intermittently; hearing, disappearing, hearing, disappearing, the ear consciousness vanishes in successive of sections.

Likewise when noting the touch consciousness, it is seen disappearing quickly. When concentration is specially strong, the eye consciousness rises and vanishes, rises and vanishes in quick succession. Nose consciousness and taste consciousness should be considered in a similar away. The noting mind is also perceived to be alternately notion and disappearing. In short, with every noting, the object noted as well as the knowing mind keeps on arising and vanishing in pairs.

To the Yogi who is thus perceiving the phenomena very clearly, the eye consciousness does not reach the moment of noting thinking, hearing; it vanishes at the instant of seeing. Hence he realizes it is impermanent. Similarly, noting mind, thinking mind, hearing mind do not reach the moments of seeing etc. They disappear at the respective moments of noting, thinking and hearing. Hence, the Yogi realizes, they are impermanent. We shall recite how they are contemplated upon.

1. The eye consciousness, ear consciousness, touch consciousness and thinking mind etc which appeared a moments ago do not reach the present moments of seeing, hearing etc. They perished away and ceased and are therefore of the nature of *anicca*, *dukkha* and *anatta*.

2. The eye consciousness, ear consciousness, touch consciousness and thinking mind which are presently arising do not reach the next of seeing, hearing etc. They are vanishing and ceasing now and are therefore of the nature of *anicca*, *dukkha* and *anatta*.

3. The eye consciousness, are consciousness etc which will arise in future will not reach the moment next to

CONSIDERATION OF CONSCIOUSNESS AS GROSS OR FINE

that future instant. They will perish away and are therefore of the nature of *anicca*, *dukkha* and *anatta*.

Knowing in this way personally how consciousness arises and vanishes in one's body, it came inferred that, just like the consciousness which have been noted, all the consciousnesses which remain to be noted, consciousnesses in other people, in the whole world, all consciousnesses are arising and vanishing.

It can be concluded by inference that just as those consciousnesses which have been noted and are found to be impermanent, consciousnesses in other people will also be constantly ceasing and perishing; those in the whole world too will be ceasing and perishing. Therefore, all consciousnesses are of the nature of *anicca*, *dukkha* and *anatta*.

We have considered all types of consciousnesses but there remains consideration of consciousnesses from some other aspects as internally, externally etc.

CONSIDERATION OF CONSCIOUSNESS INTERNALLY AND EXTERNALLY

(4&5). The consciousness which already has an internal object does not reach an external object; the consciousness which has external object does not reach an internal object. While being fixed on the respective objects, the consciousness perishes and ceases and is therefore of the nature of *anicca*, *dukkha* and *anatta*.

CONSIDERATION OF CONSCIOUSNESS AS GROSS OR FINE

Angry mind is coarse; other types of mind are fine compared to it. Amongst angry minds, that which is violent enough to commit murder, to torture others, cause destruction to other's properties, to speak abusive, threatening language is coarse; ordinary irritated mind is fine, subtle. Greedy mind is soft compared to angry mind; but the greedy mind which is intense enough to steal other's properties, to commit wrong acts, to use low, vulgar language is coarse

Ordinary desire or wish is fine. Deluded mind (ignorant mind) compared to greedy mind and angry mind is mild; but the ignorant mind which finds fault with and shows disrespect to true Buddha, true Dhamma and true Sangha is coarse. Ordinary doubting mind, perplexed mind (dispersed) is subtle. More subtle than all these *Akusala cittas* are the *kusala cittas*. And amongst the *kusala cittas*, gladness and heartiness are coarse; *kusala citta* which is unruffled and tranquil is fine.

The Yogī who is engaged in constant noting, perceives while noting the arising and vanishing of coarse as well as fine minds, that the coarse mind does not reach the moment of arising of fine mind and the fine mind does not reach the moment of arising of the coarse mind. They vanish at the respective moments of their arising.

CONTEMPLATION ON MIND

While the Yogī contemplating on the rise and fall, if the mind arises with lust, he notes it as mind with lust, with desire. This is knowing the mind with lust as it truly is, "*sa]rāgan vā cittan sa rāgan cittanti pajānāti*," in accordance with Satipathana Sutta. When noted thus, the mind with lust ceases and is followed by a continuous stream of mind made up of *kusala citta* of noting and the *kiriya citta*, *vipāka citta* and *kusala javana citta* which are concerned with ordinary acts of seeing, hearing ect. These *kusala citta*, *kiriya citta* and *vipāka citta* are noted as they arises seeing, hearing, touching, knowing etc. This is knowing the mind without lust, *kusala citta*, *kiriya citta*, *vipāka citta* and *abyākata citta*, as it truly is, in accordance with, "*vītaragan vā cittam vitaragan cittam pajānāti*" of Satipathana Sutta. Noting and knowing the mind with lust as well as the mind without lust in this manner is contemplation of the mind with mindfulness.

For your edification and general knowledge, we wish to touch upon the exposition given in the Commentary. The Commentary defines the mind with lust as eight kinds

CONTEMPLATION ON MIND

of consciousness accompanied by greed. This is then the enumeration of lustful minds. Thus if the mind is lustful, it must be one of the eight consciousness rooted in attachment. But, here, just considering that eight kinds of consciousness rooted in attachment is known as *saraga*, mind with lust, does not amount to the contemplation on mind with mindfulness.

Further *vitiraga*, mind without lust is defined as mundane *kusala citta* and *abyākata citta*. In addition the commentary states that because it is the object for consideration by *Vipassanā ñāṇa*, *Supra mundane citta* is not classified as *vitiraga*, mind without lust, *vitadosa*, mind without ill-will etc. Neither of the two kinds of consciousness in ill-will and the two rooted in delusion is also classified as mind without lust.

At one time when we had no knowledge of meditation, we were assailed by doubt why the consciousness rooted in ill-will and that rooted in delusion were not classified as mind without lust. Only when we had acquired knowledge through the practice of meditation did we realize and understand how correct and natural was the Commentary exposition. Because, when the mind with lust is contemplated on and noted, it at once ceases and in its place arise only *kusala citta*, *kiriya*, *vipāka* and *abyākata citta*; it is not usual for ill-will and delusion to arise then. Therefore at that time only the *kusala citta* which is involved in noting or the *vipāka* *abpākata*, *avijjana abyākata citta* involved in acts of seeing etc and the *kusala javana citta* only are contemplated on. Thus the definition of *vitiraga*, mind without lust, as *kusala abyākata citta* is very natural and is in keeping with what the Yogis find through personal experiences.

When ill-will arises in the course of noting the rise and fall, that has to be noted. The ill-will will vanish at once and in its place there arises *kusala citta* of the act of noting the *abyākata* and *kusala javana citta* of acts of seeing etc. The Yogi knows this mind without ill-will by noting

it too. When the mind with delusion that is, doubtful mind, distracted mind appears, they are noted as usual and they disappear. In its place there arise *kusala citta* of the act of noting, the *abyākata* and *kusala javana citta* of acts of seeing etc. The Yogī knows this mind without delusion, *vitamoha*, by noting.

Further when sloth and torpor make their appearance while noting the rise and fall, these have to be noted as 'sloth', 'torpor'. These vanish away at once and mindfulness arise in their place. This is noted by the Yogī before he reverts to the rise and fall.

Again, while engaged in noting of rise and fall, if distraction and restlessness appear, it is noted as 'distraction', 'restlessness', 'thinking', etc. When noted thus, restlessness disappears, the mind remains still, tranquil. This state of mind is also to be noted.

When the concentration is good, and the mind rests still on the object under contemplation, this quiet mind is also known automatically. When restlessness appears then, it is noted and the mind becomes still again. All these changes in the state of mind are heedfully noted; the mind which is noted and contemplated on is called *vimutta*, free of defilements. The mind which misses (remains) to be noted and contemplated upon is *avimutta*, not free of defilements. The Yogī takes note of all these states of mind.

