PRACTISE LIKE A ROYAL ELEPHANT

Venerable U Kuṇḍalābhivaṁsa

Saddhammaramsi Meditation Centre
Yangon 2002 Myanmar

PRACTISE LIKE A ROYAL ELEPHANT

Ashin Kuṇḍalābhivaṁsa
Mahāsi Nāyaka,
Agga Mahā Kammaṭṭhānācariya
Saddhammaraṁsi Sayadaw

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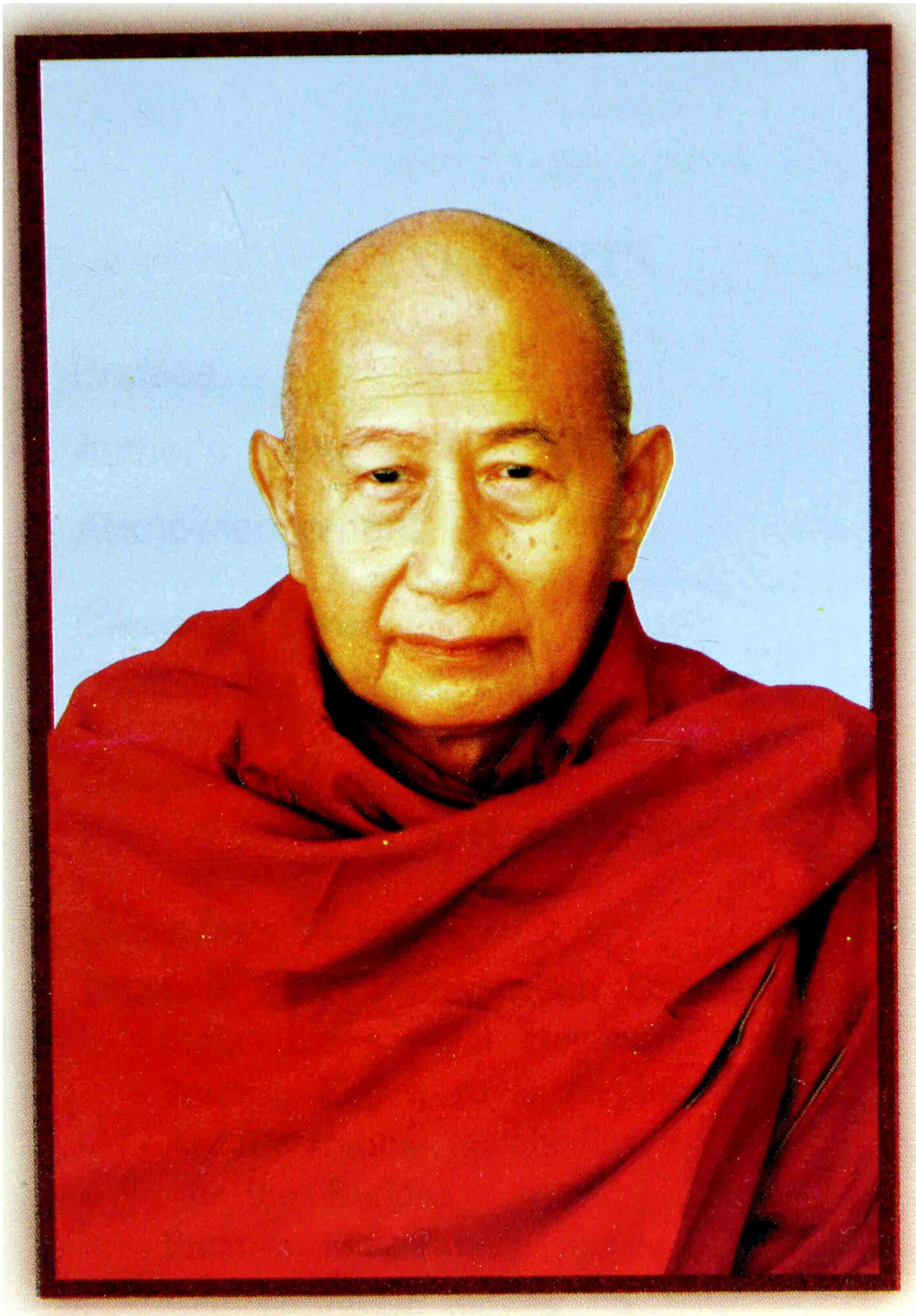

VENERABLE U KUNDALĀBHIVAṀSA
SADDHAMMARAṀSI MEDITATION
CENTRE SAYADAW
AGGA MAHĀ KAMMAṬṬHANĀCARIYA

Royal Elephant

CONTENTS

Preface i

Author's Note iii

Acknowledgement iv

Chapter One

Contemplate without Lapse of Time 1

Chapter Two

Four Qualities of a Royal Elephant 5

Chapter Three

Dhamma gained only when Obedient 9

- Fight like a royal elephant 9
- Practise like a royal elephant 10
- An illustration of obedience to the Buddha 11
- Practise like a harp player 16
- Explanation of tuning the harp 18
- Equilibrium of controlling faculties 20
- A simile of balanced controlling faculties 21

CONTENTS

- Qualities of meditation teachers 38
- A lesson on being obedient to teachers 39
- Obedience towards parents 50

Chapter Four

Dhamma gained by Annihilation 53
- Rightly attack the kilesā enemy 53
- Wear the attire of sīla 54
- Impurity enemies developing from the three thoughts(vitakka) 54
- Development of kāma vitakka 55
- Development of byāpāda vitakka 61
- The arising of vihiṁsa vitakka 69
- Vitakka arising while meditating 72

Chapter Five

Forbearance begets Dhamma 76
- Intolerance leads to submergence 76
- Rightly spoken words 82
- Forbear vedanā to gain dhamma 83
- Three ways of contemplating vedanā 86
- The five benefits of forbearance 95

CONTENTS

Chapter Six

The Ability to go forth gains Dhamma 102
- The three qualities of nibbāna 102
- Should observe morality to attain nibbāna swiftly 105
- The four morality practices for monks 107
- Sīla for lay devotees 114
- The Benefactor Mahāsi Sayadaw's method of worshipping 115
- Brief instruction on vipassanā meditation 126
- The eight-fold maggaṅga in every noting 139
- Getting to nibbāna by maggaṅga chariot 142

Conclusion 148

Practise like a Royal Elephant

Preface

The Great Compassionate - Omniscient Buddha, persistently, earnestly and diligently expounded Sutta, Vinaya and Abidhammā Dhamma for forty-five years, till the time of His Parinibbāna, so as to save multitude of living beings from saṁsāra and to enable them to attain nibbāna.

Out of many sutta discourses (desanā) this Nāga Sutta is sublime and subtle and can be easily comprehended by ordinary laities, since it is neither elaborately nor concisely discoursed. It compared the dhamma to the royal elephant which had been obedient to its mahout and thus had won many battles by destroying the enemies.

Whenever there is a chance, the Saddhamma-raṁsi Sayadaw usually expounded the choice dhamma essence of the Exalted One, without addition or deletion so that the yogi can practise the satipaṭṭhāna dhamma under right instruction and guidance. Out of these many dhamma essences, the Nāga Sutta (Practise like a Royal

Elephant) is easy to understand, comprehend and is the most beneficial one for the yogi.

The dhamma audience respectfully requested the Saddhammaramsi Sayadaw to publish a book on Nāga Sutta, since they were overwhelmly pleased with the Sayadaw's discourse on this Sutta. With great compassion the Sayadaw took time out of the various duties of the meditation centre, such as delivering dhamma discourses and giving instructions on the meditation practice, to write "The Nāga Sutta - Practise like a Royal Elephant".

After reading this book, may the readers be able to practise accordingly and rapidly attain their aspired noble dhamma.

Ashin Ukkansa (Dhammā cariya)
Gandhārāma Monastery
Thamaing, Kyaikwaing, Yangon.

B.B. 1345 13th waxing day of Taboung
March 28, 1984

Author's Note

The dhamma audience supplicated to me that while listening to the dhamma discourse on "Nāga Sutta", they felt that the said dhamma was meant for them. Moreover they said that the dhamma was very beneficial for them, hence they requested Sayadaw to publish it.

Facts to study prior to meditation and instruction on how to overcome the difficulties while practising are explicitly explained in this book.

Saddhammaramsi Yeiktha Sayadaw

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I wish to express my gratitude to all members of the Editorial Board, Saddhammaramsī Meditation Centre for reviewing the manuscript. I am also indebted to Daw Wynn Wynn Thu for her steadfast and patient copying of the original manuscript. I also wish to record my sincere thanks to Dr. Than Than Nyein and Daw Khin May Yee for their thorough proofreading. Last but by no means least, I am most grateful to **U Tin Gyi Aung + Daw Mi Mi Htwe & Family** who has generously contributed for the publication of this book.

Mya Yee **December, 2001**

Practise like a Royal Elephant
(Nāga Sutta)

Namo tassa bhagavato arahato sammāsambuddhassa.

CHAPTER ONE

Contemplate without Lapse of Time

Every Buddhist with knowledge and wisdom understand that there exist subsequent lives just as the present life until and unless one attains arahatship. They also believe that they will be reborn in following existences.

Among the subsequent existences, there are woeful existences (apāya) such as niraya where one undergoes all kinds of sufferings without any moment of enjoyment. There are also the animal world, the peta world and the asurakāya world where there is no opportunity to perform any good deed. Hence, there is little chance for them to be reborn in better and nobler realms.

There are good and noble realms one of them is the human world where one can perform wholesome deeds resulting not only in being reborn in the deva and brahmā worlds to enjoy various celestial luxuries and happiness but also in becoming Silent Buddhas (Paceka - Buddha) and arahats. The deva and brahmā realms have all kinds of pleasure and happiness since the climate is equable and food is available according to one's desire.

Buddhists also understand and believe in the fact that there are two types of realms, namely the inferior realms and the noble realms.

Human life at the present is very short. Though it is said that the life - span is seventy - five years, one has that much of a long life only when circumstances are favourable. Although we are alive today, we might pass away if circumstances are unfavourable; we might succumb to ninety - six kinds of diseases which exist in our body or one's life may come to an end instantly due to external causes such as sword, spear, poison and so on.

If we have not firmly achieved the noble dhamma, we might be reborn instantly in the inferior apā ya realms such as niraya, animal, peta and

asurakāya worlds. Therefore, it is of the utmost importance for us to achieve the noble dhamma which can prevent a rebirth in the inferior apāya realms.

