

A discourse on

SILAVANTA SUTTA

by

**The Venerable Mahāsi Sayādaw
of
Burma**



Translated by U Htin Fatt (Maung Htin)

Buddhasāsanā Nuggaha Organization
Mahāsī Thāthana Yeikthā
Rangoon

A DISCOURSE ON

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THE VENERABLE MAHĀSĪ SAYĀDAW

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A DISCOURSE ON SILAVANTA SUTTA

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SILAVANTA SUTTA

OR

*Discourse on dhamma concerning full accomplishment
of morality*

FOREWORD

It would appear appropriate and proper to regard the Silavanta Sutta Dhamma as a standardized Rule of Procedure to be invariably practised by those who are either meditating or are inclined to take up meditation practice with seriousness of purpose for the attainment of *Magga-Phala-Nibbāna*.

The reason being that in this Sutta, it has been fully and precisely preached that an ordinary worldling accomplished with the virtues of morality will undoubtedly become a Sotāpanna, if he contemplates with earnest devotion the nature of *Upādānakkhandhas* and truly realizes them as *Anicca* (impermanence), *Dukkha* (suffering), and *Anatta* (Not Self). In the same manner, if a Sotāpanna (Stream-Winner) proceeds with the practice of insight meditation diligently, realization of the truth of the dhamma will be achieved which will elevate him onto the stage of Sagādāgāmi. The Once-Returner (Sagādāgāmi) will again move up to the next stage as a

FOREWORD

Non-Returner (Anāgāmi) if he continues to go on with the practice of insight meditation with all heart and soul. Then again, an Anāgāmi continuing the practice of meditation with proper mindfulness will, if true realization is developed, become an Arahāt. Hence, it is obvious that one cannot even aspire to become a Sotāpanna if the procedure or guideline as stated is not strictly adhered to. More significantly, if morality or rule of conduct is not properly observed, or, even with the full accomplishment of morality, if no contemplation is made with mindfulness on the conspicuous *Upādānakkhandhas* at the moment of seeing, hearing, etc., or, if there is no knowing of the fact or awareness that they are in reality *Anicca, Dukkha* and *Anatta*, the stage of Sotāpanna cannot possibly be reached.

The salient feature herein emphasized is to note with constant mindfulness on the reality of the nature of five *Upādānakkhandhas* by which the truth of the dhamma with the characteristics of *Anicca, Dukkha* and *Anatta* will be distinctly known leading to insight-wisdom of of varying degrees.

Mention has been made in this Sutta that if bent upon contemplating the dhamma with an all out endeavour, a person should first of all, be accomplished with *Sīla Visuddhi* (purified conduct), which out of the seven kinds of

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Visuddhi, is initially the fundamental requisite for the purpose of insight meditation.

The light has been shown in this Sutta by way of imparting knowledge relating to the erroneous concept which goes to say in contradiction as: "It is not at all necessary to meditate and contemplate since *Anicca, Dukkha Anatta* have been known to us. It would be sheer misery if contemplation is made, and only if the mind is given respite without resorting to contemplation, mental peace and tranquility can be achieved." The elucidation given by the author in respect of such an irrational concept as being definitely wrong amounts to giving a firm ruling in consonance with the noble wish of the Blessed One. The decision given is a dire necessity particularly at the present day as there has been a number of dissentient views entertained by different sects that had sprung up from the time immediately after the conclusion of the Third Great Buddhist Council — *Sangāyanā*. For lack of such a ruling in the distant past, Ashin Mahāmoggalliputtatissa Thera had, at that time, preached the great Katha Vutthu Dhamma eradicating *Miccha-ditthi* of all sorts, such as, the doctrine of individuality or the like which was deep in the heretical view of *Atta*, etc. In those old days however, no false beliefs had appeared that prohibited the method of practising the Noble Eightfold

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Path and the practices connected with the Samatha-Vipassanā. Now that false doctrines have gone to the extent of prohibiting or preventing the practical exercise of meditation on the lines of the Noble Eightfold Path. Hence, if such heresies cannot be deterred or nipped in the bud, the three divisions of *Sāsana*, namely, *Pariyaṭṭi* (pursuit of scriptural knowledge), *Patipatti* (Practical exercise of Vipassanā meditation) and *Pativēda* (Insight Knowledge leading to Magga-Phala) may soon be faded out.

As contained in its original teachings, Silavanta Sutta reveals, in particular, the right method of practical meditation and is preventing the springing-up of these false beliefs and heretical concepts. This Sutta Dhamma expounded and written by the Venerable Mahāsi Sayādaw will no doubt prove to be an asset to those who are honestly desirous of following the true and Noble Path leading to *Magga-Phala-Nibhāna*,

The Discourse on Silavanta Sutta is the Dhamma that was originally delivered by the Venerable Ashin Sāriputtarā, the First Apostle of the Lord Buddha in response to the query made by the Venerable Ashin Kothika, an eminent Thera endowed with the special knowledge of Patisambhidhā to enable such noble-minded people to distinguish between right and wrong. The Sutta Dhamma is now elucidated and pre-

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sented by the Venerable Mahāsi Sayādaw adorned with beautiful expressions couched in pithy, simple and easy language.

In especial, the peculiar feature of this Sutta is the strikingly rare revelation of the noble and distinctive qualities inherent in a Sotāpanna. This would not only benefit yogis in many ways but will make it possible for them to measure up the degree of their own respective spiritual attainments and reject any fallible misgivings one might have inadvertently entertained. This is, indeed, a blessing. Moreover, it is a magnificent exposition of the practical Dhamma in accord with the Mahā Satipatthāna Sutta, relating to the basic exercise of contemplating the manifestations of the Five *Upādānakkhandhās*, aggregates of clinging or grasping; the development of mental consciousness of the marks of *anicca* and *dukkha*; the Law of Dependent Origination; the behaviour of *rūpa* seen realistically through mind's eye; the doctrine of *anatta*; cause for appearance of sense of cravings and the way to eradicate craving instincts by means of insight-wisdom achieved through the practice of Vipassanā; and how, with the application of right concentration and mindfulness, Sotāpanna and higher stages of progressive insight can be achieved. Briefly put, this Sutta inspiringly discloses the undoubted reliability of the Method of Mindfulness contemplation on the phenomena of the Five *Upādā-*

FOREWORD

nakkhandhās for the dramatic achievement of the different stages of insight-wisdom upto *Arahatta-Magga-Phala* after having equipped oneself with the purity of good conduct or morality.

Furthermore, a variety of strength of a saintly Arahāt have been vividly described, e.g., as to what kind of mental disposition he is endowed with; how his physical behaviour can be judged; and how he is devoid of *āsavas*, depravities of the mind. An Arahāt who has automatically swept away all *nīvaranas*, obstructions in the way leading to higher consciousness and insight wisdom, always remains mentally alert. The revelation of such noble attributes of an Arahāt is really informative and interesting. The guiding principles mentioned in this book are authoritative and precious for those who are really keen in practising Vipassanā meditation.

May you all be able to inexorably contemplate on the right lines of Vipassanā meditation in the present existence foreseeing the unavoidable perils and miseries that lie ahead in the incessant rounds of life existence, *Samsarā*, and expeditiously attain spiritual enlightenment leading to the blissful state of Nibbāna.

Min Swe

(*Min Kyaw Thu*)

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A DISCOURSE ON SILAVANTA SUTTA

PART I

*(Delivered by the Venerable Mahāsi Sayādaw on the
14th. Waning of Tabodwe, 1928 B.E.)*

My discourse today will be an exposition on Silavanta Sutta of Khandhavagga in Samyutta Nikāya to which Silavanta Sutta is complementary. In speaking of the one, the other will be relevant.

INTRODUCTION

Once Sāriputtarā Thera and Mahā Kotthika Thera were spending their days together under the tutelage of Buddha residing in Migadāvana monastery or Deer Park at Isipatāna in Barānasi. Sāriputtarā is too well-known as pre-eminent for wisdom among Buddha's disciples to need any introduction. Mahā Kotthika is less known. But among Buddha's 80 senior disciples he was unrivalled in the knowledge of dialectics or Patisambhidā-ñāṇa for which he also gained pre-eminence.

Patisambhidā is an analytical or dialectical science which generally speaking, investigates into the meaning and purport of word used in the scriptural texts with a view to accuracy.

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There are four divisions of this science, viz., (1) *Attha patisambhidā*, which enables a student of the Dhamma to get at the true meanings of the words through proper etymological analysis. (2) *Dhamma patisambhidā*, which enables him to understand the text properly, (3) *Nirūti patisambhidā*, which teaches him the method of grammatical or syntactical analysis and (4) *Pati-bhāna patisambhidā* which endows him with facility in the appreciation of literary compositions or disputations. All Arahats are deemed to be proficient in this knowledge; but Mahā Kotthika was an outstanding scholar in this respect. So Buddha declared him as the first and foremost among the Arahats excelling in Patisambhidā ñāṇa.

The two Theras took up residence in a rectangular brick building, called Catusala, which enclosed an open yard in the middle of which there was a well.

MAHĀ KOTHIKA'S QUESTION

Once Mahā Kotthika, having spent the whole day in ecstatic meditation, rose from the jñānic trance, approached Sāriputtarā, and broke into a friendly conversation with the latter to whom he put the following question.

Friend Sāriputtarā ! How should a Bhikkhu, accomplished in morality, devote himself wisely and well to the practice of the Dhamma ?

MAHĀ KOTTHIKA'S QUESTION

First we must understand what a Bhikkhu is. He is defined as one who foreseeing the dangers of the round of existence called *Samsarā*, strives after emancipation from it. When a layman seeks admission into the Order he makes the request that he be ordained in order that he may become liberated from this *samsarā*. But what is this *samsarā*?

All sensations arising from the six bases of eye, ear, nose, tongue, body and mind cause *dukkha*, suffering or misery. But under the spell of *avijjā* or delusion, an individual regards them as pleasurable and become attached to them, encouraging *taṇhā*, craving, to arise. It then makes it cling to the sense-object when *upādāna* operates. Then the triumvirate, *avijjā*, *taṇhā* and *upādāna* conspire together to create the round of *kilesā*, defilement of the mind. Once under the influence of desire, a form of *kilesā*, a man becomes blind to everything except the fulfilment of his desire which works up *kamma*, action that causes new becoming. This is life or *bhava* which arises out of the ashes of the past existences. But in the course of life a being is liable to become old and sick and finally death overtakes him with sorrow, lamentation, suffering, etc., attendant upon it. These are the results of actions or *kamma* that I have spoken of and they are called *vipāka*. Now we have the three rounds of *kilesā vatta*, *kamma vatta* and

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vipāka vatta and these three constitute the rounds of rebirths called *samsāra*.

THE ROUND OF SUFFERING

Samsarā is the most frightening. An individual gets born and then dies to be reborn and to die again ad infinitum till the world ends. But there is no way of knowing when it will end, for, existence has no end nor beginning. Having been born, a man grows up into an adult, full of knowledge and experience. Then he dies and gets conceived in the womb of a young woman. Looked at from his past existence that young woman who is going to be his mother might be about the age of his grand daughter. What an irony of fate; Albeit he has to gestate in his mother's womb, bereft of intelligence and capability that he acquired in his previous existence, at least till he sees the light of day and lives through the first year of life. Gradually he grows into a man. Life, however, is hard for him, for he has to work with the sweat of his brow for the basic necessities of food, clothing and shelter. During his struggle he may suddenly fall sick. This is *dukkha* for him. In the struggle for existence he may be victimized by his rivals. This is another *dukkha*. Here, *dukkhas* visit him when he is unable to attain what he cherishes, and eventually old age overtakes him. Then comes illness which

THE ROUND OF SUFFERING

brings his life to an end. In this way *dukkha* prevails.

The same *dukkha* is more conspicuous in the animal world. Animals rarely die of natural death. Chickens, ducks, cattle, pigs and the like are killed for human consumption. The lot of bees is far more heart-breaking. They first render service to humanity as beast of burden to become meat in the end. Life in the jungle is also not secure, to say the least, for animals, for, there the weak is also meat for the strong. Besides animals there are other beings that haunt the abodes of suffering called *apaya* and *naraka* of the nether worlds. There are also beings of the peta-world and of the *asuras* (who are usually described as fallen angels). There suffering is at its height. Those fortunate enough to be reborn in this human world consider that they have nothing to do with those in the abodes of suffering. But consider it wisely. If humans do not believe in *Kamma*, *Kamma*-result, *Kusala* (wholesome actions) and *Akusala* (unwholesome actions) they would certainly be free to do evil at will. It is people like them who rush in to get a place for themselves in any of the abodes of suffering.

One may say that one can find happiness in the world of devas (deities). But there too one may find cause to be sad when one cannot get what one desires. When a deva dies with

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unfulfilled desires, he may have unwholesome thoughts as he dies, and such thought may drag him down to the nether worlds. If fortunate he may, perhaps, get reborn in a better world like the world of the humans; but still he cannot escape suffering due to ageing, disease and death. Such will be his lot for many an uncountable existence; and if he fails to practise vipassanā, he may repeat falling into this lot for eons to come, wandering endlessly in the samsara. This is said not in a blind faith in the doctrine of rebirth, but in deference to the law of cause and effect as shown by paticca-samuppada, the law of Dependent Origination. If one truly studies the cause and the result of actions, one may come to the realization that the round of rebirth is suffering indeed. It is because of this realization that a lay man enters the Order with a mind to get emancipated from woes and miseries of samsara.

When one becomes a bhikkhu, one is required to practise sila, morality. A newly-ordained monk is held to be pure and innocent for at this stage no opportunity can arise to pollute his mind. His verbal or physical behaviour is usually sound. It will be well if he tries to maintain this state of innocence by establishing himself in *Sila* by observing precepts and other codes of ecclesiastical conduct. Once in a while he might come to think that he has

SARIPUTTARA THERA'S ANSWER

failed in the observance, in which case he should make a confession and get instructions from his superiors for moral rehabilitation. Then he will be absolved from all blame and his *Sīla* remain unblemished. If he is thus accomplished in morality, what shall he do next to show his devotion to the dhamma? That is the question posed by Mahā Kotthika.

In the introduction I have made a reference to Sutavanta sutta. In that sutta too Mahā kotthika asked how a bhikkhu, accomplished in learning, should devote himself to the dhamma. Taking these suttas together, it may be asked: How should a bhikkhu, accomplished in Morality and knowledge, devote himself to the practice of dhamma? For the present discourse, I shall deal with the first part of the question relating to a bhikkhu accomplished in morality.

SARIPUTTARA THERA'S ANSWER

This question is answered by Sariputtara in the following manner.

Friend Kotthika! A bhikkhu accomplished in morality, should bend his mind wisely to the five upadanakkhandha, aggregates of clinging. He should observe them as impermanent and unsatisfactory, like unto a disease or a canker or a thorn in the side. They are maleficient. They afflict one like ague. They behave like strangers. They tend to dissolution. They are void.

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They are non-ego. With this correct mindfulness a bhikkhu must meditate on the five aggregates of clinging.

These 11 ways of looking at the aggregates of clinging as expounded here by Sariputtara agrees with the teaching of Buddha in Jhana sutta. First, however, the aggregates now mentioned need be properly understood. There are four aggregates, namely, kamupadana, clinging to sensuous objects, ditthupadana, clinging to wrong views, silabattupadana, clinging to wrong religious practices and attavadupadana, clinging to the idea of self or ego.

In the world of the senses, sensations are created by sense-objects coming into contact with the six sense-bases. The result is the growth of attachment. It is the work of *Taṇhā*, craving. The other three modes of clinging arise from wrong views. Of the three, the basic is attavadupadana which recognizes the five aggregates of mind and matter as self and permanence. The second type, silabattupadana goes contrary to the practice of the Noble Eightfold Path. For details please study the seventh chapter in the second part of my discourse on Paticcasamuppada. The last type, ditthupadana,, relates to the false religious ideas which negate the law of kamma and its results. All these four *Upadanas* in the final analysis boil down to craving and wrong views.

TWO MAIN UPADANAS

TWO MAIN UPADANAS

Thus craving and wrong views form the two main types of clinging to the *Khandhas*, the five aggregates of mind and matter. When *Rūpa* or form, the object that we see appears on the eye-basis, we say that we see. We then assert that the eye-object, the eye-basis and the form are all tangible, being the product of a living personality. The eye is living, the object is living and the physical body that sees and recognizes the object is living. It gives up the impression of the existence of "I" So everyone of us says, "I see." Everyone of us clings to that "I". To test yourself whether clinging to the "I" or self exists, please ask yourself the simple question, "Whom do you love best?"

SELF-LOVE

This question was answered in the time of king Pasenadi Kosala. The story goes like this.

Mallikā was a flower-girl. One day she met Buddha on her way to the garden. Moved by faith, she offered some cakes to the Enlightened One, who told her that because of her meritorious deed she would become a queen. At that time king Pasenadi was fleeing his kingdom for having lost his battle with king Ajātasattu. By chance he arrived at the flower-garden and was received by Mallikā who cared for him well. When peace was restored he made her his queen.

A DISCOURSE ON SILAVANTA SUTTA

Not being a courtier like others in the palace, Queen Mallikā was lonely. Knowing this the king asked her a question in the fond hope that her appropriate reply would justify his showering more favours on her. "Do you" he asked, "have any whom you love more than you love me?"

Queen Mallikā thought to herself, "No doubt the king wants a negative reply signifying that I love him more than I love anyone else. But I cannot tell him lies just to please him."

So she said, "Your Majesty. I love myself best. I have none whom I love more than I love myself."

This failed to please the King. So Queen Mallikā posed the same question that the King posed to the King himself. "Do you, she said, "have anybody whom you love more than you love yourself?"

The King had to admit that he had none.

Next day the King related what passed between him and his Queen to Buddha who then told him thus.

"Go forth to all the points of the compass and find one who loves others more than one loves oneself. You shall find none. Since all sentient beings love their own selves, one should be wary of doing harm to others."

FIVE AGGREGATES OF CLINGING

This incident shows that clinging created by craving grows in magnitude when one's self is involved. I am citing this example just to refute the claims of those who maintained that as they had realized the knowledge the three marks of *anicca*, *dukkha* and *anatta*, they had cut off all clinging to the aggregates of the *khandhas*. My point is that they still love themselves the best.

The five *khandhas* are also called the five *upādānakkhandhas* because when *rūpakkhandha* is involved, all other *khandhas* get involved. The eye is a sense-organ belonging to *rūpakkhandha*. When it sees, *vedanā*, sensation, *saññā*, perception, *sankhāra*, mental formation and *viññāna*, consciousness are involved. When *upādānakkhandhas* arise one is led to think that what one sees belongs to one who sees and says: *Etam mama* (This is mine). Then one becomes grasping. And this is *taṇhā*. When one asserts that his ego, I, exists, this assertion arises out of the concept of *atta* or self. This amounts to clinging to the wrong views or *diṭṭhi*.

FIVE AGGREGATES OF CLINGING

There are five aggregates of clinging, namely, (1) *rūpupādānakkhandha* the aggregate of clinging to material body, (2) *vedanupādānakkhandha*, the aggregate of clinging to feeling, (3) *sannupādānakkhandha*, the aggregate of clinging to perception, (4) *sankhārupādānakkhandha*, the aggre-

A DISCOURSE ON SILAVANTA SUTTA

gate of clinging to mental formations and (6) *viññānupādānakkhandha*, the aggregate of clinging to consciousness.

You need not go anywhere in search of these aggregates. They are within you!

CLINGING TO VISIBLE OBJECTS

Rūpupādānakkhandha arises at the time of seeing when the eye-basis and the eye-object meet. *Rūpa* or form produced as a result of that contact may appear to be agreeable or disagreeable, producing pleasure or displeasure. Such feelings that arise constitute *vedanupādānakkhandha*. The *rūpa* that has been seen is immediately recollected, when perception occurs. It constitutes *sannupādānakkhandha*. It is followed in its wake by mental formations which exert to form or create the phenomenon of seeing. They are collectively known as *sankhārupādānakkhandha*. In the end eye-consciousness arises and it is called *viññānupādānakkhandha*.

As you fail to note seeing the object with reference to the three marks of *anicca*, *dukkha* and *anatta*, you might miss reality and think that matter, feeling, perception, mental formations and consciousness are yourself or yours. Highly pleased with this idea of self, you cling to it. This view of self brings about the rise of *taṇhā*. As clinging is thus worked up, the individual tries to do things for the satisfactions of desires

CLINGING TO VISIBLE OBJECTS

that arise in him. While bowing to these desires he happens to resort to actions which may be wholesome or unwholesome. When these actions are good, he may be transported to superior abodes in the planes of existence; but if they are bad, he may go down to the nether worlds. Whatever be the case, he will be oppressed with suffering throughout the rounds of existence.

Clinging will subside each time seeing is recollected with mindfulness. In Satipaṭṭhāna Sutta this method of establishing mindfulness is mentioned. It says: *Gacchanto-vā gacchāmiti* (know that you go when you go). Note the four postures of walking, sitting, standing and lying down just as they take place. Know that you are bending yourself as you bend and stretching yourself as you stretch. Note every physical behaviour which occurs. When your power of concentration gets developed, you will come to realize that in the act of seeing the eye and the object are quite distinct, and so are the eye-consciousness and the mind-consciousness. These phenomena arise together in pairs and get dissolved together. Whatever comes up anew passes into dissolution. This transience spells *dukkha*. What one actually sees is not *atta* or self. It is only the manifestation of a phenomenon. This way of thinking dispels the sense of clinging or attachment; and once this attachment is severed, no new becoming or

A DISCOURSE ON² SILAVANTA SUTTA

rebirth can arise. For that particular instant when one is meditating in this manner suffering ceases. This means that Nibbāna has been achieved albeit for a brief moment. When insight-knowledge becomes strengthened by constant practice of meditation, the round of suffering will be brought to a standstill by dint of the application of the principles of the Noble Path to Vipassanā clinging to sound objects.

The same remarks apply to clinging to objects that can be heard.

The ear-basis and the sound conspire together to create a sound object which falls under *rūpupādānakkhandha*.

Then clinging arises; and on account of this clinging to the material object, pleasurable or unpleasurable feelings arise. They constitute *vedanupādānakkhandha*.

Then perception of the sound occurs and remembrance or recollection takes place. It is grouped under *sannupādānakkhandha*.

After this stage *sankhārupādānakkhandha*, clinging to mental formations arise.

As consciousness is finally established, it is grouped under *viññānupādānakkhandha*.

Every time you hear a thing, note these aggregates of clinging with mindfulness and as you note them constantly, attachment will become severed.

CLINGING TO TASTE OBJECTS

CLINGING TO SMELL OBJECTS

Every time you smell, meditate on the nose-basis and the smell-object as *rūpupādānakkhandha*.

When you get the smell and feel pleasant or unpleasant because of it, note that *vedanupādānakkhandha* has arisen.

When you get the smell and recollect it, note that *sannupādānakkhandha* is being brought into play.

Note that mental formations or volitional activities excite clinging. Note them also as *sankhārupādānakkhandha*.

Note the arising of consciousness of the smell that you get; it constitutes *viññupādānakkhandha*.

CLINGING TO TASTE OBJECTS

Here too, meditate on the tongue-basis and the taste-object which give rise to *rūpudānakkhandha*.

As you note the taste as pleasant or unpleasant, you are meditating on feeling which constitutes *vedanupādānakkhandha*.

As you remember the taste, note that as *sannupādānakkhandha* and meditate on it.

Clinging to volitional activities connected with the process of tasting constitutes *sankhārupādānakkhandha*.

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Ultimately consciousness of the taste is established. Clinging to that consciousness constitutes *viññānupādānakkhandha*.

CLINGING TO TANGIBLE OBJECTS

Sense of touch is present everywhere in the body. You touch and know and there the body-basis lies; and there is not one tiny space in the body where touch-consciousness is absent. Sensitivity relates to things both inside and outside the body, which is conscious of the presence of the four primary Dhātus or elements. It knows hardness or softness, the characteristics of *pathavī*, earth element; heat or cold, the characteristic of *tejo*, fire element or temperature; motion or resistance to motion, the characteristic of *vāyo*, air element or force. Touch-consciousness is therefore the most ubiquitous of all forms of consciousness. When it is not taken note of with due mindfulness, reality may not be known. When we see beauty, we recognize it as such and feel glad. When we see ugliness, we feel repugnant to it. When we hear pleasant sounds, we say that they are sweet. But jarring sounds are considered unpleasant. In this manner we make distinction between pleasure and pain. As we see, or hear, or smell, or touch an object, we recognize it as *sukha* or *dukkha*, as the case may be. But such pleasure or pain are not real in the *paramattha* or abstract sense of the Abhidhammā. They are merely the results of actions,

CLINGING TO TANGIBLE OBJECTS

wholesome or unwholesome. So they may be viewed with equanimity for they are merely concepts or *pannañi*. It is only when a meditating yogi notes the phenomenal world with mindfulness that he can discover reality. Then he will get the true knowledge of *sukha* and *dukkha*. As he is noting *vedanā*, sensation, he becomes aware of the consciousness of the touch and the mind that is conscious of it as well as *sankhārupādānakkhandha* which bends the mind to that consciousness.

We must be able to note *upādānakkhandha* the moment they arise. If we fail to observe, remember, recollect and note the aggregates of clinging, the idea of *atta* will get the better of us.

So meditate on the body-basis and the tangible object which go to make *rūpupādānakkhandha*.

Note the tendencies to cling to pleasant or unpleasant feelings as *vedanupādānakkhandha*.

Perceptions of those feelings gives rise to the emergence of *sannapādānakkhandha*, which is also to be noted.

Clinging to volitional activities that produce contact and its consequences must also be noted as *sankhārupādānakkhandha*.

Clinging to consciousness is *vinnupādānakkhandha* which must also be noted likewise.

A DISCOURSE ON SILAVANTA SUTTA

Mahāsatipaṭṭhāna Sutta instructs that one must note going as one goes, standing as one stands, sitting as one sits and lying down as one lies down. A meditating yogi who has developed the power of concentration by constant practice of this method of meditation will even be able to become conscious of the will which causes his movements as he tries to walk. When he walks, he is setting his *nāmakhandhas* (aggregates of feeling, perception, mental formations and consciousness) to work. Pleasure of *sukkha vedanā* arise when he feels delighted with walking. If he is indifferent about it *upekkhā vedanā* arises. If he recollects that he is walking, *sannā* arises. If he makes efforts to walk, *sankhāra*, volitional activities will take place. When greed and anger get involved in the process of walking -- for instance, when one wants to beat others in the race, or when one gets frustrated for not being able to overtake others -- the volitional activities that we are now talking about are more apparent. If one is conscious that one is taking a walk, *vinnāna* comes in. If one becomes tired and stiff or relaxed, one may be sure that *vāyo*, element of motion is playing its part. If one fails to take note of all these phenomena connected with the aggregates of clinging, one becomes obsessed with *atta*. "I am walking" one might say. "My body is walking", one might think. Now the idea of I and Mine has gained ground. But a meditator notes the act

RISE AND FALL OF THE BELLY

of walking while contemplating the three marks of *anicca*, *dukkha* and *anatta* which expel all *atta*.

DEVELOPMENT OF INSIGHT

Insight-knowledge can be gained through the practice of meditation on walking.

As one goes on takes a walk, the intention "I want to go" arises. It prompts the element of motion, *vāyo*, which sends out an intimation to *rūpa*, matter, that the subject has willed to go. Then it gets possession of the entire body of the subject who is made to move according to instructions. And this phenomenon is called going.

What this exposition suggests is that there is no *atta* or self that goes. It is not I who go; it is *citta*, mind, served and supported by *vāyo* that causes going. Going is only the machination of the mind, in its various manifestations, that urges the element of motion to serve its will. So it is only a process of arising and dissolution of *citta* backed up by *vāyo*. It is, however, transient and therefore highly unsatisfactory. It is also unsubstantial.

RISE AND FALL OF THE BELLY

Instructions to note the rise and fall of the belly are made with a view to let the yogi know the work of *vāyo*. When the chest or the belly is inflated with air or deflated, one clearly

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feels the rise or fall. In other words, one feels the body being contacted by *vāyo* and the *vāyo* itself that makes the contact. It is felt so clearly and definitely that a non-meditating yogi could have been led to think that the body that receives the contact belongs to him. Particularly the rising and falling belly is his, so he thinks. In fact the aggregates of clinging are persuading him to think so. But with a meditating yogi, whose power of concentration has developed through the continual practice of Vipassanā, all these phenomena of rising and falling of the belly denote the actions of the aggregates of mind and matter. Once this idea is realized, clinging ceases. It is therefore for this purpose of enlightening on the idea of non-ego that you are being told to note the rising and falling of your belly or abdomen with the application of insight-knowledge.

This meditation exercise is simple and easy. You need not go at length in search of a mind-object to dwell your mind on. It is conducive to the easy attainment of the powers of concentration. In this method of meditation you first concentrate your mind on the rising belly. Meanwhile the belly sags and falls. Then you shift your attention from the rising to the falling phenomenon. As you have to exert only the two phenomena taking place in succession, there will be no occasion for you to overdo

CLINGING TO MENTAL OBJECTS

concentration. Your effort to concentrate and the act of concentration will remain in perfectly balanced, enabling you to gain the power of concentration quickly. With its development you will eventually be able to dissect *Nāmarūpa*, the aggregates, into *Nāma*, mind and *Rūpa*, matter. This analytical knowledge is called *Nāmarūpapariccheda-ñāṇā*.