This is how mind is contemplated on as taught by the Blessed One in the Satipathāna Sutta. According to this mind contemplation practice, mind with lust and desire, with ill-will, distracted mind, restless mind are all of coarse variety. When free of those coarse mind, there arise in their place *kusala citta* and *abyākata citta* which are fine minds. Therefore, the Yogī engaged in watching the phenomena presently taking place perceives that the coarse mind does not reach the moment of fine mind etc.

CONTEMPLATION AS GROSS OR FINE

CONTEMPLATION AS GROSS OR FINE

(6&7) The coarse mind does not reach the moment of arising of fine mind; the fine mind does not reach the moment of arising of coarse mind. They cease and vanish at the respective moments of their arising and are of the nature of *anicca*, *dukkha* and *anatta*.

Classification of mind according to inferior and superior status is similar to classification of inferior and superior *sankhāras*. We shall recite thus:

(8&9). The inferior *akusala citta* does not reach the moment of arising of *kusala abyākata citta*; the superior *kusala citta* also does not reach the moment of arising of the inferior *akusala citta*. They cease and vanish away at the moments of their respective arising and are, therefore, of the nature of *anicca*, *dukkha* and *anatta*. The *kusala citta* of charitableness does not reach the moment of arising of *kusala citta* of moral precepts or of meditation. The *kusala citta* of moral precepts, of meditation does not reach the moment of arising of *kusala citta* of charitableness. The *kusala citta* of moral precepts does not reach the moment of arising of *kusala citta* of meditation; and vice versa. The concentration meditation *citta* does not reach the moment of insight meditation; the insight meditation *citta* also does not reach the moment of concentration meditation. They all cease and pass away at the respective moments of their arising.

The ordinary person not used to noting the phenomena of seeing, hearing etc thinks that when he looks at a near object, after looking at a distant object, the mind which sees the distant object comes closer and nearer to him, when he looks at a distant object after seeing a near object, he thinks the mind which sees the near object has gone away to a distance. Similarly when a sound is heard from nearby while a distant sound is being heard, it is presumed that the mind which hears the distant sound has

moved nearer; when a sound is heard from a distance while a nearby sound is being heard, it is presumed that the mind which hears the nearby sound has moved away to a distance. From smelling a distant smell, when internal odour is smelt, it is thought the mind from afar has come nearer. While smelling odour of one's body, when odour from outside is smelt, the mind which is nearby appears to have gone afar.

While touching sensation is being felt at a distance, for instance, on the feet, when another touching sensation is felt on one's breast or chest, the distant sensation appears to have moved closer; and vice versa. While thinking of distant object, one thinks of a nearby object and it appears that the distant mind has come nearer; and vice versa. (From seeing a distant object, if a nearby sound is heard, a nearby smell is smelt etc, it appears that the distant seeing mind has moved nearer to become hearing mind or tasting mind etc). In short, it is the general belief that there is only one permanent mind; the same mind is believed to know every thing near and far.

The Yogi who notes every phenomenon of seeing, hearing, smelling, tasting, touching and thinking knows with his own knowledge that the mind from afar does not come nearer; the mind closeby also does not go afar. At respective moments of arising, they cease and pass away. We shall recite thus:

(10&11). The mind that is conscious of acts of seeing, hearing, thinking etc in the far distance does not come nearer; the mind that is conscious of acts of seeing, hearing, thinking etc near by does not go afar. At respective moments of their arising, they all vanish away and hence are of the nature of *anicca*, *dukkha* and *anatta*.

We have finished consideration of consciousness under eleven heads. We shall recapitulate how these are contemplated on and bring our discourse to a close.

CONTEMPLATION AS GROSS OR FINE

"All consciousness, whether past, future or present; internal or external; gross or fine, inferior or superior; far or near; all consciousness should be seen with own knowledge as they truly are: 'This is not mine, This I am not, This is not my self.'

By virtue of having given respectful attention to this discourse on Anattalakkhana Sutta, may you all attain and realize soon, the Nibbāna, by means of the Path and Fruition of your own wish.

Sādhu

Sādhu

Sādhu

End of the Seventh Part of the Discourse
On
The Anattalakkhana Sutta.

THE GREAT DISCOURSE
ON
THE ANATTALAKKHANA SUTTA
PART EIGHT

(Delivered on the fullmoon day and the 8th waxing day of Tawthalin, 1325 B. E.)

PREFACE

We have already delivered ten discourses on the Anatta Lakkhana Sutta and covered seven parts of it. This eight part will mark the termination of this series of discourses. The original Sutta is divided into four sections. The first section deals with the Teaching that 'the five aggregates of *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāna* tend to afflict and are therefore not Self; the inner essence; being unmangeable and not subject to control is not Self, the inner essence.'

The second part deals with the question 'Are the five aggregates permanent or impermanent? Suffering or happiness?' and explains that it is not fitting to regard that which is not permanent, suffering, subject to change as 'This is mine, This I am, This is my Self.'

In the third part, the five aggregates are classified and enumerated under eleven heads and it is taught to contemplate on them as 'This is not mine, This I am not, This is not my self (as *anicca*, *dukkha*, *anatta*).

In the fourth part which we will deal with today, the Blessed One had taught how, for the Yogi who is perceiving the nature of *anicca*, *dukkha* and *anatta*, the knowledge of insight is developed step by step and how *nibbinda*

HOW INSIGHT KNOWLEDGE IS DEVELOPED

ñāṇa is developed leading to the attainment of the knowledge of the Path and Fruition and final liberation as an Arahant.

HOW INSIGHT KNOWLEDGE IS DEVELOPED (THE LAST PORTION OF THE SUTTA)

“evam passam, Bhikkhave, sutavā ariyāsavako, rūpasamīpi nibbinati vedanāyapi nibbindati saññāyapi nibbindati sankhāresupi nibbindati viññāsmīpi nibbindati.”

‘Bhikkhus, the instructed noble disciple, seeing thus, gets wearied of matter, gets wearied of feeling, gets wearied of perception, gets wearied of mental formations, gets wearied of consciousness.’

In this way, the Blessed One taught how *nibbinda ñāṇa*, knowledge of things as disgusting, is developed, ‘Seeing thus,’ in the above passage means seeing, *anicca*, *dukkha* and *anatta* as instructed. He becomes the instructed disciple, fully equipped with knowledge from hearing as well as knowledge from personal experience.

He has learnt from hearing that, in order to perceiving the nature of *anicca*, *dukkha* and *anatta* in the five aggregates of *rūpa*, *vedana*, *sañña*, *sankhāra* and *viññāṇa*, one has to take note of every act of seeing, hearing, smelling, tasting, touching, thinking. He has also heard about the fact that one has to contemplate on the five groups of grasping or just *nāma* and *rūpa* and that knowing by taking note is *nāma*. He has also learnt from hearing about cause and effect, about the nature of incessant arising and vanishing, impermanence and insubstantiality. All of this constitutes knowledge acquired from hearing, hearsay or learning. The Yogīs are accomplished in this form of knowledge even before they are engaged in meditation.

Then while taking note of rising, falling, bending, stretching, moving, extending, pressing, feeling, hard, coarse, soft, smooth, hot, cold, seeing, hearing, smelling, tasting, touching, the Yogī realizes that the objects he is taking note are

rūpas and knowing these objects is *nāma*; that there are only this *rūpa* and *nāma*. When he takes note of eye consciousness, ear consciousness, touch consciousness, mental consciousness, he knows that consciousness is *nāma* and the location of this consciousness is *rūpa*; that there are only these two. Our audience here knows in this way too. This is knowledge acquired through personal experience.

Further, when he wants to bend, he bends; he wants to stretch, stretches; he wants to go, he goes. Noting all these, he comes to realize that he bends, because he wants to, he stretches, goes because he wants to; there is no living entity making him to bend, stretch or go. There is only respective causes for each of the result produced. This is also knowledge from personal experience.