At present, as human beings a rare opportunity to attain; we are being alive; we listen to the satipaṭṭhāna vipassanā dhamma which enable us to gain dhamma and thus to close the apāya door. Because we are also in the presence of sāsanā, of the enlightenment of the Buddha; it is a good opportune time to gain noble dhamma and to close the apāya door.

In order to gain noble dhamma and to close the apāya gate when we have the four opportune times. They are:-

1. To be in the presence of Buddha's sāsanā
2. To live in a place where sāsanā flourishes
3. To have the right faith (sammādiṭṭhi) in our mind-continuity
4. To have good six sensitivities such as sensitivities of eye, ear, nose, tongue, body and mind

Having the opportune time is the chance for us to practise the noble dhamma which can save us eternally from being reborn in the apāya realm such as niraya, animal, peta and asurakāya.

During the uncountable beginningless rounds of saṁsāra which we have undergone, there may be a very few existences in which we have had or may hardly have had such opportunities, if there be any, to practise the noble dhamma in order to become free from the rounds of saṁsāra. Thus it is significant and of utmost importance not to destroy such good opportunity and to practise for the attainment of noble dhamma.

In the numerous suttas the Buddha with great compassion expounded dhamma and exhorted to practise to gain dhamma and to be ariya and to be true sons and daughters of the Exalted one so as to be liberated from all saṁsāra sufferings such as apāya saṁsāra sufferings with no happiness at all. Nāga Sutta is one of these suttas.

In this sutta, the Buddha gave explicit instructions for those whose knowledge and wisdom are not yet well developed, to practise like a royal elephant. It is interesting for those who sincerely wish to achieve the stage where the door to apāya is closed.

CHAPTER TWO

Four Qualities of a Royal Elephant

An elephant with the four qualities becomes a royal elephant and enjoys choice food and medicine. It is kept in a special place in the royal palace ground. The four qualities are:

1. To be able to understand and obey
2. To be able to kill
3. To be able to forbear
4. To be able to set forth

Motto: Able to kill, forbears when beaten
Could set forth and be obedient
Qualified with these four is a royal elephant

1. An elephant worthy to be a royal elephant must respectfully, obediently and with no deviation follow the instructions and admonishment of the mahout. It may or may not be things it has done before; it may or may not be according to

its desire, nevertheless it must be obedient. Thus obedience to the mahout is the first qualification of an elephant worthy to be a royal elephant kept in a special place in the royal palace ground and fed with choice food and medicine. This is one of the qualities to be a royal elephant.

Motto: Perfectly obedient to the words of the mahout.

2. An elephant worthy to become a royal elephant is strong enough to kill the enemy's elephant and mahout as soon as it seizes them. Being endowed with strength to kill it also kills the enemy's horse and cavalier. It destroys the chariot killing the soldiers from the enemy's army. Thus the ability to kill the enemy bravely and unreluctantly is the second qualification of an elephant worthy to be a royal elephant kept in a special place in the royal palace ground and fed with choice food and medicine. This is the second quality to be the Royal Elephant.

Motto: Killed the enemies on the battle ground without hesitation.

In ancient days there were no modern arms such as artillery, rockets and nuclear weapons. Hence, the strength of an army depends on elephants, horses, chariots and brave soldiers. Out of these four, elephants are more dependable as they are strong and intelligent to obey the instructions given by men and to perform tasks accordingly.

3. On the battle ground, an elephant worthy to be a royal elephant, must forbear cuts and wounds caused by the enemy's spears, swords, arrows and axes without turning back. Not only that but also it must forbear pricks and pokes of spears and hooks by its mahout, when it fails to carry out his instructions. It must forbear the frightening sound and noise caused by gongs, conch-shell and echoes. Thus forbearance of cuts and wounds caused by both sides of the warriors and the frightening sounds and noise is the third qualification of an elephant worthy enough to be a royal elephant, kept in a special place in the royal palace ground and fed with choice food and medicine. Thus it is the third quality of a royal elephant.

Motto: Forbear the cuts and wounds received on the battle ground

4. An elephant, worthy to be a royal elephant goes quickly as directed by its mahout to places whether it had been there or not; whether it wants to go or not. Thus it is the fourth qualification of an elephant worthy enough to be a royal elephant kept in a special place in the royal palace ground and fed with choice food and medicine. Thus it is the fourth qualification to become a royal elephant.

Motto: The elephant goes quickly to places as directed by its mahout.

When an elephant has the above mentioned four qualifications, it becomes a royal elephant, kept in a special place and fed with choice food and medicine.

CHAPTER THREE

Dhamma Gained only when Obedient

Fight like a royal elephant

In ancient days there were two types of royal elephant. One is for show and kept as Maṅgalā Elephant and the other is the royal elephant to be used on the battle ground. The royal elephant of this sutta is the one to fight in the battle. Individuals aspiring to be true sons and daughters of the Buddha and to be ariya must practise like a royal elephant especially like the one that has to fight in the battle.

The royal elephant fights the enemies in the battle. Likewise good sons and daughters of worthy parents will have to fight the three thought conceptions (vitakka) and the impurities (kilesa) such as greed and aversion predominated by the three thought conceptions. The Buddha said "In this sāsanā, My good sons who are aware of the danger of saṁsāra, like the royal elephant, must practise the four dhamma.

(1) To be able to understand and obey

(2) To be able to kill

(3) To be able to forbear
(4) To be able to set forth

"My good sons, be energetic and practise in order to be qualified with these four dhamma, then you will become true sons and daughters who are worthy of receiving various offertories. You will also become ariya beginning with sotāpanna, who has closed the apāya gate, to the noblest arahatship, the fertile land where people sow good seeds and reap the prosperous benefits."

Thus the Exalted One briefly expounded how to practise like a royal elephant and the resultant benefits gained.

Motto: If practise is like that of a royal elephant
One shall gain the noble dhamma in sāsanā

Practise like a royal elephant

The Exalted One admonished, "O, monks the royal elephant obeys the mahout. Likewise in this sāsanā, a person being aware of the danger of saṁsāra should respectfully and obediently listen, follow and bear in mind the dhamma such as

Discipline (vinaya), Discourse (sutta) and Highest Teachings (abhidhammā) as I have prescribed and preached. While listening to the Buddha's dhamma such as vinaya, sutta and abhidhammā, a person desirably, respectfully listens so as to bear them in his mind. This is one of the factors for the attainment of the noble dhamma, closing the apāya door by becoming a sotāpanna and such, and to be the true sons and daughters of the Buddha.

Motto: Listen obediently and with no deviation
To the Buddha's admonition

An illustration of obedience to the Buddha
At one time the Exalted One resided at Gejjhakuta mountain near Rājagaha city. At the same time Soṇa, a richman's son lived in Campā city. His soles were so soft and tender that fine hairs grew on it. King Bimbisāra, the ruler of eighty thousand villages of Māgadha country was interested in Soṇa. As he wanted to see Soṇa, the King summoned the villagers of eighty thousand villages, on pretence of some business. Soṇa sat cross-legged, as instructed by the parents so that the King could see the hairs on his soles.

After seeing the hairs on Soṇa's soles, the King Bimbisāra gave advice to Soṇa and the villagers from the eighty thousand villages on their prosperity and well being in their present lives. Then he sent Soṇa to the Buddha who could admonish on prosperity and well being in the future existences.

(Note - The advice of King Bimbisāra illustrates how noble and wise are rulers who perform for the prosperity and well being of the people.)

After listening to the Buddha's dhamma, Soṇa requested Him for permission to become a monk, as a very strong reverence and saddhā had arisen in him. When, the Buddha replied that no one could be allowed to become a monk without his parents' consent. Soṇa got his parents' consent and became a monk in the Buddha's sāsanā.

While residing in Rājagaha city as a monk, many relatives and friends came with numerous offerings and praised his reverential qualities. Not only relatives and friends but also many other people came to see him. Then he thought, "Too many people come to see me. It may not be possible for me to practise dhamma. I might be able to attain the noble dhamma, if I get permission from the Exalted One to go to a cemetary to practise dhamma. Then people will be afraid to come."

(Note. Abundance of offertories and being revered by many people due to one's great glory is a hinderance to the attainment of noble dhamma. It is a fact to be well remembered.)

Thinking thus he went to Siṁsapa Grove near Rājagaha city after receiving the instructions on meditation from the Buddha. While meditating he got an idea and pondered, "My body is very subtle and tender. If I have a great consideration for my body and practise comfortably according to its desire, I shall never gain the true bliss (nibbāna) I should practise strenuously without considering my physical body".

Thinking that dhamma could be gained by physically strenuous practice, Ashin Soṇa meditated by sitting and walking without sleeping at all for the three months of the rains retreat. Blood from the blisters of his soles, coloured the walking path red. As he could not walk any more, he went on his hands and knees. The skin on his hands and knees also became torn.

(Bodhipakkhiya Dipani page 32, by Ledi Sayadaw)

As there was not a single sign of concentration such as seeing light, although he had diligently and earnestly practised with utmost exertion, Ashin Soṇa thought again, "In sāsanā, besides me,

many practise earnestly to gain the noble dhamma. However, there may be some who practise diligently, earnestly and steadfastly like me, but there may be no one better than me".

Since there arose no noble dhamma in his mind-continuity, however much he practised utmostly, he reflected "I am

(1) not a person worthy of gaining dhamma quickly by listening to a stanza of dhamma which is like uncover the precious things to be seen all at once (Ugghātitaññu)

(2) not a person worthy of gaining dhamma elaborately expounded (Vipañcitaññu)

(3) not a person worthy of gaining dhamma, practising ardently day and night, after listening to the dhamma explained explicitly by a noble person (Neyya)

(4) not worthy of gaining dhamma however much I practise after listening to dhamma expounded, briefly and elaborately and also with explicit explanation (Padaparama)

"It is of no use for me being a monk. I better dis-robe, enjoy worldly pleasure and perform good meritorious deeds".

Through omniscient knowledge, the Buddha knew Ashin Soṇa's thought of leaving monkhood. He disappeared from the

Gijjhakuta mountain and went to Ashin Soṇa as quickly as stretching the bent arm and sat on the prepared seat .
(Note - In the Buddha's day monks practising dhamma in a place of solitude as a duty always prepared a seat for the Exalted One to sit on when He came to them.)
Ashin Soṇa paid obeisance to the Buddha, with great respect and sat at a place which was free from the six inappropriate conditions.

The six inappropriate conditions

1. A place too far away from the person to be revered
2. A place very close
3. A place higher than where the person to be revered is
4. A place from which wind comes toward the person to be revered
5. Right in front of the person to be revered
6. Right at the back of the person to be revered

Motto: Very close, very far, high and above
wind direction
Right in front or back
Are the six improper places

The Buddha asked Ashin Soṇa who was sitting at a proper place, "My son, Soṇa, are you thinking of leaving the monkhood as you could not gain the noble dhamma although you practise diligently for three months, the whole of vassā. Ashin Soṇa replied, "Yes, the most Venerable Sir".