When you arrive at this stage you may be aware that, as you are meditating on standing, the act of standing is quite separate from the act of noting it. When you meditate on walking, the phenomenon of walking is one and that of noting is another. When you stretch or bend your body, you may be conscious that the noting mind and the noted object are not one and the same, but that they are two distinct things. So what is there in this body of mine? Nothing except *Nāma* and *Rūpa*. There is no living substance in it. If you continue practising insight-meditation in this manner, you will come to the realities of the three marks of *Anicca*, *Dukkha* and *Anatta*.

CLINGING TO MENTAL OBJECTS

The process of thinking-knowing, as we say in Burmese relating to mental activity, is the most extensive. When one is awake one begins to think or ideate. The seat of consciousness is in the physical body. Mind basis exists within this

A DISCOURSE ON SILAVANTA SUTTA

corporeal frame. When one thinks of pleasant things, one feels happy. This happiness is *sukha vedanā*. When one thinks of unpleasant things, one feels *dukkha vedanā* which means sadness. At times one may feel indifferent to all what one is thinking about. Then *upekkha vedanā* arises. But it is not so conspicuous as *Vitakka*, *Vicāra*, *Lobha*, *Māna*, *Saddha* and *Sati*. *Vitakka* is the initial application of the mind and its function is to direct the mind to its object. *Vicāra* is sustained application whose function is to enable the mind to concentrate on the object. *Lobha* and other qualities of the mind need no explanation as they are fairly commonly met with when we talk about the dhamma. They all belong the category of 52 *cetasikas*, mental properties, under which comes the least noticeable *upekkha*. But if you are mindful you can notice it. When one's attention is directed to an object, one may perceive it and that perception, *sanna*, is also very conspicuous. Then one may make efforts to bring the process of mind-consciousness to completion through the exercise of mental formations or volitional activities. We now have *Sankhāra* which also is quite conspicuous. It prompts the subject to do things. Because of it things come into being. We speak, we work, we sit we stand, we bend or stretch our bodies as dictated by *Sankhāra*. Barring *Vedana* and *Sannā*, the rest of *cetasikas*, 50 in number, are easily noticeable.

CLINGING TO MENTAL OBJECTS

All behaviours of the mind, speech and action are *sankhāra* and so are all sense-objects and mind-consciousness. They can be observed and known.

If one fails to note the object at the instant ideation accurs, the reality of the law of impermanence of conditioned things can be missed and one will be led to think that aggregates of clinging to sensations denote self or ego and that all mental formations and their attributes belong to that self or ego.

Clinging to material quality, wherein lies mind-consciousness when ideation takes place, is *Rūpupādānakkhandha*.

When ideation causes pain or pleasure, *Vedānupadanakkhandha* arises. When perception takes place in the process of ideation, *Sannupādānakkhandha* arises.

Volitional activities that exert in the process of ideation constitute *Sankharupādānakkhandha*.

Mind-consciousness gives rise to *Vinnanupādānakkhandha*.

Summarising all that has been said, the following points are worthy of note.

A bhikkhu accomplished in morality and knowledge must practise mindfulness with regard to the five *Upādānakkhandhas*, aggregates of clinging to matter, feeling, perception, mental formations and consciousness.

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Clinging gives impetus to the idea of self that suggests the existence of *I* or *Mine*.

All manner of clinging may be classified into two main classes of *Dlīṭṭhī*, wrong views, and *Taṇhā*, craving.

The five aggregates of mind and matter, *Khandhas*, are to be noted with mindfulness with a view to enjoy the benefits of the realization of a state where there is no clinging.

Now before concluding this part of the discourse, a word about the method of noting or meditating with reference to mind-objects. As you contemplate the rise and fall of your belly your mind may stray into objects extraneous to the subjects of meditation. Note them every time your mind strays into them. You will have the experience of encountering such mental behaviours or activities as desire, satisfaction, delight, anger dejection, hatred, repugnance, fear, shame, pity, faith, sorrow and so forth, as you mentally watch the movements of your belly. When *udayabbaya-ñāṇa*, knowledge of the rise and fall of aggregates, and *bhanga-ñāṇa*, knowledge of dissolution, get developed in the course of meditation, you will come to understand the nature of the aggregates of mind, and your meditation will become facile.

MEDITATION ON ANICCA

Remember that all *upādānakkhandhas* are within you and that you need not look for them elsewhere.

When you note the phenomenal world, you are to note it correctly; that is, you must apply right mindfulness to the practice of meditation. It means that you must contemplate the three marks of *anicca*, *dukkha* and *anatta*.

MEDITATION ON ANICCA

As a yogi's power of concentration gets developed with constant practice of Vipassanā, he will gain a personal knowledge about the rising and passing away of the mind-consciousness and the mind-object. He will be able to recognize the noting mind and the noted object. This will make him convinced of the reality of *anicca*; and when *anicca* is known, *dukkha* and *anatta* will also be known.

The commentaries say that there are three stages in the realization of the knowledge of *anicca*.

- (1) First one understands what *anicca* is.
- (2) Then one gets familiar with the characteristics of *anicca*.
- (3) Finally one gets possession of insight-knowledge about *anicca*.

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ANICCA

Anicca, impermanence, embraces all the five aggregates of clinging. Your belly or abdomen becomes inflated as you breathe in and deflated as you breathe out. You note them. You sit, you touch, you see, you hear and you think. Note them also. You feel hot or painful. You must not relax noting that feeling. As your power of concentration gains strength, you will personally come to understand that all *khandhas*, aggregates, are in a state of flux, now arising, now dissolving. Now you see *anicca* in action.

ITS CHARACTERISTICS

Commentaries say that the arising and passing away of the noting mind and its object are the characteristics of *anicca*. Things which were neither here nor there before come into being and at the next moment they cease to be. Whatever arises anew gets dissolved into the past. A meditating yogī gains personal knowledge about the origination and dissolution of the phenomenal world. Unmindful persons are not aware of them. They think that the "I" who has been in existence long before, has been seeing or hearing things that have also been existing long before. They fail to recognize the dissolution.

When a yogī reaches the stage of the knowledge of dissolution, *udayabbaya-ñāṇa*, he becomes fully aware of the state of flux which is so

INSIGHT INTO ANICCA

sharply focussed in his mind that he senses that "becoming" has poked its head through the mind-door to be snuffed out like a flame instantly so soon as it appears. When lightning flashes, the flash disappears as soon as it has appeared. Such transience is the characteristic of *anicca*.

INSIGHT INTO ANICCA

When characteristics of *anicca* are understood, a yogī may be said to have attained *aniccā-nupassanā-ñāṇa*, insight into the character of impermanency. When you come to understand the state of flux mentioned earlier, you may be sure that you have reached the stage of wisdom.

This realization is attained not through learning the texts, but through practical experience gained at the moment of noting things with mindfulness.

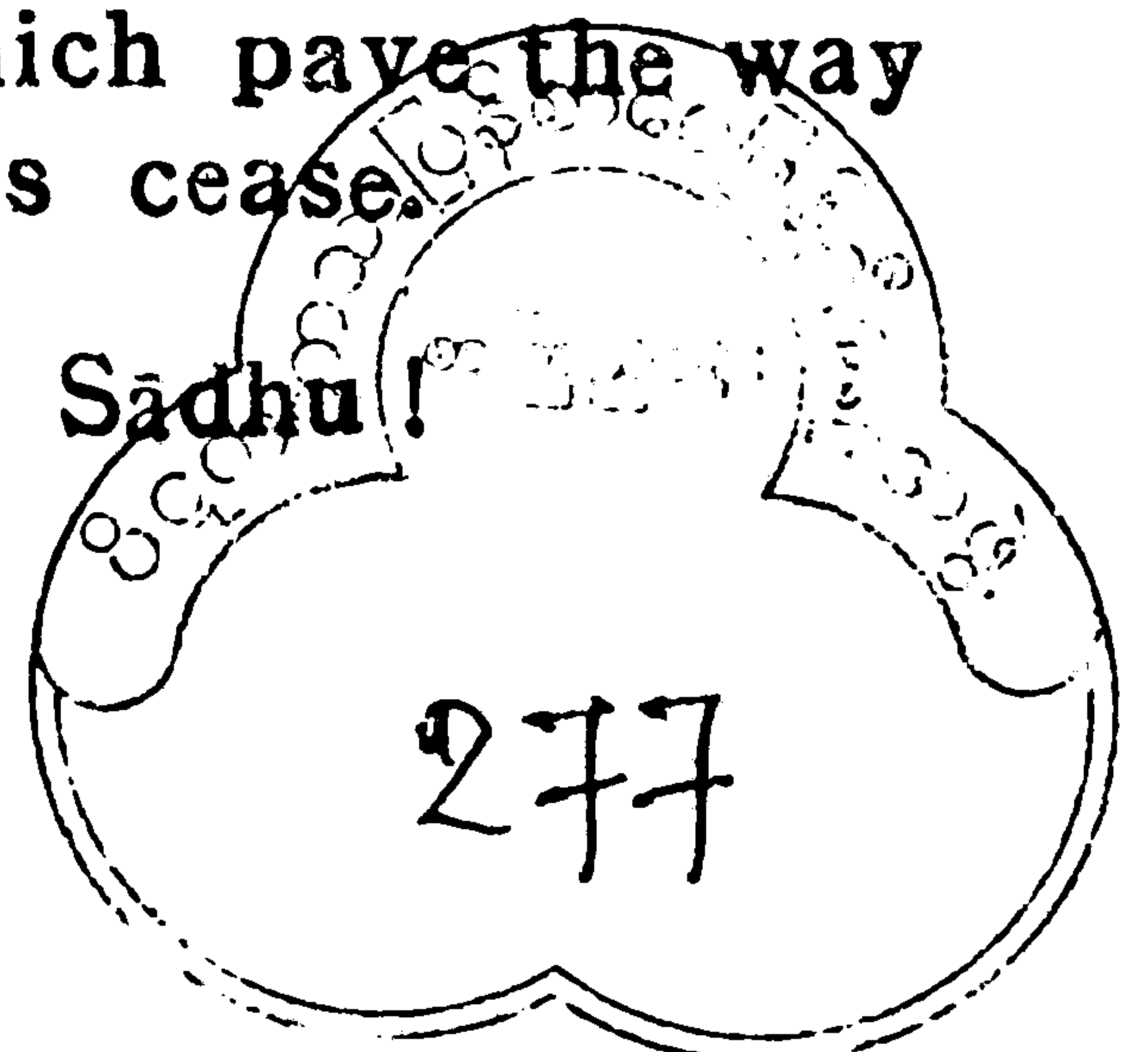
One should, in obedience to Sāriputtarā's instruction, devote one's attention with right mindfulness to the impermanent nature of the five aggregates of clinging.

May the audience who have listened to this discourse with respectful attention know correctly the state of *anicca*, so that the five aggregates of clinging can be discarded, enabling them to gain enlightenment in insight-knowledge and knowledge of the Path which paves the way to Nibbāna where all sufferings cease.

Sādhu !

Sādhu !

Sādhu !



PART II

(Delivered on the Full Moon day of Taboung,
1328 B.E.)

In my last lecture I mentioned Sāriputtarā's admonition that a Bhikkhu, accomplished in knowledge or wisdom, should also devote his attention to meditation on the five aggregates of clinging. It is but meet that morality be strengthened by knowledge, for, at times, a yogī might have the occasion to meditate without the benefit of a teacher.

KNOWLEDGE DEFINED

Visuddha Magga says that a yogī in search of insight-knowledge would do well if he is well versed in the knowledge about *khandhas*, aggregates of mind and matter, *āyātanas*, sense-bases, *dhātus*, elements, *indriyas*, organs of the senses, *saccā*, Truth and Paticcasamuppāda, Law of Dependent Origination, for, this knowledge will stand him in good stead in the determination of what is right or what is wrong in case confusion arises regarding the practical application of the Dhamma to his exercises in mind-culture.

Those who practise meditation under the proper supervision of instructors acting as "guide,

KNOWLEDGE DEFINED

philosopher and friend", will undoubtedly gain a fundamental knowledge about the fact that all compound things are made up of mind and matter, that all Dhammas relate to cause and effect, that the phenomenal world is subject to the law of *Anicca*, that the truth of suffering *Dukkha sacca*, and of the cause of suffering, *Samudaya sacca*, can be discovered within our physical bodies and that the realization of the truth about liberation, *Nirodha sacca* and the truth about the Path, *Magga sacca*, can be achieved on contemplation of the nature *Dukkha* and *Samudaya*. One who possesses elementary knowledge may be regarded as well-equipped for the attainment of insight.

Once the king of *Devas* requested Buddha to expound the dhamma in the most concise manner so that he can readily understand it and reach *Nibbanā* where all sufferings cease. Buddha gave him the following piece of advice.

O King of devas! If in my *sāsanā*, a bhikkhu realizes that it is wrong to adhere to the idea that this world of conditioned things is permanent, satisfactory and substantial, he is deemed to have gained the higher knowledge of the dhamma.

This, briefly, is what knowledge means in the present context. If the meditating yogi knows the three marks of *Anicca*, etc., our

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purpose is served. To try to know them, is in essence, the task of the practice of mindfulness-towards all phenomenal world. This is in agreement with what has been laid down in Mahāsatipatthana Sutta. There *Abhinna pañña* is defined as follows:

Abhinna pañña means higher knowledge that directs one to understanding all that there is to understand relating to the nature and characteristics of the aggregates of mind and matter.

It means knowledge directed to *Upadanak-khandhas* which are to be noted with mindfulness. Putting it simply, one must note seeing as one sees and hearing as one hears. Eventually one's power of concentration will get strengthened with the result that one will come to know the characteristics of *Namarūpa*. When you concentrate on hotness, you will know the characteristics of hotness. But here you must remember that hotness is one thing and the mind that notes it is another. If you can distinguish the matter denoted by its hotness from the mind that takes note of it, you should have gained *Namarūpapariccheda ñāṇa*.

As your power of concentration gets strengthened furthermore, you will come to realize that you see because you have eyes to see, and that your body bends because there is the will that

INSIGHT CANNOT BE GAINED THROUGH MERE LEARNING

dictates it to bend. Now you have come to know the cause and the effect. This knowledge about cause and effect is *Paccayapariggaha ñāṇa*. When these two *ñāṇas* of *Nāmarūpapariccheda* and *Paccayapariggahana* arise in unison we say that *Abhinna panna* is revealed.

INSIGHT CANNOT BE GAINED THROUGH MERE LEARNING

It has been shown that *Abhinna* is higher or supreme knowledge. According to the commentaries on Visuddhi Magga, there are other kinds of knowledge called *Sutamaya*, knowledge gained through learning from information supplied by others, *Cintamaya*, knowledge gained through the process of thinking or reasoning, *Bhavanāmaya*, the knowledge gained through the exercise of mind-development, and *abhinna panna*, knowledge gained through the acquisition of supreme wisdom. The nature of *Nāmarūpa* is known by learning what others teach us. This is *Sutamaya*. Then we think deeper into it *Bhavanamaya* going through mental exercises. But *Abhinna panna* far transcends knowledge obtained by such means. A meditating yogī, however, must begin with *Sutamaya* knowledge so that he can arrive at *Udayabbaya ñāṇa*, knowledge of the rise and fall of the *Khandhas*, and *Bhanga ñāṇa*, knowledge of dissolution. Of this Buddha has this to say.

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The bhikkhu who has gained wisdom relating to the nature of conditioned things will eventually come to realize that all dhammas are subject to the law of *Anicca*.

To summarize, I give below the salient points relating to the acquisition of *Sutamaya ñāṇa* in preparation for the attainment of insight-knowledge.

- (1) All aggregates of mind and matter are impermanent, unsatisfactory and unsubstantial.
- (2) Possession of that knowledge just suffices for a yogi practising insight-meditation.
- (3) A meditator should direct his intellectual attention to *Nāma* and *Rūpa* which are to be noted with mindfulness.
- (4) A meditator should realize that all dhammas are but manifestations of the impermanent and unsatisfactory nature of things.

DEPENDENT ORIGINATION

The basic knowledge for a meditating yogi relates to the recognition of the khandhas as *Dukkha sacca*, and of *taṇhā*, craving, as *Samudaya sacca*. *Taṇhā* is the cause and the khandhas are the effect. This knowledge is enough for a yogi practising *Vipassanā* to realize the dhamma. If, having realized it, he knows the law of

DEPENDENT ORIGINATION

cause and effect, he may be regarded as accomplished in the knowledge of paticca-samuppada, the Law of Dependent Origination, which, put briefly, run as follows.

*Ye dhammā hetuppabhava,
tesam hetum tathagato aha,
Tesanca yo nirodho,
evam vadi mahāsamano.*

All dhammas proceed from a cause. The Tathagata reveals the cause and the cessation of that cause. This is the Teaching of the Great Samana.

This passage occurs in Sihanāda Sutta of Samyutta Nikāya in extenso. There it says:

Through *avijjā*, delusion, are conditioned *sankhāras*, rebirth-producing volitions; through *sankhāras* is conditioned *viññāna*, rebirth-linking consciousness; through *viññāna* is conditioned *nāmarūpa*, mind-and-matter; through *nāmarūpa* are conditioned *salayatana*, the six sense-bases; through *salayatana* is conditioned *phassa*, contact or sense of touch; through *phassa* is conditioned *vedanā*, feeling; through *vedanā* is conditioned *bhava*, the process of becoming; through *bhava* is conditioned *jāti*, the process of rebirth; and through *jāti* are conditioned old age, death, sorrow, lamentation, pain, grief and despair.

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All these causes and effects are shown succinctly in a few words beginning with "*Ye dhammā.*"

In the commentaries it has been shown that this gāthā (stanza) reveals firstly, *dukkha saccā*; secondly, *samudaya saccā*; and lastly *nirodha* and *magga saccās*. *Dukkha* reveals the cause and *samudaya* the effect. *Magga saccā* lays down the Path, and *nirodha saccā* is the result of treading the Path. So when we speak of the Four Noble Truths, they embrace the Law of Dependent Origination and vice versa.

My purpose of going at some length on this subject is to counter the efforts of detractors in their attempts at demoralizing meditators with their asseveration that one should not practise insight-meditation without the understanding of their version of the Law of Dependent Origination. They base their teaching on Channa Sutta.

It may be recalled that after Buddha's Parinibbāna, some monks inflicted Brahma-punishment on Channa Thera who, becoming very much agitated, went into meditation under the supervision of senior monks. They taught him to note with mindfulness the true nature of the *khandhas*. "Matter", they taught him, "is impermanent." So are feeling, perception, mental formations and consciousness. Matter is not "self" and not substantial. So are feeling, perception,

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mental formations and consciousness. But Channa had previously been so rooted in the concept of "self" that he started reasoning in his own mind that it would not be possible for accumulations of actions to produce the results of actions if nothing is substantial. This is how clinging to *ditthupādāna*, wrong view of self, arises in ordinary individuals. The Commentaries say:

Not accepting the law of causality, Channa Thera practised meditation: but his weak insight failed to shake off the idea of self giving him the impression that if all volitional activities are extirpated, they would be rendered void. Thus he became obsessed with fear that existence would end with death. Here as this type of weak and ineffectual insight fails to overcome craving for self, an ignorant wordling would be highly apprehensive of his self vanishing away. He would therefore reason within himself: "I shall be cut off from existence! I shall not come into being again! He thought he was about to fall into an abyss. He was very much like a certain Brahmana overhearing a therā reciting the Dhamma. Once Culanaga Thera, learned in the Three Baskets of the Law, was reciting the three marks of *anicca*, etc., in the ground floor hall of a tower-like monastery built in bron-

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ze. An unknown Brahmana who happened to be listening to the Dhamma at that time came to the knowledge that all *sankhāras* are empty and void. Comprehending this, he felt like one thrown over an abyss. So he ran past the door of the monastery and got to his house where he took his son to his breast and said, "Son! Having reflected on the doctrine propounded by Sakyamuni, I felt like being lost and destroyed!"

Now a word about this comment. It is quite clear that Channa Thera failed to note *nāmarūpa* with mindfulness. Had he done so he would have concentration developed and been able to distinguish *nāma* from *rūpa*. Ultimately he would have discovered the truth about the origination and dissolution of conditioned things which are subject to the three marks of *anicca*, etc. But in his case, his thinking had been so superficial that he had not watched the flow of the *khandhas* with mindfulness. The kind of meditation that he practised is called *Dubbalavipassanā* or *Pseudo-vipassanā* which the commentaries speak of in the story of the Brahmana who fled from truth. Insight-meditation conducive to the development of *nāmarūpapariccheda ñāṇa* and *paccaya-pariggaha ñāṇa* is true *vipassanā*, which, in its initial stage is usually called *Tarunavipassanā*. So it is highly improper for detractors to cite the example of Channa Thera and mislead yogis

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doing correct meditational exercises from their right path by suggesting that vipassanā is not to be practised without a knowledge of Paticca-samuppāda.

A yogi in the habit of meditating on *nāmarūpa* acquires the power of concentration and becomes able to distinguish *nāma* from *rūpa*. He cognizes the sense-bases and the sense-objects. He comprehends volition that prompts actions. He realizes that failure to note the phenomena results in the upsurgence of craving rendering him unable to appreciate reality. It drives him to the fulfilment of his desires which subsequently produce actions. Wholesome actions give wholesome results and unwholesome actions unwholesome results. When all these causal relations are known, his conviction in the three marks of *anicca*, etc., becomes firmly established. It would be pre-sumptuous to say that that conviction can be gained at one stride without going through all the stages of development of knowledge. If one starts with the basic knowledge and proceeds step by step to higher knowledge one may not get thrown into confusion as Channa Thera did, even though one may not be well-grounded in the compendium of Paticcasamuppāda philosophy.

It may be noted here that Channa Thera, with all his failings, attained at long last to the fruition of the Path the moment he heard

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Ānandā expound the Law of Dependent Origination. So even when a meditating yogī is ill-equipped in his knowledge of the dhamma, he will become proficient in it under the guidance of his teacher in kammathana.

So Sariputtara answered Kotthika Thera's question in the following manner.

"Friend Kotthika! One who is accomplished in wisdom should bend his mind rightly and well to the five aggregates of clinging as *Anicca*, *Dukkha* and *Anatta*.

Silavanta sutta emphasizes morality while Sutavanta sutta wisdom or knowledge. Drawing an inference from these two sutta, it may be safely taken that a bhikkhu practising meditation would do better if he is accomplished both in morality and knowledge.

MEDITATING ON RŪPA AS AN AGGREGATE OF CLINGING

Aggregates of clinging comprise *Nāma* and *Rūpa* as components. When rupa is presented as a sense-object, it is considered as form or colour and is translated as such. When its intrinsic qualities are to be shown it is generally translated to its nearest equivalent as matter. Visible objects, audible objects, smell objects, taste objects and tangible objects are all *rūpa*. In Khajjaniya sutta of *Khandha-vagga* it is defined as follows.

CHANGE DUE TO COLD

Kinca bhikkhave rupam vadetha, ruppatiti kho bhikkhave tasma rupanti vuccati. Kena ruppati. Sitenā pi ruppati; unhenapi ruppati; jighacchaya-piruppati; pipasayapi ruppati; damsa mukasa vatatapasarisapa sammassenapi ruppati. Ruppatiti kho bhikkhave tasmuruppanti vuccati.

O bhikkhus! Why is *Rūpa* so called? It is so-called because it is liable to change. Why does it change? It changes either because of cold or of heat or of hunger, or of thirst, or of flea-bite, or of mosquito-bite, or of exposure to elements, or of solar radiation, or of snake-bite. As it is thus subject to change it is called *Rūpa*.

The root meaning of *Rūpa* is to change or to perish. It changes at the *bhanga* stage of the three phases of the thought-moment, namely, arising, development and dissolution. But it does not mean that every type of matter is perishable all the time. It changes its character only when it comes into contact with factors that run counter to its stability.

CHANGE DUE TO COLD

The scriptures cite the instances of changeability of *rupa* coming into contact with extreme cold. One of the nether worlds is *Lokantariya*, so called because it occupies space just beyond this world. It is so intensely cold that anyone destined to fall headlong into it will at once get frozen. We know this not from practical

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experience but from what the texts say. However I shall try to give you some sordid examples from life. In Mahimsaka Province in Southwest India, men die because of falling snow. Mahimsaka is modern Poona, which, I am informed, is very cold due to snow, perhaps, during winter. It is about 6,000 feet above sea-level. In Burma, Taunggyi, Mogok and Kyatpyin, 4,000 feet above sea-level, are also intensely cold. People living there, if they are insufficiently clothed, die of cold. It has also come to my knowledge that old people in the Kayah State usually die of cold in winter. They are mostly Padaungs; and among us we used to say winter is the season of death for those indigenous people.

Water and coconut-oil freeze in cold climate, mostly in central Burma. This proves that matter changes with temperature. When it is subject to sudden changes in temperature, it becomes unstable.

CHANGE DUE TO HEAT

The commentaries speak of destruction due to heat in Avici the lowest of the nether worlds. In summer we sweat copiously due to heat. Burns and electric shocks are examples of suffering due to heat. When you take broth piping hot, you experience what heat is. Sweating itself is the result of heat. So matter undergoes change when subjected to heat.

CHANGE DUE TO HUNGER AND STARVATION

CHANGE DUE TO HUNGER AND STARVATION

This change due to hunger and starvation can be found in the world of petas, departed spirits unable to get released from a state of suffering. Hunger is most acutely felt in times of famine in this human world. It brings about change in the stamina of the physical body. In the world of Asuras, gloomy spirits, water is unknown. Kalakancika, an Asura, went in search of water to slake his thirst. He found the waters of the Ganges flowing; but when he got to the river the entire expanse of water turned into a sheet of stone-slab. He ran about the place the whole night in the fond hope that he would at least get a drop of water to drink. When it dawned, a monk in his daily round for alms-food met him, and discovering that the poor spirit was unable to reach for the water he sought, he poured it into his mouth. When it was time for the monk to go he asked the thirsty being if he was satisfied. Rude as he was, the Āsura said, swearing, "Not one drop of water got into my mouth. That is the truth. If, what I said is untrue, may I continue to suffer in this Āsura-world." This is what the scriptures say. If you want to get a personal knowledge about thirsty conditions, go to villages where water is scarce. A little distance far off from my native place, Seikkhun village, there is a hamlet

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called Khunnakhaukkon where the story still runs current of a man who actually died of thirst.

CHANGE DUE TO INSECT-BITES ETC.

Everyone, I think, is aware of the effects of insect-bites. The bitten will feel itchy. His wound will swell. This is because *Rūpa* has suffered a change. Regarding change brought about by disease, everyone has his own experience. Change brought about in the physical body by the work of the sun is quite familiar with desert-dwellers. There is the story of a woman travelling with her child in a desert. One day she got parted from her companions and she had to go alone. It was usual for travellers to travel during the night, resting during the day under the tents or shelters. As she was alone and having no shelters, she sat on her basket carried along with her child. When the sun was unbearably hot, she was constrained to sit on the back of her own child for relief. From this incident comes the Burmese proverb: "When she cannot help it, a mother fails to regard her own child as her ownest own."

NOT EVERY RŪPA IS EVER-CHANGING

Some imaginative people would like to think that, as *Rūpa* means "change", what changes is *rūpa*, and that solidity or hardness, *Pathavi*, is not *rūpa*, heat, *tejo*, is not *rūpa* and that

NOT EVERY RŪPA IS EVER CHANGING

what one sees is not *rūpa*. They are but *Pannattis* or concepts and are not real. Such is their way of thinking, the result of their intellectual exercises. It has come to my knowledge that a layman teaching kammathāna used so far as to assert that the material body, the subject of contemplation is in itself changeable or perishable, suggesting the futility of Sati-paṭṭhāna exercises in mindfulness. This shallow interpretation stems from not understanding the commentaries properly. *Rūpa* changes; but it is not changing all the time. The change takes place only when there is a sufficient cause which disturbs its stability. When cold or heat destabilizes *rūpa*, it changes. Visuddhi-magga Mahatika says;

Rūpa has the characteristic of change. It signifies change. But change here means what takes place when opposing forces come into conflict revealing the fact that new *Rūpas* arise out of the old.

Then how is it that *Rūpa* that changes is applied to the world of the Brahmas? There, too, *rūpa* is subject to change when two opposing factors confront each other. This nature cannot be dispensed with even in the world of the Brahmas.

But in the world of the Brahmas it is very rare to have two opposing forces, such as heat or cold, each working against the other. Hence,

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rūpas that go to make the Brahmas appear to remain unchanged from the moment of their rebirth-linking consciousness to that of their death-consciousness. However, the intrinsic quality of matter is there with them all the time. It may not be forever changing at every moment, but it changes when conditions set out above are present.

HOW UPĀDANAKKHANDHAS ARISE

The realities of the five aggregates of clinging can be seen when the six modes of consciousness relating to seeing, hearing, smelling, tasting, touching and thinking arise. At a particular moment of arising, *Nāma* and *Rūpa* are to be noted with reference to the law of *Anicca*, etc. Failure to reflect on the three marks would result in the birth of the idea of *I* or *mine* when clinging or attachment will dominate. Noting this attachment with mindfulness will arrest the flow of *Kamma*, actions and *Sankhara*, mental formations, in the absence of which no new becoming can arise. When becoming ceases, ageing and disease cannot come up and all sufferings meet their end.