When he fails to take note of the phenomena, he can not see them as they really are; he develops liking for them; from liking comes craving for them. Because he craves for them, he has to put in efforts to gain them, thereby producing *kusala* and *akusala kammās*. In consequence of these *kammās*, there are new becomings. In this way he comes to understand the Law of dependent Origination concerning the cause and effects of phenomena.

Again, both the objects of *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāna* and the knowing mind keep on arising afresh and perishing. He, therefore, knows rightly, as the Bleesed One had instructed, that they are of the nature of *anicca*, *dukkha* and *anatta*.

As stated above, various kinds of knowledge beginning with that of differentiation between *nāma* and *rūpa*, right up to knowledge about their nature of *anicca*, *dukkha* and *anatta* are all gained by personal experience, not from hearing or learning. We dare say that the present audience has many members who are equipped with such personal knowledge. Thus we say that the person who can perceive the true nature of *anicca*, *dukkha* and *anatta* through personal

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experience is one who is well instructed, equipped with both the knowledge of hearing or learning and the knowledge of personal experience.

It goes without saying that the Group of five Bhikkhus, present at the time of discourse on the Anattalakkhana Sutta, being Sotapanas, are fully equipped with both types of knowledge and are therefore fully instructed.

The disciple of the Blessed One, who is thus fully instructed can perceive, with his own knowledge, the five aggregates of *rūpa*, *vedanā*, *sannā*, *sankhāra* and *viññāna* as they manifest themselves at every moment of seeing, hearing, touching, knowing, to be of the nature of *anicca*, *dukkha* and *anatta*. The Yogī who can perceive in this way soon reaches the stage of *Udayabhaya nāṇa* which discerns the rapid rising and dissolution of *rūpa* and *nāma*. According to Visuddhi Magga, when that stage is reached, the Yogī witnesses strange lights and aura; he experiences an unprecedented happiness, intense joy (*pīti*) and quietude. He also experiences lightness in body and mind, softness and gentleness, vigour and uprightness. He thus feels indescribably pleasant and fine in body and mind. His mindfulness is so perfect that it may be said that there is nothing he is not mindful of; intellectually so keen and sharp that it seems there is nothing he cannot comprehend. His religious fervour increases and his faith and devotion in the Buddha, Dhamma and Sangha grow, unprecedentedly clear and bright.

But all these strange developments have to be noted and rejected. When they are noted and rejected thus, this stage of knowledge is passed and the next stage is reached with appearance of the *Bhanga ñāṇa*. At that time, object of meditation and the meditating mind are perceived to be disintegrating, perishing pair by pair. For instance, when the rising is noted, the rising vanishes as well as the noting mind. Each act of rising is discerned to be vanishing in successive separate disappearances. This is discerned at every moment of noting. It even appears that the

object of meditation perishes away first, and noting of it seems to come later. This is of course, what actually happens. When arising of thought is contemplated on, the noting mind arises only after that thought has disappeared! The same thing happens whilst noting other objects. The noting takes place only after the object to be noted has disappeared. But when the knowledge is not yet fully developed, the object to be noted seems to disappear simultaneously with the knowing mind. This is in accord with the Sutta teaching that only the present moment is contemplated on.

Perceiving the continuous process of dissolution happening rapidly, one comes to know that death may come along at any time and this is a dangerous, terrible state of affairs. This is knowledge of dangerousness or terror, *Bhaya ñāṇa*. When it is seen as dangerous, the understanding arises (of fearful things) as hateful, blameworthy. This is *ādinava ñāṇa*. The Yogi no longer finds delight in these beneficial aggregates of *rūpā* and *nāma*. He finds them detestable, disgusting, which is *Nibbidā ñāṇa*. The Blessed One was referring to this state of mind when he said, '*Rupasmim pi nibbindati....He gets wearied of rūpa....*'

Before the knowledge is developed on to this stage of *Nibbida ñāṇa*, a person is feeling quite satisfied and happy with his physical form of the present existence; satisfied and happy with the expectation of human physical form or celestial physical form in the future existence. He craves for and looks forward to, with great expectation, happiness of human existence, celestial existence, with beautiful body, healthy body. With the arising of this knowledge, he does not feel happy any more; he does not live with joyful expectation any more. The so-called happiness of human life is made up of incessantly rising and perishing body and mind. He also visualizes that the so-called happiness in a celestial being is similarly constituted of instantly perishing *nāma* and *rūpa*, for which he has developed detes-

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tation and disgust. It is just like the fisherman holding a dangerous snake, thinking it to be the fish he had caught. But once he realized that he had in his hand a dangerous snake instead of a fish, he became alarmed and detested with it, badly wanting to get rid of it, to release his hold on it. This illustration was described fully in our discourse on the *Silavanta Sutta*.

Furthermore, before the advent of the *Nibbidā ñāṇa*, he takes delight in all the *vedanās*, sensations he is enjoying now; yearns for the pleasurable sensations of the human or celestial worlds in the future existences. He takes delight in the good *saññās*, perceptions he is blessed with now; he longs for and happy with the thought of having good perceptions in future existences. He takes delight in thoughts and actions of the present life and thoughts and actions in future existences. Some even pray how they would like to be reborn as a human being and what they would like to do when reborn as such. Some indulge and rejoice in day-dreaming and ideation now and look forward to doing similarly in coming existences. But when *Nibbidā ñāṇa* is developed, he sees the ever rising and perishing *vedanā*, *saññā*, *sankhāra* and *viññāna* as they truly are and he feels a distaste for them. Just as they are fast perishing away now, whether reborn as a human being or a celestial being, the *vedanā*, *saññā*, *sankhāra* and *viññāna* will always be disintegrating fast. Considering thus, he feels dispassionate towards all these formations (aggregates), and is dissatisfied with them. It is essential that he becomes genuinely dissatisfied and disgusted with them.

Only when genuine disgust and distaste is developed towards them, that knowledge as regards the wish to escape from them, to discard them, arises and he continues on striving to really get rid of them. It is then that *sankhārupakkhā ñāṇa* will appear and when that *ñāṇa* is fully developed, Nibbāna can be realized through attainment of the knowledge of the Noble Path and Fruition, to become real

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Sotāpan, Sagadāgam, Anāgam and Arahāt. Thus it is very essential to really strive hard for the development of genuine *Nibbidā ñāṇa*. It is for this reason that the Blessed One had taught.

NIBBINDA ÑĀṆA DEVELOPED WHEN ANICCA IS SEEN

*“Sabbe sankhārā aniccā; yadā panna yā passati,
Atha nibbindati dukkha, esa magge visuddhiyā.”*

“All compounded things, which arises as conditioned by *kamma*, mind, seasonal variations and food, are transient. When one comprehends this truth by *vipassanā ñāṇa*, then does one get dissatisfied and disgusted with all this suffering (all the compounded things of *ñāṇa* and *rūpa*). This dissatisfaction and disgust is the true and right path to purity, to Nibbāna, free from all defilements and sufferings.

The Yogī who takes note of every act of seeing, hearing, touching, knowing as it arises, perceives only the phenomenon which is rapidly rising and vanishing. He knows, therefore, things as they truly are -- all transient and impermanent. With this knowledge of impermanence, comes the realization that there is nothing delightful and pleasant in the present mind and body; the future mind and body having the same nature of impermanence, will also be undelightful and unpleasant. He therefore develops distaste and disgust for all the *nāma* and *rūpas* from which he wants to be free. And he strives for the liberation by continuing with his meditation. Thereby *sankhārupakkhā ñāṇa* appears and Nibbāna is realized through the Noble Path. Therefore the Blessed One taught that Vipassanā which sees only dissatisfaction and disgust is the true path to Nibbāna.