Practise like a harp player

The Buddha said, "My good son, can you play a harp?" Ashin Soṇa replied that he could and the Exalted One asked, "When you play a harp with strings too tight, does it make a pleasant or harmonious sound? Is it alright to play? Ashin Soṇa answered that the sound was not harmonious and it was not right in playing the harp with the strings too tight. The Buddha asked him again whether the sound from the harp was harmonious and good to play when the strings were very loose. Ashin Soṇa replied as before. The Exalted One asked again "My good son, if the strings of your harp are not very tight nor very loose, does it produce a harmonious sound? Is it good to play it?" Then Ashin Soṇa said, "The most Venerable Sir, when the strings are well tuned, not very tight nor very loose, it produces a harmonious sound and is good to play it."

"My good son, likewise while meditating, effort should not be weak or in excess but it should be in equilibrium. When it is in excess there will be restlessness and no concentration, so dhamma is not experienced. If the effort is weak one will become indolent, dull and will not experience dhamma as one's mind is not clear. Thereupon, one should establish a balance between effort and concentration, so also between faith and wisdom so as to be able to practise well".

After admonishing thus, the Buddha went back to Gijjhakuṭa mountain near Rājagaha city.

Ashin Soṇa dispelled the idea to leave monkhood and meditated according to the instruction given by the Buddha. He became an arahat in no time when he lessened the excessive effort and established a balance between effort and concentration, between faith and wisdom just like tuning a harp, the example given by the Buddha. He contemplated mindfully without missing anything which were to be observed.

Without sleeping, without sparing his body, Ashin Soṇa practised dhamma for the whole rains retreat causing bleeding hands and knees. However, he did not gain dhamma as his effort took

forefront. Not leaving the monkhood and by practising obediently according to the Buddha's instruction as mentioned above, Ashin Soṇa soon became an arahat. This is a lesson to learn.

Motto: Obediently listened to the Buddha's admonishment.

Explanation of tuning the harp

1. The very tight strings of the harp is compared to the excess of effort.
2. The unharmonious and unclear sound of the harp is compared to not experiencing the nature of dhamma in the body.
3. Playing the harp not being well tuned is compared to meditation.

Loose strings

1. The very loose strings of the harp is compared to lack of effort.
2. Unharmonious and unclear sound of the harp is compared to not experiencing the nature of dhamma in the body.
3. Playing of the harp not being well tuned is compared to meditation not being good.

Well tuned strings

1. Well tuned strings are compared to the equilibrium of the five controlling faculties (indriya)
2. Harmonious and clear sound of the harp is compared to vivid experience of the nature of dhamma in the body.-
3. Playing the harp well is compared to good meditation.

Motto: Tight string is likened to excess effort
Unclear sound is likened to no experience
Poor playing is likened to bad meditation
Well tuned strings is likened to equilibrium of controlling faculties
Loose string is likened to inadequate effort
Unclear sound is likened to no experience
Poor playing is likened to bad meditation

Well tuned strings is likened to
equilibrium of controlling faculties
Will experience dhamma when there
is equilibrium of indriya
Noting will be always good
Will gain dhamma without fail
Thus the Exalted One had expounded

Equilibrium of controlling faculties

The meditators will experience dhamma that they should experience and will attain what they should attain when the five controlling faculties in their mind-continuity are well balanced. They will be depressed when they do not experience and attain what they should experience and attain because of inadequate excess of effort in controlling the five faculties, in other words if the faculties are not well balanced. Well balanced controlling faculties, therefore, are important in vipassanā meditation.

The five controlling faculties

(1) Saddhindriya - strong faith
(2) Vīriyindriya - strong effort

(3)	Satindriya	-	strong mindfulness
(4)	Samādhindriya	-	strong concentration
(5)	Paññindriya	-	strong knowledge

A simile of balanced controlling faculties

A rock slab which has to be carried by five men could reach the desired place if only all five men put forth equal effort. If one man does not make an effort, the other four could not carry the rock slab to the desired place. After carrying it and if one puts inadequate effort or does not put any effort, the rest could not hold it, so it is dropped and broken. In the same manner if the five controlling faculties are not well balanced dhamma is not attained and one will be disheartened. The rock slab could be useful as desired if the five men put forth their effort equally and carry it safely. So also, if the five controlling faculties in one's mind-continuity are well balanced, dhamma, that should be experienced and attained, will be experienced and attained. For this reason, it is of utmost importance that the five controlling faculties should be well balanced.

Just like tuning the harp, Ashin Soṇa balanced faith and knowledge, effort and concentration in accordance with the Buddha's instruction. No

sooner than he practised, he gained the aspired noble dhamma, the arahatta-phala.

The controlling faculties to be balanced are faith and knowledge, effort and concentration. Sometimes, people may have more faith than knowledge; sometimes more knowledge than faith. Sometimes people may have more effort and inadequate concentration, or more concentration and inadequate effort.

There never is excess in mindfulness, therefore no need to balance it. In both mundane and supramundane conditions mindfulness is never in excess, it may be inadequate than what is required.

Excessive faith and inadequate knowledge

People with excessive faith and inadequate knowledge, while meditating will over-revere the Three Gems, the Buddha, the Dhamma and the Saṅgha when they happen to experience the dhamma to a certain extent. They develop over-reverential disposition with regard to the meditation instructors, and the yogi practising dhamma together with them. They are also especially grateful to their parents and teachers by reverentially reflecting their attributes.

Thus more reverential dispositions develop and the thoughts to give more charity, to give dhamma talks, to urge friends, parents and relatives to practise meditation, often arise. There will be no improvement in meditating and the noble dhamma will not be attained as noting is sporadic due to these thoughts. In fact noting must be uninterrupted. The excess in faith will not lead to success by letting the thoughts to arise and slowing the progress and attainment of dhamma while practising it.

People with excess faith and inadequate knowledge revere people and things which are not worthy to be revered. Then they encounter disadvantage both in mundane and supramundane conditions. They also will turn into preys of wicked and cunning persons and have to face various problems.

Motto: Excessive faith and inadequate knowledge
Produce wrong outcomes
Believing in what should not be believed
Thus one is deceived

In Myanmar, most people have faith in a good sense, such as faith in the Buddha, the Dhamma and Saṅgha and incline to depend on them as they have already developed the traditional faith. For this reason, there are many instances of mishaps and mistakes related to religion, religious social and economic affairs.

In this very life, being defamed or economically depleted some dare not face the crowd; some may even become dejected and lost and long for the next life. In as much as faith is strong, one should have and make use of the knowledge to comprehend cause and effect or rhyme and reason.

Excess in faith leads to wrong reverence

Even during the Buddha's time, King Passenadīkosala wrongly had great respect for the ascetic hermits (tiṭṭhi)

One day the Exalted One resided at the Pubbārama Monastery, donated by Visākhā. King Passenadīkosala came and sat at a suitable place and paid homage to the Exalted One. At the same time thirty-five tiṭṭhi, some half-naked, some naked carrying their requisites passed by at some distance from the Pubbārama Monastery.

On seeing the half-naked and naked thirty-five tiṭṭhi, thinking them to be purified arahats, the King turned towards them, with cupped hands and on his knees addressed them, "Ven: sirs, I am King Passenadīkosala" three times. Soon after the tiṭṭhi left, the King approached the Buddha and addressed, "Buddha, the Exalted One, I think those half-naked and naked ones who just passed by this monastery are purified arahats who have attained arahatta-magga and phala". Thus letting the Buddha know of his reverence for the tiṭṭhi. Then the Buddha said as follows, so that the King may not go wrong due to his excess in faith. "King Kosala, for a man like you who enjoys the various sensual pleasures and takes delight in gold, silver and such, it is difficult to know whether such and such persons are arahats, who have attained arahatta magga and phala". From this story we find that King Kosala with little knowledge and excess faith believed that those who were half as well as full naked were arahats practising austerity. The King mistakenly revered the people who should not be revered because of his wrong faith.

The Buddha continued, "King Kosala, in order to find out whether a person is an arahat and

whether he is endowed with moral conduct one has to live with him for a long time to be able to discern whether he is a man of moral conduct and one must also possess a knowledge to discriminate right and wrong".

Motto: Live together for a long time
Discern and study with wisdom
Then one will perfectly know whether
to revere or not

Excessive knowledge and inadequate faith

People with excessive knowledge and inadequate faith, when they practise vipassanā meditation frequently reflect, "Can rūpa and nāma be discriminated by just noting "rising, falling, sitting, touching, breathing out and breathing in, lifting, pushing, dropping and so on". Thereupon dhamma which should be comprehended, will not be comprehended as frequent reflections distract the attentive notings. As dhamma is not experienced by reflections and inadequate notings, they will think again and realize that, "Practising dhamma is to comprehend it. It can be done by one way or another, so long as it is comprehended". They are quite satisfied to learn about rūpa and nāma,

cause and effect, impermanence, suffering and non-self by reading books. This is called sutamaya ñāṇa - knowledge gained by reading.

Thus they deviate from the right to the wrong. There are three ways of comprehending rūpa and nāma, cause and effect, impermanence, sufferings and non-self; by way of

(1) studying books and listening to dhamma talks-sutamaya ñāṇa
(2) reflection and thought - cintāmaya ñāṇa
(3) practising vipassanā meditation under correct guidance bhāvanāmaya ñāṇa

The most aspired magga, phala and the bliss of nibbāna cannot be attained by way of sutamaya ñāṇa nor by way of cintāmaya ñāṇa. Everyone will attain the bliss of nibbāna if it can be easily attained by way of studying books, listening to dhamma talks and reflecting.

The Buddha Himself have expounded that the bliss of nibbāna is not easily attained.

(Saṁyutta Pāli - 1/466)

"The Bliss of nibbāna, the cessation of all sufferings, profound and inconceivable can be attained neither by inattentive effort, nor little amount of effort", said the Buddha. Therefore it is evident that the bliss of nibbāna cannot be

attained by studying and reflection without vipassanā meditation.

Some people with excessive reflective knowledge and inadequate faith expect to attain the bliss of nibbāna by way of studying and reflection. Thus they neglect the right way of attaining the bliss of nibbāna and are quite satisfied with studying of books and reflection. The right way is to earnestly, ardently, repeatedly and diligently practise the satipaṭṭhāna dhamma, the bhāvanāmaya ñāṇa.