MEDITATING ON DUKKHA

When his power of concentration gets developed a meditating yogī will come to understand the causes and effects relating to conditioned things, able to see inwardly for himself the rise and

MEDITATING ON DUKKHA

fall of *Nāmarūpas*. Things come into being and perish to become again and also perish, *ad infinitum*. If he thus sees inwardly this state of continual flux, he would have mastered *Aniccanupassana*, insight into the nature of impermanence of the phenomenal world. But one's conviction in the reality of this nature must be deep-seated, for, only then will one truly realize that *Dukkha* is baneful and that all beneficial things are fearful. This conviction will lead one to the development of *Nibbida ñāṇa*; knowledge which reflects on the aggregates as disgusting. Finally wisdom relating to the Path and its Fruition will arise. This reflection on dukkha is *Dukkhānupassanā*.

All dhamma are impermanent. What is impermanent is unsatisfactory. But what exactly is *Dukkha*? Being oppressed again and again by the inevitableness of arising to perish the next moment is indeed dukkha. Oppression itself is the root of all ills. The characteristic of dukkha, therefore, is oppression. One practises *Dukkhānupassanā* when one is constantly mindful that all conditioned things are arising and passing away.

One may think that becoming is not to be considered as unsatisfactory. But perishing is certainly unsatisfactory. Things come into existence to perish. You might have noticed at the beaches small crabs digging holes in mud flats

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at low tide. At high tide these holes are washed away and destroyed. When the tide recedes the little creatures start digging them again, but they are washed away at high tide as before. Don't you think that it is *dukkha* for them? A woman wanted to have a baby but she was childless for some time. Eventually she gave birth to a child. She was highly pleased. But the child died afterwards. How sad! She beat her breast and cried, "Woe the day the child was born. It were better for me not to have conceived it!" Worse than her case would be mothers bearing children now and then and losing them every now and then.

The nature of origination and dissolution oppresses us constantly. A yogi notes this characteristic of *dukkha* with mindfulness every time it presents itself at the six sense-doors. Thereby he attains *dukkhānupassanā ñāṇa*.

It may not be possible for a yogi to know all the roots of suffering; but when he is noting conditioned things, he will have a personal experience of the appearance of suffering which stems from his material body and consciousness. A sense-object generating unwanted sense-impressions will certainly produce unpleasurable feelings that are disgusting. This is suffering.

That *dukkha* generates fear and anxiety needs no explanation. Depending on the material body for succour while that material body is subject

RŪPA AS DISEASE OR WOUND

to dissolution is like living in a delapidated building which might come down at any moment to crush the resident to death.

RŪPA AS DISEASE OR WOUND

Rūpa is like a disease or wound. A sick man loses appetite and sleep, unable to do what he like to do as a healthy individual. He is dependent on others who nurse him. If he is bed-ridden it will be all the worse for him. He will have to be helped to be bathed, clothed, fed and led to his toilet. He will be compelled to take physical exercises whether he likes them or not. When he wants to scratch himself, he will be obliged to let someone do it for him. Thus he is always dependent on others. *Rūpa* is likewise dependent.

Rūpa is also like a festering sore. *Kilesas* like greed, anger and delusion are verily pus flowing out from that sore of the six sense-organs. A meditating *yogi* should note this comparison while contemplating *dukkha*.

Rūpa is also like a thorn in the side. It pierces the flesh and remains tuck there. One cannot take it out all by oneself.

All evil actions produce unwholesome results. One pays for the crime one commits. When one's *kamma*, action, is bad, one lands in trouble. Adversity drives one almost mad in the struggle

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for the satisfaction of one's needs in respect of food, clothing and shelter. In that struggle for existence one may either be oppressed or victimized, competition being so keen in life. As you grow older you will realize how troublesome it is to make out a living. If you have to do evil just for the sake of your material body and its mental formations, you shall be destined to the nether worlds.

Rūpa is also compared to fever. There may be many prescriptions for its cure. But there will hardly be any such for the cure of the fever of *nāma* and *rūpa* which is constantly attacking you. You cannot escape from the onslaught of these aggregates of mind and matter wherever you may be, whether in the nether worlds, or in the animal world, or in the world of men or of devas. They are all made up of suffering. and even when you happen to be reborn a man, you will be subject to old age, disease and death.

THE STATE OF A STREAM-WINNER

The round of sufferings is endless. But insight-meditation on the aggregates of clinging as subject to the three marks of *anicca*, *dukkha* and *anatta* can pave the way to the realization of the Path and its fruition as befitting a *sotā-panna*, stream-winner. Alluding to this Sāriputtarā said:

THE STATE OF A STREAM-WINNER

*Thanam khe panetam avuso vijjati yam silava
bhikkhu ime pancapādānakkhandhe aniccato dukkha-
to--anattato yoniso manasikāronto sotāpaṭṭipha-
lam sacchikareyya.*

Friend Kotthika! A bhikkhu, accomplished in morality, should meditate on the five aggregates of clinging as subject to the law of *anicca*, *dukkha* and *anatta* in order that he comes face to face with the Fruition of the Path of a Stream-winner. He then knows that he can realize that state.

Which, in short, means that he can aspire to the state of a stream.winner if he practises insight-meditation on the aggregates of clinging in the manner above prescribed.

I conclude this discourse with the usual prayer that this audience attain Nibbāna as quickly as possible by virtue of their wholesome action in listening to this lecture and meditation on the five aggregates of clinging.

Sādhu !

Sādhu !

Sādhu !

PART III

(Delivered on the 5th waxing of Tagu, 1328 B.E. and on the 14th waning of Tagu, 1329 B.E.)

My last lecture deals with meditation on *nāma*, mind and on *rūpa*, matter, as subject to the law of *anicca*, impermanence, *dukkha*, suffering. I shall now speak about the same subject in relation to the law of *anatta*, unsubstantiality. But before going into the matter, let me explain to you what *atta*, self or ego, is.

THE DOCTRINE OF ATTA

The doctrine of *Atta*, self or essential self, is widely accepted in India. It is mentioned in the Hindu scriptures that the living *atta* arises in the body of an individual by the time he or she is conceived in his or her mother's womb. Our own country-men are influenced by this idea of a kind of animus or living spirit residing in our bodies, acting as a moral governor of the world and a dispenser of the fruits of our actions. It is believed that it has the power to regulate our actions according to our wishes. This kind of *atta* is called *Sami atta*.

THE DOCTRINE OF ATTA

Sami means owner or overlord. The self, as an overlord, commands things to happen. When I, the self, will myself to go, I go. When I will myself to eat, I eat. When I will myself to sit, I sit, and so on. I am the SELF. The SELF belongs to me. This notion recognizes individuality which is termed *Sakkāya* from which is formed the compound word, *Sakkāya diṭṭhi*, the heretical view of individuality. It accepts the existence of ego; and so it is also known as *Atta diṭṭhi*. But Buddha taught us as follows in *Anatta Lakkhana Sutta*.

*Rupam bhikkhave anatta, Rupanca hidam
bhikkave atta abhavissa, nayidam rupam abadhaya
samvatteyya.*

*Labhetha ca rupam evam me rupam hotu, evam
me rupam ma ahoṣi.*

*Yasma ca kho bhikkhave rupam anatta, tasma
rupam abadhaya samvattati.*

Na ca labhati rupe evam me rupam hotu.

Evam me rupam ma ahoṣi.

--- Sayā U Pe Maung Tin's
Translation

So matter, in reality, cannot satisfy our wishes and desires regarding what we want to be or what we do not want to be. Even so, feeling, perception, mental formations and con-

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sciousness are not the self to whom one can make the request: "Let matter behave thus for me; let matter not behave thus for me." They all tend to sickness or decay unable to give satisfaction to our wants and desires.

Anatta is a compound word consisting of *Na* and *Atta*, meaning not-self. But our learned teachers of old render it as "Incapable of governing," following the Burmese usage. It has been rendered thus because they would like to stress the meaning conveyed by *Sami atta*, the self that behaves like a lord who governs.

Earlier I told you that matter should be regarded as an utter stranger to you. This is in agreement with what Silavanta Sutta has to say. It emphasises the fact that a devotee should understand the nature of *Rūpa* which cannot be overlorded because it is *Anatta*. If you have a friend, you may request him to do something for you; and he will certainly oblige. But you cannot do this to a perfect stranger.

Those believing in the doctrine of *Self* assume that a living substance takes up its perpetual abode inside their bodies till they die. When death takes place the spirit leaves the body of the deceased either through the nose or through the mouth. This view of self or *Atta* is termed *Nivasi atta*.

THE DOCTRINE OF ATTA

The egoists also believe that when the material body is destroyed, the resident self discards its old home to find a new one. It is so infinitesimal that it can pierce through thick walls, they say. Buddha enjoins us not to look for it in matter, feeling, perception, mental formations and consciousness. Only when this notion of ego making matter or *Rūpa* its home is thrown overboard, can a devotee see reality.

That all mental, verbal and physical activities are caused by *Atta* is another form of egoism known as *Karaka atta*. An egoist of that category thinks: "I see, I hear, I go, I stand or I sit, because I am being all the time prompted by the self." But a meditating yogi who notes with mindfulness the phenomena of seeing, hearing, etc., as they arise understands that no self exists that prompts anybody. Actions just take place as matter and mind correlate each other, the one being the cause while the other the effect. It is with a view to let the yogi realize the true nature of the phenomena that he is encouraged to meditate on conditioned things. Remember the instruction: Note that you are going when you go and apply to all your physical actions like bending or stretching your body, etc.

When you are feeling miserable or happy, you might think that it is yourself that is feeling miserable or happy. This stems from a sense

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of clinging to the idea of self; and this kind of egoism is called *Vedaka atta*.

Buddha taught us meditation on the three *Vedanās* or feelings of pleasure, pain and indifference which are all subject to the law of *Anicca*, etc., because he wanted us as his devotees to break ourselves away from *Vedaka atta*. But deviationists, during their flights of imagination, propound that meditation must be directed only on indifference or equanimity of the mind and that the other two *Vedanas* should not be subjected to meditation. This teaching goes against the tenets of Buddhism. Those who accept this way of thinking will be deprived of the knowledge about the reality of pain and pleasure. *Upekkhā*, equanimity, is a state of mind which cannot be easily felt and understood. So the meditator may not be able to contemplate it. The result will be that he will be at sea buffeted by *Anusaya kilesa*, predisposition for defilements. Under such circumstances he will unwittingly be depriving himself of the benefits bestowed by the *Sāsana*.

A serious study of the above four categories of belief in *Atta* will reveal that only insight-meditation on conditioned things or *Nāmarūpa* with reference to the three marks of *Anicca*, *Dukkha* and *Anatta* can bring about the eradication of wrong views of self. A casual analysis of this material body into its components is

THE DOCTRINE OF ATTA

not enough. The discovery, while meditating, of the apparent disappearance of *Rūpa*, form, is also not enough; for although the concept of materiality seems to be abnegated, the mind still keeps a stronghold on its object. *Atta* still remains at the bottom. In such a case the meditator would like to think; "It is I who meditate. It is I who gain knowledge. I feel happy." This means that he is still clinging to feeling, perception, mental formations and consciousness as his self.

To do away with the idea of self and gain proper knowledge of *Anatta*, meditation on the lines hitherto suggested is essential.

In contemplating the five aggregates of clinging, with an awareness of their being subject to the law of *Anicca*, etc., a yogi must view them as (1) impermanent and therefore (2) unsatisfactory. They must also be looked upon as (3) a disease or (4) a festering sore. He must know that they give pain (5) as a thorn in the side does, that they are (6) conducive to unwholesome actions which produce unwholesome results, that they behave (7) like utter strangers and that therefore, are ungovernable, and that they are (8) like an ague that oppresses the patient, and that they are (9) catastrophic in that they are subjected to perpetual decay and death. It must also be remembered also that

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they are (10) void and useless and (11) not-self.

Every individual considers himself a living being possessing a physical body which is so tangible and real that no amount of self-analysis entailing dissection of its entity into tiny parts can dissuade him from the notion that *Atta* or self or living substance does not exist. I think, so I am, he maintains. But with a meditating yogi firmly convinced in the impermanent nature of all compound things, the idea of self subsides. Every time he notes the mind-object and the noting mind with due awareness, he discovers that both dissolve at the very moment of his noting them. He now sees *Anatta*.

This knowledge of *anatta* grows in three stages. Firstly, the recognition of the aggregates of clinging as non-ego constitutes the realization of the truth about unsubstantiality, *anatta*. Secondly, this will give rise to the knowledge that, in this phenomenal world, things happen of their own accord, without any agency that controls or governs them. This is called *anatta-lakkhanā*, characteristic of *anatta*. Having discovered this sign of unsubstantiality or impersonality a yogi continues meditating on the five aggregates of clinging, keeping an eye on the eleven ways by which *anatta* is to be contemplated, and acquires, finally, *anattanupassanā ñāṇa*, insight into the nature of non-ego.

MEDITATION ON THE THREE MARKS

MEDITATION ON THE THREE MARKS

All things considered, the eleven view-points in connection with meditation enumerated in the foregoing will convey to the meditator the meaning of the three marks of *anicca*, *dukkha* and *anatta*. But the idea of *anicca*, impermanence, is hard to be assimilated for the following reasons. Firstly, it is very seldom that one becomes mindful of the rise and fall of *nāmarūpa*. Everything in the phenomenal world appears to be continually happening. In other words, all becomings are continuous. That continuity conceals the true fact that all conditioned things are in a state of flux. Under such circumstances the characteristic of *Anicca* remains submerged under the false view of eternity. It is only with the right understanding that the idea of a continuum of all phenomena that can be found in nature can be destroyed. When a yogi meditates on the characteristic of *anicca*, the true nature of impermanence reveals itself. This is in accordance with the saying of Visuddhi Magga to the effect that what has not arisen before arises now and disappears the next instant. This phenomenon is like a flash of lightning. The flash as one sees it was not there before. But it has now appeared. At the next moment it is gone! It is indeed *anicca*; but it is hard to be visualized because the law of continuity covers up the truth about the transient nature of the flash. This *cover-up* is made possible by the

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fact that we are unable to note properly the arising and dissolution of *nāmarūpa* as they occur.

The truth about the impermanent nature of conditioned things cannot be realized by mere process of thinking about the *khandhas*, aggregates of mind and matter, and of reciting that they arise and pass away. One must contemplate what one sees, or hears, or smells, or tastes or touches every time contact is established between the sense-bases and the sense-objects. This is in accordance with the injunction: Note that you go when you go. All physical behaviour that one exerts must be made known to consciousness. Pain, pleasure and indifference must be recognized at every moment they arise. When consciousness arises along with craving, it must also be noted with mindfulness. One must try to be aware of the upsurgence of desire and lust the instant they rear their heads. Consciousness must be able to grasp its object the moment it appear.

SEIZE THE MOMENT OF OCCURRENCE

The true nature of *nāma* and *rūpa* can be known only when one can seize the moment of occurrence of the phenomenon and meditate on it. In the analogy of the flash of lightning, it is only when one looks at it the moment of its occurrence that one knows its origination and

SEIZE THE MOMENT OF OCCURRENCE

dissolution and understands its true nature. The following three points may, therefore, be noted.

- (1) Note the phenomenon as it arises to know its true nature.
- (2) When its true nature is known, origination and dissolution will become apparent.
- (3) Only when one can appreciate the rise and fall of the *khandhas* can one gain knowledge about *anicca*.

When one fails to observe the phenomenon at the time of its occurrence, one is inclined to think that it is continuous. There appears to be no hiatus in the chain of events. This is *santiti pannatti*, law of continuity. Influenced by this law one belabours under the notion of I and thinks that one's ego is a permanent entity that enables one to say, "I hear. I see. It is I who think and know."

A swarm of white ants moving in a file presents to the eye as a long and unbroken line; but a close look into it would reveal that each individual insect is unrelated to the other. A meditating yogi does not see any phenomenon as a continuous chain of events. He sees that it has its precedence and subsequence which are separate and distinct. What one saw in the past is not what one sees now. The sense-impres-

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sion gained a moment ago is not the same as that being received now. One is entirely distinct and separate from the other. These remarks apply to all other phenomena connected with the sense of hearing, touching, thinking and the like. For, as each phenomenon arises, dissolution follows. When this characteristic is known, *aniccanupassanā ñāṇa* is developed.

FOUR POSTURES CONCEAL DUKKHA

The four postures or *iriyapathas* are walking, sitting, standing and lying down. They help to make the body comfortable. When thus comforted, the body fails to recognize pain and suffering. The characteristic of *dukkha*, says Visuddhi Magga, is covered up by the lack of mindfulness of the nature of its oppressive tendencies and also by the four postures contributing to that negligence. If one bends his mind on the oppressive nature of *dukkha* to the exclusion of comfort created by the four postures, pain and suffering will be revealed in all its ignominy.

We rarely regard ordinary physical discomforts as pain and suffering because we can correct them by changing our postures, that is, by taking exercises. So we fail to realize the oppressive nature of *dukkha* which, however, is always there, lurking.

A meditator is constantly aware of his physical behaviour. His mind is always alert. So

APPARENT SOLIDITY COVERS UP ANATTA

he can take note of the fact that he is seeing, hearing or touching. As he is occupied with meditating on the rise and fall of his belly, he may feel tired, or hot or painful. He notes all these sensations. Then he may want to correct his posture to relieve discomfort. He notes the desire that grows in him. Then he may make efforts to correct his posture. He notes his efforts. Or he may endure all discomforts, concentrating his mind on the feeling of tiredness. He notes his endurance. Ultimately tiredness disappears. He then gains the knowledge that his physical body is after all a mass of suffering; and this knowledge is called *dukkhānupassanā ñāṇa*.

APPARENT SOLIDITY COVERS UP ANATTA

Dhātus, elements, that go to make *nāma*, mind, and *rūpa*, matter are divisible and analysable. But an ordinary individual, being unmindful of this nature, belabours under the notion called *ghanapannatti* which takes conditioned things as one indivisible whole, solid and substantial; and this concept of solidity covers up the true nature of *anatta*, unsubstantiality. A meditating yogī, being able to analyse the composition of *nāma-rūpa* comes to the understanding that it has no substance whatsoever.

One of the characteristics of *anatta* is un-governability. The self cannot be made to bend

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to our will. We cannot dictate it to be thus or not to be thus. All are rendered impotent under its tutelage. Those who are not used to meditation cherish the impression that they see things because they possess the will to see them. For example, when they exercise their will to hear, they can hear; when they exercise their will to bend or stretch their bodies, they can bend or stretch their bodies; or when they exercise their will to think, they can think. The self, they presume, is the governor of all their actions and arbiter of their destiny. To a meditating yogi, however, all things appear to him as mere *nāmarūpa* which just arises and passes away because it is its nature to arise and pass away. Actions follow their own natural course and no self can manipulate them. The eye contacts the eye-object, and seeing takes place. You may not have the desire to see. You may not make any attempt at seeing. But you can not help seeing the object when it comes into contact with the eye. The same may be said with reference to the phenomena of hearing, touching and thinking. You may wish that only pleasant things happen, and that all such pleasant things abide by you forever. But since you do not have the power to control or govern what you consider your *self*, nothing goes according to your wish. For those who fail to meditate in the way that has been suggested, the notion of solidity of the aggregates of mind

SANTATI GHĀNA

and matter dominates the nature of unsubstantiality of all conditioned things.

Ghana pannatti, concept of solidity, manifests itself in four ways, namely, (1) *Santati ghāna*, (2) *Samūha ghāna*, (3) *Kicca ghāna* and (4) *Ārammana ghāna*.

SANTATI GHĀNA

I have dealt with the concept of continuity called *Santati pannatti* which is related to *santati ghāna*. When one looks at an object, one sees its image for the space of one thought-moment after which it disappears and recedes into the past. Then the next image immediately fills the vacuum thus caused giving one the impression that the past is linked with the present to form a chain of continuity, thus giving rise to the appearance of the sameness of the object under study. This leads to the belief that the phenomenal world is unchanging and stable. This is *santati ghāna*,

When we see a thing, hear the sound it makes and think about it, the acts of seeing, hearing and thinking are separate and distinct. What we have just seen or heard or thought about is quite different from what we are seeing or hearing or thinking about now. But to an ordinary individual the entire process of seeing, etc., is continuous and the object appears to exist as one entity throughout the time. From this nature

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of the process the assumption of the existence of self or ego that sees, hears or thinks arises. Hence we say, "I see; I hear; I think," as if this I remains stable and permanent throughout. Such an assumption stands in the way of a non-meditating individual in the realization of the truth about *anatta*. But a yogī noting the arising and passing away of *nāmarūpa* gains a clear knowledge of impermanence and unsubstantiality. The exercise of the knowledge about this *anicca* and *anatta* dispels all concepts of continuity and solidity.

SAMŪHA GHĀNA

All factors of consciousness combine together to give us an impression of wholeness or entirety. Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness and touch-consciousness conspire together to give us the notion that they collectively go into the making of an individual who stands whole and solid. That is to say that all *nāmas* and *rūpas* in the domain of *sankhāra*, volitional activities, constitute individuality or personality. An ordinary man without insight-knowledge thinks, "I see; I hear; I think," however much he has learned from books that matter is divisible into its components. When a mindful observer looks at himself he comes to the understanding that the eye-basis, the eye-object, the eye-consciousness and the feeling of pleasure derived from seeing are all separate

KICCA GHĀNA

and distinct from one another functionally. One who fails to note seeing as it occurs would rather prefer to formulating the idea in his mind that all these functions combine to produce the solid state of *atta*; and he would say to himself, "This physical body which possesses the eye constitutes I; the hands and feet that I now see are mine; the subject who experiences pleasure of the sight is also myself." Matter coalesced into a mass gives us the impression of wholeness or entirety which then is mistaken for solidity that is identified as an individual. This is called *samūha ghāna*.

A meditating yogi who has acquired the knowledge of *udayabbaya* and *bhaṅga* can understand correctly that the eye-basis, the eye-object and the eye-consciousness are separate and distinct and that they are subject to change or decay. When the concept of entity or individuality is destroyed, the truth about *anatta* is revealed; and the enlightenment is called *anattānupossanā ñāṇa*.

KICCA GHĀNA

Eye-consciousness does the function of visual cognition and ear-consciousness of aural cognition. But non-meditating individuals take it that it is their own self that does these functions as a consequence of which they see things. The all pervading idea of I works them up to the

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rise of ego. which they regard as the prime mover. In the phenomenon of seeing, the eye-basis does the function of receiving the image that the eye-object supplies. Then the eye-consciousness takes over to do the job of discernment. When these different functions are viewed together as a whole, the concept of ego-entity that enjoys the sights and sounds during the phenomena arises; and this concept is called *kicca ghāna*, concept of solidity created by functions that merge together.

A Vipassanā yogī can differentiate these functions performed by the sense-basis, the sense-object and the mine-consciousness in all what takes place. As concentration develops, he is able to distinguish *nāma* from *rūpa* by such differentiation of functions and eventually he arrives at the understanding that after all they dissolve together. This shows the futility of *atta*. All conditioned things are immaterial or unsubstantial. In this way *anattānupassana ñāṇa*, analytical knowledge about not-self, is developed.

ARAMMANA GHĀNA

Seeing occurs when the mind dwells on the eye-object; hearing when it dwells on the ear-object; smelling when it dwells on the nose-object; tasting when it dwells on the tongue-object; touching when it dwells on the tangible object; and thinking when it dwells on the

ĀRAMMANA GHĀNA

mind-object. In all these phenomena the sense-objects are varied and many; but the subject appears to be one and the only individual for all the actions relating to seeing, etc., are created by him. This is the concept of solidity conjured up by a combined force of many different sense-objects. It is called *ārammana ghāna*.

A yogī who has developed insight knowledge is fully aware that seeing and hearing by one individual are two different phenomena although he sees the object simultaneously as he hears it making the sound. Confining himself to only one phenomenon -- seeing for instance -- he is able to appreciate the fact that what he saw a moment ago is not the same as that he is now seeing. What is more, he is able to understand that the eye-object that he is meditating upon dissolves at the very moment of his meditation. To him, therefore, the many processes of seeing, hearing etc., are not attributable to an individual. They are just the manifestations of various aspects of the phenomenon. This way of thinking virtually destroys the notion of solidity, and leads one to the knowledge of *anatta*.

Let me say it on the authority of Visuddhi Magga Mahatika that the characteristic of *anatta* becomes apparent when the concept of solidity created by elements that combine to make a compound is shattered. The dhammas of *nāma-rūpa* act or react on one another to combine

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themselves into a solid mass. One who has no background knowledge about *sankhāra*, volitional activities, takes this compound mass as one whole or entity. This kind of notion is called *samūha ghāna*. In this manner he considers dhammas that can be functionally differentiated as one whole or entity. The eye-basis, the eye-object and the eye-consciousness are separate and distinct. Ordinary individuals, however, take all these different dhammas as one complete whole. This concept is *kicca ghāna*. There are also other dhammas, such as sense-bases, which can be classified into basic qualities by dint of their different inclinations towards their sense-objects. But an ordinary individual takes them as one entity. This idea of solidity springing from such a notion is called *ārammana ghāna*. But when insight meditation is called into aid, the idea of entity or solidity breaks up, bursting like a foam touched by hand. Then realization arises that all dhammas take place in the course of nature without any agency prompting them and that they just take place to dissolve. These four *ghānas* as explained conspire together to create the view of self; and when their nature is duly noted with mindfulness, the characteristic of *anatta* becomes known.

ANATTA, REAL AND APPARENT

When matter is analysed and broken down into its components, the idea of materiality

ANATTA REAL AND APPARENT

usually disappears. Some would like to think that when this knowledge of disappearance arises *anatta ñāṇa* is established. But this casual knowledge cannot lead one to the conviction of the doctrine of unsubstantiality, for although materiality in its physical sense has been discarded it still clings to the individual in its spiritual sense. If the idea of materiality still remains in his consciousness, he will not be able to visualize *anatta*. In the formless realm Brahmas possess no physical body; but as they still retain consciousness, they regard it as their self. So they cannot conceive *anatta*. One may be able to do away with the idea of body but one still clings to the idea of mind. It must be remembered that even when one has attained *paññatti* or conceptual knowledge about *anatta*, one may not become firmly established in the *paramattha* or real knowledge about it. It is only when one meditates on the rise and fall of the *khandhas*, the aggregates of mind and matter, to gain a personal and practical experience of their nature of ungovernability that one can say with certainty that he knows what unsubstantiality is. Outside the *Sāsana*, rishis like Sarabhanga, a Bodhisatta, could expound *anicca* and *dukkha* but not *anatta*, as it is very difficult to explain. Buddha himself had to explain *anatta* to the group of five monks by first introducing the subject of *anicca* and *dukkha*.

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But the law of *anicca* that people outside this Sāsana know is highly elementary. When a pot is broken one is reminded that it is subject to the law of impermanence. When one stumbles and gets hurt, one would exclaim to himself that life is all suffering. But such revelations are all *pannatti* knowledge which can hardly be improved upon unless the absolute truth about *anicca* and *dukkha* is visualized through insight-meditation.

But one should not lose heart. In the first Sutta of Nava Nipāta of Anguttara Nikāya it has been said that once *anicca* is recognized, *anatta* can also be known. The commentaries also explain that once *anicca* is known, *dukkha* and *anatta* can be recognized.

ADVANTAGES OF MEDITATION

What, it may be asked, are the advantages of meditation on the three marks? Regarding this, note what Sāriputtarā said:

Friend Kotthika! While a Bhikkhu, accomplished in morality, is noting the five aggregates of clinging with mindfulness with reference to their inherent nature of impermanence, suffering and unsubstantiality, he comes within sight of the Fruition of Sotāpatti magga. Meditation therefore offers him the opportunity to become a Sotāpanna.

ADVANTAGES OF MEDITATION

In my next lecture I shall deal with this subject about stream-winners. Now I conclude with the usual prayer.

May you all, who have listened to this discourse on Sīlavanta Sutta attain Nibbāna having realized the nature of the five aggregates of clinging through the practice of insight-meditation!

Sādhu !

Sādhu !

Sādhu !

PART IV

(Delivered on the full moon day and 15th, waning of Kason, 1329 B.E.)

My last lecture relates to the subject of meditation on the five aggregates of clinging with reference to the three marks of *anicca*, etc., to be applied to it in the eleven ways suggested by Buddha. In the present lecture I propose to say something about Jhāna Sutta of Nava Nipāta in Anguttara Nikāya wherein it has been shown that, when a Bhikkhu arises from his first jhanic trance, it is usual for him to look back in retrospect the five *khandhas* operating at the time of the trance from the point of view of impermanence in the eleven aspects that have just been mentioned.

JHĀNA SUTTA

An extract from Jhāna Sutta runs thus:

A Bhikkhu who abides in the first *jhāna* dissociates himself from sensuality and immorality with due reflection and investigation (of the mind and matter) and establishes himself in joy or *pīti*. After rising from the trance, he contemplates also matter, feeling, perception, mental formations and

JHĀNA SUTTA

consciousness which operated during his trance with the realization that they are impermanent and conducive to suffering, very much like a disease, a festering sore, or a thorn in the side, tending to produce unwholesome actions, as ungovernable as an utter stranger, as troublesome as ague, catastrophic, egoless and void. He therefore reviles from them and brings himself together to the element of Nibbāna where all mental formations cease to operate, where all substrata of existence come to an end, where all cravings are abandoned and where all sensual desires are exterminated. His mind now dwells upon the reality, peace and transcendentality of Nibbāna. As he thus meditates he reaches the final stage of Fruition (*Arahatta-phala*) where all *āsavas*, moral depravities are uprooted.