NIBBINDA ÑĀṆA DEVELOPED WHEN DUKKHA IS SEEN

*“Sabbe sankhārā dukkhā; yadā paññā yā passati,
Atha nibbindati dukkhe, esa maggo visuddhiyā.”*

“All compounded things, which arise as conditioned by *kamma*, mind, seasonal variations and food, are suffering. When one comprehends this truth --

A certain person has interpreted the word '*sankhāra*' in this verse to mean the concomitant *cetanā*, which produces wholesome and unwholesome actions. Thus according to him, the wholesome acts of charity, keeping precepts etc are all *sankhāras* and hence suffering. Practising concentration meditation, insight meditation too are *sankhāra*. All types of action are thus productive of suffering. So in order to attain the Peace of Nibbāna, engage in no activity. Keep the mind as it is." Thus he was misrepresenting (misinterpreting) the teaching to suit his purpose. He has disciples who, accepting his views, are spreading his wrong teaching.

As a matter of fact, the '*sankhāra*' of this verse is not intended to convey the meaning of *kusala, akusala sankhāra* which arise out of ignorance. Here *sankhāras* mean simply the *nāmas* and *rūpas* which arise as conditioned by *kamma*, mind, seasonal variations and food. Again, the *nāmas, rūpas* do not include the supra-mundane path and fruition consciousness and mental concomitants which form the object of Vipassanā meditation. Only the mundane *rūpas nāmas*, which come under the three classes of spheres (Sense sphere, form sphere and formless sphere) is meant here, the same as the *sankhāra* of the previous verse. Thus all *nāmas, rūpas* which manifest themselves at every moment of seeing, hearing, smelling, tasting, touching, thinking are incessantly arising and vanishing and transient. Because of impermanence, it is suffering. This is what is meant here.

"All compounded things which arise as conditioned by *kamma*, mind, seasonal variations and food are suffering. When one comprehends this truth by knowledge of Vipassanā as *bhanga ñāṇa* is being developed, then one does get dissatisfied and disgusted with all this suffering; this dissatisfaction and disgust is the true and right path to purity, to Nibbāna, free from all defilements and sufferings."

The Yogi perceives that all the *nāmas, rūpas* which manifest themselves at the moment of seeing, hearing etc,

are undergoing instant dissolution and are therefore transient. Because they are impermanent and liable to be faced with death (to disintegrate) any moment, the Yogi perceives them as dreadful suffering. For some Yogis, unpleasant sensations such as feeling stiff, hot, painful, itchy etc keep on manifesting themselves on various parts of the body. At every manifestation, these sensations are noted, thereby enabling the Yogi to perceive the whole body as a mass of suffering. This is in accordance with the Teaching '*Dhukkhamaddakkhi sallate*' which says that *vipassanā ñāṇa* perceives the body as a mass of suffering caused by piercing thorns or spikes.

It may be asked 'what difference is there between the unbearable pain experienced by an ordinary person and that experienced by the meditator. The difference lies in the fact that the ordinary person feels the pain, 'I feel unbearable pain. I am suffering.'

But the Yogi knows this unpleasant feeling without any *atta* clinging, perceiving it as just a phenomenon of unpleasantness, rising afresh again and again, and perishing away instantly. This is *vipassanā ñāṇa*, knowledge of insight, without any *atta* clinging.

When perceived either as dreadful suffering because of impermanence or as a mass of unbearable suffering, there is no delight in the compounded things, the heap of suffering but disgust in them. There is dissatisfaction and weariness with regard to the present *nāmas* and *rūpa* as well as with those of the future...a total distaste and disliking for all *nāmas*, *rūpas*. This is development of *Nibbinā ñāṇā*. When this *ñāṇa* is developed thus, there arises the wish to discard the *nāmas*, *rūpas*, to get free of them. He continues on with the work of meditation in order to achieve the freedom. In time, while endeavouring on, *sankhārupakkhā ñāṇa* arises and Nibbana is realized, by means of the knowledge of the Ariya Path. Therefore the Blessed One had described the *vipassanā ñāṇa*, which considers all *sankhāras* as

NIBBINDA ÑĀṆA DEVELOPED WHEN ANATTA IS SEEN

suffering and is disgusted with them, as the Path to Nibbāna.

In a similar manner, the Blessed One taught how they perceived as Non-self and therefore, regarded with disgust and dislike.

NIBBINDA ÑĀṆA DEVELOPED WHEN ANATTA IS SEEN

*“Sabba Dhammā anattāti; yadā paññāna yā passati,
Atha nibbindati dukkha, esa magga visuuddhiya.”*

Here Dhamma in this verse has the same purpose as *sankhāra* of the above two verses, and means mundane *nāma* and *rūpa* as perceived by *vipassanā ñāṇa*. *Anatta* is Dhamma and Dhamma, phenomenon, thus means *anatta*. In order to bring out more clearly the meaning of *sankhāras* which are non-self, *anatta*, the word Dhamma is employed here. This is the explanation given in the commentary and we believe it is quite appropriate and acceptable. But there are other views which hold that the Dhamma is purposely used here to include the supra mundane Path. Fruition and unconditioned Nibbāna as well. We believe this interpretation is not quite tenable. The ordinary person perceives the *sankhāras* such as acts of seeing, hearing etc as permanent, pleasant whereas the Yogi sees these *sankhāras* as transient, and suffering. Likewise what the ordinary person regards as self, namely the mundane *rūpas* and *nāmas*, the Yogi sees them as non-self, *anatta*. The Yogi need not and cannot perceive the supra-mundane things, which could not have been his objects of contemplation and for which he could have no attachments. Thus it must be taken that Dhamma here means just mundane *sankhāras*, *nāmas* and *rūpas* which can form the objects of *Vipassanā* contemplation.

“All mundane *nāmas*, *rūpas* such as acts of seeing, hearing, etc, are not Self, not living entity. When one comprehends this truth by *Vipassanā* contemplation when reaching the stage of *Bhanga ñāṇa*, then does one get dissatisfied and disgusted with all this suffering; this dissatisfac-

tion and disgust is the true and right path to purity, to Nibbāna, free from all defilements and sufferings."

Because the ordinary person believes the *nāma*, *rūpa* represented by acts of seeing, hearing etc to be self, living entity, they take delight in them and feels happy about them. But the Yogi sees in them only phenomena of incessant arising and perishing and realize, therefore, they are not self, *atta*, mere process of phenomena. As explained in this Anattalakkhana Sutta, because they tend to afflict, they are seen to be not *atta*, and being not subjected to one's control, one's will, not-self, not *atta*. Thus the Yogi takes no more delight and finds pleasure in these *nāmas* and *rūpas*. There arises the wish to discard them, to get free of them. He continues on with the work of meditation in order to achieve the freedom. In time, while endeavouring on *Sankhārūpakkhā ñāṇa* arises and Nibbāna is realized by means of the knowledge of the Ariya Path. Therefore, the Blessed One had described the *vipassanā ñāṇa*, which considers all *sankhāras* of *nāmas* and *rūpas* as *anatta*, non-self and is disgusted with them, as the Path to Nibbāna.

The three stanzas, where it is taught that *Nibbindā ñāṇa* appears when dislike and distaste for the *sankhāras* are developed and that this *Nibbindā ñāṇa* is the true and right path to Nibbāna, should be carefully noted. Unless the *sankhāras* represented by *nāma* and *rūpa* are seen by one's own experience as incessantly arising and disintegrating instantly, the true *vipassanā ñāṇa* which perceives them as *anicca*, *dukkha* and *anatta* is not really developed. And without the development of genuine knowledge of *anicca*, *dukkha* and *anatta*, the *Nibbindā ñāṇa* which find distaste and dislike for the sufferings of *nāma* and *rūpa* *sankhāras* will not arise. And in the absence of this knowledge of *Nibbindā ñāṇa* it is impossible to realize Nibbāna. Only with personal knowledge of the nature of *anicca*, *dukkha* and *anatta*, will weariness develop on the *sankhāras* and *nibbindā ñāṇa* appear. And it is only after the appearance of this

Nibbinda ñāṇa will come the knowledge of the Path and Fruition followed by the realization of Nibbana. This must be definitely understood and noted. It is for this reason that the Blessed One had stated in this Sutta. "*Evam passam, Bhikkhave, stavā ariya sāvako, rūpasmiṃpi nibbindati* etc."...There are many Suttas in which similar Teaching was given by the Buddha. Let us recapitulate on this point:

"Bhikkhus, the instructed noble disciple seeing thus (seeing *rūpa, vedanā, saññā, sankhāras viññāna* as 'This is not mine, This I am not, This is not my self') get wearied of matter, gets wearied of feeling, gets wearied of perception, gets wearied of consciousness.