The bliss of nibbāna is attained only through the realization of magga ñāṇa when the stages of insight successively progress from the discernment of rūpa and nāma, the knowledge of cause and effect, the comprehension of impermanence, suffering and non-self and such. This is the way of the bhāvanāmaya ñāṇa.

Sutamaya ñāṇa and cintāmaya ñāṇa are the bases for the attainment of the bliss of nibbāna. These are also worthy to know and to possess. However, they are not capable of leading one to nibbāna. Therefore to be contented with these knowledge and ignore vipassanā meditation is said to have deviated from the right way.

People with excessive reflective knowledge and with inadequate faith deviate from the right way

for they mostly reflect in giving charity and such. They have understood that giving charity means the offertories and that it also means the volition in the mind-continuity of the donor. They have also learned that the volition is the essential factor in giving charity. Thereupon without actually offering the offertories, they perform charity by reflecting and thinking. Thus they deviate from the right way.

Sages and teachers try to correct them by explaining with rhymes reasons, however they hardly obey and continue to deviate according to their belief. It is ineffective just like receiving treatment for the ailments with incorrect prescription. Thus people with excessive reflective knowledge and inadequate faith do not practise dhamma and are reluctant to perform meritorious deeds such as charity. Hence they become crafty. The commentary teachers therefore, expounded that such people are destined to niraya for their demeritorious deeds increase day by day as they fail to give charity, to observe moral conduct and to practise vipassanā meditation.

The fact that niraya is the destination for the people with excessive reflective knowledge and inadequate faith, is clearly stated in the Aṅguttara Atthakaṭṭhā. (Aṅ - ṭṭha 1/391)

"A person with excessive reflective knowledge and inadequate faith may deviate from the right way. The disease due to wrong prescription is difficult to cure. Likewise to guide such person by explanation with rhymes and reasons is also difficult. Day by day demeritorious deeds increase and he will be reborn in niraya because he does not perform any wholesome deed such as charity since he believes that charity can be done just by volition and no need to actually offer personally.

Motto: Excessive knowledge and inadequate faith
Make one crafty

To establish equilibrium between faith and reflective knowledge one should be mindful in carrying out all things.

Restlessness due to excessive effort and weak concentration

The mind of people with excessive vīriya and weak concentration becomes restless by thinking of the past and the future. While meditating one may think of the past experiences such as visual

sensation, sound, odour, taste, tactile sensations. Then he could not note the objects of noting such as rising, falling, sitting, touching at the moment of occurrence. This thinking of the past is known as restlessness of the mind.

While noting he may often think whether he has missed some notings; whether the past notings were clear or not; whether he really notes and so on. This is the restlessness of mind by thinking of the past.

The sense objects which one is going to experience are the future sense objects. A person may think of such sense objects and imagine them. This also is restlessness of the mind by thinking of the future.

While practising vipassanā meditation one may expect the sense objects that are going to appear and think of whether the noting will be satisfactory, or whether noble dhamma will be experienced, or whether notings will be successful like others and so on. Thus the mind becomes restless by expecting and thinking of the future.

Motto: Excessive effort and weak concentration
Make the mind restless

Consequently wandering to the past and to the future sense objects makes the mind restless and distracts the concentration. Thereupon without experiencing the dhamma one gets tired and time is wasted.
Thoughts arise when one is over-anxious with excessive effort and unable to note them. The noted sense objects are not clear and the noting mind also is not in accord with the arising sense objects. So noting is not satisfactory.

Maintain equilibrium by noting at the precise moment.
Note "thinking, thinking" when thoughts on the past and future arise due to excessive effort. The primary objects of notings should be also noted at the moment of occurrence. Thus effort and concentration will be balanced and restlessness of mind disappears. Then noting too becomes satisfactory.

Maintain equilibrium by making less effort
Effort could be lessened by reflecting, "There is no one who gets things done satisfactorily according to his wish.
Vipassanā wisdom may or may not develop however much one tries. Let it be according to

its nature, note just regularly so that noting will not be missed". Thus lessening the effort, there will be balance between effort and concentration. Furthermore, noting also will be satisfactory.

Excessive concentration and inadequate effort make one slothful

People with excessive concentration and inadequate effort become slothful, disheartened and no longer wish to note when they have to note the same object of noting for a long time. So also they become reluctant when noting is not satisfactory, when there is no improvement and when no noble dhamma arises.

Motto: Excessive concentration and inadequate effort
Make one indolent

When sloth and laziness arise, note 'slothful, slothful'. If it does not disappear then activate the mind by encouragement.

Develop equilibrium by encouragement

"O; noble meditator, be mindful but not slothful. If you are slothful and not mindful you will never be liberated from the rounds of saṁsāra and you

will suffer in niraya where not a single moment of happiness could be experienced. You have experienced such sufferings before. However much you wish for it and be in tears, you will not have a chance to practise vipassanā dhamma.
"O! meditating noble yogi, fortunately, you are now a human being. Your eye-sensitivity, ear-sensitivity, nose-sensitivity, tongue-sensitivity, tactile-sensitivity and mind-sensitivity are all in good condition. Moreover you have the right and noble belief and you are living in the Buddha's sāsanā. Thus you have all the opportunities to gain noble dhamma."
"That is the reason why you should be mindful, with no sloth and practise vipassanā dhamma energetically". This is the way to encourage oneself. When the mind is activated by such encouragement there will be balance between concentration and effort.

Develop equilibrium by adding object of noting

Due to excessive concentration while noting "rising", "falling" sloth and torpor may arise. Then add one more object of noting such as "rising", "falling", "sitting". Moreover note "touching" attentively, the sensation of touching the floor with

the body. When one notes four notings such as "rising", "falling", "sitting", "touching", one has to be more energetic. Thence sloth and torpor will disappear and the balance between concentration and effort is established.

Mindfulness is never in excess

As mindfulness is never in excess, there is no need to balance it with the other controlling faculties such as faith, knowledge, effort and concentration. It is essential to be mindful in every aspect. Mindfulness is never in excess, it can only be inadequate. Thereupon, the commetatory teachers stated that mindfulness is essential in all wholesome deeds just like salt is indispensable in all eatables. So also a wise, tactful and clever administrator is required in all administrative affairs.

The Buddha admonished Ashin Soṇa who was going to leave the monkhood as he could not gain dhamma due to excess effort. He listened and practised according to the instructions of the Buddha on how to balance the five controlling faculties and became an arahat. The statements given here with regard to balacing the five controlling faculties are just in brief.

Nowadays as it is not the time of the living Exalted One, we cannot listen to the dhamma delivered by the Buddha Himself. However there are sayadaws, saṅgha, parents and such persons who have learned and comprehended the Buddha's dhamma, the discourses (Sutta), rules of discipline (Vinaya) and the highest teachings of Buddha (Abiddhammā). From childhood onwards, we can therefore learn desirously the Buddha's dhamma and His words and also learn from the dhamma talks and admonitions given by the learned ones.

To respectfully and desirously listen to the sayadaws, saṅgha and parents is one characteristic to become geniune sons and daughters of the Buddha and to become ariya. It is also a specially significant factor for the good sons and daughters who aspire for the attainment of magga, phala and nibbāna in this present life.

At present there are more people than in the past who practise vipassanā meditation at the meditation centres, with the view of gaining the noble dhamma which will certainly procure a better life in the present and in the next existences and be liberated from saṁsāra.

Among those practising vipassanā meditation at the meditation centres, there are two types: the yogi who respectfully and closely listen to the instructions of the meditation instructors and the yogi who inattentively listen to the instructions. Out of the two types, the yogi who listen attentively and closely to the instructions of the meditation teachers, practise and accordingly experience the nature of dhamma in their body as it should be in a few days. Consequently they became interested and continue to practise diligently. Thereupon they attain the stage of insight they have aspired for and are very happy and delighted.

Those who listen to the instructions of the meditation instructors inadvertently and practise inattentively do not experience the nature of dhamma in their body although they have practised for several days. Since the nature of dhamma in their body is not vivid to them, they become depressed and become indolent. They leave the meditation centre with unwholesome minds since they doubt the dhamma they have practised and also the meditation instructors.

The elder sayadaws compare meditation with a business transaction. Those people who make

business transaction systematically gain profits. In the same manner meditators who listen to the instructions of the meditation instructors respectfully and attentively and practise accordingly, gain their aspired noble dhamma.

Those with no knowledge of carrying out systematic business transaction make no gain when they are engaged in a business transaction. Similarly, the yogi who do not listen respectfully and attentively to the instructions of the meditation instructors and practise inadvertently gain nothing but unwholesome minds since they have developed doubts.

That is why it is especially important for the good sons and daughters who sincerely wish to gain dhamma, to listen respectfully and closely to the instructions of the meditation instructors.

Motto: Listen closely to the teacher's instruction
And practise accordingly

Qualities of meditation teachers

"The meditation instructors and dhamma lecturers worthy of respect from the dhamma audience and

meditators should be endowed with the five qualities", thus said the Buddha.
The meditation instructors and dhamma lecturers should

(1) arrange contents for their dhamma discourse
(2) explain the cause consonant to the effect or results
(3) discourse with constant compassion
(4) discourse with no expectation for properties and fortune
(5) discourse without attacking oneself or others.

(Aṅ - 2/162)

Motto: Arrange contents, explain the cause,
be compassionate
Ignore the fortune and no attacks.
Noble is the Dhamma thus discoursed

A lesson on being obedient to teachers

In the Buddha's time, Ashin Poṭṭhila, well versed in Ti-Piṭaka, closely listened to a seven year old sāmaṇera and gained the noble dhamma. This is a good example for good sons and daughters who aspire for the attainment of noble dhamma. Ashin Poṭṭhila was a well-known learned figure during

the time of Buddha. He was well versed in Commentaries and Ti-Piṭaka. He was also an abbot of eighteen chapters of monks (gaṇa) and taught Piṭaka Pali to five hundred saṅgha. He was famous as a learned monk, well versed in Ti-Piṭaka not only in the time of the Gotama Buddha but also in the time of previously enlightened six Buddhas, namely, Vipassī, Sikhī, Vessabhū, Kakusaṅdha, Konāgamana and Kassapa. At one time the Exalted One resided at Jetavana Monastery Sāvatthi, Ashin Poṭṭhila came often to the Buddha to pay obeisance. Everytime when Ashin Poṭṭhila came, the Buddha said to him, "Come and pay homage, worthless Poṭṭhila. Sit down worthless Poṭṭhila. Go back, worthless Poṭṭhila". Thereupon Ashin Poṭṭhila reflected rightly thus, "Whenever the Buddha saw me He always humiliates me and calls me "worthless Poṭṭhila", though I am well versed in the commentaries and Ti-Piṭaka, the abbot of eighteen chapters of priests and teaching the five hundred monks Piṭaka texts for the propagation of sāsanā. It must be because I have not yet developed jhāna and attained magga and phala dhamma".