In substance this passage means that a Bhikkhu who has arisen from the jhanic trance reflects on the five aggregates of clinging that persisted even in his jhanic mood with an awareness of the eleven aspects of *anicca*. The Bhikkhu meditated with *jhana citta* or the mind bent on *jhāna* while he was in his jhanic state. When he rose from it to revert to the state of an ordinary individual, he meditated with mindfulness bent on *vipassanā citta* or insight which can be acquired through *kāma kusala*, wholesome

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actions appertaining to a man of the sensual world, It means that the jhanic Bhikkhu exercises *jhāna citta* and the ordinary Bhikkhu exercises *kāma citta*.

The Commentaries give an explanation to the passage, "to bring oneself to the element of Nibbāna," that occurs in Jhana Sutta as follows:

A yogī may get inclined to *Nibbāna* through hearsay, or through a proper study of the scriptures or through the acquisition of *Pannatti* or conventional knowledge without being able to appreciate the fact that *Nibbāna* is peace par excellence. But intuitively he may have come to know the characteristic of *Nibbāna*. A bhikkhu established in the knowledge of *Nibbāna* means that bhikkhu who has established himself in insight through insight-meditation keeping the Three Marks of *Anicca*, etc., as his mind-object. *Arahatta Magga*, the Noble Path fruitifies when the four *Ariya maggas* are accomplished in their correct order.

Here the mind becomes bent on *Nibbāna* when the yogī gets truly convinced of the unwholesomeness of all *Sankhāras* or mental formations and when he tries to get away from them and embrace *Nibbāna*, encouraged by the knowledge of the Path. It must also be noted here that one cannot gain the knowledge of the Path without the practice of insight-meditation.

ANICCA SUTTA

ANICCA SUTTA

I shall now tell you what Anicca Sutta of Khandhavagga Samyutta has to say about meditation that leads to the enlightenment of *Nibbāna ñāṇa*, knowledge of the khandhas as being disgusting:

O bhikkhus! Matter is impermanent - feeling is impermanent; perception is impermanent; mental formations are impermanent; and consciousness is impermanent. When one gains conviction in the impermanent nature of these aggregates of mind and matter, one develops revulsion in them, getting bored and disgusted with matter, feeling, perceptions, mental formations and consciousness. Disgust generates desire to get liberated from human passions. In the absence of passions a yogī comes to the realization that he has become emancipated. So he now says: "There will be no new becoming for me; I have become accomplished in the noble conduct of the Ariyas, Worthy Ones; all there is to be done has been done and nothing remains undone."

These are the words of Buddha when he was explaining the dhamma relating to *Paccavekkhana ñāṇa*, knowledge of self-appreciation.

Disgust is developed when one meditates on the khandhas and gains intuition that they are

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all void and useless. Yet some would like to belittle insight-meditation by maintaining that since one has understood impermanency, it is all superfluity to meditate upon it. Such a way of thinking cannot lead one to *Nibbāna ñāṇa* which eradicates passions and paves the way to the Path.

In the Khandhavagga, Dukkha Sutta and Anatta Sutta follow Anicca Sutta, and the same observations apply.

IT IS IMPERATIVE THAT DISGUST MUST BE DEVELOPED

Disgust can be truly developed only when the faults and foibles of the khandhas are fully realized. Those living in the dry zone are oblivious to the unfavourable conditions under which they live. Only when thirst and hunger assault them as a result of drought, they realize their shortcomings and leave the place in disgust. All sentient beings are usually pleased with their bodies of the khandhas that they cling to them without giving any thought to the three marks of *Anicca*, *Dukkha* and *Anatta*. They lack conviction and faith in the teaching. For them the road to *Nibbāna* is closed.

IGNORANCE OF UPĀDĀNAKKHANDHAS

Everyday we are seeing, hearing, smelling, tasting or touching sense-objects. But we rarely meditate on them mindful of the law of

SENSE OF DIGGUST

Anicca, etc. We read in the scriptures about them, no doubt; but we hardly know that seeing, hearing, etc., make up *Upādānakkhandhas*.

So we take permanence for impermanence, pain for pleasure and substantiality for unsubstantiality. We think that this is a world of *Nicca*, *sukha* and *Atta*. Belabouring under such notions we fail to arrive at *Nibbidā ñāṇa* and *Magga ñāṇa*, knowledge of the Path.

SENSE OF DISGUST

MOTIVATED BY INSIGHT KNOWLEDGE

When insight knowledge is gained, one becomes weary of the burden of the *khandhas*. When one's power of concentration gets stronger and stronger through the practice of insight meditation, one becomes fully aware of the fact that the *Rūpa*, the object, that is known arises and passes away along with *Nāma*, the subject, that knows, and that the former is the cause while the latter is the effect. This phenomenon of continual arising and passing away is transience and spells misery or ill. As no agency can control or govern it, what we consider as the self is after all unsubstantial and void. This knowledge indicates the dawn of reason or the birth of the investigative tendency called *Sammasana ñāṇa*.

As the yogī continues to practise meditation, he will personally experience the reality of the existence of fleeting moments during which the

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rise and fall of the *Khandhas* take place with singular speed, revealed by lights and colours that thrill him with a sense of *Pīti*, joy. But both his body and mind are at peace while remaining alert all the time. Memories and perceptions arise in him at break-neck speed. This condition is apparent when he gets to the stage of *Udayabbaya ñāṇa*, knowledge of the rise and fall of the aggregates of mind and matter.

Having mastered this knowledge, the yogi leaves aside *Pīti* and goes on with his meditation till he clearly sees in his mind's eye the phenomenon of origination and dissolution of the aggregates, especially the speedy dissolution of the noting mind and the noted object together in pairs. At this stage he may be noting the rise and fall of his belly without being aware of the belly. In the same manner when he meditates upon the act of walking, extending or stretching his limbs, he is unaware of the shape of his limbs or the manner of his movements. Now he has gained *Bhaṅga ñāṇa* knowledge of dissolution of the aggregates, here represented by his noting mind and the noted object, *Ārammanaka* and *Ārammana* respectively. This stage of knowledge is described in *Visuddhi magga* as follows:

Nane tikkhe vahante sankhāresu lahum upatthahantesu uppadam va thitim va pavattam va nimittam va nasampāpunati, khayavayabheda nirodheyeva satī santitthati.

SENSE OF DIGGUST

(When *Bhanga ñāṇa* arises) the intellect is rendered so sharp that its performance appears to be almost automatic in setting volitional activities in motion in all clarity, under which circumstance the mind skips over the *Uppada* stage of origination, the *Pavatta* stage of establishment and the *Nimitta* stage of imprinting imagery of the phenomenal world and assimilates only its destruction, decay and disintegration.

When *Udayabbaya ñāṇa* arises, *Uppada*, origination of *Nāma* and *Rūpa* becomes clear and evident. When *Sammanasana ñāṇa* arises, *Thiti*, static stage of the thought-process, presents itself clearly as a result of the law of continuity, notwithstanding its recognition of the nature of impermanence of mind and matter. But in the beginning, just before coming to this stage of investigating knowledge only *Pavatta* or establishment of the phenomenon is rendered obvious as the rise and fall of the aggregates are yet to be experienced. Here, however, even *Nimitta*, imagery of the phenomenon, can be seen. But when *Bhanga ñāṇa* arises, neither the origination nor the establishment nor the imagery are clear. What is clear now is only dissolution every time the phenomenon is noted. This agrees with the personal experience gained by the yogis. This shows that Visuddhi Magga, written 1,500 years before has stood the test of time.

A DISCOURSE ON SILAVANTA SUITA

The following brief passage occurs in Patīsamābhida Magga:

Arammananca patisankha, bhanganca anupassati; sunato ca upatthānam, adhipaṇṇavipassana.

Having got enlightened on the dissolution with regard to the mind-object, a yogi continues meditating on the dissolution of mind that takes note of the object. He then comes to the realization that all *Sankharas*, mental formations are empty and void. This realization is the highest form of insight-knowledge.

Here the idea of self is totally wiped out by the knowledge of dissolution. When all dhammas are known to decay at any time, fear sets in. The knowledge of that fear is *Bhaya ñāṇa*. This prompts one to arrive at the knowledge of the five aggregates of clinging as evil, and this knowledge is called *Adinava ñāṇa*. When one looks at them in disgust, *Nibbidā ñāṇa* operates. When this sense of revulsion is developed one abandons all desire to keep them as one's own possession. One looks forward to dispensing with them altogether. This knowledge as regards the wish to escape from the shackles of the khandhas is called *Muncitukamyata ñāṇa*.

If you really want to escape from the burden of the khandhas you must make further ende-

THE FISHERMAN AND HIS CATCH

vours in the practice of meditation. In fact you must make a special effort to reflect on the contemplation of the five aggregates of clinging as subject to the law of *Anicca*, *Dukkha* and *Anatta*; and this knowledge of reflection is called *Patisankha ñāṇa*. When this knowledge becomes strengthened, a sense of equanimity towards all conditioned things will be developed; and it is called *Sankharupekkha ñāṇa*. Visuddhi Magga comments on this with the parable of fisherman.

THE FISHERMAN AND HIS CATCH

While fishing a fisherman caught something big in his trap. Much delighted with the catch, he put his hand in the trap and grappled it. When he withdrew his hand, he discovered that he had caught a big snake by the neck which had three marks by which its poisonous nature is to be known. Much alarmed, he attempted at throwing away the poisonous snake; but it would be dangerous to throw it away under the conditions obtaining. So he waved it three times over his head and flung it away. As it was flying in the air he ran for his life.

A yogi, unaware of the Three Marks of *Anicca*, etc., as he meditates on his seeing, hearing, etc., considers the phenomenal world as pleasant and delightful. He is very much like that fisherman who was pleased with his

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catch which he thought was a fish. Then the yogī discovers that what he thinks as pleasurable are subject to the Three Marks of impermanence, suffering and unsubstantiality, he gets much frightened as the fisherman grappling the snake by the neck which has tell-tale marks of poison. Suddenly he sees the light of reason. Firstly he realizes his mistake. Then he becomes disgusted with his body of the aggregates of mind and matter. He wants to fling it away, if that be possible.

If you want to escape from evil recognizing it as evil, it is imperative that you must practise insight meditation with reference to the Three Marks of *Anicca* etc. If you are misled into the belief that contemplation of the Three Marks are superfluous since you have understood already, you can never reach the stage of *Muncitukamyata ñāṇa* without which emancipation is not possible.

The kinds of insight that I have enumerated are in accordance with what has been expounded in *Patisambhidā Magga*.

MEDITATION LEADING TO THE STATE OF A SOTĀPANNA

Meditation on the five aggregates of clinging, keeping an eye on the eleven aspects of the characteristics of impermanence, as pointed out throughout this discourse, leads the yogī to the path and fruition pertaining to a stream-winner.

WHAT MILINDA PAÑÑĀ SAYS

When insight grows into *sankhārupekkhā ñāṇa*, equanimity of the mind is established which looks at all volitional activities with indifference - - unaffected by either pleasant or unpleasant objects. On reaching this stage of knowledge the arising and passing away of objects just come up naturally to the meditator who needs no special effort to make to note them. They may be good or bad, but that does not matter to him. He can note them at a stretch of an hour or two just as every phenomenon occurs. The mind, mellowed by equanimity, is quick to assimilate all phenomena and aligns himself with the peace-element of Nibbāna to abide in the path of a stream-winner which, in course of time, fruitifies. Both *magga* and *phala* are now duly accomplished and the yogī becomes a fully-fledged *sotāpanna*.

WHAT MILINDA PAÑÑĀ SAYS

The following is what Milinda Pannā has to say about the matter.

The mind of a yogī who cultivates attentiveness progressively functions beyond the continuum of repeated occurrences to enter into a state where such occurrences are absent. When this state of non-arising is achieved, the yogī sees Nibbāna.

When *sankhārupekkhā ñāṇa* gets strengthened, the yogī gets to the next stage of *anuloma ñāṇa*, knowledge of adaptation to Nibbāna, in its vigo-

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rous form. After that he gains the knowledge of the Path and its Fruition when he becomes a *sotāpanna*, the fundamental stage which Sāriputtarā explained to Kōtthika Thera.

TO SMASH THE CORE OF KILESĀ

Visuddhi Magga says that once the mind adverts to the element of Nibbanic peace, defilements, *kilesā*, disintegrate, although ordinarily such defilements as greed, anger and ignorance are unbreakable like iron or steel. When a worldling comes face to face with pleasant things, he wants to possess them, and thereby greed arises. But when he comes into contact with unpleasantness, he develops revulsion accompanied by resentment. Ignorance, on the other hand, deludes him into thinking that what is wholesome is not wholesome and vice versa. Here in passing, let me point the impropriety of giving charity publicized by entertainments of music and dancing. The donor may feel gratified with this manner of alms-giving; but it leads to unwholesome actions like developing greed and covetousness. It must be borne in mind also that when greed arises, anger accompanies it. When desire develops, the greedy person becomes highly possessive and if he fails to get what he wants he becomes angry. Greed usually gives him the impression that everything is permanent, *nicca*, delightful, *sukkha*, and substantial, *atta*.

VIRTUES OF SATIPATTHANA MAGGA

Observance of morals can do away with defilements caused by words and deeds; but it cannot wipe out greed, anger and ignorance inherent in one's mind. It is only through meditation that a yogi can dispel them. Even then it is hard to get rid of *atta diṭṭhi*, view of self. *Nīvaranas*, obstructions, like lust, ill-will, etc., may also be conquered by a meditating yogi but this conquest can be achieved only when he has attained *jhāna* and remains in the state of *jhāna*. Attachment to wrong views and desire for existence can be very persistent. They cannot be easily shaken off and so they dwell even in the minds of those achieving *jhāna* or attaining the status of a Brāhma. *Samatha*, concentration, cannot extinguish anger, greed and ignorance; only Vipassanā can.

VIRTUES OF SATIPATTHANA MAGGA

Meditation on the aggregates with due regard to the Three Marks of *anicca*, etc can eradicate all tendencies to defilements called *anusayas*. But even then it can hardly do away with that kind of disposition inherent in the concept of continuity called *santānānusaya*. Only Ariya Magga (Noble Path) can wipe it out. Hence the saying that Sotāpatti Magga (Stream-winning Path) can break the rocks of defilements. But here defilements refer to *sakkāya diṭṭhi*, view of individuality, *vicikicca*, doubt, and *silabbataparāmāsa*, false reli-

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gious practices, that pave the way to the world of miserable existence.

If a yogi continue practising insight meditation, he will always be mindful of all compound things as being made up of *nāma* and *rūpa* and nothing else. This means that there is no living substance called *atta*. But if he neglects to meditate, the view of self will recur leading him to the wrong belief in the existence a spiritual being. Perhaps, this belief may be absent in the present existence, but it may re-assert itself later in the next existence. This cannot happen when he attains the Path of *sotāpanna*.

A *sotāpanna* is firmly established in the faith. Since he has acquired wisdom through personal practice and experience, he recognizes *rūpa* and *nāma* as the cause and effect respectively of the phenomenal world, always subjected to the law of *anicca*, etc. The more he realizes the nature of conditioned things the more his faith in the Enlightened One grows, and when ultimately he visualizes Nibbāna, his faith in Buddha, Dhamma and Sangha becomes unshakable.

When all doubts about the three gems are dispelled, he develops confidence in the practice of *sīla*, morality, *samādhi*, concentration, and *paññā*, knowledge.

Now he has become established in right conduct, doing away with all false religious prac-

VIRTUES OF SATIPATTHANA MAGGA

tices which negate *sīla*, *samādhi* and *paññā* as well as the Noble Eightfold Path. He now disdains the teaching that agelessness and deathlessness can be achieved when he goes to heaven without the advantage of the Four Noble Truths and the Noble Eightfold Path.

Silabbataparamāsa relates to cattle-practice and dog-practice and other practices that imitate animal behaviour. It also includes the worship of *nats* and *devas*, the king of the *devas*, and those who are believed to be creators like Brahmas in the fond hope that they can liberate mankind from sorrows and miseries and give it happiness. These religious practices teach that the mind should be kept at rest without overburdening it with insight-meditation which enlightens one with the Four Noble Truths. The mind at "rest" they maintain, gains peace. Not discovering the right conduct, worldlings go after false teachers and accept their teachings. The term for a worldling is *puthujana* which means many teachers. Not exactly, knowing who a true teacher is, a worldling goes in search of one among many whom he encounters. But a *sotapanna* knows the true Teacher and his Teaching and rejects all false religious practices which negate Vipassanā and merely looks askance at *-silabbata-parāmāsa*.

At the time of Buddha there was a devotee by the name of Visākha. Her father-in-law

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worshipped naked heretics. Once he throw a feast for his pseudo-saints and invited his daughter-in-law also to the feast. When she discovered that they were all false, she left them in disgust, saying, "Fie upon you!"

Sotāpanna are free from the bonds of false views, doubts and false religious practices. This is according to the Pāli canon. The commentaries go further than that and say that they are free from the bond of *macchariya*, envy.

THE PATH DRIES UP THE OCEAN OF *samsāra*

Visuddhi magga says that the Path, Sotāpatti magga, dries up the ocean of *samsāra*, the endless round of suffering, beside bringing down the stone-wall of greed asunder. The word "endless" denotes that the rounds have no beginning. This means that *samsāra* has a long, long ast; and so far we have not yet been able to alienate ourselves from it. That we cannot help. But we must try to cut it off so that it cannot arise in future. If we fail to do so, it will create endless suffering for times to come. It can only be arrested with the practice of the Noble Path. The volume of water on the ocean can be measured, but the magnitude of *samsāra* is immeasurable. If, therefore, the Path is not realized now, the *samsāra* will flow on!

Unwholesome actions pave the way to *Apaya*, abode of miseries. Of all sufferings, suffering in that abode is the worst. The commentaries

THE WEALTH OF THE NOBLE ONES

say that it is the hearth and home of evil-doers who are always negligent of the dhamma. They may leave their hearth and home for a time, as if going out for a brief visit elsewhere; but eventually they return to their original hovel. A *sotāpanna* has nothing to worry about such miserable habitat for he has only seven existences to go, after which he will arrive at Nibbāna.

There is a saying that for an Ariya accomplished in the Path, all gates to *apaya* are closed. No doubt a *sotāpanna* cannot be held to have discarded greed, anger and ignorance altogether, but still he has closed all doors to unwholesome actions. Hence the following points are given as a gist of what has been said.

- (1) A *sotāpanna* realizes that there is no *atta* but *nāma* and *rūpa*.
- (2) He never doubts about the three gems of Buddha, Dhamma and Sangha.
- (3) With him the ocean of the rounds of suffering has been rendered dry.
- (4) All doors to the four *apayas* are closed to him.

THE WEALTH OF THE NOBLE ONES

The Noble Path brings wealth to the Noble Ones, and there are seven kinds of them. But their wealth is unlike the material wealth of

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mankind. A gardener's wealth is his vegetables, and a jeweller's his gold and precious stones. They are very useful to them throughout their lives and for that matter, they are very pleased with them. But when they die they cannot carry them away to their next existences. Their usefulness ends with their demise. Such material wealth pales into insignificance when compared to the spiritual or moral wealth of the Noble Ones which proves beneficial to them throughout their rounds of existence. Possessing it, they know not suffering; and this absence of suffering constitutes the highest form of happiness for those who have become *sotāpannas*.

The seven kinds of wealth of the Ariyas are enumerated below :

Saddhadhānam siladhānam, hiri otappiyam dhānam; sutadhamma cagoca, paññā ve sattānam dhānam; iassa ete dhāna atthi, itthiya purisassa vā. adaliddoti tam āhu, amogham tassa jīvitam.

Faith, morality, sense of shame (to do evil), fear (of doing evil), knowledgeableness, good conduct, and wisdom are the seven categories of wealth possessed by the Noble Ones. Those possessing such wealth, whether men or women, are to be considered as rich. Their lives are worth living.

Faith in the three gems or Buddha, Dhamma and Sangha is made possible by Sotapatti Magga. This subject has been dealt earlier.

THE WEALTH OF THE NOBLE ONES

Regarding morality, *sīla*, the scriptures say that a layman observing the five precepts can prosper in life and can never be committed to the four *apayas* hereafter. His life would be all the more enobled if he observes eight or ten precepts. With *sotāpannas* the five precepts are never broken, and so there is no occasion for him to go down to the world of misery. In the course of his teachings, Buddha has said that one who has established his faith in the three gems of Buddha, Dhamma and Sangha, having accomplished himself in morality, may declare himself as a *sotāpanna*.

Hiri, sense of shame, and *ottappa*, fear, are two wholesome dispositions of mind that guide people towards absolute purity. One possessing these two virtues would hesitate to do evil or commit crimes. Such a one will be regarded as abstaining from evil actions or *ducaritas* that bring about *akusala kammās*, unwholesome actions.

Knowledge, *suta*, is of two kinds, one derived from what one hears at second hand from others and the other at first hand from his own personal observation. A yogi in the habit of practising dhamma is deemed to have possessed both kinds of knowledge.

Cāga, charitableness or good conduct, is usually practised by all Buddhists either in a humble or a generous way. A *sotāpanna* practises it freely and without restraint, giving away all

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that he has to his fellow men endowed with morality. This virtue of a *sotāpanna* has been explained at length in my discourse entitled "To Nibbāna via the Noble Eightfold Path" and Saraniya Dhamma".

Wisdom, *paññā*, is the seventh attribute of a *sotāpanna* and it is of three kinds, namely, wisdom gained from what one hears from others, wisdom derived from the exercise of one's intellect, and wisdom derived from *bhāvanā*, mind-culture.

Lay devotees, whether male or female, who possess the seven noble attributes shown herein, are held to be wealthy although they may be materially poor. Such wealth always proves beneficial to them.

THE STORY OF SUPPABUDDHA

At the time of Buddha there was a leper born with untold suffering. When his mother conceived him, she was afflicted with starvation. When he was born she had to beg both for herself and for her newly-born baby. But when he came of age she abandoned him giving him her begging bowl. So the leper wandered the street a-begging in the day and sleeping at night whimpering because of his disease. This so disturbed his neighbours that they named him Suppabuddha - the man who awakens others at night.

THE STORY OF SUPPABUDDHA

He became miserable in this existence because in one of his previous existences he maligned a Paccekabuddha, non-preaching Buddha, saying, "who is that leper roaming on the streets wearing rags?" This unwholesome action gave him unwholesome result, and he was reborn time and again in the nether worlds to be returned to earth in the present existence as a leperous beggar.

One day he met a gathering listening to the sermon delivered by the Buddha as he made his daily round for alms-food. At first he thought that the crowd had gathered because some one was throwing a feast to passers-by. But discovering that it was an informal religious meeting, he gave a respectful ear to the preaching when Buddha deliberately selected a discourse that suited to the beggar's intelligence, knowing that he possessed potentialities that would go to make him see the light of the dhamma. As a result of this Suppabuddha attained Sotāpatī magga, the path of a stream-winner.

He thus became a stream-winner for two reasons. Firstly he had reached the stage of perfection that stood him in good stead for the realization of the path and its fruition, and, secondly, he had been moved by *samvega*, feelings of fright or repentance for previous misdeeds. People in affluence are seldom so agitated by this sense of fright, and so their faith is weak.

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He trailed behind Buddha to go the monastery and left him in the end to go his own way. Meantime the king of devas had come down to earth with intent to test the faith. "Look here, Suppabuddha," he said, "if only you do what I say I will cure you of your disease and make you rich. Say that Gotama is not really enlightened and that his teachings are false, and that his sanghas are spurious. If you just declare that you will have none of them, I will give you all the riches that you want."

Coming to know the stranger as the King of devas, Suppabuddha was very much mortified and said. "You, the King of devas are foolish and unabashed. It is not worthy of me to get into conversation with you. You say that I am poor. But possessing the seven kinds of wealth of the Noble One, I am indeed the richest man on earth.

The King of devas left him and went to the monastery and related the incident to the Buddha who told him that he would never be able to shake the faith of Suppabuddha.

After this incident Suppabuddha was gored to death by a stray cow. This was due to his bad *Kamma* or actions. In one of his previous existences he was the son of a rich man. He and his three companions killed a prostitute for her money after they had had their pleasure. The

WHY SUPPABUDDHA BECAME A DEVA

dying woman swore that she would be avenged in the existences to come. Whenever the four miscreants got reborn as men, she appeared as an orge eating them up one by one.

Now it so happened that Suppabuddha was reborn a man along with his friends, *Pukkusati*, *Daruciriya* and *Tambadathika*, while the ogre was also reborn as a cow. She gored them to death one by one under different circumstances.

I would like to point out in parenthesis that the woman's vengeance was to her own disadvantage, for *Kamma*-results would overtake her throughout her future existences. But for the four who were gored to death they are to be considered as fortunate, in ordinary parlance, for *Daruciya* entered parinibbana as an Arahant, while *Pukkusati* became a Brahma in *Suddavasa*, destined to become an Arahant later, whereas *Tambadathika* became a deva in *Tusitā*. Suppabuddha who died a sotapanna was reborn in *Tavatimsa*, released from suffering as a leperous beggar of this human world. Had he not met this kind of fate, he would have to continue to be miserable throughout his life as a beggar.

WHY SUPPABUDDHA BECAME A DEVA

Udana Pali Text gives reasons for Suppabuddha being transported to *Tavatimsa* on his death. Having heard Buddha's teachings, he became established in faith, morality, knowledge,

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charitableness and wisdom. So after his demise he was reborn in a better and nobler plane of existence. The Commentaries elaborate on this points, mentioning his great faith in the Three Gems and defining *Caga* as contributory to the abandonment of defilements and cessation of volitional activities, and *Pañña* as wisdom leading to insight knowledge.

Faith, morality, knowledge, charitableness and wisdom are, therefore, the five wholesome actions that lead Suppabuddha to the abode of devas. But my personal view is that insight, *Vipassana*, might have played a larger part in his destiny, for it can bring about cessation of suffering. How is this cessation brought about? When a yogi meditates, mindful of *Anicca*, *Dukkha* and *Anatta*, all attachments to the idea of permanence, pleasure and substantiality subside, as insight eradicates all tendencies to defilements. when defilements are done away with, wholesome or unwholesome actions have no opportunity to arise. In Suppabuddha's case the wholesome *Cetana* or volition in the exercise of insight meditation determines his destiny for *Sugati bhava*, a higher and better form of existence.

GOTRABHU CETANA

Gotrabhu cetana is that kind of volition which inclines towards the Path, its Fruition and *Nibbana*. (Gotrabhu transcends the Sense

A SOTĀPANNA IS NOBLER THAN A BRAHMA

Sphere lineage to aspire to the sublime lineage.) In *Vipassana* it is the highest stage of knowledge which can bring about the most exalted *Kamma*-results. Suppabuddha was reborn a deva because of his Gotrabhu cetana.

When he gained his place in Tavatimsa, he was more powerful than other devas who preceded him by dint of their wholesome actions done outside the domain of Buddhasāsanā. As envy got the better of them, the veterans made unfavourable remarks about the new arrival saying that he was only a leperous baggar in his former existence. The King of devas restrained them saying that Suppabuddha was superior to them because he was accomplished in morality, knowledge, charitableness and wisdom. I hope the story about him would encourage the yogīs to try to accumulate wholesome actions through the practice of insight-meditation.

A SOTAPANNA IS NOBLER THAN A BRAHMA

Buddha has said:

*Pathabya ekarajjena,
saggassa gamanena va.
Sabbalokadhipaccena,
sotapattiphalam varam.*

The life of a *Sotapanna* is far nobler than that of a Universal Monarch, or of a deva or a Brahma, or of the King of all Brahmas.

ADISCOURSE ON SIIAVUMTA SUTTA

For fuller details on this subject please refer to my discourse, "On the Nature of *Nibbana*" I conclude by drawing your attention to the fact that knowledge leading to *Sotapanna magga* (1) rends asunder all defilements, (2) dries up the ocean of *Samsara*, (3) closes all doors to *Apayā* and (4) endows one with the seven kinds of wealth befitting an *Ariya*, the Noble One.

May you all attain to the state of *Nibbana* as quickly as possible by virtue of your practice of insight-meditation in accordance with the teachings of the Enlightened One regarding meditation on the five aggregates of clinging in relation to the three marks of *Anicca*, *Dukkha* and *Anatta*.

Sadhu ! Sadhu ! Sadhu !

PART V

(*Delivered on the 14th. Waning of Nayon and
the 8th. Waning of Wāso, 1329 B.E.*)

This is the seventh lecture in the series entitled "A Discourse on Sīlavanta Sutta", re-arranged here as Part V. Previously I have enumerated the four virtues of the Part of a stream-winner and now I propose to tell you the remaining virtues.

RIGHT VERSUS WRONG

Visuddhi Magga says that *Sotapatti magga* renounces the eightfold wrong path, namely, wrong views, wrong thoughts, wrong speech, wrong actions, wrong livelihood, wrong efforts, wrong mindfulness and wrong concentration.

1. *Sammadiṭṭhi*, right views, dispels *Miccha-diṭṭhi*, wrong views, namely, *Attadiṭṭhi*, view of self, *Sakkāyadiṭṭhi*, view of individuality, *Sassata-diṭṭhi*, view of eternity of self, *Ucchedadiṭṭhi*, view of existence terminating with death and *Natthikadiṭṭhi*, view of nihilism.