DEFINITION OF NIBBINDA ÑĀṆA

In the above Pali Text, 'Seeing thus' is a summarised statement of development of knowledge of Vipassana up to the stage of *Bhanga ñāṇa*. And with the words 'wearied of....' development of *vipassanā ñāṇa* from *Bhanga, Ādīnava, Nibbinda* right up to *Vutthāna gāminī*, is very concisely described. Thus in the commentary to *Mūlapanāsa*, we find this exposition:

"*Nibbindatīti ukkandati. Ettha ca nibbindati vutthāna-gāminī vipassanā adhippeta.*"

"*Nibbindati*...to feel weariness means feeling bored, feeling displeased, unhappy. To explain further, the words '*Nibbindati* etc' should be taken to mean the Vipassana which reaches right up to Ariya Path known as *Vutthāna*.

In the *Patisambbidāmagga* and *Visuddhimagga*, *Nibbinda ñāṇa* is enumerated under seven heads of successive stages of development, namely, *Bhanga ñāṇa, ādīnava, Nibbinda, muncitukamyatā ñāṇa, Patisankhāra, Sankhārupakkhā* and *Vutthāna gāminī vipassanā ñāṇa*. We have so far explained up to the stage of *Nibbinda*. We shall now continue on with the rest.

GENUINE DESIRE FOR NIBBĀNA OR SEMBLANCE OF IT

When the Yogī finds only rapid dissolution and disintegration, at every instance of contemplation, he becomes

wearied of and displeased with the aggregates of *nāma*, *rūpa* manifested in the acts of seeing, hearing etc. Then, he does not wish to hold onto those *nāmas* and *rūpas*; rather he wants to abandon them. He realizes only in the absence of these incessantly rising and perishing *nāma* and *rūpas* will there be Peace. This is the development (arising) of wish for true, genuine Nibbāna. Formerly, imagining Nibbāna to be something like a great metropolis, the wish to reach there arose then with a hope of permanent enjoyment of all that the heart desires. This is not desire for genuine Nibbāna, but only for mundane type of happiness. Those who have not really seen the dangers and faults of *nāma* and *rūpa* only wish for enjoyment of mundane type of bliss. They cannot have the idea of complete cessation of all *nāma*, *rūpa*, including every form of enjoyment.

THE NIBBANIC BLISS

At one time, the Venerable Sāriputta was uttering, "This Nibbāna is blissful; this Nibbāna is blissful". Then a certain young Bhikkhu by the name of Lāludāyī asked him "The Venerable Sāriputta, there is no sensation in Nibbāna; So nothing to experience, it is not? Then what is blissful in Nibbāna where there is no sensation?" He raised this point not understanding fully well that Nibbāna is void of all *nāmas* and *rūpas* and therefore void of sensation too. The Venerable Sāriputta's reply to this argument was, "The fact that there is no sensation to experience is itself blissful." True it is that peace and tranquility is more blissful than any sensation which is felt to be pleasant, delightful. This is true bliss. A sensation is regarded to be blissful, delightful because of liking for it, craving for it. Without liking for it, no sensation can be regarded to be delightful. A moment's consideration will prove this point. A tasty food appears delightful and delicious whilst there is liking for it, craving for it. When one is not feeling well, with no appetite, or when one has eaten well and is already full, the same tasty food will no longer look

LOOKING FORWARD TO NIBBĀNA

appealing. If forced to eat it, there can be no enjoyment in eating it; it will not be regarded as something good and delicious, but rather as terrible and suffering. Take another example - a beautiful sight, a pleasant sound. How long can one keep on looking at a beautiful sight, listen to a pleasant sound. How many hours, days, months, years? The interest in them cannot last continuously even 24 hours, after which there will appear actually distaste and dislike for them. To have to continue on looking at that sight or listening to that sound will become a terrible suffering then. It is clear, therefore, that to be without any liking or craving, to be without sensation (feeling) is to be blissful. A detailed account on this a subject has been given in our discourse on "Concerning Nibbāna."

LOOKING FORWARD TO NIBBĀNA

The Yogi who is developing the *Nibbāna ñāṇa* truly perceives the baneful aspects of *nāma*, *rūpa* and has become weary of and disgusted with them. He knows that in Nibbāna, where there is no *nāma*, *rūpa*, no sensation, lies real peace and therefore longs for it. This is, like scanning the distance from a lookout post, looking forward to Nibbāna by means of *muncitukamyatā ñāṇa*, knowledge of liberation. As the will to attain real Nibbāna and desire to liberate himself from the ills of *nāma* and *rūpa* develop, he makes further striving. With this doubling of effort, he gains *patisankhā ñāṇa*, (knowledge of reflecting on what has been contemplated) which comprehends the nature of *anicca*, *dukkha* and *anatta* more deeply than previously. Especially more pronounced and distinct is the understanding of the nature and characteristics of suffering, ills. When *patisankhā ñāṇa* gains in strength and maturity, he gains *sankhārupakkāh ñāṇa*, knowledge of developing equanimity towards all conditioned things, the *nāmas* and *rūpas*.

This is a general description of how, starting from *sammāsana ñāṇa*, the series of *vipassanā ñāṇa* gradually develop step by step in a Neyya individual. With the noble persons

wearied of and displeased with the aggregates of *nāma*, *rūpa* manifested in the acts of seeing, hearing etc. Then, he does not wish to hold onto those *nāmas* and *rūpas*; rather he wants to abandon them. He realizes only in the absence of these incessantly rising and perishing *nāma* and *rūpas* will there be Peace. This is the development (arising) of wish for true, genuine Nibbāna. Formerly, imagining Nibbāna to be something like a great metropolis, the wish to reach there arose then with a hope of permanent enjoyment of all that the heart desires. This is not desire for genuine Nibbāna, but only for mundane type of happiness. Those who have not really seen the dangers and faults of *nāma* and *rūpa* only wish for enjoyment of mundane type of bliss. They cannot have the idea of complete cessation of all *nāma*, *rūpa*, including every form of enjoyment.

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This is a general description of how, starting from *sammāsana ñāṇa*, the series of *vipassanā ñāṇa* gradually develop step by step in a Neyya individual. With the noble persons

such as Sotāpana, within a few moments after the start of meditation, they may attain to the stage of *sankhārupakkhā ñāṇa*. There is no doubt that the five Bhikkhus listening to the discourse on the Anattalakkhana Sutta reached this stage instantly.

THE SIX CHARACTERISTICS OF SANKHĀRUPAKKHĀ ÑĀṆA

(1) FREE FROM FEAR AND DELIGHT

Sankhārupakkhā ñāṇa is distinguished by six characteristics. The first characteristic is maintenance of equanimity unmoved by fear or unpleasurableness as stated in Visuddhimagga '*Bhayanca nanidānca vipahaya sabba sankhāresu udasino.*' How has this equanimity come about? At the stage of *Bhaya ñāṇa*, he has contemplated on the fearsome danger and the knowledge developed thereby is characterised by fear. At this stage of *sankhārupakkhā ñāṇa*, all signs of fear have disappeared. At the stage of *ādīnava*, he regards all things as baneful; at the stage of *nibbinda*, all things are distasteful and disgusting to him. He develops desire to discard all the aggregates, to escape from all these at the *muncitukamyatā* stage. When he reaches the stage of *sankhārupakkhā ñāṇa*, all these characteristics of lower *ñāṇas*, namely, seeing, banefulness, feeling distaste and disgust, desire to escape, and putting in extra ordinary efforts have disappeared. The quotation "*Bhayanca vipphahaya* . . . abandoning fear", from Visuddhimagga is referring to this progress in knowledge which is free from fear. In accordance with this, it must be regarded that with the disappearance of fear, the other characteristics such as seeing banefulness, feeling disgust, desire to escape, extraordinary efforts etc have also disappeared.