Note: Wise people reflect correctly whenever they are humiliated, blamed and stigmatized.

They also correct themselves to perform rightly.

Consequently feeling a sense of urgency and being frightened, Ashin Poṭṭhila prepared to renounce the world and to practise meditation. He left quietly for a place about one hundred and twenty yojanā away. He reached a forest monastery with thirty monks who were all arahats including a seven year old sāmaṇera.

Ashin Poṭṭhila approached the monk with the highest vāsa, paid homage and entreated him "Your Venerable Sir, may you be kind enough to be my refuge and to counsel me on the meditation dhamma". Knowing that Ashin Poṭṭhila was conceited with his knowledge of Piṭaka Texts, the Eldest monk of the forest monastery, in order to subdue Ashin Poṭṭhila's conceit told him, "Ashin Poṭṭhila, you are well versed with the Piṭaka Texts and a lecturer of the right dhamma, we are the ones who should seek the dhamma from you and learn from you".

Ashin Poṭṭhila humbly and pitifully entreated, "Your Venerable Sir, please do not treat me indifferently. Please be my refuge and counsel me on the meditation dhamma".

Inspite of his entreaties, the eldest monk of the forest monastery sent Ashin Poṭṭhila to the second

eldest monk so as his conceit of knowledge in Piṭaka Texts would be lessened as much as possible. The second eldest monk also told him, in the same way as the first eldest monk, to go to the third eldest monk. Finally Ashin Poṭṭhila went to the youngest seven year old young sāmaṇera, as directed by the succession of twenty-nine elder monks.

Ashin Poṭṭhila, discarding his conceit of the knowledge in Piṭaka, submissively urged the seven year old young sāmaṇera with cupped hands. "O! virtuous sāmaṇera, please be my refuge" and entreated for the instructions of meditation dhamma.

The seven year old young sāmaṇera, an arahant, knowing Ashin Poṭṭhila's conceit in the knowledge of Piṭaka, said, "Your Venerable Sir, why do you say such inappropriate words. You are older than me with regard to age and training. You are also endowed with the knowledge of Piṭaka Texts. Hence it is I who should seek knowledge from you". Saying thus the young sāmaṇera rejected Ashin Poṭṭhila's request.

Ashin Poṭṭhila subduing his conceit, discouraged but most humbly entreated the young sāmaṇera again, "Your Venerable Sir, please do not be

indifferent and inconsiderate to me. Please be my refuge, Venerable Sir". Thus saying he requested for the instruction of meditation dhamma. The seven year old young sāmaṇera, an arahant, knew that dhamma could be gained only by obediently and closely listening to the dhamma instructor. Thence he requested a promise from Ashin Poṭṭhila, "Venerable Ashin Poṭṭhila, if you are going to listen closely and obediently to my admonition, I shall be your refuge and counsel the instructions of meditation dhamma."

"O!, virtuous sāmaṇera, if you order me to go into the fire, I shall do so at once", so saying Ashin Poṭṭhila promised that he will be obedient to the young sāmaṇera.

To verify Ashin Poṭṭhila's promise, the young sāmaṇera told him, "Your reverence, do you see a pond not faraway?" "Yes, your reverence". "You must go into the pond with your new robes you wear now", ordered the young sāmaṇera. Ashin Poṭṭhila went into the pond at the sāmaṇera's order.

When Ashin Poṭṭhila went into the pond as deep as the lower seam of his new robes got wet, the young sāmaṇera asked him to come up from the pond. Then the young sāmaṇera gave instructions

of meditation dhamma when Ashin Poṭṭhila came back at his order.

"Your reverence, there is a mound with six openings and if you want to catch an iguana, living in that mound, close the five openings and watch at the remaining one. Similarly practise (dhamma) with mind-door (mano dvāra) after closing the other five sense doors, such as eye, ear, nose, tongue and body when the six sense-objects manifest at the six sense doors."

(dhammapada ṭṭha - 2/263)

Just like the simile if catching an iguana living in a mound, the instruction for meditation practice was to close the five sense doors and observe only at the mind-door. This instructions was so vivid to Ashin Poṭṭhila just like things in darkness were seen clearly when the light was switched on. It was so because Ashin Poṭṭhila was endowed with the knowledge of Piṭaka texts.

"Reverend Sāmaṇera, this much of instruction is enough for me", thus saying he contemplated his body with wisdom. In no time he attained arahatship with the help of the Buddha.

The way Ashin Poṭṭhila closely obeyed the seven year old teacher, a young sāmaṇera, is a good example for good son and daughters wishing to

be true sons and daughters of the Buddha and to be ariya by attaining the noble dhamma.

Motto: With no deviations
Follow the teacher's admonitions
Obediently and closely

The seven year old young sāmaṇera's instruction for vipassanā meditation with a simile on catching an iguana living in a mound with six openings, is a good example to follow for the individuals sincerely wishing to meditate vipassanā dhamma and to attain magga and phala. It is a brief, concise and exact to the point instruction on the vipassanā meditation.

In our body there are six forms of sense for vipassanā meditation. In Pali, they are called six dvāra or six doors. Eye-door, ear-door, nose-door, tongue-door body-door and mind-door are the forms of senses for vipassanā meditation.

According to the above mentioned instructions, one should close the eye-door, ear-door, nose-door, tongue-door and body-door and to observe only the mind-door for vipassanā meditation. To close the five doors such as eye-door does not mean to close them with hand or with some other

objects. When visual sense objects appear in the eye; sound effect in the ear; smell through the nose; taste on the tongue; touch with the body; note them without giving a chance to experience pleasant or unpleasant sensation. This noting is termed as closing.

In order not to experience pleasant or unpleasant sensation of the five sense-doors, attentive noting is done only at the mind door.

Note the sense objects that fall at the five dvāra

While meditating, concentration will be strengthened and become mature successively, Then, meditators should note "seeing. seeing", "hearing, hearing", "smelling, smelling" "eating, eating", "touching, touching" when there is a contact between the visual sense-objects and eye, between the sound and ear, odour and nose, taste and tongue, body and touching.

Possibility in closing by noting

If noting is done at the moment of occurrence, the mere-seeing, mere-hearing, mere-smelling, mere-tasting and mere-touching are established only at the present moment. Thus there is no

more pleasant or unpleasant experience, this is termed as closing.

With continuous noting the concentration becomes strengthened and stronger. While noting as "seeing, seeing", "hearing, hearing", "smelling, smelling", "eating, eating", "touching, touching", at the present moment of occurrence the fleeting changes in the sense of sight, sound, odour, taste and touch are experienced. Moreover, the swift disappearance of the noting mind that notes seeing, hearing, smelling, eating and touching" also experienced.

Thus neither the pleasantness nor the unpleasantness is experienced while noting the fleeting changes and disappearance of the object of noting and noting mind. This experience is termed as closing.

Ref: Instruction on Vipassanā Meditation, Vol. I pg. 342-5 by Mahāsi Sayadaw.

Experiencing dhamma within ten days

Among the vipassanā meditators, those with sharp intelligence can establish seeing as mere-seeing, hearing as mere hearing, smelling as mere-smelling, tasting as mere tasting, touching as mere touching within ten days of practice. Thus

preventing or closing the defilements such as greed, anger and delusion from manifesting at eye, ear, nose, tongue, body and mind. One popular film actress meditated for ten days starting from 2nd August, 1981 at the Saddhammaramsi meditation centre. She came to the meditation centre with a great aspiration to seek the dhamma having encountered the viscissitudes of life as a famous film-star. She continuously practised full-time, except during the sleeping hours in accordance to the rules laid down for .yogi.

At the end of ten days she candidly reported her remarkable experiences of the nature of dhamma, "Venerable Sir", she reported, "I have heard about the words "mere seeing" "mere hearing" before, but I could find neither their meaning nor understand them. Through vipassanā meditation I perfectly comprehend them now".

Sense objects at the five dvāra contact the mind dvāra.

Sense objects at the five-doors instantly contact the mind door. For this reason, those individuals who has acquired vipassanā concentration to a certain extent, establish mere seeing, mere hearing, mere smelling, mere tasting, mere touching

when they note mentally at the present moment of seeing, hearing, smelling, eating and touching. Hence there is no opportunity for a surge of pleasantness or unpleasantness feeling at the five sense-doors to exist further. The individuals with mature vipassanā concentration upon reaching the Bhaṅga ñāṇa stage comprehend the fleeting changes and disappearance of the visual sight, sound, odour, taste, and touch. They also experience the fleeting changes and disappearance of the noting mind when they note "seeing", "hearing", "smelling", "eating", "touching" at the present moment. Thereupon opportunities for the development of impulsions at the five sense-doors which experience pleasantness or unpleasantness will be extinct.

The appearance of sense-objects, which contact the five sense-doors such as eye, ear, nose, tongue and body, at the mind-door is compared to a bird resting on a tree top. As soon as a bird flying in the air, rests on a tree top, its shadow casts simultaneously on the ground.

(Aṭṭhasālini Aṭṭhakathā - 114)

In the same manner, the five sense-objects such as sight, sound, odour, taste and touch compared to the bird contact the five sense-doors, such as

eye, ear, nose, tongue and body (compared to the tree top). These five sense-objects, simultaneously appear at the mind-door (the ground) like the shadow of the bird that is cast on the ground. This is the reason why these five sense-objects could be observed at the mind-door in vipassanā.

Motto: Like the bird resting on the tree top
Five sense objects come into contact
Like the birds' shadow on the ground.
They manifest at the mind-door
Five sense-objects are compared to the birds
Five dvāra to the tree top.
Mind-door (bhavaṅga) to the ground
Impulsions to the people.

Obedience towards parents

Good sons and daughters who are obedient and respectful to their parents' admonition since their childhood are imbued with a good foundation for the attainment of their aspired noble dhamma. "Young sons and daughters, do not kill others: if you do so your life will be shortened: do not steal others' properties, if you do so, you will

be poor; do not commit misconduct to others' sons and daughters, if you do so, you will be hated; do not say false words, if you do so, people will not listen to you instead they will oppose you: do not take intoxicants, if you do so your intelligence will be weakened", thus parents admonish their children since they are able to understand. At least, these basic five precepts should be respectfully obeyed and practised.