Vipassanā insight is incompatible with the view of eternalism. Those who believe in this wrong view fails to get insight knowledge that

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negates *atta* and brings one to the path of the Arahāt who realizes Nibbāna where *nāma* and *rūpa* cease.

Those rooted in the belief that one lives only one life which becomes annihilated after one's death consider the accumulation of wholesome actions and abstention from evil as fruitless and therefore unnecessary. With them there is no *kamma*, wholesome or unwholesome, nor *kamma*-results. Of all the wrong views, this view of annihilation is the most damaging. *Sammādiṭṭhi* dispels this wrong view.

It enlightens one to appreciate insight-knowledge about *rūpa* and *nāma* as cause and effect of the phenomenal world being subject to the law of *anicca*, etc., and this enlightenment dispels self-view, eternalism and annihilation-view. When a yogī meditates on seeing, he realizes that seeing arises as the eye-basis dwells on the eye-object which, then, is recognized by the eye-consciousness. The phenomenon of knowing is also realized in the same manner: knowing or the consciousness that knows occurs because there is the object to be known by the sense-basis. The yogī sees *rūpa* and *nāma* as the cause and effect in bringing about conditioned things beyond which there is no agency to create seeing or knowing. In other words, there is no *atta* that sees or thinks; and when this *atta* is removed, the views of eternalism and annihilation are wiped out.

RIGHT VERSUS WRONG

2. *Sammāsankappa*, right thoughts or intentions, dispels *micchāsankappa*, wrongs thoughts which consist of *kāmavitakka*, lustful thoughts, *vyāpāda vitakka*, malevolence and *vihimsavitakka*, ideas that give rise to cruelty. A *sotāpanna* has not yet broken himself entirely loose from the five constituents of sensual pleasures; but he takes especial care not to get involved in those pleasures that lead him to *apaya*, abodes of misery. He resists all inclinations to steal, tell lies, etc. Neither is he able to conquer anger but he shuns such evil as killing, etc. He may also be unable to abstain from indulging in act of cruelty; for example, he may beat the beast of burden while hurrying for a journey. But he is not cruel for cruelty's sake.

3. *Sammāvācā*, right speech, dispels *micchāvācā*, wrong speech, which consists of telling lies, maligning others, using bad language and indulging in frivolous talks. When one observes five or eight precepts one renounces wrong speech. A meditating yogī usually refrains from it, but it may not be wholly uprooted. For instance, under certain circumstances he may be persuaded to tell lies, but he may never speak ill of others. Wrong speech will be totally abstained when one reaches the *anāgāmi* or never-returning stage of saintliness. An Arahāt will have no occasion whatsoever to indulge in maligning others unwittingly even through inadvertent wrong

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effort, or wrong mindfulness or wrong concentration.

4. *Sammākammanta*, right actions. dispel *micchākammanta*, wrong actions. Those keeping the five precepts have nothing to do with misdeeds. For a meditating yogi there will be no opportunity for them to arise. A *sotāpanna* can uproot all tendencies to do mischief or unwholesome actions.

5. *Sammā ājīva*, right livelihood, dispels *micchāājīva*, wrong livelihood. As noted above, those established in the observance of the five precepts and those who practise meditation usually abstain from earning their bread in the wrong way; but such an abstinence lasts only for the duration of the observance of precepts or of the practice of meditation. Only when one becomes a *sotāpanna* that one is able to renounce wrong livelihood altogether.

6. *Sammāvāyāma*, right effort, dispels *micchāvāyāma*; wrong effort. Evil efforts have to be exerted in the execution of evil deeds which can only be foiled by wholesome efforts that give wholesome results. A meditating yogi cannot accomplish his noble task without exerting right endeavour. His very occupation with mindfulness gives full support to *sammāvāyāma*. With a *sotāpanna* all wrong efforts that lead him to *apaya* have become eliminated.

RIGHT VERSUS WRONG

7. *Sammāsati*, right mindfulness, dispels *micchāsati*, wrong mindfulness. All recollections of unwholesome actions on which the mind and its concomitants dwell constitute wrong mindfulness. When one delights in evil that one has committed, or in memories of unhealthy exploits done along with one's near and dear ones, or in recollections of evil intentions, one is said to be practising mindfulness in the wrong way. This kind of mindfulness can be abolished only when one keeps wholesome actions in mind, recalling the virtues of Buddha, Dhamma and Sangha. A meditating yogī can abolish it in the casual way; but a stream-winner can do so in order that *apaya* is avoided altogether.

8. *Sammāsamādhi*, right concentration; dispels *micchāsamādhi*, wrong concentration. The mind which concentrates on lust or criminal actions like murder or theft is said to be revelling in *micchāsamādhi*, wrong concentration, which can be abandoned only when a yogī concentrates on the virtues of the three gems, or on in-breathing and out-breathing, or on *kasina*-object, or on *jhāna*. This concentration is usually established only for the duration of the exercise of mental culture. But a stream-winner abnegates forever all kinds of wrong concentration which paves the way to *apaya*.

Micchāmagga, wrong path, paves the way to the four woeful states of existence collectively

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known as *apaya*. But even if one can avoid it and gets reborn in the human world, it can produce *kamma*-results of miserable existence. And so, one may be born short-lived, diseased, or destitute. Consider Suppabuddha mentioned in my last lecture. He indulged in using bad language against a Paccekabuddha for which unwholesome action he suffered in the nether worlds. His wrong speech was motivated by wrong thoughts or intentions which misled him to wrong efforts. And in this way a chain of wrongfulness arises up to the stage of wrong concentration. Hence Suppabuddha was reborn a leperous beggar and killed by a cow, as a *kamma* result of his misdeeds against a woman of pleasure. So the virtue of a *sotāpanna* consists in his practice of the Noble Eightfold Path.

A SOTĀPANNA KNOWS NO ENMITY AND FEAR

A *sotāpanna* has no enemies, and so he has nothing to fear. The terms, *vera*, enemy, and *bhaya*, fear, suggest the presence of danger. He is free from it. Milinda Panhā and Samvega Vatthu Dīpanī mentions twenty-five dangers.

The first group of five consists of dangers arising from (1) killing, (2) theft, (3) unlawful sexual intercourse, (4) lying and (5) taking intoxicants. Anguttara Nikāya says that they are to be regarded as the most dangerous enemies that negate morality, and pave the way

A SOTĀPANNA KNOWS NO ENMITY AND FEAR

to nether worlds. A *sotāpanna* cannot be assailed by such enemies.

Vibhanga, again, mentions four dangers, namely (1) birth (2) ageing (3) disease and (4) death. A *sotāpanna* cannot escape from these dangers but he has to meet them only for a space of seven existences after which he will be totally released from them. Then there are also four dangers arising from the four enemies of mankind; and they are (5) rulers, (6) thieves, (7) fire and (8) water which are usually added to the first four. A *sotāpanna* may be harassed by these four enemies in his present existence; but it is possible for him to avoid them in his future existences because of his wholesome actions.

To this second set of four may be added the third set consisting of dangers arising (9) from rough seas, (10) from crocodiles (11) from whirlpools and from (12) marine monsters. These suggest dangers usually met by travellers crossing the ocean. But they must not be taken literally. Buddha was making a reference to dangers that detract bhikkhus from their aim of renouncing the world to get liberated from rebirth, old age, disease and death. A newly-ordained monk may find it irksome to be guided by his mentors, who usually are younger than himself. Intolerant of the strict instructions and angry with the task masters, he leaves the

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Order to become a lay man again. Such ex-monks are likened to people drowning in the rough seas. Rules of discipline relating to priestly conduct have many restrictions which prove distressing to a new monk. He therefore leaves the Order to enjoy freedom as a lay man. He is likened to a man wrestling with crocodiles in the river. A neophyte, coming into contact with mundane life as he goes round for alms-food, is often reminded of his former home-life. Developing ennui with the life of a recluse, he turns a lay man again. He is likened to a man thrown into a whirlpool. Then there is the monk who reverts to the life of a householder all because of a woman. He is likened to a drowned man eaten up by marine monsters.

Then there is the fourth set of dangers arising from (13) *Attanuvada*, self-accusation, (14) *Paranuvada*, allegations by others (15) punishment and (16) *Apaya*, abodes of misery.

When a person accuses himself, the case against him must usually be true. Such a person is deemed immoral. But the like of him cannot be found among *sotāpannas*. When others accuse him of crimes, the allegations may be either true or false. It may not be possible for a *satāpanna* to be falsely accused. He may, therefore, have no qualms about it. But he may not be able to escape from punishment meted out to him by authorities even though charges

TRUE PROGENY OF BUDDHA

against him are false. But such wrong punishments cannot happen to a *sotāpanna* in his future existences. But a *sotāpanna* can have no fear of going down to *apaya*.

These 16 dangers are not only mentioned in *vibhanga* but also in Anguttara Nikāya and Sammohavinodhanī Atthakathā.

The fifth set of dangers relates to (17) *ñāti byasana*, misfortunes befalling relatives, (18) *bhogabyasana*, economic disasters, (19) *rogabyasana*, destruction by disease, (20) *silabyasana*, moral breakdown and (21) *diṭṭhibyasana*, destruction by wrong views.

The last set consist of (22) *ajīvika*, vocational hazards (23) *asiloka*, ignominy, (24) *parisasara jḡā*, timidity or self-consciousness for one's own sins and (25) *dubbhikkha*, famine. A *sotāpanna* is liable to meet these dangers, except perhaps, dangers arising out of famine and starvation.

TRUE PROGENY OF BUDDHA

A *sotāpanna* is a true progeny of Buddha because his faith in the three gems is firm and unwavering. Worldlings who have not realized the Path and its Fruition cannot be regarded as his true progeny because their faith can waver under the influence of diverse guides and teachers who deviate from the truth.

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BLESSINGS

A *sotāpanna* is always blessed with the beneficial result of faith in the three gems. Anchored in faith, he has no necessity look out for other guides and teachers as worldlings do. He abides in the joy of the realization of the true dhamma. He is destined to be an Arahāt after the lapse of seven existences from the day he becomes a *sotāpanna*. Before he attains to Arahātship, he can always find shelter in the dhamma which safeguards him from falling to the ignoble planes of existence.

PACCAVEKKHANĀ ÑĀṆA

I shall now say briefly about *paccavekkhanā ñāṇa*, knowledge derived from self-examination or self-appreciation. They are of two kinds, one relating to the contemplation of the contemplation of the Path, its Fruition and Nibbāna. Earlier I have mentioned *gotrabhu* which marks the sublime stage in Vipassanā practice when a yogi's mind is sanctified and ennobled through meditation on the arising and passing away of *nāma* and *rūpa*. At this stage one looks back in retrospect at the Path trodden, at the phenomenon of cessation of the *khandhas* and at the extinction of the state of the flux of the *khandhas*. Abhidhammattha Sangaha, however, defines that *paccavekkhanā* is self-examination in relation to how much of *kilesā* has been expelled or not expelled.

THE FIRST MAHĀPACCAVEKKHANĀ

The second category of *paccavekkhanā* relates to examination of the qualities and virtues that go to make a *sotāpanna*. It is, in fact, self-appraisal of the application of the Ariyan or noble knowledge to the task of achieving the Path and its Fruition appertaining to a *sotāpanna*. This knowledge is called *Mahāpaccavekkhanā* as it is rather extensive, and it is shown as having seven principles for which see the appendix to my discourse; "To Nibbāna via the Noble Eight-fold Path."

THE FIRST MAHĀPACCAVEKKHANĀ

The first *Mahāpaccavekkhanā* is self-examination conducted by a *sotāpanna* as to whether he has become free from *pariyutthāna kilesa*, a violent form of defilement prompted by sensual desires, animosity, sloth and torpor and doubt. He examines himself in this way. He retires to a forest, takes up his abode under a tree or in a place of solitude, and reflects on his achievements, saying, "If I am still possessed by *kilesa*, I shall not be able to know the reality of the phenomena of *nāma* and *rūpa* that arise and dissolved. Are those *pariyutthāna kilesā* still dwelling in my mind?" Then he comes to the conclusion that such defilements no longer reside within him and that the Four Noble Truths have become established in his mind. This is the first self-appreciation.

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THE SECOND MAHĀPACCAVEKKHANĀ

The second principle in self-appreciation is for a *sotāpanna* to investigate within himself whether *anusaya kilesā*, tendencies to the more intense forms of defilements, are still present in his inner self.

A *sotāpanna* is usually firmly established in the Path which enables him to visualize the cessation of the *khandhās*. And this results in his firm conviction in *anicca*, *dukkha* and *anatta*. Freed from care and anxiety, he continually meditates thriving on the knowledge of the Path. So when he examines himself, he discovers that the coarser forms of defilements which have been earlier mentioned have all withered away. But still he has to be wary of the subtler forms such as *sakkāyadiṭṭhi*, the view of individuality, *vicikicca*, doubt and *sīlabbataparamāsa*, wrong religious practices. Then he also discovers that all such defilements have been discarded.

THIRD MAHĀPACCAVEKKHANĀ

This principle relates to self-realization after a critical examination of one's inner self, that outside the realm of Buddha's teaching, there is no *samana* or *brahmana* who is accomplished in the knowledge of the Noble Eightfold Path. This means that outside this Sasana there can be no *ariyas* or Noble Ones who have trodden the Path.

THE FOURTH MAHĀPACCAVEKKHANA

THE FOURTH MAHĀPACCAVEKKHANA

A sotāpanna is critical of himself whether he has acquired the nature of an Ariya accomplished in the knowledge of the Path. An *Ariya* never conceals his faults and imperfections but owns them up with a view to correction. There are certain rules of priestly conduct which may at times be broken wittingly or unwittingly. It is an ecclesiastical offence for a monk to sleep under the same roof along with novices and laity for three consecutive nights. He may or may not have realized that this impropriety has occurred. All the same he has technically committed the offence if the fact that he has slept under the circumstances that have been mentioned is proved. In such a case he has to make a confession undertaking not to repeat similar offences. The nature of a *Sotāpanna* is to observe the rules of discipline strictly and to make amends if he breaks them consciously or unconsciously.

Worldlings who delights in the pleasures of the senses do not regard self-indulgence as sinful. So they have no qualms about it. But a *Sotāpanna* is always mindful that sensual pleasures generate defilements of the mind and so he is very careful of them although he may or may not be able to get away from them.

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THE FIFTH MAHĀPACCAVEKKHANA

The fifth principle of self-appreciation for a *Sotāpanna* is to examine himself whether he has strong inclinations to the practice of higher morality, *Sīla*, higher concentration of mind, *Samadhi*, higher knowledge, *Paññā*. Fundamentally this *Paccavekkhana* is almost the same as the fourth: but it is one step higher than that. A *Sotāpanna* mindful of this principle is likened to a nursing cow whose attention is always rivetted to her offspring although she may be munching grass all the time. A *Sotāpanna* may be occupied with his daily chores like all worldly people, but he does not neglect the three *Sikkhas* of morality, concentration and knowledge.

THE SIXTH MAHĀPACCAVEKKHANA

A *Sotāpanna* examines himself as to whether he possesses the strength of *Ariyas* which relates to respectful attention to be given to the teachings of the Law and the Rules of Discipline. An ordinary worldling pays heed to the *Dhamma* perfunctorily. His mind may be wandering during lectures given on them. He may be talking to others while the lecturer is expounding the law. During the convention of the Sixth Buddhist Council, its proceedings were broadcast and they were highly appreciated by most people. But it came to my knowledge that a certain woman had her radio closed down the moment she heard the words, "Yam

THE SEVENTH MAHĀPACCAVEKKHANA

tena” that prefaced the recitations of the Sanghas, saying that they were jarring to her ears. This gives you an idea of the kind of strength possessed by an *Ariya* and a worldling. A *Sotāpanna* bends his mind on every word that is uttered by his teacher as if that every word is a jewel to be owned by him.

THE SEVENTH MAHĀPACCAVEKKHANA

Here in this seventh principle of self-examination, the strength of a *Sotāpanna* consists in his joy. His is not mundane but highly sublime. Worldlings find delight to hear romantic tales and phantasy; but they get bored when they have to listen to serious religious discourses. But the joy of a *Sotāpanna* in listening to the *Dhamma* is sincere and ecstatic.

If, after self-examination, a yogī finds that he has been endowed with the seven virtues as suggested by the principles of *Mahāpaccavekkhana*, he may rest assured that he has all the qualifications that go to make a *Sotāpanna*.

Now I shall close with the usual prayer for the audience attending this lecture to be blessed with *Nibbanic* peace after having realized the Path of a *Satāpanna*.

Sādhu ! Sādhu Sādhu !

Part VI

(Delivered on the 8th. Waxing and the Full Moon
day of Wagaung, 1329 B.E.)

I have so far delivered eight lectures in the last two of which I talked about the virtues of stream-winner, *Sotāpanna*, who usually makes a self-appraisal of himself by exercising *Paccavekkhana ñāṇa*. Now I shall deal with the three types of *Sotāpanna*.

THREE TYPES

A *Sotāpanna* is classified into three types according to the rounds of existences he is destined to go in the final leg of his journey to *Nibbāna*. They are (1) *Sattakkhattuparama sotāpanna*, (2) *Kolamkola sotāpanna* and (3) *Eka-bhiji sotāpanna*.

Puggala paññātti defines *Sattakkhattuparama sotāpanna* as one who has severed the bonds of attachment to wrong views, doubts and false religious practices. As a result of such severance a *Sotāpanna* can never go down to *Apaya*, woeful existence, having become assured of a higher existence, heading for the higher Path, and destined to sojourn in the human or

THREE TYPES OF SOTAPANNA

the deva-world for only a space of seven lives to arrive at the last post where all sufferings come to an end.

Sometimes a *sotāpanna* may take only two or three rounds of existence to win the path of an Arahāt when he is known as *kolamkola sotāpanna*. Here the statement "two or three rounds may not be taken literally. It is only a very general statement. So some commentaries suggest that *sotāpannas* who undergo six rounds of existence before becoming an Arahāt may also be classified as a *kolamkola sotāpanna*s. Actually the term *kolamkola* means transition from one higher lineage to another.

Ekabhiññi sotāpanna has only one existence left before he realizes the Path of an Arahāt. All these three types of *sotāpannas* remain as such till their last existence without reaching *sakadāgāmi* or *anāgāmi* stage in the intervening existences. They all become Arahāts only at the last and final stage. This diversity of the types is due to the degree of intensity with which insight meditation is practised. According to this theory expounded in the commentaries, if a *sotāpanna* makes intensive efforts in the practice of Vipassanā, he can be raised to the stage of a *sakadāgāmi*, and progressively to that of an *Anāgāmi* and finally to that of an Arahāt in this very existence. During the time of Buddha certain bhikkhus attained to Arahātship forthwith.

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VATTAJJHASAYA SOTĀPANNA

Exclusive of the three types now mentioned there is another type of *sotāpanna* who prefers to progressive realization of the knowledge of the Path and its Fruition undergoing successive rounds of existence. Such a *sotāpanna* likes to be reborn a second time to as pireto the state of a *sakadāgāmi*, and also a third to aspire likewise to the state of an *anāgāmi* in order that he finally reaches the pure abode of *suddhavāsa* from which he will be released as an Arahāt. Our Burmese Commentators give him the name of *vattajjhāsaya* or *vattabhirata sotāpanna*, so named because they are presumed to have a predilection for existences. Examples of such *sotāpannas* are Anāthapindika, Visākha, Cularattha deva, Mahārattha deva and Nāgadatttha deva. They sojourned the six abodes of the celestial planes one after another, glorifying them with their presence and finally reaching *akanittha*, the highest of the Suddhassana Pure Abodes in the Realms of Form. This was their last existence from which they were released as Arahats, entering Parinibbāna. From such examples some commentators adduce the fact that such a type of *sotāpanna* wanders through all the six celestial planes from the first to the last or through all the five Pure Abodes from the first to the last. But to my mind, it will be more appropriate to assume that a *sotāpanna* in this category goes progressively through all the states of *phala* (fruition)

COUNTING EXISTENCES

appertaining to a *sotāpanna*, a *sakadāgāmi*, an *anāgāmi* and ultimately an Arahāt. In Dhamma sangani these four *phalas* are shown as four planes in an allegorical sense.

That a *sotāpanna* wanders progressively through all the six celestial planes cannot be taken as textually precise, for Sakkapaṇhā Sutta, the original Pāli canon, says of Sakka, the king of devas as dying an *anāgāmi* while in Tāvātimsā and being reborn in Akanittha the highest in Suddhavāsa, to realize the Path and its Fruition as an Arahāt. There are other instances of *sotāpāna* being born and born again seven times in the human world to become Arahats in their last existence. Likewise, there are others who were born again and again in any of the celestial planes to become Arahats in their last existence. They, however, do not come under the category of *sattakkhattuparama* which name is applied only to those who go back and forth from one existence in the human world to another in one of the celestial planes during the pendency of their Arahātship.

COUNTING EXISTENCES

It has been said that a *sattakkhattuparama sotāpanna* goes through seven existences before he attains Nibbāna. Here existence does not mean just one span of life in one plane of existence, for example, in the human world or in one of the worlds of devas or of Brāhmas. If a man

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is born and reborn in this human world for a number of times successively, his existence is counted as one; and the same remarks apply to one born and reborn likewise in any abode other than the human abode. Dhammasangani Mūla Tika says that for an *anāgāmi* existence is counted as one even though he may be born again and again in the five Pure Abodes of the realms of Form, *rūpaloka*, or in the four abodes of the formless realms, *rūpaloka*. That is to say, all his five births in Suddhavāsa, or his four births, in the formless realms, count as one existence. The seven existences of a *sotāpanna* and the two of a *sakadāgāmi* are also counted in like manner based not on the number of births and rebirths in one abode, but on the number of planes of existence a *sotāpanna* or a *sakadāgāmi* has traversed.

FRUITION OF THE PATH

After the attainment of the knowledge of the Path a *sotāpanna* enjoys the fruits of that knowledge when he is said to be entranced to the Fruition of the Path which is a technical term that has been explained in Visuddhi Magga.

When a yogī meditates on the five aggregates of clinging, his mind becomes bent on cessation of those aggregates. Then he acquires *udayabbaya* knowledge about the dissolution of the *khandhas*, and as he continues meditating on them, insight knowledge blossoms forth in him stage by stage till he wins *sankhāruppekkhā ñāṇa*, knowledge of

SAGADĀGĀMI - FRUITION

equanimity. It is not unusual for a well-practised yogī to arrive at this stage of wisdom after a couple of minutes meditation. When this intellectual progression gains momentum, he will be transported to the stage of peace where *rūpa* and *nāma* cease. That is his being entranced to the state of Fruition of the Path of a *Sotāpanna* to come within sight of Nibbāna. In his usual meditation he might have come to this stage for a space of two or three instants of his thought process; but when ecstatic meditation is achieved, he will be able to hang his thoughts on cessation or Nibbāna for more than two or three minutes, or for ten, twenty or thirty minutes, or even for an hour, depending on the strength acquired by *Sankharupekkhā ñāṇa*.

METHOD OF PRACTICE TO REALIZE SAGADĀGĀMI-FRUITION

When Kotthika therā asked Sariputtara about the dhamma that a *Sotāpanna* should recollect, the latter laid emphasis on meditation on the five aggregates of clinging as before. In this respect there is no distinction between an ordinary yogī and a *Sotāpanna*, both being urged to take up insight-meditation on the same lines suggested in my earlier discourses. A worldling unused to *Vipassanā* practice may be oppressed by *Taṇhā diṭṭhi*, wrong view prompted by craving. But a *Sotāpanna* can sever the bond of attachment to it. Albeit he may be oppressed with *Taṇhā māna*, conceit prompted by craving. As

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this conceit is allied with craving, it is also called *Diṭṭhi māna*. A man belabouring under this kind of conceit usually asserts, "I am. I can do. I know." This is called *Asmi māna* or self-conceit. After the group of five monks became *Sotāpannas* after hearing the *Dhammacakka* sermon, Buddha preached them *Anattalakkhana Sutta*, the discourse on Not-self, because he would like them to get rid of self conceit born of the wrong view of ego-entity. I would urge all yogis to practise insight-meditation continually till perfection is attained, for one's achievement is likely to fritter away without repeated exercises which can lead one to *Sankhārupekkhā ñāṇa* with the least effort. But he may find it rather difficult to cross the Rubicon for higher knowledge in the absence of right exertion.

If a yogi repeatedly and continually practises insight-meditation he will gain the knowledge of equanimity towards conditioned things which will lead him further to the realization of that stage when both mental formations that cause knowing and the known cease altogether. Here he enters the Path and its Fruition appertaining to a *Sakadāgāmi*, once-returner.

On entering the Path and its Fruition, a *Sakadāgāmi* is bound to reflect on cessation, on *Kilesās* that he has dispelled and on *Kilesās* that remain undissipated. But it is said that

THE STORY OF MAHĀNĀMA

only those who are learned in the Law can look back into the defilements of the mind in retrospect.

THE STORY OF MAHĀNĀMA

With regard to this statement look at the case of Mahānāma, one of Buddha's cousins. Buddha's father Suddhodana had four younger brothers, namely, Sukkodana, Sakkodana, Dhotodana and Amitodana. Mahānāma and Auuruddha were the sons of Sukkodana, the former being older than Buddha while the latter was younger. Anandā, also younger than Buddha, was the son of Amitodana.

Once Mahānāma asked Buddha: "I have long realized that greed, anger and delusion, always burning like fire, are the result of an impure mind. Although most of us are aware of this fact, it so happens that our wholesome mind is overwhelmed at times by them. Why should that be so?"

Mahānāma asked this question because it occurred to him that there might be other kilesas which a Sakadagami could not get rid of although it was an accepted fact that Sakadagāmi Path does annihilate the defilements of greed, anger and delusion.

Regarding this the Commentaries make the observation. It is quite natural for the Ariyā-disciples to entertain such doubts because they

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are not well-grounded in the knowledge of the Teaching. He may be wavering in his mind whether it is possible for a certain Path to annihilate a certain kind of *Kilesā*. No doubt he might have made a self-appraisal of himself using *Paccavekkhana ñāṇa*. But his application of this knowledge may not be adequate. One Ariyā (Noble One) may examine within himself as to the presence or absence of *Kilesā* which he is trying to expel. Another may examine only as to how much of the defilements are still remaining within himself. Still another may be occupied with the examination of the realization of the Fruition or of Nibbāna. As such examinations do not cover all aspects, an Ariya, unskilled in the Teaching, may have doubts about it. He might have failed to reflect effectively on the kinds of impurities of the mind which he has succeeded in eradication and which he has not. Only those skilled in the dhammas can discriminate. Visuddhi Magga therefore says that there are some who make a self-appraisal of themselves in relation to whether *kilesas* are still lurking in them or not, and also some who do not.

WHAT SAKADAGAMIS REJECT

A Sotapanna is able to eradicate wrong views about individuality, doubts and false religious practices. He also rejects greed, anger and delusion. So he will never go down to

WHAT SAKADĀGĀMIS REJECT

woeful abodes hereafter. A Sakādāgami has not only severed the three bonds of wrong views etc., but also reduced to a minimum the passions of *Rāga*, lust and *Vyapada*, malevolence. With worldlings these passions are not controllable, often arising violently. Because of this violent passion Ajatasattu murdered his father. Devadatta tried to assassinate Buddha when this vile passion was aroused. Normally a Sotapanna rejects these passions; but he can hardly break himself loose from them completely until he is raised to the state of a Sakādāgami. But at this stage also he has to make further attempts at reduction of these undesirable passions in order that they get weakened. The Sakādāgāmi Path, says Dhammasangani, reduces the degree of intensity of *Kamarāga* and *Byāpada* to a bare minimum. With Sakādāgamis defilements do not recur frequently as with worldlings. Depraved human passions may arise at times, but they come severally, one here and one there, and unobtrusively, like seedlings sown sparsely in a nursery-bed. Even when they make their presence felt, they are neither oppressive nor pervasive nor overbearing. They can exert their influence only in a small way. In fact, they are so thin in volume that the commentaries employ the simile of a whiff of a vapour or a wing of a fly to describe it. So when a sakādāgāmi gets angry, his anger is hardly noticeable. When it comes to lust it is

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usual for critics to ask if he finds satisfaction of his desires by a mere touching of the body or by actual carnal knowledge. Sakādāgāmis do not, I think go to that length. But there are other points of view in this respect. Judging from the number of offsprings a Sakādāgāmi begets, some would like to presume that he is able to suppress for quite a good length of time and that, however, when they burst he is unable to stem the tide. Some would like to suggest that procreation is possible for a Sakādāgāmi by mere contact between the sense-basis and the sense-object. But this may not please Western science. Devas, however are known to have derived sensual pleasure out of contact between the sense-basis and the sense-object. But these are all asides. What is to be noted is that a Sakādāgāmi works for the reduction of human passions and that he is destined to come back once only to a plane of existence before he enters Nibbāna. For instance, a Sakādāgāmi of this human world may be reborn in the deva-world and come back again to his original world where he will become an Arahāt. He comes back only once.

TOWARDS ANĀGĀMI STATE

For a Sakadāgāmi to become an Anāgāmi the same principle that requires meditation on the five aggregates of clinging applies. But here concentration must be perfected just as morality

WHAT ANĀGĀMIS REJECT AND THE EXAMPLE OF UGGA

is perfected in the case of a Sakādāgāmi. This, however, is not easy of achievement as is evident from the case of the brick monastery at Natika village in Vesālī. Buddha personally enumerated the number of devotees there and discovered that more than 50 of them were Anāgāmis, more than 90 Sakādāgāmis and more than 500 Sotāpannas.