Furthermore, at the stage of *Udayabbaya ñāṇa* the Yogi has developed intense rapture and thrill, feeling highly exultant, *Sankhārupakkhā ñāṇa* is a development superior to *Udayabbaya ñāṇa*; nevertheless, at the *sankhārupakkhā* stage, all these thrills and exultations are absent. Therefore Visuddhimagga says; '*Nanidinca uppahaya* . . . abandoning delights'. He has aban-

(2) EQUANIMITY BETWEEN PLEASANT AND UNPLEASANT

done the exultations and delighting in thrills and pleasures; he dwells contemplating on all the *sankhāras* as manifested in seeing, hearing etc with complete equanimity. There is no longer great exuberance of gladness, happiness, delight such as that had occurred at the stage of *Udayabbaya ñāṇa*.

This is absence of fear or delight with respect to practice of Dhamma. With regard to mundane affairs too, it becomes plain how Yogī becomes free from fear and delight. When worrying news of worldly affairs and with respect to one's every day life, reaches the Yogī who has attained the *sankhārupakkha* stage of development, he remains unperturbed, not much moved by worry, anxiety or fear. He remains unperturbed too when he meets with gladdening things, not moved much by exultation, rejoicing or delight. These are then freedom from fear and delights in worldly matters.

(2) EQUANIMITY BETWEEN PLEASANT AND UNPLEASANT

The second characteristic is balanced attitude of mind, not feeling glad over pleasant things nor sad and depressed by distressing state of affairs. He can view things, both pleasant and unpleasant, impartially and with equanimity. The Pali text quoted here is;

“cakkhunā rūpam disvā nevā sumano hotī na dummano, upekkhā vihāreti, sato sampajano...”

“Having seen the visible form with own eyes, Yogī remains unaffected by it, neither feeling glad nor unhappy over it. “However beautiful or attractive the sight is, the Yogī does not feel excited and jubilant over it; however ugly or repulsive, the sight is, he remains unperturbed. He maintains an equanimous attitude, being mindful and knowing rightly.”

Taking note of everything, pleasant or unpleasant when seen, and knowing its reality with reference to its nature of *anicca*, *dukkha*, *anatta* and developing neither (attachment) liking or aversion for it, he views the phenomena with impartiality. He observes with detached mind just to know the phenomenon of seeing which is perishing every moment. The Yogi who has attained the stage of *sankhārupākkha ñāṇa* understands through personal experience how this observation may take place. This is how phenomenon of seeing is observed with equanimous attitude of mind.

The samething holds true for all acts of hearing, smelling, knowing, touching, thinking where observation is made with equanimity just to know the phenomena of hearing etc. This ability to watch the happening at the six doors of senses with unperturbed equanimity is known as *chalan-gupekkha*, a special virtue of the Arahats. But the ordinary worldling who had attained to the stage of *sankhārupakha ñāṇa* can also become accomplished in a similar manner. According to the Commentary to the Anguttara, the Yogi who has advanced to the stage of *Udayabbhaya ñāṇa* can become equipped with this same virtue as an Arahāt. But the accomplishment is not very prominent at this stage; it becomes more distinct at the *Bhanga* stage. But at the *Sankhārupakkhā* stage this virtue becomes well pronounced. Thus the Yogi who has reached this stage of development, sharing some of the virtues of an Arahāt, deserves high esteem and respect of ordinary persons. Even if unknown and unesteemed by others, the Yogi himself, knowing personally his own virtue should be well pleased and gratified with his own progress and development.

(3) EFFORTLESS CONTEMPLATION

The third characteristic is effortlessness in contemplation. "*Sankhāra vicinne majjhantam hutvā...*" says the Visuddhi magga Text. "Taking a neutral attitude with regard to the practice of contemplation. "This is supported

(5) BECOMES MORE SUBTLE WITH PASSING OF TIME

and explained in its sub-commentary which says that "just as mental equilibrium is maintained in the matter of *sankhāras* as objects of contemplation, so also a neutral balance attitude should be taken with regard to practice of contemplation on them. "At the lower stages of development, the Yogī has to make great efforts for the appearance of the object for contemplation; and similar effort is needed to bring about contemplation on them. At the stage of *sankhārupakkhā ñāṇa*, no special effort is needed for the appearance of objects for contemplation and there is no special endeavour to have them contemplated on. The objects appear of their own accord one by one, followed by effortless contemplation on them. Act of contemplation has become a smooth, easy process. These are the three characteristics concerning with equanimity and balanced conditions.

We shall next go on to the three special characteristics of the *sankhārupakkhā ñāṇa*.

(4) IT LASTS LONG

At the lower stages, it has not been an easy matter to keep the mind fixed on a certain object even for half an hour or one hour. At the *sankhārupakkha* level, the concentration remains constant and steady for one hour, two hours, three hours. Such is within the experience of many of our Yogīs. It is for this characteristics of *sankhārupakkhā ñāṇa* that it is defined by Patisambhidāmagga as *ñāṇa* that lasts well. And the sub-commentary to the Visuddhimagga explains that it means "one long continuous process of development." Only when it lasts long it can be said to last well.

(5) BECOMES MORE SUBTLE WITH PASSING OF TIME

The fifth characteristic is getting finer and subtler just like sifting flour on the edge of a tray, as stated in the Visuddhimagga. The *sankhārupakkhā ñāṇa*, from the moment

of its arising is subtle, but as time passes, it becomes still finer, finer and more subtle, which phenomenon is within the experience of many of our Yogīs.

(6) THE ATTENTION IS NOT DISPERSED

The last characteristic is that of non-dispersion. At the lower levels, the concentration is not strong, the mind is dispersed over many objects. But at the level of *sankhārupakkhā ñāṇa*, the mind is almost completely not scattered or diffused at all. Not to say of other extraneous objects, even the objects appropriate for contemplation, the mind refuses to take them in. While at the *Bhanga ñāṇa* level, mind is made to scatter over the various parts of the body and thus sensation of touch is felt on the whole of the body. At this stage, however, dispersing the mind becomes difficult; it remains fixed only on a few objects usually contemplated on. Thus from observing the whole body, the mind retracts and converges only on four objects -- just knowing in sequence, rising, falling, sitting and touching. Of these four objects, the sitting body may disappear leaving only three postures to be noted. Then the rising and falling will fade away, leaving only the touching. This cognition of touching may disappear altogether, leaving just the knowing mind being noted as 'knowing, knowing'. At such time when reflection is made on objects in which one is specially interested, it will be found that the mind does not stay long on these objects. It reverts back to the usual objects of contemplation. Thus it is said to be void of dispersion of concentration. The Visuddhimagga description is '*Patiliyati, patikutati, na sammāsariyati*': 'It retreats, retracts, and recoils; it does not spread out'.

These are three signs or characteristics of *sankhārupakkhā ñāṇa* which should be experienced personally by oneself. When these characteristic signs are not yet experienced, one can decide for oneself that one has not yet developed up to this *ñāṇa*.