Motto: 1. Killing shortens life, abstain from killing lengthens life

2. Stealing leads to scarcity of property, no stealing gives abundance of property

3. Sexual misconduct invites hatred, if not wins love

4. Telling lies results unreliability, reliable when there are no false words.

5. Intoxicants cause forgetting, mindfulness nutures by not taking intoxicants

If good sons and daughters are obedient and practise according to the parent's advice, they will not be far away from their aspired noble dhamma and the bliss of nibbāna.

Motto: With no deviations
Be obedient to the parents' admonitions

CHAPTER FOUR

Dhamma gained by Annihilation

Rightly attack the kilesā enemy

In a battle an elephant worthy to be a royal elephant kills the enemies crossing over from their's side towards one's side. Similarly good sons and daughters, wishing to be true sons and daughters of the Buddha, have to attack the enemy, the defilements (greed, hatred and delusion), arising in their mind-continuity, the battle ground. These defilements must be instantly annihilated, then only the aspired noble dhamma will be attained.

In a real battle one side can investigate and estimate the strength of the other side by modern scientific instruments such as binoculars. Victory of one or the other side can be decided in days, months, or years. However, to attack the enemies, namely the impurities predominated by the three thoughts (vitakka) on the battle ground, namely mind-continuity, is difficult, profound and subtle. It is impossible to estimate personally the amount

of impurities of one's past existences and the length of time to fight the enemies, namely, the impurities predominated by the three thoughts. Since it is difficult and profound, the military techniques and manoeuvre bestowed by the Buddha, must be applied.

Wear the attire of sīla

Likewise good son and daughters who are going to practise vipassanā dhamma and wish to fight the impurities in order to be free from saṁsarā suffering, should wear the armour of the eight precepts, nine precepts and such. Since sīla is the best and noble attire for yogi, they should practise satipaṭṭhāna vipassanā dhamma by attaining the armour sīla.

Moral conduct (sīla) is the attire for the vipassanā practising yogi. The observation of sīla is the military uniform for the yogi to fight against the impurity. Sīla is the noblest attire because yogi wearing sīla can develop concentration.

(Sīlakkhan - ṭṭha -55)

Impurity enemies developing from the three thoughts (vitakka)

Impurities such as greed, hatred and delusion are developed by the thoughts of pleasantness or

unpleasantness of the five sense-objects such as sight, sound, smell, taste and touch which one has already experienced or which one is experiencing or which one will experience.

These thoughts are of three types :

1. Kāma vitakka - thinking of sensual pleasures
2. Byāpāda vitakka - thinking of ill-will
3. Vihiṁsā vitakka - thinking of torturing others

These three thoughts are the primary enemies since they culture the impurities such as greed, hatred and delusion. These primary enemies, the three thoughts must be expelled as soon as they arise in one's mind-continuity by practising respective meditations.

Development of kāma vitakka

Kāma vitakka means the thought on how to enjoy delightfully the five sensual pleasures of sight, sound, smell, taste and touch.

Motto: Thoughts on the desire to enjoy the five sensual pleasure is kāma vitakka

When the thought on the desire to enjoy the five sensual pleasure arises in one's mind-continuity, it must be dispelled instantly by nekkhama vitakka which is the thought of liberation from sensual pleasure. If one fails to do instantly greed and attachment will arise, causing suffering in this life and also in subsequent existences. Grief and hatred arise when wants and attachments are not fulfilled. Therefore, the arising thoughts of enjoying the sensual pleasure should be instantly dispelled.

The noble Buddhas-to-be are endowed with the characteristics of great noble man due to the potential perfections. If the thoughts arises on the great and small characteristics of great noble man as pleasant, they immediately abandon these thoughts, believing them to be as the thoughts of sensual pleasure.

(Mula pannāsa - ṭṭha - 384)

With excessive aspiration to be an enlightened one Buddha-to-be Gotama practised austerity for six years. While practising streneously the thought of sensual pleasure that he had enjoyed as a prince with ladies-attendants in the palace, occurred not even once. Thus practising till the flesh and blood dried up with only bones and skin left by not

taking enough food he reflected," I will not be able to attain the enlightenment through the austerity. I should take food again for sustenance". Then he went to Uruvela for alms-food.

People offered delicious food, thinking that the Buddha-to-be Gotama having attained his earnestly aspired supreme and noblest dhamma had now come for alms-food though he had refused it before.

The Buddha-to-be's concept of kāma vitakka

No sooner than he had partaken the delicious food, the young Buddha-to-be regained his natural appearance. The controlling factors such as the eyes became bright and clear, complexion clear and fresh and the thirty-two greater characteristics of a great noble man became apparent. He reflected pleasantly his elegant and graceful body, which was unlike the lanquid, exhausted one of the past years. As a man of extraordinarily sharp intelligence, the Buddha-to-be took this reflection of his body, as a kāma vitakka and dispelled it. This is a good example for the virtuous people who aspire for the attainment of the noble dhamma. It is meant that those people sincerely wishing to be free from suffering of saṁsāra the

round of rebirth and to attain the noble dhamma, should not find pleasure on their physique. Thus the Buddha-to-be had set an example.
The Enlightened One exhorted the monks and the sāmaṇera who entered the Buddha's sāsanā wishing to be liberated from the suffering of saṁsāra thus," When partaking of every morsel of food reflect, I do not take this food to have a graceful body. I take it for sustenance and to be able to practise to gain magga and phala". Thus the Exalted One preached on how to eradicate the kāma vitakka by wisely reflecting during partaking of food.

Eradicate kāma by nekkhama

The thought of sensual pleasure, kāma vitakka, must be eradicated by nekkhama vitakka, that is the thought of liberation from kāma pleasure. These two are diametrically opposite to each other.

Motto: The arising kāma vitakka is to be dispelled by nekkhama

When there arises thoughts on the enjoyment of the five senses in one's mind-continuity expel it

by one of the noble practices of monks. It can be expelled by samatha meditation through the attainment of the first absorption or by aspiring or reflecting upon the attainment of the bliss of nibbāna, the cessation of all suffering. Moreover by practising vipassanā meditation or by performing every kusala dhamma, such as giving charity, observing precepts, serving the Triple Gem, taking care of parents and teachers, kāma vitakka can be eradicated.

Eradicating the kāma vitakka by vipassanā

For persons, who can meditate vipassanā, then vipassanā meditation is the best way of eradicating the kāma vitakka by nekkhama vitakka.

Upon reaching the mature Udayabbaya ñāṇa stage by vipassanā meditation, the meditator instantly notes "thinking, thinking" as soon as the thought on the enjoyment of the five senses arises in his mind-continuity. He is also aware of the disappearance of the kāma vitakka one after another. Thus the continuity of kāma vitakka is disrupted and eradication of the kāma vitakka takes place easily and successfully.

If the concentration is not strong enough to eradicate the kāma vitakka, it can be dispelled

by noting whichever object of usual noting is distinct in the body. While sitting, the thought of enjoyable five sense-objects will discontinue and stop if one notes "sitting", "touching", "rising", "falling", "breathing in ", "breathing out", when the thoughts manifest.

While standing, the thoughts of pleasant five sense-objects will discontinue and be disrupted, if one attentively observes and notes the nature of stiffness of the straightened body as "standing" "standing " upon the manifestations of the thoughts.

While walking if one notes "walking", "walking", when the thoughts of the pleasant five sense-objects arise, they will discontinue and be eradicated .

While lying down, the thoughts of pleasant five sense-objects arise. However, they will discontinue and dissolve upon noting "lying down", lying down", "rising", "falling", "touching", "breathing in", "breathing out".

In this way, people with a foundation of vipassanā concentration can instantly eliminate the pleasant thoughts arising from the five sense-objects. This is why good sons and daughters wishing to be free from the kāma vitakka and to attain nibbāna, should practise satipaṭṭhāna meditation to have a foundation.

Development of byāpāda vitakka

Byāpāda vitakka means malicious thoughts. Members of one group may maliciously conspire or plan for the destruction of the members of another group which is not of the same economy, politics and religions.

Motto: Ill-will for the other's death
Is byāpāda vitakka

Ill-will for the other's death is a distinct crude thought. The practising yogi certainly harbour no such thoughts which develop only in the mind-continuity of cruel leaders of robbers and rebels.

Development of subtle byāpāda vitakka

During the six years austere practice, Buddha-to-be Gotama worried about the rain during wet season, cold during the winter and heat during the summer. He eliminated them considering as hindrances for the attainment of dhamma.

Although the gross thoughts such as to kill or destroy others do not arise, thoughts which are not gross often arise in the meditators' mind-continuity. They worry about the well-being of the family members. These minor worries,

however, are the obstruction for attaining the noble dhamma. They should be eradicated by respective meditation. Even the monks have anxieties for the well-fare of their teachers, pupils, monasteries and so on. Although they are the minor ones, they also hinder the attainment of dhamma. They too should be eliminated by respective meditation.

The worries and anxieties can be eliminated by loving-kindness meditation which is diametrically opposite to the worries and anxieties. The worries and anxieties have the harsh dosa as their roots, whereas like the element of water loving-kindness is subtle and cool. If the loving-kindness for the well-being of every living creature is strong, it can eliminate the byāpāda vitakka just like the water extinguishes the fire.

There are two ways of loving-kindness radiation.

(1) Loving-kindness radiation for merit

(i) Mental radiation for the physical and mental happiness of all beings who come in contact.

(ii) Verbal loving-kindness radiation means guiding, advising or saying helpful words for the happiness of all individuals who come in contact.

(iii) Physical loving-kindness radiation means helping others physically

(2) Loving-kindness radiation for the development of jhanic absorption

Loving-kindness should not be radiated firstly

(i) to the dead as jhanic absorption could not be developed

(ii) to the opposite sex as attachment (rāga) could arise

(iii) to the most loved ones as worries could develop.

(iv) to neither the loved nor hated ones as the development of loving-kindness would be slow.

(v) to the enemies as hatred (dosa) could develop. ·

Those wishing to radiate loving-kindness for the jhanic absorption approach a quiet place, sit across-legged and reflect upon the disadvantages of dosa and the advantages of forbearance before radiation loving-kindness.

(1) the disadvantages of dosa; no discernment of cause and effect; no differentiation between right and wrong as there is delusion; making one repeatedly to say and commit shameful

things and to contest with wicked ones; looking for faults but not the benefits; no blessings.

(2) The advantages of forbearance; discernment of cause and effect; differentiation between right and wrong as there is no delusion; avoidance of shameful sayings and acts; no contest with the wicked ones; making one to say and do repeatedly what is joyful; rejecting blame and faults; there are blessings.