This proportion shows that it is hard to realize the state of an Anāgāmi. Incidentally, the population of Ariyās in the time of Buddha is most encouraging. Today it is rare to find yogis seeing the light of the dhamma within two or three months after the practice of meditation. But when we actually have them among us some unholy persons would like to discredit them saying that it is too much for too many. This is unworthy of an Upasakā (devotee).

WHAT ANĀGĀMIS REJECT

An Anāgāmi totally rejects lust and malevolence. Not for him are the five constituents of sensual pleasures, nor sex, nor such, sensual objects as form, sound, smell, taste and touch. Released from kāmarāga, lustfulness, he establishes himself in absolute happiness.

THE EXAMPLE OF UGGA

When the rich Ugga became an Anāgāmi at the time of Buddha, he called up his four wives

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and said: "I have now become a celibate observing the precept of *Brahmacariya*, noble conduct. You can live here in my house, if you please, enjoying all the wealth and comfort that it gives and doing meritorious deeds. Or, if you desire to get a new husband, please say so." The eldest of the wives said that she would take a new husband of her choice. Unruffled, Ugga sent for the man and wedded him to his erstwhile wife.

THE EXAMPLE OF VISĀKHA

On his arrival at Rājagaha for the first time, Buddha was welcomed by king Bimbisāra. There he preached the dhamma to an audience of 120,000 among whom being Visākhā, the millionaire, who at once became a Sotāpanna. From then on the rich man frequented the monastery to listen to Buddha preach. Subsequently he was raised to the state of an Anāgāmi.

Returning home, the Anāgāmi was met as usual by his wife Dhamminadinna who at once noticed the change in her husband when the latter neglected her presence. At bed time the husband retired to another room to sleep there alone. After two or three nights the wife could contain herself no longer and demanded him to say either if he had found another mistress or if she had been unwifely. Dhamminadinna, "he explained, "since I have had the advantage of becoming illumined by the dhamma, I cannot

THE EXAMPLE OF A WOMAN YOGI

have a man-and-wife relationship with you. I own 40-crore worth of property and you own likewise. Now take both my portions and yours and be the lady of this house. But do look after me. I shall be content with what you nurture me. If you want to marry again, go back to your parent with all the property that you now possess and do so. If you want to remain here, just please yourself. I shall always regard you as my own sister, nay, as my own mother.”

Then Dhammadinnā asked him if it would be possible for a woman to abide in the dhamma like all men. On being assured that it was quite possible, she, with her husband’s permission, got herself ordained. She then became an Arahāt in no time winning pre-eminence as the best preacher of the Law.

Visākhā’s case is cited here to show that an Anāgāmi eradicates lustfulness in toto.

THE EXAMPLE OF A WOMAN YOGI

Years ago I came to know a woman in her late forties who took up insight-meditation. After she had realized the dhamma she developed a sense of ennui in relation to her home life with her husband. So she persuaded him to take her younger sister as his wife so that he could be free to lead a religious life. She came of an affluent family efficiently managing her household. Yet she wanted to renounce her all and succeeded in doing so.

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TOBACCO AND BETEL

Sense-objects comprise not only those that ordinarily sustain sensual pleasures called *rōga* but also those that satisfy one's tastes and comforts, like entertainments, soft bed, good food and other forms of luxurious living. Addiction to tobacco and betel is addiction to the sense of taste. One who has developed no attachment to liquor or opium should be able to radicate the habit of smoking and betel-chewing.

An Anāgāmi is free from anger and malevolence. He is never beset with anxiety. He is never sad. He has no fear, no ill-will and no envy all of which he has discarded while in the state of a Sotāpanna. Nor is he troubled by remorse. When *dosa*, anger, is abandoned, all other passions subside.

An Anāgāmi is destined for the pure abodes of Suddhavāsa in the realm of form or for higher abodes in the formless realm. He never returns to the sphere of the senses; and so he is known as a non-returner.

JHĀNA ANĀGĀMIS

When Sotāpannas and Anāgāmis reach the realm of form or formless realm they attain to the state of the higher Path and its Fruition and enter parinibbāna from the respective Realms. Such Ariyas are known as *jhāna anāgāmis*.

JHANA ANĀGĀMIS

When a Sotāpanna established in the first jhāna dies and is reborn in the world of Brāhmas, he can aspire to the state of a *jhāna anāgāmi*, as is shown in the case of Unnabha. One day he came to the monastery and listened to the sermon propounded by the Buddha. He at once became a Sotāpanna winning the first jhāna. Seeing this, Buddha said: "If Unnabha, who has just left the monastery, dies before reaching home, the bonds of *Samyojānas* which entangle him to this kamaloka, sense-sphere, will be severed." Here note that the emphasis is on "Before reaching home." There is the possibility that if he reached home his jhāna might be disturbed by his home surroundings including his wife and family... which are all sense-objects of pleasure. Before getting home he was abiding in the first *Jhāna*, and if he died in that state of *Jhāna* he would be transported to the world of Brahmas where he could aspire to the state of a *Jhāna Anāgāmi*. If he fails to become an Arahāt in the plane of the first *Jhāna*, he would attain Arahātship in the plane of the second *Jhāna* and failing there he would do so in the plane of the third *Jhāna*. Were that not possible, he would become an Arahāt at *Vehapphala* abode in the world of Brahmas.

There are also other categories of Anāgāmi. Usually he is reborn in Suddhavasa which has five abodes of which *Aviha* is the lowest one. If an

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Anagami fails to become an Arahāt in that abode, he can go up to the next higher one called *Atappa* where he can also become an Arahāt. Failing there, he goes up to *Sudassa*, or to *Sudassi* the next, or to *Akanittha* ultimately where his Arahātship is assured. Such an Anāgāmi who has to go through all these stages is known as *Uddhamsota akaniṣṣhagami anāgāmi*, that is, an Anāgāmi who ascends the abodes of existence in regular succession till he reaches *Akanittha* where he lives out his term to become an Arahāt and enter Nibbāna. He goes through all these existences five times but they are all counted as one as they are in the same plane.

May you all who have listened to this discourse attain the Path and its Fruition by virtue of your insight-meditation on the five aggregates of clinging and finally get to Nibbāna.

Sādhu ! Sādhu ! Sādhu !

PART VII

(*Delivered on the 8th. Waning of Wagaung and
the Full Moon day of Tawthalin, 1329 B.E.*)

Having dealt with success achieved by Anāgāmis in dissipating their passions of *Kāmārāga*, lust, and *Vyāpada*, ill-will, I shall now discuss some of the *Kilesas*, defilements of the mind, that still remain lurking in the inner self of an Anāgāmi.

KILESAS THAT ATTACK ANĀGĀMIS

An Anāgāmi is incapable of breaking the chains of (1) *Rūpa-rāga*, covetousness for the world of Brahmas in the realms of form, (2) *Arūpa-rāga*, covetousness for the world of Brahmas in the formless realms, (3) *Māna*, pride or conceit, (4) *Uddhacca*, mental distraction and (5) *Avijjā*, ignorance or delusion.

That an Anāgāmi comes into being in the world of Brāhmas in the realm of form or formless realms is enough proof that he has not yet been able to get rid of covetousness for the life of a Brāhma in these realms. So

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I will not elaborate on this subject. But *Māna* may need explanation. It is of two kinds. *Avāthava* and *Vāthava*, the first being pure conceit that rankles the soul of a backward individual who likes to measure himself up to those superior to him (as in the case of a sinner having the effrontery to consider himself a saint); while the second relates to the pride of satisfaction of one who considers himself as equal to others of his own kind (as in the case of a man of religion who likes to think himself as pious as any other fellow devotees.) Both kinds of conceit go under the category of *Asmī māna* which I have explained before. This *Māna* relishes the idea: "I know. I can. I am above others."

ASHIN KHEMAKA AND SIXTY ELDER MONKS

Asmī māna was once the subject of discussion between the sixty elder monks and Ashin Khemaka, an Anāgāmi, on the question of Arahatship. The latter told them through their intermediary, Dasaka, that he could not discover *atta*-self, or its attributes in any of the *upādānakkhandhas*, aggregates of clinging. The elders then concluded that he had become an Arahata and asked him if he was. This called for further elucidation and so he said, "I cannot as yet own myself an Arahata, but I have the notion that I am still in the realm of the five aggregates of clinging (*asmīti adhigatam*), although I would hesitate to say that this particular thing is 'I',

THE EXPOSITION

Then the elders again enquired, "Does I exist in feeling, or perception, or mental formations or consciousness?"

THE EXPOSITION

This drove Ashin Khemaka to the presence of the elders so that he could offer a personal explanation which runs as follows—

"Brothers! I cannot say I am matter; nor can I say I am feeling or perception or mental formation: or consciousness or any other beyond the five aggregates. But there still clings to me the notion that I am still in the realm of the five aggregates. But at the same time I cannot say, "This is I."

Ashin Khemaka did not consider any one of the *upādānakkhandhas* as *asmī* in the conventional sense. This term suggests that he thought, "I know. I can. I am great." This is self-conceit which grows out of the accomplishment of virtue that he had truly achieved. Consider the fragrance of a water-lily. Does it originate from its stem? From its petals? From its anthers? One can say only conventionally that it emanates from the lily, but one cannot find any *rūpa* matter that produces fragrance. The notion of *asmī* is there; but I cannot say, "This is I".

Ashin Khemaka then continued, "An Ariya (the Noble One) destroys the bonds of individuality, doubts, false religious practices, lust

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and animosity. But at this stage he cannot break away from *asmī mīna*, *asmī chanda* and *anusaya māna*. They are subtle kinds of attachment to self, desire for self and inclination toward self. If, however the Ariyan disciple notes with mindfulness the arising and passing away of the five aggregates of clinging, such subtle passions will subside.

“Consider this metaphor of a washerwoman. She washes clothes with soap and water and they become clean-white. Still they smell of soap. Only when they are kept in a scented box they lose their odour. If one continually meditates on the five aggregates of clinging, all these subtle passions will be washed away clean and one can remain without any vestiges of such passions.

Hearing this elucidation all the sixty elders became Arahats.

DISTRACTION AND IGNORANCE

An Anāgāmi is usually held to be accomplished in *samādhi*, concentration. Distraction of mind therefore hardly troubles him although it is possible that it may be present in a subtle form.

With an Anāgāmi ignorance may not be very extensive. Delusions, however, may work on him. When he wrongly perceives that the realm of form or formless realm can give him eternal happiness he is said to be deluded by *saññā-vipallāsa*; and when he wrongly realizes that those

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two realms are the seat of eternal happiness, he is said to be deluded by *cittavipallāsa*.

When an Anāgāmi practises insight-meditation as repeatedly urged by Sāriputtrā he attains to Arahathship. But here one must be wary when one gains *sankhārupekkhā ñāṇa* in the course of one's meditation. It can so happen that an Anāgāmi, at this stage of insight knowledge, becomes too much enamoured of it that he becomes partial to *dhammarāga* or *dhammanandi*, fondness for the dhamma which, in fact, is akin to craving. If he can override it with the acquisition of *anuloma* and *gotrabhū ñāṇa*, he can finally realize the goal of Nibbāna.

DHAMMARĀGA HAMPERS PROGRESS

TO ARAHATTA PATH AND ITS FRUITION

Although a yogī fails to reach the state of Fruition of Arahatta Path because he has too much penchant for concentration as well as meditation, he may be destined for the world of Brahmās in both realms for it is no longer possible for him, now that he is an Anāgāmi, to get to the sensual world. This is mentioned in the Jhāna Sutta of Nava Nipata in Anguttara Nikāya. A practising yogī must, therefore, be careful to avoid undue attachment to his exercises in concentration for they can award only the state of Anāgāmi, Samatha is only a basic *jhāna*, while Vipassanā is the highest stage of wisdom as, for instance, in the case of *sankhāru*.

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pekkhā ñāṇa, In this Silavanta Sutta, therefore we are more concerned with insight-meditation than with concentration. Hence be it noted that undue attachment to *sankhārupekkhā ñāṇa*, when one can look upon mental formations with equanimity of mind, hampers the meditating yogi's progress to the Path and its Fruition of an Arahāt. *Anuloma* and *Gotrabhū ñāṇa*, knowledge of adaptation and supreme wisdom leading to the Path and its Fruition, are far more felicitous than the knowledge of equanimity. But there will be no opportunity for a meditator to get attached to them for they get developed with the greatest velocity. So when *dhammarāga* or *dhammanandi* arises, note its arising and reject it.

PACCAVEKKHANĀ FOR AN ARAHAT

When his goal has been achieved, an Arahāt looks back in retrospect to examine within himself about his attainments. This is an exercise in reflective knowledge. As he reflects, he is aware of the cessation of *upādānakkhandhas* and *sankhāras*. Reflection on these two states is reflection on the Path and its Fruition on the one hand and Nibbāna on the other. He also reflects on the total and final termination of his rebirths in the following manner.

With me new "becoming" is now exhausted.
I now abide in the noble conduct of *Brahmaçariya*. I have done what is to be done;
and nothing remains to be done.

PACCAVEKKHANA FOR AN ARAHAT

It is also a reflection on *Kilesas* that have been totally uprooted. I would like to recall you to mind that fishermen who, discovering that he had grappled a poisonous snake in his hand instead of a fish, flung it away, and yet looked back as he ran away from it. Here reflection on cessation as it takes place is reflection on Fruition, and that on *Sankhāra* is reflection on Nibbāna.

Reflection on the Path, its Fruition Nibbāna and uprooted *Kilesas* constitutes four *Paccavekkhanas* (self-examination) for an Arahāt. Since no *Kilesas* can reside in him it would appear that it is superfluous for him to reflect on those that remain unextinguished. But it is imperative for the three lower stages of Anāgāmi, Sakādāgāmi and Sotāpanna to look within themselves the presence of *Kilesas* that might have been lurking in him in case they have not been discarded. There are five *Paccavekkhanas* for each of these Ariyas. Now there are 15 for them which may be added to the four for the Arahāt, making a total of 19. At this final stage all these 19 categories of self-appraisal are also carried out, so says the Commentaries.

I am going into all these details just for your information. For a layman to become an Arahāt is not easy. In fact it was never easy in the time of the Buddha, there being only a

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few cases of such an instance as in the cases of King Suddhodana and Minister Santati.

THE FIRST STRENGTH OF AN ARAHAT

Once Buddha asked Sāriputtra about the power of strength possessed by a bhikkhu who is able to declare himself that *Asavas*, depravities of the mind, have become extinguished in him. The Mahā Thera then described the ten kinds of strength as related in Khinasavabāla sutta as follows:

In the realm of this Sasana, Reverend Sir, there are bhikkhus who, having declared themselves to be free from all *āsavas*, gain possession of ten kinds of strength.

A bhikkhu in whom *āsavas* have become extinct, comes to the realization correctly through Vipassanā wisdom that all *Sankhāras* are impermanent. An *Asava*-free Arahāt possesses that strength of conviction of this law of *Anicca*.

It means that the strength of an Arahāt lies in his firm conviction in the impermenency of *Rūpa*, matter, *Nāma*, mind and *Sankhāra* mental formations or volitional activity. Besides an Arahāt no other Ariyas gain this knowledge perfectly and well. It is conceded that even ordinary worldlings can realize this knowledge

THE FIRST STRENGTH OF AN ARAHAT

if they meditate strongly to cultivate *Bhanga ñāṇa*; but with them this knowledge will be only transitory, lasting for the moment of its revelation. As soon as they forget to resume meditation after the blooming of the knowledge, their conviction in the law of *Anicca* sags. With a Sotāpanna it is different. He is described in Visuddhi Magga as one who has discarded the three deviational tendencies *Saññāvipallasa*, inconsistency in preception; *Cittavipallasa*, inconsistency in mind and *Diṭṭhivipallasa*, inconsistency in views. From this it can be adduced that he is incapable of deflecting from the view of *Anicca*. Even then, however, he is not free from *Asmi ñāṇa*, conceit derived from the view of the existence of 'I'. It is because of this that once Buddha had the occasion to chasten Ashin Meghika.

In order to uproot conceit which asserts, "I am. I know," one should cultivate the practice of reflecting on impermanency, Meghika! One who recollects *Anicca* all the time becomes established in the knowledge that all is not-self. Once this idea of unsubstantiality gets firmly rooted, *Asmi māna* will be eradicated, and Nibbāna, where all sufferings cease, will be drawn nearer to one in one's present existence.

In fact, *Māna* is unstable, uppish now and debased the next moment. It dominates in one who thinks that all things are permanent and

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eternal. But it meets its fall when that one realizes that one day one will have to face death unable to retain immortality. So when one meditates on *Anicca* one can never be possessed by this *Māna*. Commentaries say that once *Anicca* is appreciated, *Dukkha* and *Anatta* will also be realized. If one recognizes only one characteristic of the three marks one may be deemed to have known all.

That a Sotapanna rejects *Ditthivipallasa* is quite evident. But I think when we come to *Sanna-* and *Citta-vipallasa*, we can only say that he develops no attachment to things as he was wont to when he was a worldling. It may not stand to reason to say that he is aware of *Anicca* all the time like an Arahāt. If he really is, there can be no opportunity for *māna* to rear its head. With Arahats *asmi māna* becomes totally extinguished. He has no *rāga* or desire for either the realm of form or formless realm. So we say, "*Aniccato suddhittha*," in relation to an Arahāt. It means knowing *anicca* well." That is why he can boldly proclaim to the world that he is freed of all depravities like *kāmāsava*, attachment to sensual pleasure, *ditthasavā*, attachment to erroneous views and *ditthamāna*, conceit arising out of erroneous views, already explained as *asmi māna*. The strength of an Arahāt lies in his perspicacity in the view that all *sankhāras* are subject to *anicca*, *dukkha* and *anatta*.

THE SECOND STRENGTH

THE SECOND STRENGTH

Sāriputtarā continued with the exposition of the second strength of an Arahāt.

Reverend Sir! When a Bhikkhu in whom *āsavas* have been rendered extinct realizes truly and well through the exercise of Vipassanā wisdom that all the five constituents of sensual pleasures are verily like live coals, he may be regarded as possessing the strength of an Arahāt and he may duly proclaim himself to be so.

The five constituents of sensual pleasures are generated by visible objects, sound objects, smell objects, taste objects and tangible objects. These varieties of objects relate to men and women, sights and sounds, foods, dress, bed and home, beasts of burden and vehicles and gold, silver and precious stones. They all give rise to *kilesas* that burn like fire. The flames of greed, anxiety and envy cause untold miseries, leading one to woeful existences, or throwing one into the whirlpool of *samsarā*, rounds of suffering. The trouble starts the moment a man falls in love with a woman. He goes at great length to be near her and finally to possess her. The story does not end there. When he possesses her he becomes worried lest he loses her to his rivals. He also acquires wealth by all means, fair or foul, and when he has accumulated it, he becomes

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troubled by anxiety and fear lest he should lose it. Here if he gets what he wants through vice and lawlessness, he shall go down to the nether worlds in recompense.

What we treasure as pleasure is trash to Arahats. One man's food is another man's poison. Cattle consider grass as appetizing, but cattle-feed is all chaff of the humans. Pigs, poultry and insects wallow in filth and garbage considered as detestable by men. Toys give delight to children but not to grown-ups. Tobacco has a delightful flavour for smokers but non-smokers consider it as nauseating. Intoxicants and narcotics are pleasurable to addicts but obnoxious and harmful to teetotallers. Entertainments and *pwes* provide fun for those who like them for enjoyment, but prove wearisome to sober people who regard them as time-wasting and causing loss of sleep. All such sensual pleasures are deemed unprofitable and useless by the Arahats.

Those who have a predilection for the five constituent or formless realms where they cannot expect them. In the formless realm *nāma*, mind, alone is extant. *Arūpa* denotes the presence of both *citta*, consciousness and *cetasika*, mental properties. *Rūpa*, matter, however, is totally absent there. Those hankering after the pleasures of the senses will therefore be unable to enjoy seeing, hearing, smelling, tasting, and touching.

THE SECOND STRENGTH

Brahmās thrive in thinking and ideation which do not meet their demands of pleasure-seekers.

In the realm of forms there may be vestiges of sense-organs like eyes, ears, etc., but their *pasādas*, sensitive qualities, are missing. So the Brahmās in that realm are denied the enjoyment of sights, sounds, smell and taste and touch. They are also sexless. So pleasure-seekers have no desire to go to the world of Brahmās in that realm of forms also. They prefer not to practise wholesome actions that can result in *jhāna*. They take pleasure only in the quality of the senses. Their *kamma* result will be that they can sojourn only in the world of senses to suffer old age, disease and death time and again. For them Nibbāna is the least to be desired. So they have no mind to practise insight-meditation. The result is that they cannot get liberated from the rounds of suffering. After all, these five constituents of sensual pleasure are verily like live coals or burning firewood. Anyone who proclaims himself to be freed of all *āsavas* should examine himself whether he has succeeded in getting rid of all the five *kāmagunas*.

Some still develop attachment to the *kāmaguna* of smoking and betel-chewing. Some like good food and clothing. Some have a partiality for soft and comfortable bed. Such people should

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well consider if they can claim to have gotten rid of *kāmāsava*.

In 700 Buddhist Era there reigned in Sinhala, the present Sri Lankā, a king by the name of Vasabha, who put a so-called Arahāt to an acid test. Inviting the pretender to an offering, he took a very delicious drink of plum cordial himself. This made the monk's mouth water. Then he let it be known that the so-called Arahāt was no Arahāt at all. "A true Arahāt," says the commentary, "who has eradicated all *āsavas* in him, does not develop *rasā-taṇhā*, attachment to taste. He takes no enjoyment even in such delicious tastes that can be met with in the world of devas.

THE THIRD STRENGTH

Continuing, Sāriputtarā said:

Again, Reverend Sir, there is the Bhikkhu who, having extinguished *āsavas* in him, inclines to, abides in and enjoys the seclusion of Nibbāna, the end of suffering happy in his renunciation of the sensual world, remaining entirely aloof from all *kilesas* that accompany *āsavas*. This inclination towards the seclusion of Nibbāna is also the strength of a Bhikkhu freed of all *āsavas*, and he may duly proclaim himself to be so freed.

An Arahāt inclined to Nibbāna enjoys being entranced in the Fruition of the Path. Buddha

THE THIRD STRENGTH

used to remain so entranced during the intervals of his preaching when his audience was expressing their joy of satisfaction with the dhamma by saying, "Sādhu!". It is on record that Ashin Revata used to remain entranced in *mettā jhāna*, absorption in loving-kindness, while the second Buddhist Council was going on.

Very few, however, can bend their minds on Nibbāna where *rūpa*, *nāma* and *sankhāra* are all absent. Most are not responsive to the idea of extinction of mind and matter. So there is a kind of wishful thinking among them that Buddhas and Arahats who have entered Parinibbāna reside in Nibbāna with their special elements of *nāma* and *rūpa*. True Arahats, however, exclude all substrata of existence from Nibbāna. They have no desire for a life accompanied by its accessories of *nāma* and *rūpa*.

*Nābhinandami marnam, nābhinandami jīvitam;
Kalanca patikankhami, nibbisam bhātake yathā.*

An Arahāt desires neither death nor life. He is biding his time for his Parinibbāna just as a daily wage-earner bides his time for his wages due to him.

I have translated "*nekkhamabhiratam*" "happy in his renunciation of the sensual world," which suggests that a monk is happy in his own monkhood. But *nekkhama* is also a term for Nibbāna; and so it would be all the more appro-

priate to substitute Nibbāna for renunciation, for, in Nibbāna there are no depravities relating to the sensual world, or to rebirth or to false views. The inclination to Nibbāna is therefore the strength of an Arahāt.

THE FOURTH STRENGTH

There are 37 factors of enlightenment called Bodhipakkhiyadhamma, grouped in seven, namely, (1) the four Satipatthānas (2) the four Sammā-paddhānas (3) the four Iddhipadas (4) the five Indriyas (5) the five Balas (6) the seven Bojjhangas and (7) the Atthanga Ariya Maggas or the Noble Eightfold Path. These factors also constitute the strength of an Arahāt, and so they are now shown as the fourth strength.

Relating to this, Sāriputtarā continued:

And again, Reverend Sir, there is the Bhikkhu who, having extinguished *āsavas*, cultivates the four Satipatthānas and cultivates them well. This cultivation of mind-culture is also the strength of an Arahāt in whom all *āsavas* have become extinct. He may therefore proclaim himself as having extinguished all *āsavas* in him.

The four Satipatthānas are mindfulness as regards the physical body, as regards feelings, as regards thoughts and as regards dhamma. I do not propose to go into details on this

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subject. Suffice it to say that the cultivation of mindfulness or the practice of mental culture is very important for an Arahāt.

When does an Arahāt cultivate or develop mindfulness? With him meditation began from the time when he was a mere worldling with a view to becoming a Sotāpanna. And again when he became a Sotāpanna he continued in the practise of meditation with a mind bent on becoming a Sakadāgāmi; and when he became a Sakadāgāmi he also continued the practice aspiring to the state of an Anāgāmi; and when he became an Anāgāmi he did the same with a mind inclined to Arahātship. So it must be taken that an Arahāt has been engaged in mental culture throughout since the time when he was just an ordinary worldling in Sala Sutta of Samyutta Nikāya Buddha enjoined his disciples to practice meditation the moment they joined the Order.

CULTIVATE MINDFULNESS FROM THE TIME ONE EMBRACES THE SĀSANA

Buddha has said:

Bhikkhus! Monks who have been just ordained are just freshmen to my domain of Dhammavinaya (the Law and the Discipline). It is but meet, O Bhikkhus, that you, the elders and seniors guide them to the practice of the cultivation of the four

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categories of mindfulness, set them up there, instil in them the habit (of meditating) and let them stand firm on it.

Just as now, in those days when Buddha was living, new converts had to be ordained. They accepted the teaching out of their own conviction. Buddha foresaw the need for proffering good advice to them so that they realized the dhamma; and that advice was for them to practise Satipatthāna. In those days I think we should be concerned not only with the newly-converted but also with new monks who were born Buddhists. Such newly-ordained monks are innocent, with morality undefiled. They are strong in their faith and full of enthusiasm. Thus they are placed in a good situation for the realization of the dhamma, and if this realization is accomplished their morality will become unassailed and pure throughout their career as monks. Even if that ideal is not achievable, it is definite that it will teach them self-control.

How then should they practise Satipatthāna? Here is the instruction.

Come, new friends! To enable yourself to know the nature of your physical body truly and well, practise mindfulness on your own body.

Then, having zealously exerted yourself to that end, you stand established in right

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understanding in concentration on one sense-object, in perspicuity, in steadfastness and in one-pointedness of mind.

All *Rūpa*, matter, is impermanent, unsatisfactory and unsubstantial. What is more, it is *Asubha*, repulsive like a corpse. Yogī should meditate on such characteristics with the greatest effort exercising the power of concentration coupled with wisdom. Here effort and steadfastness of mind are emphasised. A yogi's attention must remain steadfastly attached to the objects of mind and body on which he meditates.

If you practise *Anāpāna*, mindfulness on breathing, note the phenomenon each time you breathe in or out. As you concentrate your mind on breathing, it will be rendered pure and tranquil. From the point of view of insight meditation there can be no doubt about it that this breathing exercise will lead one to the knowledge of realities regarding the arising and dissolution of conditioned things. If one meditates on the hair of the head and of the body, the same purpose can be served.

If you start practising with noting the postures, note the lifting, the stretching and the putting down of the leg as you walk. Keep your mind on each phenomenon. When standing, concentrate your mind on standing, and when sitting

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do it likewise with sitting. If you practise mindfulness on the rise and fall of your belly or chest, keep your mind on each of the phenomena, noting that your belly or chest is rising or falling. You will achieve clarity of mind. You will find that the noting mind and the noted object remain steadfast together in couples.

Consciousness retains constancy; and so the consciousness that has gone before appears to be the same as that has followed. Later you will come to realize that the subject that you are noting is *Rūpa*, and that your mind that takes note of it is *Nāma*, and that the one is the cause and the other the effect, and that ultimately both dissolve together. This is impermanence. What is impermanent is unsatisfactory, to be regarded as suffering. All these Dhammas reveal by themselves. They take place without any agency motivating them. They are therefore uncontrollable or ungovernable. They have the characteristic of unsubstantiality. It is in this way that the three marks of *Anicca*, *Dukkha* and *Anatta* reveal themselves to the meditating yogi.

It is in this manner cited that Buddha exhorted young and newly ordained monks to practise *Satipaṭṭhāna*, especially one of its constituents, *Kāyānupassanā*, mindfulness of the physical body. Since there are many methods in *Satipatthāna*,

THREEFOLD VEDANAS

he can take up any one that suits him and practise; but he should not remain an imbecile. If one who does not practise the Dhamma and is brazen enough to pass strictures on those who do, one may be held to be accumulating unwholesome actions and defying Buddha.

Buddha also exhorted his disciples to meditate on *Vedanā*, feeling, which is called *Vedananupassana* in the following words.

Be ye established in the practice of meditating on *Vedanā* with a view to know its nature truly and well.