DEVELOPMENT OF VUTTHĀNAGĀMINĪ VIPASSANĀ

DEVELOPMENT OF VUTTHĀNAGĀMINĪ VIPASSANĀ

When the *sankhārupakkhā ñāṇa*, with these six characteristics, has become fully perfected, there appears a special kind of knowledge which seems to be fast moving; it looks as if it comes running with some speed. This special kind of cognition is known as *vutthānagāminī vipassanā*. *Vutthāna* means rising, getting up from some place. *Vipassanā ñāṇa* is that which dwells on the continued process of incessantly arising and perishing of formations (*nāma* and *rūpa*). With each note of observation, it falls on this continuous process of ceaseless *nāma* and *rūpa*. From that stage, when *ariyamagga ñāṇa* is developed, its object becomes the cessation of the phenomena of *nāma* and *rūpa*. This means that it rises, gets up from the continuous stream of *nāma*, *rūpa* and its object becomes the Nibbāna. For this reason of getting up from the object of the continuous stream of *nāma*, *rūpa*, the *ariyamagga* is known as *vutthāna*. When the fast moving *Vipassanā* comes to an end, the *ariyamagga* otherwise *vutthāna*, achieves the realization of Nibbāna. Thus this special *Vipassanā* appears to have gone over to the *ariyamagga*, having risen from the *sankhāras* which it has had as its objects previously; hence its name *vutthānagāminī*, having risen from the *sankhāras* and gone over to the *ariyamagga*.

This *Vutthāna gāminī vipassanā* arises while taking note of one of the six consciousness, mind consciousness, touch consciousness etc, which become manifest at that particular moment. While the Yogī contemplates on the rapidly perishing phenomena, he perceives the nature of impermanence; or he perceives the nature of unsatisfactoriness; or the nature of non-self, insubstantiality. This *vutthānagāminī* rises for at least two or three times; sometimes it may repeat itself four, five or even ten times. As described in the literature, at the last moment of *vutthānagāminī*, three thought moments *parikamma* (preparation), *upacāra* (approximation) and *anuloma* (adaptation) of functional *javana* appears, followed by one special moment of *Kāmāvacara* moral *javana* which

takes as its object the Nibbāna where *nāma, rūpa sankhāras* cease. After that *javana* arises the *Ariyamagga*, which plunges into the object of Nibbāna, void of *nāma, rūpa*, cessation of all *sankhāras*. Immediately after *magga javana* arises the *Ariya phala javana* for two or three times. Its object is the same as that of the *Ariyamagga*. With the occurrence of the *Ariya magga* and *phala javanas*, the ordinary common worldling attains the status of a Sotāpanna; a Sotāpanna that of a Sagadāgam; a Sagadāgam that of an Anagam; and an Anagam finally becomes an Arahāt.

The Kāmāvacara moral *javana* which takes Nibbāna as its object is known as *Gotrabhū*, the *javana* consciousness which overcomes the lineage of the ordinary common worldling. The PatisambhidaMagga defines *Gotrabhū* as follows:

“Rising from the objects of *sankhāras* which have the nature of becoming, it has the tendency to plunge headlong towards the object of Nibbāna, free from becoming and is therefore called *Gotrabhū*.” Or, “Getting up from the object of continuous process of arising of *nāma* and *rūpas*, and plunging headlong towards the object of Nibbāna free from the continuous process of becoming.”

This is how *Gotrabhū* consciousness rushes along towards the object of Nibbāna. The *Ariyamagga* also descends into Nibbāna towards which the *Gotrabhū* consciousness is inclined and rushes along.

The *Milanda-Paññā* describes: “The mind of the Yogi who is contemplating and taking note, one phenomenon after another, step by step, overcomes the continuous stream of *nāma* and *rūpa*, which is flowing uninterruptedly, and plunges into the state or condition where the flowing stream of *nāma* and *rūpa* comes to cessation.”

DEVELOPMENT OF VUTTHĀNAGĀMINI VIPASSANĀ

At first the Yogī has been contemplating, one noting after another, and step by step, on the ever rising phenomena of *nāma* and *rūpa* as manifested in acts of thinking, touching, hearing, seeing etc. He perceives only the continuous stream of the phenomena of *nāma* and *rūpa* which do not appear to come to an end at all. Whilst he is thus contemplating on the never ending phenomena of the *nāma* and *rūpa* and reflecting on their nature of *anicca*, *dukkha*, and *anatta*, there comes a time, immediately after the last moment (*parikamma*, *upacāra* and *anuloma*) of reflection, when the consciousness suddenly inclines towards and descends into the state where all the objects of contemplation and the contemplating mind come to complete cessation. The inclining is bending towards *Gotrabhū* consciousness whereas the descending is the realization of Nibbāna by means of Ariya Path and Fruition. "Oh, great King, the Yogī having practised meditation in a correct manner, and plunging into where there is termination, cessation of the phenomena of *nāma* and *rūpa*, is said to have realized the Nibbāna."

This is then the textual account of how *Vutthānagāminī vipassanā* is realized and the Path and Fruition are also realized. Yogīs have found this account to be in conformity with what they have personally experienced.

How the texts and experience conform: The Yogī generally begin by observing the consciousness of touch, thinking etc and acts of hearing, seeing etc in short, contemplating on the nature of the five groups of grasping. As stated earlier, the Yogī constantly notes, at the *Bhanga ñāṇa* stage, the rapid dissolution of the *nāma*, *rūpa* phenomena and finds them to be dreadful, terrible. This leads him to regard them as baneful, disgusting. Then wishing to be free of them, he strives harder still till he reaches the stage of *sankhārupakkhā ñāṇa* when he views all things with equanimity. When this *sankhārupakkhā ñāṇa* is fully perfected, there arise in

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him very fast moving and very distinct *vutthamagāminī* and *anulama ñāṇas*, and the Yogī descends into a state of complete void and cessation of all objects of contemplation as well as acts of contemplation. This is the realization of Nibbāna by means of the Ariya Path and Fruition. Such realization elevates an ordinary common worldling into the state of a Sotāpana; a Sotāpana into that of a Sagadāgam; a Sagadāgam into that of an Anāgam and finally an Anāgam into an Arahāt. The Anattalakhana Sutta gives the following description of such transformations (developments)-

FROM DISTASTE, DISGUST TO THE KNOWLEDGE OF
ARIYA PATH AND FRUITION

“Nibbindan virajjati virāga vimocāti”

“Being wearied, he becomes passion free and the Ariya path is developed. In his freedom from passion, and Ariya path being developed, he is emancipated from *Asava kiiesā* defilements.”

The Yogī develops from the stage of *samsana* to that of *Bhanga* by contemplating on the nature of *anicca*, *dukkha* and *anatta* of phenomena. The Blessed One was referring to this development by the words ‘*Evam passam*,---Seeing thus’ in the above text. The stage from *Bhanga* to *sankhārupakkhā* and *anulama* was described as ‘*Nibbindati* feeling wearied or disgusted.’ Then comes, ‘*Nibbinda virajjati, viraga vimuccāti*’ ‘when disgusted, get wearied; when wearied, become free from passion; when from passion, become emancipated,’ to describe the development of the knowledge of the Path and Fruition. A very concise description, perfectly matching with the practical experience of the Yogis.

HOW THE EXPERIENCE AND DESCRIPTION MATCH

When *sankhārupakkhā nāma* gets strengthened, extraordinary knowledge appears very rapidly. The Yogī whose development in feeling of disgust is not yet strong enough to abandon the *nāma* and *rūpa*, is overtaken by anxiety,

REFLECTION BY AN ARAHAT

"What is going to happen? Am I about to die?" As anxiety appears, the concentration gets weakened. But when the feeling of disgust is intense, there is no occasion for anxiety to arise and the Yogī contemplates on effortlessly, smoothly. Soon he descends into the condition where there is freedom from passion and attachment and complete cessation of all *nāmas, rūpas, sankhāras*. This is then emancipation from defilements, taints (*āsavas*) which should become free at this stage.

When descending without any attachment into where there is cessation, by means of the first Path (*sotāpattimagga*), the Yogī becomes liberate from defilements of false views (*Ditthi āsava*); from ignorance which is associate with doubts and scepticism, and from gross form of sense-desires which may lead to the regions of *Apāya*. This is emancipation by virtue of *Satāpatti* Fruition which is the resultant to the *Sotāpatti* Path.