(Visuddhimag: arasā -175)

After reflecting thus, radiate loving-kindness first to yourself saying, " May I be free from danger and free from both physical and mental unhappiness; may I be able to bear the burden of life with both physical and mental happiness". This is being done with the consideration that others would like to be happy and free from danger like yourself.

If it is a man to whom you are going to radiate loving-kindness, reflect intently upon the merits of sīla and towards your dear father or dear uncle or dear brother or dear teacher say, "May he be free from danger and free from both physical and mental unhappiness. May he be able to bear the burden of life with both physical and mental

happiness". So saying you repeatedly radiate the loving-kindness.

If it is woman to whom you are going to radiate loving-kindness, reflect intently upon the merits of sīla and towards your dear mother or dear aunt or dear sister or dear teacher say, "May she be free from danger and free from both physical and mental unhappiness. May she be able to bear the burden of life with both physical and mental happiness." So saying you repeatedly radiate the loving-kindness.

By virtue of repetitive radiation of loving-kindness to a person, one can attain the fourth jhanic absorption. After that you radiate loving-kindness indiscriminatingly towards the loved ones to neither the loved nor hated ones and towards an enemy as follow:

"May the dear ones be free from danger and free from both physical and mental unhappiness. May they be able to bear the burden of their life with both physical and mental happiness".

May neither the loved nor hated ones be free from danger and free from both physical and mental unhappiness.

May they be able to bear the burden of their life with both physical and mental happiness".

"May the enemies be free from danger and free from both physical and mental unhappiness. May they be able to bear the burden of their life with both physical and mental happiness."

Radiating loving-kindness towards the ten cardinal directions

"May all the living beings of the East be free from danger and be free from both physical and mental unhappiness.
May they be able to bear the burden of life with both physical and mental happiness".
In the same manner radiate loving-kindness to all living beings in the East, West, North, South, South-East, North-West, North-East, South-West, Below and Above.
Radiating loving-kindness to all living beings on earth, in water and in the sky.
"May all living beings on and in the earth be free from danger and free from both physical and mental unhappiness".
Radiate loving-kindness in the same way to all living beings in water and in the sky.

Elimination of byāpāda vitakka by loving-kindness

Dosa, the root cause of the byāpāda vitakka, even in the individual radiating loving-kindness for merit may be lessened. Consequently, the byāpāda vitakka will also decrease. With repeated radiation, the loving-kindness becomes strong and the byāpāda vitakka may disappear. The individuals radiating loving-kindness for the jhanic absorption, will be free from dosa during the moment they are imbued with loving-kindness jhanic absorption. Therefore, they are also free from the byāpāda vitakka at the moment. This is how loving-kindness eliminates the byāpāda vitakka.

Elimination of the byāpāda vitakka by vipassanā meditation

Vipassanā meditation can eliminate the byāpāda vitakka. The individual who has attained the mature Udayabbaya ñāṇa and the Bhaṅga ñāṇa, will experience the disappearance of the byāpāda vitakka related to thoughts of destruction towards other people; thoughts for the well-being of sons and daughters and such, and worries for economic conditions, should arise then, note as "thinking, thinking". Thus the byāpāda vitakka can be

eliminated every time they manifest and will be completely eliminated.

While walking, the thoughts to destroy others or the worries may arise, then note as "left foot forward", "right foot forward, "lifting", "pushing", "dropping". If you note intently you will comprehend the nature of the stage by stage gradually and lightly lifting of the foot; the nature of the stage by stage gradually and lightly pushing forward of the foot will be experienced while noting "pushing, pushing". You will also comprehend the nature of the stage by stage gradually and heavily dropping down of the foot when you note "dropping, dropping". Thence the byāpāda vitakka can occur no more and will disappear. The elimination of byāpāda vitakka is perfectly done.

While standing note intently as "standing, standing" to comprehend the nature of standing and ı ıtness caused by the pushing air due to the intention to stand. Thence the arising byāpāda vitakka discontinue and disappear. The elimination of the byāpāda vitakka is complete. While sitting, if the byāpāda vitakka arise, note intently "sitting", "touching", "rising", "falling", "inhaling" "exhaling". Thereupon, the arising byāpāda vitakka

will discontinue and disappear. The elimination of byāpāda vitakka is complete.
If the byāpāda vitakka manifest while lying down, they will discontinue and disappear when you note, "lying down, lying down", "touching, touching" (i.e. touching of the back with the floor), "rising", "falling" and so on. Thus the elimination of the byāpāda vitakka is completely done by vipassanā meditation.

The arising of vihiṁsa vitakka

Vihiṁsa vitakka means thinking of tormenting others e.g. to make the opposing person physically and mentally unhappy by verbal tormenting; by tormenting in his work or by legal actions.

Motto: Thoughts to torment others
Is vihiṁsa vitakka

Elimination of vihiṁsa vitakka by compassion (karunā)

Vihiṁsa vitakka or tormenting thoughts should be eliminated by compassion which is diametrically opposite to it. Those who wish to develop compassion should first reflect the benefits of compassion.

The unwholesome results of tormenting thoughts are lack of fortune, infamous, being bore in ignoble family, ugly, short life, full of ailments, being shy of crowd and suffering in apāya.
The benefits of compassion are abundance of fortune, famous, being born in noble family, longevity, free of ailments, being dignified among the crowd, not to suffer in apāya.

Two types of individuals to whom compassion should be cultivated

After reflecting, the unwholesome results of tormenting thoughts and the benefits of compassion, one should repeatedly cultivate compassion to unhappy poor individuals as follow.
"May all beings who are physically and mentally unhappy be free from all sufferings and unhappiness"

Compassion should not be cultivated to opposite sex and dead

If you cannot find unhappy poor beings, cultivate compassion to the rich who have committed unwholesome deeds "They are getting closer and closer to niraya by every step as they are unworthy of being human.. May they be free from such condition."

Cultivating compassion to all beings in ten directions

1. "May all the unhappy poor beings of the East be free from all suffering".
2. "May all the unhappy poor beings of the West be free from all sufferings."
3. "May all the unhappy poor beings of the North be free from all sufferings".
4. "May all the unhappy poor beings of the South be free from all sufferings"
5. "May all the unhappy poor beings of the South-East be free from all sufferings".
6. "May all the unhappy poor beings of the North-West be free from all sufferings".
7. "May all the unhappy poor beings of the North-East be free from all sufferings".
8. "May all the unhappy poor beings of the South-West be free from all sufferings",
9. "May all the unhappy poor beings living below be free from all sufferings".
10. "May all the unhappy poor beings living above be free from all sufferings:"

Cultivating compassion to all beings that move on earth, in water and in air

"May all the poor unhappy beings on the earth be free from all sufferings"

"May all the poor unhappy beings in the water be free from all sufferings"
"May all the poor unhappy beings in the sky be free from sufferings"

Consequently when the compassion becomes strong, the thoughts to torment others disappear. The purpose of eliminating the thoughts to torment is successful. The individuals with vipassanā ñāṇa as basis can swiftly eradicate all the three vitakka.

As if equipped with the modern military arms and ammunition in the battle, the individuals who can practise vipassanā meditation can immediately eliminate the three vitakka and the impurities such as lobha, dosa and so on which are predominated by the three vitakka.

Vitakka arising while meditating

According to the conditions from the past existences, the three vitakka (kāma, byāpāda and vihiṁsa) sometime may arise in the vipassanā meditators. There are many stories about such instances of the Buddha's time.

Before completing twenty vāsa, the Buddha resided at the Cālikā Hill near Cālikā city with Ashin Meghiya as His attendant. One day after

attending to the Buddha, Ashin Meghiya walked on Timikāla river bank. Upon seeing a pleasant mango grove not far away from it, the strong desires to practise meditation in that mango grove arose in him. The reason for his desire was that as a king he had spent delightful times for five hundred past existences in this mango grove. (An-ṭī, 3-267)

He came back to the Buddha and entreated for the permission to practise meditation in that mango grove. (An 3-166/167) (ṭh-3-250)

The Buddha asked him to wait till another monk arrived to attend to Him. Ashin Meghiya could not dispel his strong desires to go to the mango grove because of the attachment he had developed as a king during the past five hundred existences. For the second time he requested the Buddha saying," The Exalted One, since you have completely done whatever is there to be done and became an Enlightened One you need no more things to do. As for me I have to practise for the attainment of the higher magga. Please allow me to go and practise in the mango grove".

For the second time the Buddha prevented Ashin Meghiya from going to the mango grove. However, He allowed him on his third request

saying," If it is to practise meditation then know your time". Though the Buddha's reply was neither a permission nor a prohibition, Ashin Meghiya took it as a permission and went to the mango grove. When he sat down under a big mango tree and practised meditation, the three vitakka arose in him.

No sooner than he meditated, he saw himself as a king, under a white umbrella with royal entertainers around him. When soldiers brought two robbers, Ashin Meghiya thinking himself as a king offered to kill one and sentenced imprisonment for the other.

Development of three vitakka

(1) The pleasant thought of being a king under a white umbrella surrounded with royal entertainers is the kāma vitakka.

(2) The thought of ordering to kill one robber is byāpāda vitakka

(3) The thoughts of ordering to imprison the other robber is vihiṁsa vitakka

Being frightened by the arising three vitakka, Ashin Meghiya went back to the Buddha and addressed thus," The three unwholesome vitakka

disturb me even though I renounced the world with sincere saddhā". This is how the unwholesome vitakka could develop because of the past causes, while one is meditating.

Similarly the three vitakka may develop in the mind-continuity of the yogi while practising meditation in accordance to the experiences of the past existences. They may perceive pleasant sense-objects leading to the development of kāma vitakka, the sense-objects leading to the thoughts to kill (byāpāda vitakka) and thoughts to torment (vihiṁsa vitakka). These vitakka are to be eliminated by noting as "seeing seeing" "thinking" and "imagining" and so on". These thoughts would fleetingly disappear at each noting for the yogi who has attained the mature Udayabbaya ñāṇa and Bhaṅga ñāṇa.

CHAPTER FIVE

Forbearance begets Dhamma

The royal elephant had to unreluctantly tolerate the pain caused by the enemy soldiers or its own soldiers in order to win the battle. In the same way, the individuals who aspire to be ariya, the true sons and daughters of the Exalted One should forbear the slander, pains and sufferings caused by both internal and external conditions. It is meant that the noble dhamma would be gained only if one forbears.

Motto: Forbear the slanders and pains

Those aspiring to be ariya, the true sons and daughters of the Exalted One while meditating should forbear heat, cold, hunger, bites by mosquitoes, flies, gadflies and so on.