THREEFOLD VEDANĀS

Vedanā, feeling, is threefold: pain, pleasure and indifference. When you feel tired and uncomfortable you should note these phenomena with mindfulness as *Dukkha vedanā*, misery, or pain. When you feel depressed meditate on the depression. When you feel happy and joyous, note this state of mind as *Sukha vedanā*, pleasurable feeling. There is another kind of feeling which is neither pain nor pleasure. This indifferent state of mind is called *Upekkhā vedanā*, arising out of *Citta*, mind, and *Cetasika*, its concomitant, which looks upon such wholesome or unwholesome mental activities as *Lobha*, greed, *Saddha*, faith and *Sati*, mindfulness with equanimity. This lack of emotion is not easily palpable, but one must note it also.

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Regarding this, however, there is a point of view championed by a few who maintain that only *Upekkhā* needs be meditated upon to the exclusion of the other two categories of feeling. This view is purely heretical, for Mahāsatipatthāna Sutta clearly states that *Sukha vedanā* is also a subject for meditation. Salāyatana Sutta of Samyutta Nikāya is also explicit on this subject exhorting the yogi to meditate on *Sukha*, *Dukkha* and *Adukkhamasukha*, which is neither in the realm of pain nor of pleasure. Mulapan-nāsa also enjoins the yogi to observe *Sukha*, *Dukkha* and *Anatta*. The suggestion to meditate only on indifference in the practice of Vipassana is therefore a deviation from Buddha's teaching.

In point of fact all that arise in the six sense-doors appertain to *Upādānakkhandha* which must be noted with mindfulness. They encompass the threefold *Vedanā*. If you are unmindful of the arising of *Dukkha vedanā*, inclination to anger called *Patighanusaya* will be brought into play. In the same way if *Sukha vedanā* is neglected, inclination to lust or *Raganusaya* will be aroused. Meditation on both these states of mind can bring an end to such *Anusayas* inclinations to defilements of the mind.

Here let me relate to you my personal experience. Once I was bitten by a scorpion. For about one whole week I suffered excruciating pain. I concentrated my mind on it saying,

CITTANUPASSANA

"painful, painful!" This weakened the sense of pain, dispelling all inclinations to rage. I then noticed that the sense of pain did not show itself in a continuous tempo. It had its intervals between the arising and passing away. It appeared to me that when one painful sensation passed out, another new one followed, giving me the impression of *Anicca*. So I think my aphorism, "Note *Vedanā* to know its true nature" is appropriate.

CITTANUPASSANA

Satipatthāna sutta prescribes *Cittanupassana*, meditation on mind.

To know the true nature of the mind, meditate on it.

An example of this kind of meditation is also given there. It says, "when the mind arises together with *rāga*, lust, know that it arises with *rāga*."

Mind is free. It wanders where it wills. It cannot be deterred. It cannot be harassed. It cannot be governed. This is true for all worldlings who take delight in this nature of the wandering mind. They would rather keep it as it is; and as they do, greed and anger come to the fore. Now if one tolerates them and does things at their dictates, one may get inclined to criminal actions which pave the way to woeful

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abodes or nether worlds. So the mind needs be duly bridled. When you keep watch on its activities you will come to know when it develops craving for desire! and when you note that craving as craving, the undesirable propensities to snatch, grab and possess things will disappear.

I am saying this on the authority of the Abhidhamma. But when we put the theory of meditation to actual practice, we cannot be occupying ourselves all the time with analysing the mind into its properties. We simply take note of greed as it arises! and as soon as we recognize it, it subsides, leaving only the wholesome actions of knowing and noting it. Such actions belong to *vītarāga citta*, dispassion, which also must be noted by the meditator. This method of observation or Vipassanā can be applied to the uprising of anger, doubt and other similar emotions. But it is not easy to watch the mind, in this case, consciousness, and gain insight. Observing *rūpa* may not raise any problem, for it is capable of making impressions on the meditator's mind. So we recommend the noting of the rise and fall of the belly. You may feel asserting itself as you are meditating on the rise and fall of your belly. Then note the greed. As soon as you are aware of its uprising it will subside. If you can do this repeat doing it two or three times or more till it finally disappears.

DHAMMĀNUPASSANĀ

I am talking about mind and its ideation which you should note. But there are many physical activities, besides mental, for instance, tiredness, discomfort due to oppressive heat and the like. When you note them, your mind may have the occasion to hop from one sense-object to another. Then the question arises whether that does not amount to mind-wandering. Those who are not acquainted with the nature of *samādhi* in Vipassanā may take it for distraction. But insight-knowledge does not mean the mind dwelling only on one dhamma. "*Sabbam parinneyyam*", says the scripture, and it means all the dhammas or activities must be observed. A meditating yogī must, therefore, practise in such a way that he makes himself aware of all that happen at the six sense-doors. *Samādhi* must be established on the sense-object that appears, now here, now there, for the duration of that appearance. The mind following the sense-object may not be taken as disruption of *samādhi*, which adheres to the object noted every time that object becomes noticeable. Concentration establishes itself on the object irrespective of the latter's changeability. And it is because of this nature that one can gain knowledge about *anicca*, impermanence, in the exercise of *samādhi*.

DHAMMĀNUPASSANĀ

Sāriputtarā also urges the meditator to meditate on the dhammas.

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To know the true nature of the dhammas, meditate on them.

The dhammas are those that manifest themselves to us as nature beyond what we know as matter (physical body), feeling and ideation. The state of mind like anger, desire, awareness of the image seen, etc., is dhamma. So *kāya*, *vedanā* and *citta* are dhammas which should be noted with mindfulness so that one gains the knowledge that they constitute nothing but *rūpa* and *nāma*, one being the cause while the other is the effect, always arising and dissolving, subject to the three marks of *anicca*, *dukkha* and *anatta*, neither controllable nor governable.

Here I would like to advise the yogī to pause and consider if he can see the realities of the phenomenal world by mainly learning *nāma*, *rūpa* and *paticcasamuppāda* by rote. Insight meditation does not depend on book-knowledge, but on actual practice of mindfulness on the phenomenon every time it arises.

SEKKHAS ALSO PRACTISE SATIPATTHĀNA

Sekkhās are those who are undergoing training in the dhamma. They are also required to practise Satipatthāna.

To know the true nature of the physical body (as being subject to *anicca*) meditate on it and abide in the knowledge.

PRACTISING SATIPATTHANA ON UPADANAKKHANDHA

Sekkhās can meditate till they realize the path of an Arahāt.

This does not abrogate *asekkhās* who have been trained and rewarded with Arahātship from practising mindfulness.

ARAHATS ALSO PRACTISE SATIPATTHĀNA

This is what Buddha said to his disciples.

O Bhikkhus! Those who have become Arahats have eradicated *āsavas*, fulfilled their duties (of Arahātship), done all there is to be done, laid down the burden (of the *khandhas*), realized the benefits (of the Fruition of the Path), destroyed the bonds of existence and got emancipated through right knowledge. Such Bhikkhus remain firm in great exertion, in right understanding, in concentration consistently on one sense-object, in perspicuity, in steadfastness and in one-pointedness of mind, detached from the concept of a physical body.

Arahata therefore continue to practise *Satipatthāna* even after their attainment to Arahātship.

PRACTISING SATIPATTHĀNA ON UPĀDĀNAKKHANDHA

In *Sāla* sutta Buddha points out that newly-ordained monks Ariyas under training in the Law and Arahats practise the four *Satipatthānas*. In this *Silavanta Sutta* it has been proposed that

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worldlings as well as *Sotāpannas*. *Sakādāgāmis*, *Anāgāmis* and Arahats should meditate on *Upādānakkhandhas*, the aggregates of clinging. Both Suttas are in agreement on this subject. The practice of *Satipatthāna* or mindfulness aims at *Sammā sati*, right mindfulness, with the Eightfold Noble Path as its objective. Meditation on the aggregates of clinging also leads one to the Noble Path. So, *Satipattāna* and meditation on *Upādānakkhandhas* are synonymous, one complementing the other. The objectives of the four *Satipatthānas* are *Kāya*, *Vedanā*, *Citta* and *Dhamma*. They constitute *Upādānakkhandhas*. *Kāya* denotes clinging to matter, *Vedanā* to feeling, *Citta* to consciousness and *Dhamma* to perception, mental formations and others relating to the phenomenon of clinging. The meditating yogī must therefore bear in mind that meditating on *Upādānakkhandhas* and practising *Satipatthāna* are the only two methods by which he can aspire to Nibbāna.

But here it may be asked whether *Kammathāna*-meditation exercises are not relevant. There are such exercises as those in concentration on the virtues of Buddha, *Buddhānussati*, which lend themselves to *Samathā*, which is only basic. Without *Vipassanā* it cannot contribute to the realization of the Path and its Fruition. All obstructions to higher stages of wisdom that lead to Nibbāna are called *Nivāranas* which can

be dispelled with the cultivation of Samathā. At the moment when it sweeps away all Nivaranas, Vipassanā, insight-knowledge must be resorted to with meditation on *Nāma-rūpa* with reference to the three marks of *Anicca*, *Dukkha* and *Anatta*, so that reality is known. Then only one can arrive at the Path and its Fruition.

As an Arahāt is always mindful in all the four ways of Satipatthāna, he is never uncouth and ill-mannered nor imprudent in speech as in the case of ordinary folks in the habit of talking trash throwing up their hands. His mind is always alert and observant. As he is all the time mindful of *Vedanā* there is no occasion for him to grumble about discomfort or to hunt for comfort. This mindfulness being his strength he is able to proclaim himself as devoid of all *Asavas*.

To sum up, I would like to emphasise the point that an Arahāt also meditates on the five aggregates of clinging like *Anāgāmis*, *Sakadāgāmis* and *Sotāpannas*.

May this audience be happy in mind and sound in body, able to meditate in the five aggregates of clinging, being mindful in *Kāya*, *Vedanā*, *Citta* and *Dhamma* so that they can aspire to Nibbāna after the realization of the Path and its Fruition.

Sādhu! *Sādhu!* *Sādhu!*

Part VIII

*(Delivered on the 8th. Waxing and Full Moon of
Thadingyut, 1329 B.E.)*

In my previous lectures I have spoken about the four categories of the strength of Arahats. I now propose to deal with the others.

An Arahāt, as you might have known, also meditates, like all other Ariyas, Noble Ones, on the five aggregates of clinging. Now what benefits can accrue to an accomplished man of sanctity from meditation? Can he hope to become a *Pacceka-buddha*, non-preaching Buddha, or a *Sammāsambuddha*, Supreme Buddha? According to Theravadins Arahātship is the highest state of holiness. He has exterminated all depravities of the mind called *Asavas* and is due for Nibbāna, the end of suffering. Indeed he has done all there is to be done, leaving nothing undone. An aspirant to the state of *Pacceka-buddha* has to pray for it before a Supreme Buddha whom he happens to encounter in any one of his existences. But at times it may so happen that he is born into a *Sunna kappa*, world of nothing, where no Buddhas appear. In such an exceptional case, he may perfect himself to become a *Paccekabuddha* by his own

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inherent efforts. To become a *Sammāsambuddha*, however, is extremely difficult and arduous. Myriads of *Sunna kappas* usually precede the rise of Buddha-worlds. In *Sārakappa* only one Buddha appears, in *Mandakappa*, two Buddhas, in *Varakappa* three Buddhas, in *Saramandakappā* four Buddhas and in *Bhaddakappa* (which is our world) five Buddhas, namely, *Kakusandha*, *Konigamana*, *Kassapa* (Buddhas of the past), *Gotama* (Buddha of this era) and *Arimetteyya* (Buddha of the future). Millions and millions of *Kappās* pass by without any Buddha appearing, and once in a long, long while, one or two or three or four or five may appear. *Sammāsambuddhas* of whom *Gotama Buddha* is one, attain enlightenment, out of their own exertions in the discovery of the Four Noble Truths without the guidance of any mentor. *Buddhās*, *Paccekebuddhas* and *Arahat* - all enter *Parinibbāna* in the same manner.

But *Mahāyanists* say that it is not enough for an individual to become a *Paccekebuddha* or an *Arahat*. Every man must wish and pray for Buddhahood; and when he has become a Buddha he should not enter *Nibbāna* all at once before all sentient beings on earth have become Buddhas. According to this belief all creatures should go together to *Nibbāna* in the final moment. To my mind this is making a difficult task more difficult; for, how shall we manage to wait for others to come with us to *Nibbāna*?

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This belief is the most untenable. According to lerned authorities, it was not yet current at the time of the third Buddhist Council held in 230 Buddhist era.

Parinibbāna means cessation of the *khandhās*—and therefore of 'becoming'—on the extermination of all the forces of *kamma*, action, *kilesā*, defilements through the potency of the Path and its Fruition. On their demise all Buddhas, Paccekabuddhas and the Arahats enter this state of cessation. Why is there the necessity for anyone to wait for the other to reach the ultimate together? When an Ariya has entered Parinibbāna, he is deemed to have accomplished all there is to be accomplished leaving nothing undone.

BENEFITS ACCRUING TO ARAHATS IN MEDITATION

Sāriputtarā said:

*Natthi khvavuso arahato uttari karāṇiyam,
katassa va paticayo; api ca ime dhamma bhāvitā
bahulikatā ditthadhamma sukhavihāraya ceva
samvuttanti sati sampajannaya ca.*

For Arahats, friend Kotthika, there is nothing more to be done; and so he needs not repeat what he has practised. Albeit, if he chooses to practise and develop the dhammas of reflecting on *upādānekkhandhās* repeatedly, he will be rewarded with happiness in his present life with the establishment of mindfulness.

ACHIEVEMENT OF HAPPINESS

ACHIEVEMENT OF HAPPINESS

Benefits accruing to Arahats from the practice of insight-meditation are the establishment of happiness and mindfulness. At the Anāgāmi stage, *domanassa*, melancholy, has been dispelled; and therefore an Arahāt experiences no sadness or sorrow when confronted with undesirable sense-objects. Meditating on the aggregates of clinging makes him happier than when he remains negligent and unmindful. A man fond of reading feels happier when he has something to read than when he has none. Of course those who do not love reading might feel irksome to read. In the same way those who are not used to meditating might feel it burdensome to practise Vipassanā. Just consider your home when you have to do your daily chores and the monastery where you can meditate. Which gives you happiness and peace of mind?

Well-disciplined in the task, Arahats feel happy about Vipassanā. It is true that they are also liable to experience physical discomforts such as pain and tiredness like any other worldling; but since they are constantly aware of them all inconveniences wear away with them. In fact when Vipassanā is well developed no tiredness can arise. Our yogīs know this by experience. Those who are suffering from minor ailments like colds feel that they subside as their minds dwell on *sankhārupekkhā ñāṇa*, knowledge of equani-

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mity. After one or two hours of meditation such ailments disappear. Some even maintain that serious ailments wither away during meditation.

There are many instances cited in the scriptures of Vipassanā healing pain and disease. Mahākassapa Thera recovered from his illness as he listened attentively to Buddha preaching *bojjhangas*, supreme knowledge leading to enlightenment. Buddha himself averted death by an intensive practice of Vipassanā as he became afflicted with a very serious ailment while he was spending his last *vassa* in the village of Veluva.

CONSTANT MINDFULNESS

When an Arahāt is constantly mindful in the practice of Vipassanā, he can get entranced at will in the Fruition of the Path. In Uparipannasa Atthakathā it has been shown that there are two kind of Arahats who have freed themselves of all *āsavas*, namely, those who continue Vipassanā, after becoming Arahats and those who do not. The former can get entranced in the Fruition the moment they have got up from their daily round of monastic duties, while the latter cannot do so even though they may be engrossed only in light tasks.

Once an elder monk put up together with a *samanera*, novice in a village monastery which

THE FIFTH STRENGTH

had accomodation for only one person. The former was rather worried as his disciple had no proper place for rest. So he passed his days without being able to practise ecstatic meditation as he was wont to, while the novice spent all his days in the whole *vassa* enrapt in the trance of the Fruition of the Path in spite of the lack of accomodation. When the *vassa* or lent ended, he asked the elder monk if he found the monastery congenial. The reply was in the negative, Remember, therefore, that an Arahāt in constant practice of Vipassanā can enter into ecstatic meditation whenever he wants to. Although such meditation can neither help to add to the dhammas already realized nor create new dhammas for further realization, it can give the meditator the benefits of constant mindfulness.

THE FIFTH STRENGTH

Now to continue with the subject of the strength of an Arahāt, this is what Sāriputtarā further said.

And again, Reverend Sir, the other strength of a Bhikkhu who has extinguished all *āsavas* in him is the accomplishment in the four *sammappadānas*; and once these four have been fully and well accomplished, he can proclaim himself to be freed of all *āsavas*.

Coming under *sammāvāyāma*, right exertion, one of the Noble Eightfold Path, the four *sammappadānas* are (1) exertion to discard unwholesome actions that have arisen, (2) exertion to prevent the arising of unwholesome actions that have not yet arisen, (3) exertion to develop wholesome actions not yet arising and (4) exertion to augment wholesome actions that have arisen.

In the same manner as he is careful to avoid catching flu, he must be careful to avoid committing unwholesome actions which he might have noticed others committing. At times he might have committed himself evil through anger or other passions for failure to contro them. In that case he must be carefull not to repeat committing such evil. He may be usually innocent, but there is the possibility that *Anusayas*, inclinations to defilements might arise at any time. So he must be wary of them. For that matter he will have to rely on insight-meditation. It is imperative that he cultivate wholesomeness by actually practising *Dāna*, charity, *Sīla*, morality and *Bhavanā*, mind-development. Having done so, it will be well of him to retain wholesomeness with him and to abide in it. Arahats make the utmost efforts to become accomplished in the four *Sammappadānas* well after their attainment of Arahatship.

THE SIXTH STRENGTH

THE SIXTH STRENGTH

Of the sixth strength of the Arahats *Sāriputa-rā* has this to say:

And again, Reverend Sir, there is another strength possessed by a bhikkhu in whom all *Asavas* have become extinct: and it is perfecting oneself well in the four *Iddhipadas*. Having perfected himself in these *Iddhipadas*, a bhikkhu can proclaim himself as freed from all *Asavas*.

Iddhi means attainment of perfection; and *Iddhipada* means fundamentals leading to that attainment. There are four of them, namely, (1) *Chandiddhipāda*, will or determination to acquire perfection, (2) *Viriyyiddhiyāda*, exertion for that acquirement, (3) *Cittiddhipada*, attitude of mind to win perfection, and (4) *Vimamsiddhipāda*, knowledge of investigation leading to perfection.

Even in mundane affairs possession of one, if not all, of these four *Iddhis* can contribute to the attainment of perfection. In big undertakings we need a particularly strong *Iddhi*. To achieve merit out of practising charity or morality an ordinary *Iddhi* may be enough; but when it comes to developing wholesome actions through the practice of *Samātha*, mindfulness and *Vipassanā*, concentration, either *Chandiddhipāda* or *Viriyyiddhipāda* or *Cittiddhipāda* or *Vimam-*

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siddhipāda must be extraordinarily strong. Arahats take up concentration or meditation with these four *Iddhipādas*.

I would like to ask the yogis to try to excel themselves in at least one of the *Iddhis*. That is to say that they must try to possess either the will or the effort or the aptitude or the knowledge in seeking the light of the dhamma.

THE SEVENTH STRENGTH

Sāriputtarā went on with his exposition of the strength of an Arahāt.

And again, Reverend Sir, another strength of an Arahāt who has rendered all *Asavas* in him extinct, is the development of the five *Indriyas* truly and well. Having developed this strength of the five *Indriyas*, he can proclaim himself as having been freed of all *Asavas*.

Indriya means governing. There 22 *Indriyas* or forces that govern the *Khandhas* and their concomitants. The first set of five are the five faculties of the senses and are known as (1) *Cakkhundriya*, (2) *Sotindriya*, (3) *Ghanindriya*, (4) *Jivindriya* and (5) *Kayindriya* (faculties relating to the eye, the ear, the nose, the tongue and the physical body). The second set relates to the differentiation of the sexes into male and female, (6) *Itthindriya* and (7) *Purisindriyas* res-

THE SEVENTH STRENGTH

pectively. The factor governing life is called (8) *Jivitindriya*. The other factor that governs the consciousness of the mind-objects is called (9) *Manindriya*. Then come the five factors governing feeling, grouped into one set, and they are (10) *Sukhindriya*, pleasure, (11) *Dukkhindriya*, pain, (12) *Somanassindriya*, joy, (13) *Domanassindriya*, sorrow and (14) *Upekkhindriya*, indifference. There is another group of five beginning with faith and they are (15) *Saddhindriya*, faith, (16) *Viriyindriya*, effort, (17) *Satindriya*, mindfulness, (18) *Samadhindriya*, concentration and (19) *Paññindriya*, wisdom. The remaining three factors are (20) *Anannatannassa-mitindriya*, relating to the knowledge of the first stage of the Path (*Sotapatti magga*), (21) *Annindriya* relating to the knowledge of the three lower *Phalas* (Fruition) and the three upper *Maggas* (Paths) and (22) *Annata-vindriya*, relating to the knowledge of the *Arahatta phāla*.

For the purpose, however, of defining the strengths of an Arahant we take the five *Indriyas* of faith, energy, mindfulness, concentration and wisdom, namely, *Saddhindriyā*, *Virindriya*, *Satindriya*, *Samadindriya* and *Paññindriya*.

When we say faith, of course we mean the right faith. It has nothing to do with beliefs in the wrong teachings of heretics which are classified as *Micchaadhimokkha*, wrong views. To know the true Teacher, his true Teachings

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and his true Order, you must know the nine virtues of the Buddha, the six virtues of the Dhamma and the nine virtues of the Sangha. There are nine *Lokuttarā dhammas*, transcendental conditions which are the four Ariya maggas, Noble Paths, the four *Ariya phalas*, Noble Fruits and Nibbāna. All *Desanas* or teachings relate to these true dhammas; and all that have nothing to do with them are false.

One of the nine virtues of the Sanghā is *suppatipanna*, practising the dhamma well by conducting oneself in *sīla*, *samādhi* and *paññā*, by discarding *kilesā*, defilements, which are made up of such evil passions as *lobha*, greed, *dosa*, anger, and *moha*, delusion. The eight Ariyās (worthy ones) - the four in the *magga* and the four in the *phala* are endowed with these virtues, and, therefore they are the true Sanghas. Among the worldlings there are those who are striving for their spiritual or moral good, and they are classified as *kalayāna puthujjhanas*, who also may be put in the same class as Sanghās, for they are practising the dhamma with a view to realize *sotāpatti phala*.

Belief in the three gems and in *kamma* and the result of *kamma* is belief in the true faith, which is *saddhindriya*. Casual reflection on the virtues of the Buddha does not amount to the establishment of firmness in this *indriya*. It is only when one practises insight-meditation leading

THE SEVENTH STRENGTH

to the path of a Sotāpanna that one's faith becomes firmly rooted. Vipassanā reveals the true nature of *rūpa* and *nāma*, the one as the cause and the other as the effect, always arising and passing away, never being permanent, always producing suffering or unsatisfactoriness and creating nothing but unsubstantiality. When the knowledge of the Path of a Sotāpanna is achieved one is fully prepared for Nibbāna. At this stage *saddhindriya* remains as firm as a rock.

Faith is the manifestation of consciousness of wholesome actions called *kusala citta* which arises along with that of *udayabbaya ñāṇa*, knowledge of dissolution and *sankhārupekkhā ñāṇa*, knowledge of equanimity, at which stage the meditator's mind becomes purified like a crystal with only consciousness as its beam of light. When *arahatta magga* is achieved this purity becomes whole and complete.

Viriya is almost synonymous with *sammapadhāna* which signifies intensive energy, while it merely denotes factors governing exertion. Nonetheless it is very important for its part in the practice of Vipassanā for without it, one hardly gain insight knowledge leading to the Path of an Arahant.

About *satindriya*, factor governing mindfulness, what has been said about Satipatthāna applies.

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Samadhindriya is *ekkaggatā*, one-pointedness of mind, governing the faculty of concentration without which one can hardly attain analytical knowledge of *nāmarūpa pariccheda ñāṇa*. Those who glibly talk of this knowledge as being attainable by merely learning it by rote fail to appreciate the seven Visuddhis, factors of purification, which determine the achievement of the dhamma. The analytical knowledge together with *ditthivisuddhi*, purity of views, is not realizable unless one achieves *sīlavisuddhi*, purity of morals and *cittavisuddhi*, purity of mind. And that purity of mind cannot be achieved without the fulfilment of *khana samādhi*; instantaneous concentration or *jhāna*, entrancement or *upacāra samādhi*, proximate concentration. Instantaneous concentration is akin to proximate concentration and both contribute to the expulsion of *nīvaranas* or depravities of the mind. The attainment of *nāmarūpa paricchedha ñāṇa* is followed by that of *paccaya pariggahana ñāṇa*, knowledge of *rūpa* and *nāma* as cause and effect, *sammāsana ñāṇa*, investigating knowledge, and *udayabbaya ñāṇa*, knowledge of dissolution, in that order.

In *Salayatana Sutta* of *Samyutta Nikāya* Buddha enjoins his disciples to exercise meditation so that they can understand the true nature of conditioned things. How can one see realities? A meditator, says Buddha, recognizes that his eye-basis (subject) is not permanent,

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that the form (object) that he sees is not permanent, that the eye-consciousness that he experiences is not permanent, that the contact taking place between his eye-basis and eye-object is not permanent and that joy, sorrow and indifference felt by him in seeing are also not permanent. To say it succinctly, all sense-bases, sense-objects, consciousness, contacts and feelings that appear at the six sense-doors are all impermanent.

Paññindriya relates to intelligence, but not that kind of intelligence derived from what one hears from others or from thinking and reasoning but from intuitive knowledge through the practice of Vipassanā. In fact, *vipassanā ñāṇa*, insight knowledge, is superior to *sutamaya* (relating to hearing), *cintamaya* (relating to thinking) and *bhāvanāmayā* (relating to cultivating the mind) knowledge. For an ordinary meditator insight-meditation is *paññindriya* as it governs Vipassanā practice. For an *ariyamagga ñāṇa* or knowledge of the Path is *paññindriya* as it governs knowledge relating to the attainment of Nibbāna. Knowledge of the Path leading to the state of Sotāpanna is *anannatannassamitindriya*, signifying knowledge of the unknown. The rest of the knowledge relating to upper *maggas* are knowns as *annindriya* knowledge gained through the accumulation of experience.

Pannindriya must be developed through insight meditation of the five aggregates of clinging.

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In the beginning one cannot follow all the detailed incidents connected with the act of seeing or hearing, especially when the power of concentration has not yet properly developed. That is the reason why we propose that a yogi should begin with noting the four postures in accordance with the injunction: *Gacchanto va gacchāmiti pajānāti* . . Know that you go when you go. When you are sitting note that you are sitting. But this is too elementary a practise not contributing to the development of the strength of exertion to match the required concentration. This can bring about *thinamiddha*, sloth and torpor. So we advocate noting the rising and falling of the abdomen. The movements of the body indicate the existence of *vāyo dhātu*, element of motion. When you note this activity you are not confined only on one sense-object . . you have to be mindful of the rising and falling of the abdomen. Neither can you lessen your exertion in noting the two phenomena. We think that this exercise renders both *Samādhi* and *Viriya* even.

Pannindriya encompasses factors governing the attainment of knowledge about conditioned things and their impermanent nature. On the realization of the nature of *nāma rūpa*, knowledge of equanimity or *sankhārupekkhā ñāṇa* will be established resulting in enlightenment of the highest stage of the Path called *arahatta magga pannindriya*

THE EIGHT STRENGTH

which makes up the seventh strength of an Arahāt.

THE EIGHTH STRENGTH

Sāriputtarā continued with his exposition.

And again, Reverend Sir, there is another strength belonging to a Bhikkhu who has extinguished all *āsavas* in him; and that is the accomplishment in the five Balas. Well accomplished in these five Balas, he can proclaim himself as freed of all *āsavas*.

Bala itself is strength, and it is the same as the five *indrīyas* that I have spoken of. A Bhikkhu endowed with *saddhabala* firmly believes in the three gems - - Buddha, Dhamma and Sangha - - and his faith in them remains adamant like a rock which can withstand the buffetting of the storm of doubt.

A Bhikkhu who possesses *virīya bala* is not troubled by sloth and torpor. He exerts himself to achieve the factors of enlightenment. If he is accomplished in *sati bala*, he shall forever be mindful of the phenomenal world around him noting it as he sees, hears or touches sense-objects. Nothing passes him unnoticed. If he is established in *samādhibala*, his mind will never get scattered and he can concentrate on his objective. The establishment of *samādhi* becomes substantial when he reaches the stage of *san-*

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khārupekkhā ñāṇa. A yogi who abides in *samādhi* can meditate for several hours without being aware of the sense of time.

A Bhikkhu endowed with *paññābala* can dispense with delusion which takes in all conditioned things as permanent. When it is at work it hookwinks one into believing that what one sees or hears is everlasting. Be he a worldling, a man possessed with *udayabbaya ñāṇa*, *bhanga ñāṇa* and *sankhārupekkhā ñāṇa* knows the realities of the phenomenal world by dint of his *paññābala*. An Ariya stands firm in this knowledge about impermanency. Well-accomplished in the strength of the knowledge, an Arabat remains unruffled by the onslaught of any delusion which hides the truth about *anicca*, *dukkha* and *anatta*.

THE NINTH STRENGTH

Continuing, Sāriputtarā addressed himself thus to Buddha:

And again, Reverend Sir, there is still another strength of a bhikkhu who has rid himself of all *Asavas* in him, and that is the full and complete development of the seven *Bojjhargas*, factors of enlightenment. When he has cultivated and developed these factors, he can proclaim himself as freed of all *Asavas*.