When descending to where there is cessation by means of the second Path, *Sagadāmmimagga*, there is freedom from the gross types of sense desires. When descending to where there is cessation by means of the third Path, the *Anāgam magga*, one becomes free from subtle types of sense-desires as well as from similarly fine types of ignorance. With *arahattamagga ñāṇa*, there is the liberation from all kinds and types of defilements. This is in accordance with the statement "*virāga vimaccāti*". When free from passions and descending to where there is cessation, there arises emancipation by virtue of Fruition which is the result of the Path. This emancipation is perceived vividly by process of reflection.

REFLECTION BY AN ARAHAT

The process of reflection by an Arahāt is described in the concluding words of the *Anattalakkhana Sutta*:

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“Vimuttasmin vimuttīti ñānam hoti ‘khīna jāti wusitam brahmacāriyam katam karanīyam naparam itthathayā’ti pajānāti.”

“When emancipated, the knowledge arises on reflection that freedom from defilements has been achieved. And he knows “Birth is exhausted; lived in the holy life (of contemplation and meditation); what has to be done has been done: there is nothing more to be done.” He knows thus by reflection.

This is how an Arahāt reflects back on his attainments. Here it may be asked, How does he know that birth is exhausted? So long as there is wrong view and illusion with regard to the *nāma, rūpa* aggregates and attachment to them taking them to be permanent, satisfactory, self and living entity, there will be renewal of becoming in the cycle of existence. When one becomes free of wrong views and illusions, he is free of attachment too. The Arahāt knows on reflection he is free of wrong view and illusion with regard to the aggregates and that he has no more attachments for them. Therefore he perceives and concludes that birth is exhausted for him. This is reflecting on the defilements which have been discarded and exhausted.

Here the holy life means the practice of *sīla, samādhi*, and *paññā*. But keeping the precepts only, or developing the jhānic concentration only, will not achieve the purpose of attaining the highest goals. The purpose is achieved only by taking note of the phenomena of *nāma* and *rūpa* as it occurs until attainment of the Path and Fruition. Therefore it must be taken to mean by ‘the holy life is lived’, meditation has been practised to reach the highest goal.

“What has to be done “means practising meditation so as to comprehend fully and well the Four Noble Truths. By practising meditation until attainments of *arahattamagga*, this task is accomplished. Even after having seen personally the nature of cessation by means of the three lower

RECAPITULATION

maggas and having known the Truth of suffering which is the same as knowing the nature of *anicca*, *dukkha* and *anatta*, certain illusions such as illusions of perception and illusion of mind consciousness still remain to be eradicated. Because of such illusions, there is still delighting and craving believing them to be pleasurable and enjoyable. The origin of craving has not yet been abandoned. So even for the Anāgam, there is still fresh becoming. At the stage of *Arahattamagga*, the Truth of suffering (nature of *anicca*, *dukkha* *anatta*) is fully and well comprehended. All the illusions of perception and consciousness are eradicated. Since there is no more illusions, there are no misconceptions about delighting in enjoyable pleasure, no opportunity for *samudaya tanhā* to arise; it is completely eradicated. The task of knowing the Four Noble Truths is fully accomplished. That is why it is reflected that there is nothing more to be done.

In this account of reflection by an Arahant, there is no mention of reflection on the Path, Fruition, Nibbāna and the defilements directly and separately. But it should be taken that they are reflected on first, followed by reflection on others. Thus it should be taken that the reflection on 'Holy life is lived; what has to be done is done' came as continuation after the Path, Fruition and Nibbāna have been reflected on. "The mind is free; birth is exhausted" is reflected on only after the reflection on the defilements which have been removed, eradicated. Accounts of reflection by the Sotāpan, the Sagadāgam and the Anāgam are given in our discourses on Silavanta.

RECAPITULATION

"Being wearied, he becomes passion free and Ariya Path arises. When there is freedom from passion, and the Path has arisen, he is emancipated from the bonds of defilements. With the emancipation comes the reflection that the mind has become free. And he knows: 'Birth is exhausted; the holy life is lived; what has to be done is done, there is nothing more of this becoming.'"

The Venerable Theras who recited the Sutta at the Council had recorded the following terminal passage:

“Idamavoca Bhagavā attamāna pancavaggiyā Bhikkhu Bhagavato bāsitaṃ abhinanduntī. Imasmin ca veyā karanasmin bhaṇnamane pancavaggiyānaṃ Bhikkhunaṃ anupādāya asavahi cittaṃ vimuccim suti”

“Thus the Blessed One said,’ (*Rūpaṃ Bhikkhave anattaṃ Pāṇāpāram itattathāya ti pajānāti*) to teach this Anatta-Lakkhana Sutta to the group of five Bhikkhus so that they should attain Arahatsip. Pleased, the group of five Bhikkhus were delighted with the exposition of the Blessed One. Moreover, as this exposition was being spoken (or just at the end of this discourse), the mind of the group of five Bhikkhus were freed of attachments and become emancipated from defilements.

Sādhu

Sādhu

Sādhu

Amongst the group of five Bhikkhus, the Venerable Kondañña became a Sotāpana on the first watch of the full moon of Wāso while listening to the discourse On Dhammacakkapavattana Sutta. He must have continued on with the contemplation and meditation. But he had not attained Arahatsip before he heard the discourse on Anatta-Lakkhana Sutta. Venerable Vappa become Sotāpana on the first waning day of Wāso, the Venerable Bhaddiya on the second, the Venerable Mahanāma on the third and the Venerable Assaji on the fourth waning day of Wāso respectively. All five of them, Sotāpanas at the time, while listening to this discourse on the Anattalakkhana Sutta, contemplated on the five aggregates as “This is not mine, This I am not, This is not my self;” just of the nature of *anicca*, *dukkha* and *anatta*. They attained to the three higher stages of knowledge, step by step and became Arahats. According to the commentary to the Patisambhida, they gained Arahatsip just at the end of the discourse by reflecting on the Teaching.

THE CONCLUDING PRAYER

It was in the year 103 of the great Era, Counting back from this year 1325 of B.E., it was 2552 years ago. That year, on the fifth waning day of Wāso after the discourse on the Anattalakkhana Sutta was ended, there had appeared six Arahats including the Blessed One in the human world. It arouses great devotional piety by visualizing this scene at the deer sanctuary near Varānasi, how the Blessed One was teaching the Anattalakkhana Sutta and how the group of five Bhikkhus while giving respectful attention to the discourse attained to the Arahatship, the cessation of all defilements. Let us try to visualize this scene.

HOMAGE TO THE SIX ARAHATS

Two thousand five hundred and fifty two years ago, on the fifth waning day of Wāso, the Blessed One gave the discourse on the Anattalakkhana Sutta to the group of five Bhikkhus. Listening to the discourse and contemplating on the Teaching, all the five Bhikkhus became freed from defilements and attained to Arahatship. We pay our reverential homage with raised hands palms together to the All Enlightened One and the group of five Bhikkhus who had become the first Six Arahats, completely free from defilements, at the beginning of the Buddha's Dispensation.

We have been giving these discourses for twelve times during the past twelve weeks and covered the whole of the Sutta. We will now bring to a close this series of lectures on Anattalakkhana Sutta.

THE CONCLUDING PRAYER

May you all good people in the audience, by virtue of having given respectful attention to this discourse on the Anattalakkhana Sutta, be able to contemplate as instructed in this Sutta on the five aggregates of *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viḥāṇa*; And noting them at each moment of manifestation of seeing, hearing etc, as 'This is not mine. This

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I am not, This is not myself;' and perceiving them with own knowledge, rightly and well as incessantly rising and perishing and therefore of the nature of *anicca*, *dukkha*, and *anatta*, be able to attain soon through the Path and Fruition, the Nibbāna, the end of all sufferings.

Sādhu

Sādhu

Sadhu

End of the Eight Part of the Anattalakkhana Sutta.

This is the end of the whole Sutta

On

The Anattalakkhana Sutta.

Translated by

U KO LAY (ZEYĀ MAUNG)

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18. Sīlavanta Sutta
19. Tuvataka Sutta



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ပိဋကတဘယပြန်စာပေ
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