These factors of enlightenment mean the knowledge of the Four Noble Truths. They

SATI AND DHAMMAVICĀRA SAMBOJJHANGA

are seven, namely, (1) *Satisambojjhanga*, (2) *Dhammavicaya sambojjhanga*, (3) *Viriya sambojjhanga*, (4) *Pīti sambojjhanga*, (5) *Passadhi sambojjhanga*, (6) *Samādhi sambojjhanga* and (7) *Upekkhā sambojjhanga*.

SATI SAMBOJJHANGA

Sati sambojjhanga is the mindfulness of all physical and mental behaviours together with feelings. It is therefore the same as the four *Satipatthānas*. It cannot be won without meditation. Even a beginner in *Vipassanā*, used to cultivating this *Sambojjhanga*, is unaware of his being mindful as knowledge has not yet sufficiently developed in him. When *Udayabbaya ñāṇa*, knowledge of the rise and fall of conditioned things, arises in him, he becomes familiar with it. Generally speaking, however, it must be noted that the four *Sambojjhangas* of *Sati*, *Viriya*, *Samādhi* and *Dhammavicaya* occur, albeit in milder forms, at the very beginning of taking up meditation. When *Udayabbaya ñāṇa* is realized, a yogi will feel that there is nothing that passes his notice, so powerful has his faculty of recollection developed. It is because of this power that he is able to realize the true nature of *Nāmarūpa* which is subject to decay.

DHAMMAVICAYA SAMBOJJHANGA

This facet of enlightenment relating to the investigation of the dhamma is almost the same

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as *Paññindriya*. Specifically this investigation relates to what is wholesome action, *Kusala*, and what is unwholesome, *Akasala*. But generally it encompasses all dhamma like *Kiriyas*, deeds, their consequences, *Vipāka*, the element of Nibbāna and so on and so forth. But here in the present context only *Kusalā* and *Akusala dhammas* are meant as the principle subjects of investigation.

As you see or hear, you just note the sights and sounds as sights and sounds which, by their nature, arise and pass away, never being permanent. A yogī in meditation recollects clearly this constant flux of *Nāmarūpa*. In fact he can more clearly recollect the constant state of flux when he is concentrating his mind on ear-objects. Some of the yogīs of this meditation centre told me that they could discriminate the sounds that they heard by the right ear or by the left ear, their sense of hearing being so sharpened through the practice of meditation.

Rūpa or materiality cannot hang upon objects according to the saying *Anarammana dhamma*. This fact is usually understood by a yogī in meditation whose faculty of the senses has been rendered keen through the exercise *Vipassanā*. But *Nāma*, mind, can hang upon its object. So at the stage of keen perception, the subject is able to differentiate *Rūpa* from *Nāma*. When *Samādhi* gains strength with the continual practice of meditation, he can follow the swift flow of

VIRIYA AND PII SAMBOJJHANGA

Nāmarūpa that arises and passes away. Having come to know this transient nature of conditioned things, he realizes that such things are ungovernable and unsubstantial and that, therefore, they are unsatisfactory, engendering nothing but suffering. The more one's intelligence is sharpened by *Vipassanā*, the better one can reflect on the rapid dissolution of things that takes place; and this becomes all the more apparent when *Bhanga ñāṇa* arises. At this point one may not be aware of the arising of conditioned things but one is clearly conscious of their rapid dissolution which covers both the noting mind and the noted object. When *Sankhārupekkhā ñāṇa* is achieved one needs no special effort to get to know the rapid dissolution. And when the Path is reached the cessation of mental formations can be noticed.

VIRIYA SAMBOJJHANGA

It is similar to *Viriyindriya* and *Sammapadhana* which usually come up with the arising of *Udayabbhaya ñāṇa*. If exertion is wanting, recollection or contemplation will be rendered ineffective. If it is too much, anxiety arises to thwart the process of concentration. It must be kept in equilibrium.

PITI SAMBOJJHANGA

In the beginning of the meditation practice, *Pīti*, joy, is not usually felt; but it arises in a milder form called *Pamojja* which is followed

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by horripilation. When *Udayabbaya ñāṇa* stage is reached, the meditator will be overwhelmed with *Pīti* so much so that his power of recollection becomes improved, when he will get the feeling that he has seen the inward light. He must note this phenomenon till it disappears. The working of this *Pīti* becomes more apparent when he reaches the stage of *Sankhārupekkhā ñāṇa*.

Some yogis do not experience this *Pīti* and so they put forward the theory that the sensation of *Pīti* is unnecessary. But in fact it is a prerequisite for the attainment of enlightenment. If it fails to occur, it must be held that *Udayabbaya ñāṇa* has not arisen.

PASSADDHI SAMBOJJHANGA

Passaddhi, repose, consists of *Kayapassaddhi*, peace of the physical body, and *Cittapassaddhi*, peace of mind. Physical peace is achieved when *Cetasikas*, mental properties, gain equanimity. And so *Kāyā* encompasses *Cetasikas*. This agrees with nature, for, when the mind is at peace, the body follows suit.

The element of *passaddhi* is present in every meritorious action, but it usually remains hidden and does not show up even in the earlier stages of meditation. It becomes apparent at the stage of *udayabbaya ñāṇa*, for, at this stage there is no necessity for a yogi to make a great effort to

SAMĀDHI AND UPEKKHĀ SAMBOJJHANGA

concentrate, as everything has gone well with him with the practice. This *passaddhi* arises at the stage of the realization of the *sankhārupekkhā ñāṇa*.

Passaddhi is endowed with mental qualities as lightness, softness, pliability, susceptibility to knowledge and straight thinking. It is because of these qualities that a meditator, accomplished in *udayabbaya ñāṇa*, feels that his body is so light that he has levitated. When *pīti* is excited, it reaches the stage of *ubbega pīti*, a kind of intense joy that enables one to mount into the air. In that condition both the mind and the body are rendered subtle and pliant, receptive to contemplation and going straight at the objective. A woman yogi told me that she used to victimize her husband and that when she attained *udayabbaya ñāṇa* by Vipassanā practice her mind became so gentle that she no longer worried her husband as before.

SAMĀDHI SAMBOJJHANGA

It is the same as *samādhindriya* which I have earlier explained and which, therefore, needs no further elaboration.

UPEKKHĀ SAMBOJJHANGA

This *sambojjhanga* relating to indifference is rather difficult of understanding. It may be applied to feeling, wisdom, exertion and *cetasikas*

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or mental properties. When we speak of pleasure or pain, we are referring to feelings that we experience in everyday life. But beyond them there is a state of mind called indifference or *upekkhā vedanā*. When we say wisdom, we mean *vipassanā ñāṇa* and *sankhārupekkhā ñāṇa* which at once suggest a state of evenness of the mind. When we speak of exertion, we mean *virīya upekkhā* which must be so balanced that it is neither over-worked nor under-achieved. Besides them there are other *upekkhās* like *chalangupekkhā* indifference to the six senses, *brahmavihārupekkhā* indifference to the abode of the Brahmās, *jhanu, pekkhā*, indifference to *jhāna*, and *paṇisuddhupekkhā*, indifference to perfect purity. They are mental qualities that come under *upekkhana-sambojjhanga*. They also connote mind set at equilibrium. But in the present context, one cannot be very pragmatic about their nature since one rarely encounters them in life. It is only when a Vipassanā yogī attains *udāyabbaya ñāṇa* that he really experiences them and that by intuition.

These *bojjhanga*s are hard to be experienced in practical life because ordinarily these dhammas are either wanting or in excess when substantiated. So when faith is exercised too strongly the power of the investigation of the mind weakens. When one fails to investigate the phenomenon with due care one fails to arrive at the truth. But when the investigative instinct

UPEKKHĀ SAMBOJJHANGA

is too overbearing, faith weakens; and as one loses faith, one fails to exert oneself in the search for truth. Even when one is diligent enough, if the faith is lacking, one cannot establish *samādhi* which is essential for the attainment of insight-knowledge. When one's faith is overly strong the moment one encounters things out of the ordinary, one dwells on them with self-satisfaction and one gets lost on the way without being able to arrive at the objective. And when the power of concentration is stronger than is necessary while exertion is weak, sloth and torpor get the better of the yogi in meditation and no progress can be achieved. When exertion dominates concentration, anxieties impede the progress of the task of meditation.

To keep *samādhi* and *virīya* in proper balance, we advocate the method of meditating on the rise and fall of the belly. In this exercise as the yogi has to note the rising and falling of abdomen, he has to be mindful of only two phenomena and therefore his power of concentration is not unduly taxed. As the exercise does not involve noting three or four phenomena, undue exertion is also not called for. Both are kept on an even keel. In order that the yogi's personal health remains unimpaired we advise him to meditate for only an hour after which he can change his posture from one of sitting to one of standing up and walk-

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ing and continue meditation on walking. To keep *saddha*, faith, and *paññā*, knowledge in equilibrium you must get the advice of your *kammata-thāna* teachers who will explain things relating to the exercise of the dhamma.

In this way the mind inclined to *Vipassanā* becomes properly balanced, and the yogi's contemplative mood will improve for the better, and when he attains to the stage of *udayabbaya* and *sankhārupekkhā ñāṇas*, he will feel that all five *indriyas* work together in unison and all that remains for him to do is to let himself be carried away by them. When the two bullocks are pulling the cart with equal force, it behoves well for the rider to remain at ease and follow the trail without any worry. Only when this *upekkhā sambojjhanga* is accomplished that a yogi can proceed from one stage of knowledge to another.

Pīti sambojjhanga is recognizable by the yogi when his power of concentration has developed and when, as a result, he can fully exercise his faculty of recollection. The other six *bojjhangas* get themselves involved in every event of the yogi's act of noting. When the Ariyan Path is reached, especially at the time of the first and second *jhāna*, all the seven *bojjhangas* are brought into play, and finally everything that has to be accomplished becomes accomplished.

A yogī may cultivate these seven *Bojjhangas* at any time he likes. When *Sati sambojjhanga* is exercised all others in the category of *Sambojjhangas* will be brought into play.

Earlier I have pointed out that the cultivation of *Bojjhangas* has the power to heal. When Mahā Kassapa fell sick, Buddha made a discourse on the seven *Bojjhangas* thus bringing the latter to mind the factors of enlightenment on which he was meditating. At once sickness disappeared. When Mahā Moggallāna fell sick likewise, the same thing happened. When Buddha himself actually fell sick, Cunda recited the seven *Bojjhangas* and as the Enlightened One listened to the recitation and meditated on the factors, his sickness wore away. When he spent his last *Vassa* at Veluva village, he was afflicted with an ailment that would have ended his life then and there. But he exercised Vipassana, and he arose from his sickness. This Vipassana is no other than meditation on the seven *Bojjhangas*.

So they shall be cultivated and developed. But such development should be taken up in accordance with the directions of the four Satipatthānas . . . mindfulness of the physical body, of the mind, of the feeling and of the dhammas. The aim of practising mindfulness is to direct the meditator to get accomplished

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in those factors of enlightenment which constitute the ninth strength of the Arahats.

I shall deal with the tenth strength in my next lecture. I shall now close with the usual invocation and prayer.

May you who have listened to this discourse with respectful attention be able to contemplate the impermanency of the five aggregates of clinging and develop the factors of enlightenment through the accomplishment of the *Bodhipakkhiya dhommās* that lead to the Path and its Fruition and bring Nibbāna into view.

Sādhu ! Sādhu ! Sādhu !

Part IX

*(Delivered on the 14th. Waning of Thadingyut and
the Full Moon day of Tazaungmon, 1329 B.E.)*

I have already given 14 lectures on Silavanta sutta covering the subject up to the ninth strength of an Arahāt. It now remain for me to discuss the tenth and wind up my lecture by making a brief review of what has been preached.

THE TENTH STRENGTH

Continuing with the subject of the strength of an Arahāt, Sāriputtarā addressed himself to Buddha thus.

And again, Reverend Sir, there is another strength possessed by a bhikkhu who has extinguished all *āsavas* in him, and that is the full and complete cultivation and development of the Noble Eightfold Path. Having accomplished in that task, he is competent to proclaim himself as freed of all *Asavas*.

The Noble Eightfold Path or Ariya-magga is so-called because it is the Path of absolute purity followed by the Noble Ones, Ariyas. In

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our daily language the path means that which leads to our destinations such as a village, a town, or an office, or a pagoda, or a monastery. In our *Desanā* or 'Teaching' similar paths are called *Gatis*, leading us to our destinies which may be the nether worlds, or the animal world, the *Peta*-world, the human world and the world of devas or deities. But the one and the only Path that avoids those *Gatis* is the Ariya magga. It behoves us to cultivate and develop the dhammas that lead us to that Path from the very beginning of our lives as ordinary worldlings. All what I have said previously relate to this theme, and it will be superfluous to repeat them here. I shall only enumerate those Noble Eightfold Paths which are:

1. *Sammāditthi*, Right View,
2. *Sammāsankappa*, Right Thoughts,
3. *Sammāvasā*, Right Speech,
4. *Sammākammanta*, Right Actions,
5. *Sammā-ājīva*, Right Livelihood,
6. *Sammāvāyama*, Right Effort,
7. *Sammāsatī*, Right Mindfulness,
8. *Sammāsamādhi*, Right Concentration.

There are five types of *Sammāditthi*, right view, namely:

THE TENTH STRENGTH

1. *Kammāssakata sammāditthi*, Right view accepting the law of *Kamma* and *Kamma*-result,
2. *Jhāna sammāditthi*, Right view relating to *Jhāna*,
3. *Vipassanā sammāditthi*, Right view relating to insight-meditation,
4. *Magga sammāditthi*, Right view relating to the Path,
5. *Phala sammāditthi*, Right view relating to the Fruition of the Path.

If *Paccavekkhanā sammāditthi*, right view relating to the knowledge of self-examination is to be taken into account, and this to the original types of right views to make six.

In the foregoing, *Phala sammāditthi*, denotes knowledge relating to the four *Phalas* or fruits of wisdom enjoyed by a *Sotāpanna*, *Sakādāgāmi*, an *Anāgāmi* and *Arahat* respectively. *Paccavekkhanā sammāditthi* comes under *Phala sammāditthi*, and therefore a yogi need not make special endeavours to review his achievement of the Path by self-examination. What is essential, however, is the development of *Magga sammāditthi*, which is preceded by *Vipassanā sammāditthi*, for it is only when insight-knowledge is attained that this view is established. For *Vipassanā sammāditthi* to arise, *Kammāssakata sammāditthi* and *jhāna sammāditthi* must be practised.

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Buddhists need not make it a point to make special efforts to develop *kammassakata sammā diṭṭhi*, since they have accepted the law of kamma and kamma-result once they embrace Buddhism. Their very practice of charity, morality and mind-development denotes their belief in kamma and its results. It is with this belief in the meritorious action of *jhāna* leading to the realms of form and the formless realms that one practises meditation. And the result of this action is bound to be beneficial. Insight-meditation can prove beneficial only to those who sincerely believe that it can lead to the Path, its Fruition and Nibbāna.

That mind-development, *bhāvanā*, has its foundation in the practice of morality, *sīla*, cannot be over emphasized. *Nāmarūpapariccheda ñāṇa*, analytical knowledge about mind and matter, and *paññā visuddhi*, wisdom in its purity, can be accomplished only when *citta visuddhi*, purity of mind is established. Hence before *bhāvanā* is to be practised one must abide in *sīla*. So a yogi preparing himself for *kammatthāna*, meditational exercises, must keep sabbath and observe precepts. For Bhikkhus absolute purity of morals is required for the practice of meditation. Firm in *sīla* he can easily take up concentration that enables him to enter the state of *jhāna*, or at least to realize *upacāra samādhi*, proximate concentration. Failing that he should meditate on

THE TENTH STRENGTH

the four postures and the four essential elements when he can realize *khanika samādhi*, instantaneous concentration. These are the fundamentals to the cultivation of Mūla Magga, the basic Path.

Beginning with the fundamentals a yogi proceeds to meditate on the five aggregates of clinging that appear at the six sense doors to establish *vipassanā samādīṭṭhi*. Continuing the practice, meditation will lead one further to the realization of cause and effect of the phenomenal world which is the knowledge called *paccaya-pariggahana ñāṇa*. The next stage of knowledge will be *sammāsaṇa ñāṇa* which recognizes the impermanency of all conditioned things. When dissolution is noticed during meditation, one must know that he has come to the stage of *bhanga ñāṇa*, knowledge of dissolution. Then arises *sankhārupekkhā ñāṇa*, knowledge of equanimity, when the mind will be entirely bent on *rūpa*, *nāma* and *sankhāra*. Then the highest stage of understanding called *vutthanagāminī*, insight leading to the emergence of the Path, will be reached. *Anuloma ñāṇa*, knowledge of adaptation, as an ingredient of *vutthagāminī*, seeks Nibbāna as its mind-object. This is a precursor, *pubba magga*, to *ariya magga*. The basis for *vipassanā magga*, as has been pointed out earlier, is called *mūla magga* which consists of *kammassakata sammādiṭṭhi*, *sīla magga* and *samādhi magga*. To remember

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this please note this maxim: *mūla*, the basic, *pubba*, the precursor, and Ariya, the Noble Path, point the way to Nibbāna.

So if you really want to be at one with Nibbāna in this in your present existence, abide in the law of kamma and its result, fulfil the purity of morals and practise right speech, right action and right livelihood, basic conducts in the realization of the dhamma. This will lead you to the next stage which heralds the knowledge of adaptation to Nibbāna, *anuloma ñāṇa*, and the knowledge of the higher lineage, *gotrabhū*, which enables you to be transported to the element of Nibbāna.

When *sammādiṭṭhi* is established through the practice of insight-knowledge, *sammāsankappa*, right thought or intention will follow. It is a state of mind which inclines to Nibbāna. Right thinking and right views are grouped into *paññakkhandha*, aggregates of knowledge.

Sammāvāyama is making right efforts at meditation on sense-objects as they are seen or heard. This brings about *sammāsati*, right mindfulness. In exercising this you have to note the sense-object, and as you note it your mind proximates to it. Then concentration becomes achieved. *Sammā samādhi* is right concentration. In initial stages *khanika samādhi*, instantaneous concentra-

THE TENTH STRENGTH

tion, is developed, and this *samādhi*, in conjunction with *sammā vāyāma* and *sammā sati*, forms *samādhikhandhā*, aggregates of concentration.

Right speech, right action and right livelihood come naturally at the moment of taking up meditational exercises. No unusual efforts are necessary to realize these qualities. As conviction in the impermanent nature of conditioned things grows, wrong speech, wrong actions and wrong livelihood are abandoned.

Now right view is established, all *maggas* have been fulfilled. As insight-meditation gains strength, *ariya magga*, in the form of *sotāpanna magga*, arises and it subsequently fruitifies.

As a Sotāpanna continues with his practice of the Noble Eightfold Path, he gets to the next stage of Sakadāgāmi Path and its Fruition; and as a Sakadāgāmi unrelentlessly practises it he goes up to the next stage of an Anāgāmi; and as an Anāgāmi makes further efforts in the practice he becomes an Arahāt accomplished in the Path and its Fruition, which constitute his strength.

Now my exposition of the ten strengths of an Arahāt is complete. The question now remains whether an Arahāt proclaims himself as freed of all *āsavas* in an open and direct manner. Regarding this here is what Khema Sutta of Anguttara Nikāya has to say.

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KHEMAKA SUTTA

Once Khemaka and Sumana were respectfully waiting upon Buddha residing at Jetavana monastery at Sāvātthi. Khemaka then addressed himself to Buddha thus:

Reverend Sir! An Arahāt in whom all *āsavas* have become extinguished never considers himself that he has his superiors or equals or inferiors.

Khemaka's asserveration is an admission of the total absence of the three types of *Māna*, pride, in an Arahāt. So an Arahāt is one who has no sense of *Māna* which prompts him to compare himself to others as being superior, or equal, or inferior.

Having said this Khemaka left. Then Sumana addressed himself to Buddha, almost in the same strain, as follows.

Reverend Sir, An Arahāt in whom all *Asavas* have become extinguished, never considers himself that he has no superiors. nor equals, nor inferiors.

Having said this, he also left.

Then Buddha said:

O bhikkhus! Men of good family speak of Arahātship by inference from the way Khemaka and Sumana have just told me.

SONA THERA'S AVOWAL

Arahats do not directly proclaim themselves openly to be so; but they let it be known by indirect suggestion. Fools make a laughing-stock of themselves by declaring that they have become Arahats having achieved *Arahatta phala*, and this results in a general opprobrium that usually torments their souls.

SONA THERA'S AVOWAL

Sona was a rich man's son brought up in the lap of luxury and ease. He was so pampered by his parents that he never walked the earth literally speaking, with the result that his soles became soft and hairy. When, however, he had the opportunity to listen to Buddha's sermons, he made the determination to practise the dhammas, not even as a lay man but as a monk. So he turned recluse and took up Vipassanā by meditating on his act of walking along foot-path in a grave-yard. Although he tried hard with his meditational exercise until the ground on which he walked became *bespattered* with the blood that trickled from his tender soles, he failed to get illumined. In desperation, therefore, he thought to himself: "Those making the greatest endeavour might be doing the same thing that I am now doing and could not have done better. And yet I cannot get rid of this cankerous *Asava* from my mind. I have amassed a great deal of wealth

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at home. It behoves me to turn a lay man and do meritorious deeds as a lay man."

Knowing what was in Sona's mind, Buddha appeared before him and gave him the advice that in the practice of the dhamma one should never go to the extreme of either being too zealous or too slack, taking the lesson from a harp-player who produced raucous notes when he played with taut or loose strings. Sona, therefore, relaxed keeping his exertion on an even keel with his task of concentration. His attempts proved successful. So he addressed Buddha thus:

Reverend Sir! An Arahāt who has rendered all *Asavas* in him extinct, dwells his mind solely on the emancipation of human passions, on the establishment of solitude, on the negation of clinging, on the abandonment of craving and on the expulsion of delusion. Even so arguments are put forward that the Arahāt's inclination for a passionless state is prompted by his faith only. But in fact it is not faith alone that drives him to be beatified in that state, but his abandonment of lust, anger and delusion, for he, as an Arahāt, accomplished all there is to be accomplished leaving nothing undone. Again it may also be argued that he inclines to solitude just for the reputation that stands him in good

SONA THERA'S AVOWAL

stead for the acquisition of material gains. That also is not so for, as an Arahāt, he has accomplished all there is to be accomplished in discarding lust, anger and delusion. Again, it may also be put forward that he becomes tolerant and meek because false religious practices require him to be so. That also is not true for he, as an Arahāt has accomplished all there is to be accomplished in conquering passions like lust, anger and delusion.

Reverend Sir! A bhikkhu who has become truly emancipated from human passions never falls a prey to the wiles of *Rūpa*, form, seen by the keenest eye that catches its appearance. Even when it shows itself it has no influence on the Arahāt's mind which is incompatible with *Kilesas*, remaining unperturbed by what it sees as the dissolution of the form and of the consciousness that recognizes the form.

Removed from *Kilesas* an Arahāt refuses to fall in with the objects that he sees whether they are pleasant or otherwise. He is for ever conscious of the state of the dissolution of the subject that sees and the object that is seen. This statement applies to all other phenomena of hearing, smelling, tasting and touching. An Arahāt's mind is unruffled by these phenomena. Awareness of the dissolution of the sense-object

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along with the mind that takes note of it is within the experience of our yogis.

Some spoke in several *Gathās* (stanzas) in like manner; but I shall deal with the last two of them.

*Selo yathā ekagghano,
vatana nasamirati.
Evam rūpa rasa sadda,
gandha phassa ca kevala.
Ittha dhamma anicca ca,
na pavedhenti tādino.
Thitam cittam vipparamuttam,
vayañcassānupassati.*

Foul winds buffet the solid rock from all directions; and yet, it remains unshaken. In like manner all sense-objects of seeing, hearing, smelling, tasting and touching, whether pleasurable or not, assault the mind of an Arahāt, who, however, remains unmoved and adamant, freed of all *kilesās*, defilements, conscious only of the picture of the dissolution of the *khandhās*.

This is how Sona made known his Arahātship by just throwing a hint.

SĀRIPUTTARĀ'S AVOWAL

Once a monk known by the name of Kalaya khatthiya told Sāriputtarā that Moliyaphagga had left the Order to become a lay man. This drew comment from the latter who observed,

SĀRIPUTTARA'S AVOWAL

"Moliyaphagga has failed to get a comfortable foothold in this Sasanā." At this Kalayana khatthiya asked the elder therā in derision, "Am I then to take it that in your case you have got a comfortable foothold?"

"I have," said Sariputtarā, "no doubt about it."

"But then," said the taunting monk, "Can you have your foothold in the future?"

"I have no doubt about it," repeated the elder.

Here 'foothold' denotes the firm stand established on the foundations of the three lower Paths and their Fruition. If the monk in question had realized them, he would have been an Anāgāmi and would not have left the Order.

Kalayakhatthiya again asked, "Have you extricated yourself from the hold of a new rebirth in the future?" This is an oblique way of asking if Sāriputtarā had become an Arahāt.

"I have," repeated the elder monk, "No doubt it."

Then Kalayakhatthiya went to Buddha and reported this conversation, saying, "Reverend Sir! Sariputtarā has been avowing himself that there will be no new rebirth for him, that he has practised the noble conduct and that he has accomplished all there is to accomplished leaving nothing undone. He has declared himself to be an Arahāt!"

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Buddha summoned Sāriputtarā and asked⁶ him if he had said so.

Sāriputtarā replied that he had simply told the younger monk that he, Sāriputtarā, accomplished all that was to be accomplished in relation to the denial of future rebirths and that he had told him nothing about the Fruition of the *arahatta magga*.

"Sāriputtarā," said Buddha, "However indirectly you say this, it amounts of the admission that you have become an Arahāt."

"Sir!" said Sāriputtarā, "I am merely rasserting that I did not use those words as reported; but I would not say that I have said nothing."

This is how, as revealed by the teachings of the original Pali texts, Arahats themselves never avow directly that they have attained Arahātship.

ARIYAS ARE UNKNOWABLE

When the Sāsana was at its height in Ceylon, there was an Arahāt residing in Cittala Hill with an ascetic as his disciple. Once the latter asked his mentor as to how he could know an Ariya. "Even you, an old monk, replied the Arahāt, "may not be able to identify an Arahāt although you may be serving him as his disciple by your side. He is unknowable." The old monk failed to know the Arahāt as an Arahāt in spite of this hint.

A BRIEF RESUME

Usually an Ariya wishes to remain unknown to others.

A BRIEF RESUME

Before concluding I shall make a brief resume of what I have been saying about Silavanta Sutta.

First Kotthika enquired of Sāriputtarā as to how a bhikkhu, accomplished in morality should devote himself to the practice of the dhamma. Sāriputtarā replied that such a bhikkhu should devote himself to meditation, wisely and well, on the five *Upādānakkhandhas*, aggregates of clinging, observing their impermanent and unsatisfactory nature, likening them to a disease, or a canker, or a thorn in the side, maleficent, anguish, strange, dissolving, void and unsubstantial. One who is established in this mindfulness can be a Sotāpannā.

Secondly Kotthika asked how a Sotapannā should devote himself to the practice of the dhamma. Sāriputtara replied that he should also meditate on the five *Upādānakkhandhās* correctly and well, as advised before, to become a Sakadāgāmi.

Thirdly Kotthika asked how a Sakādāgāmi should devote the practice of the dhamma. Sariputtrā's reply was the same as before pointing out the fact a Sakādāgāmi could become an Anāgāmi by the same method.

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Fourthly Kotthika's enquiries relate to the question of the practice of the dhamma by an Anāgāmi. Sāriputtarā repeated saying that he should also practise meditation in the way already stated so that he could become an Arahāt.

Finally Kotthika enquired how an Arahāt should practise the dhamma. Sāriputtarā again emphasised that accomplished Arahats should also meditate on the five *Upādānakkhandhās* keeping his mind on the characteristics of impermanence.

An Arahāt, indeed, needs not go beyond what he has achieved and accomplished for the realisation of the *Arahatta phala*; but if he continues to practise Vipassanā, he shall dwell in happiness derived from the practice, able to fulfil *Satisampajana* or awareness of his mindfulness.

I now close with the usual prayer that all who have listened to this discourse with respectful attention will enter Nibbāna, the end of suffering, having realized wisdom, by virtue of their wholesome actions, regarding the Path and its Fruition, as a result of insight-meditation on the five aggregates of clinging.

Sādhu! Sādhu! Sādhu!

ENGLISH BOOKS ON MAHĀSI SAYĀDAW'S TEACHINGS

1. Vipassanā Meditational Exercises
2. Mahāsi Abroad
3. Practical Basic Exercises
4. Satipaṭṭhāna Vipassanā Meditation
5. Satipaṭṭhāna Vipassanā Meditation:
Criticisms and Replies
6. Discourse on Ariyavāsa Sutta
7. " " Lokadhamma
8. " " Bhāra Sutta
9. " " Hemavata Sutta
10. " " To Nibbāna via The Noble
Eightfold Path
11. " " Sammā Paribbājaniya Sutta
12. On the Nature of Nibbāna
13. Sallekha Sutta
14. Mālukyaputta Sutta
15. Dhammacakkappavattana Sutta
16. Dhammadāyāda Sutta
17. Paṭiccasamuppāda

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