Intolerance leads to submergence

The desire or expecting warmth from somewhere or someone when one is cold, or coldness from somewhere or someone, when one feels very

warm is greed for sensual pleasure (kāmāsava). One would be submerged in the existential sufferings by missing the noble dhamma due to these desires. The forbearance of cold and heat will result in the attainment of noble dhamma. "The celestial and Brahman realms have equable climate. It will be pleasant to be in these realms". Such thoughts are greed for existences (bhavāsava). "I am suffering from heat and cold", thinking thus one develops wrong view (diṭṭhāsava). Having such thoughts, one will miss noble dhamma. With no desire for the happy realms nor having wrong view such as "I am suffering", if one forbears heat and cold, one certainly will attain noble dhamma.

(Mulapaṇṇāsa - tha, 83)

Reflect forbearance on cold and heat

While meditating if the coldness is unbearable the meditator should reflect upon the apāya sufferings that one had experienced in the past and that one is going to experience in the future thus.

"If you happen to be in the Lokantaracca hell which lies between the three universe, the suffering from coldness will be much more severe than you are suffering now. You practising

dhamma to be free from such sufferings why cannot you forbear? You must try and forbear the present sufferings."

When the heat is unbearable while practising dhamma reflect thus, "If you are in the Avīci hell, you will suffer the heat many a time more than you do now. You are practising now to gain the noble dhamma in order not to be reborn in such hell. Why cannot you forbear? You must be able to forbear the present sufferings." Reflecting thus you must forbear the sufferings.

Reflect endurance on hunger

While meditating, if you suffer hunger unbearably reflect and forbear it: "For many existences you have suffered such unbearable hunger as a peta. Why cannot you forbear? You must be able to forbear hunger while you are meditating to gain the noble dhamma so that you will never be reborn as a peta again."

Reflect tolerance on gadflies, mosquitoes and heat

While meditating if you unbearably suffer the heat, bites by gadflies, mosquitoes and the aches, reflect and forbear thus. "You had experienced the heat due to sun and wind, bites by gadflies

and mosquitoes for life-long, as animal such as cattle. Why cannot you forbear now while meditating? You must be able to forbear them."

(Mulapaṇṇāsa - tha, 81)

Dhamma attained due to forbearance of slander

Meditating individuals aspiring to attain noble dhamma and to be true sons and daughters of the Buddha, that is to be ariya such as sotāpanna to whom the apāya - gate is closed, must forbear the slander and accusations by others. Then only they will attain the noble dhamma.

Even the monks, while practising earnestly to attain the dhamma have to forbear the accusation of the most severe faults leading to expulsion from monkhood (parajika āpatti). Monks must be able to forbear the wrong accusations by a jealous person, such as "You are stealing other people's properties. You have misconduct on sexual relations. You are just pretending to be a monk." By forbearing these accusations thus they will be able to attain the noble dhamma.

While practising to gain dhamma, lay people also have to forbear the accusations of the lowest misdeeds which they have never committed. All

these mean that dhamma could be attained by forbearance.

A lesson on forbearance

At one time, Rev: Abhaya, who found contentment in the four requisites and had completely learned the Dīghanikāya Pāli, went to a village accompanied by other elders to deliver a dhamma discourse. In the evening he preached on the practice of ariya, such as contentment and so on. The villagers, with much reverence offered various special offertories. One of the accompanying elders being unbearably jealous abusively said, "Abhaya preached the practice of ariya (mahā ariyavaṁsa) the whole night trying to impress the villagers in order to receive plenty of offertories". The jealous Elder abused Elder Abhaya all the way as they came back together to their monasteries (a distance of 11200 arm length). At the junction of the road, Elder Abhaya paid homage to the accompanying Elder and said, "This is the way to your monastery, Rev: Sir. The Elder pretending not to hear, went on his way without saying anything.

At the monastery, the other Elders asked Elder Abhaya, "All along the way, a distance of 11200

arm length, the other Elder was abusing you, why did you not say a single word?" Elder Abhaya replied, "My duty is to forbear; all the way I forbore in order to note without missing a single step". This is a lesson to learn how to forbear by noting.

(Mulapaṇṇāsa - tha, 82)

Two types of forbearance

(1) To forbear by reflecting the disadvantage of anger and the advantage of forbearance (khanti) i.e. developing right attitude (yonisomanasikāra).

(2) To forbear by meditation

Out of the two types of forbearance by developing right attitude may not be successful if one encounters with rude and tough sense - objects. However forbearance is strong when it is done by meditation. That is the reason why good sons and daughters, aspiring for the attainment of noble dhamma such as magga, phala and nibbāna, should practice satipaṭṭhāna meditation like Elder Abhaya to be able to forbear.

Rightly spoken words

Here one should differentiate between the rightly and wrongly spoken words. The rightly spoken words have five qualities, whereas the wrongly spoken words have no such qualities.

Five qualities of good words

(1) Speaking at proper time
(2) Speaking the right words
(3) Speaking softly and gently
(4) Speaking words which are beneficial
(5) Speaking with loving - kindness

Words spoken with these five qualities are rightly spoken words and therefore merits accrue to the speaker. (An 2.213)

Motto: Proper time, right and beneficial
Speak softly, with loving - kindness
These are the five qualities of good words

Wrongly spoken words

Words spoken opposite of these five qualities are wrongly spoken words resulting in a disadvantage.

(1) Speaking at an inappropriate time
(2) Speaking wrong words
(3) Speaking harsh words
(4) Speaking unbeneficial words
(5) Speaking with anger
Words spoken with one of these are wrongly spoken words.

Good sons and daughters, practising to gain the noble dhamma, should forbear when someone speaks with one or all of these qualities to them. They will become ariya, true sons and daughters of the Buddha only when they practise dhamma with forbearance and unfailing loving - kindness.
(Mulapaṇṇāsa - 178)

Forbear vedanā to gain dhamma

After gaining the dhamma, the individuals, aspiring to be ariya, true sons and daughters of the Buddha, have to forbear the various deadly serious diseases in their bodies. The noble dhamma will be attained by practising with forbearance. It is meant that one should forbear and note the deadly serious disease even when he is about to die. If one can do so when he is about to die. he can attain the noble dhamma. Many such instances are found in the Pāli texts.

Dhamma gained by tolerating deadly serious diseases

In ancient time, at the Cittala hill, an Elder meditated the whole night and in the morning he suffered a serious colic pain. It was so painful that he rolled from side to side. The Elder Piṇṭapātiya reminded him that the nature of a monk is to forbear. "Ven: Sir, Sādhu, I shall forbear it", replied the ailing Elder and lay calmly. The air in the stomach pushed up from the navel breaking the heart. The Elder eradicated the colic pain stage by stage by vipassanā meditation. Thereupon, in no time, he gained the three magga and the three phala and passed away as an anāgamī.

(Mulapaṇṇāsa - tha / 83)

(Note: The way of forbearing a deadly disease calmly by this elder is a lesson to learn.)

The story of this Elder is a good evidence affirming the fact that one can become an ariya after attaining dhamma by forbearing the pain and practising vipassanā meditation even when he is about to die.

Eliminate the deadly pain by vipassanā

Individuals who have basic satipaṭṭhāna vipassanā concentration should forbear and eliminate by noting on the serious pain, aches and such. Then only they could attain the noble dhamma when they are about to die just like the Elder at the Cittala Hill. That is why it is of utmost importance to learn the method of eliminating pain. Those afflicted by deadly diseases usually realize that in this present life they certainly will die of the incurable disease. Some know it in a day or two or three days, some know it ten days ahead. Thereupon, they perform more meritorious deeds. Ailing people endowed with satipaṭṭhāna vipassanā concentration ñāṇa, mostly practise satipaṭṭhāna vipassanā regardless of body and life.

Forbear and eliminate the deadly vedanā by vipassanā meditation

Forbearance is the most significant factor in eradicating the deadly suffering of vedanā by satipaṭṭhānā vipassanā meditation. Howevermuch the disease may be serious when one is about to die, one should forbear it, keep calm and fix the mind exactly on the vedanā. Then keep pace with the stage by stage increasing serious pain.

Gradually one will be able to forbear the pain in accord with the stage of insight. When the mature Udaybbaya ñāṇa is attained one will comprehend distinctly the swift dissolution of the serious pain one note after another. According to the explanation in the Pāli Texts, it is known that the serious pain is dispelled when the becoming - dissolution process becomes more distinct.

(New Silakkhan Tikā - 2/297)

Three ways of contemplating vedanā

(a) Noting with the aim for the immediate disappearance of unpleasant sensation or feeling (dukkha vedanā)

(b) Noting with a harsh mind to annihilate completely the unpleasant feeling

(c) Noting to comprehend the increasing and decreasing nature of the unpleasant feeling

Unnatural wishing for the disappearance of vedanā.

Some yogi note aiming at the immediate disappearance of dukkha vedanā which appear while meditating sitting practice. The desire for disappearance of the dukkha vedanā frequently arises while meditating. In fact that is the development of greed (lobha tahnā). The meditators practise

meditation in order to eliminate the greed. The arising of greed, the impurity, in between each noting while practising vipassanā meditation causes delay in experiencing of dhamma. Thereupon the progress of dhamma also is slackened. Therefore to note aiming at the disappearance of the dukkha vedanā is not a natural way of contemplation.

Having harsh mind is unnatural

When dukkha vedanā appears in sitting meditation, some yogi note by developing a harsh mind to completely dispel the dukkha vedanā at that sitting. The frequent occurrence of the harsh mind such as "why can't this vedanā disappear?" in fact, has anger (dosa) and grief (domanassā) as its roots. Thus impurities such as anger and mental unpleasantness manifest in between notings when meditators develop harsh mind while contemplating. Therefore experiencing dhamma is slow and progress in dhamma is slackened. For this reason noting with a harsh mind is an unnatural way of contemplation.

Noting to comprehend is natural

The meditators note attentively to comprehend the nature of the unpleasant sensations such as pain,

aches and as such while practising sitting meditation. They mentally note attentively such as "pain", "numbness' and so on in order to comprehend the intensity of the pain as much as possible; whether it is on the flesh, in the veins, deep in the bone and how wide the area of pain is. Then as mentioned before, to comprehend the intensity of the pain as much as possible, make attentive mental noting of each pain thoroughly but not in haste. In as much as the pain increases in intensity, the yogi should note more energetically and attentively.

By virtue of attentive noting when the vipassanā concentration becomes stronger, the yogi will experience the changes in the nature of the pain after four or five attentive, successive analytical notings of "pain" "ache" "numbness", the yogi will experience the increasing and decreasing nature of the pain; shifting nature of the dukkha vedanā and also the mixed nature of heat and cold in the pains and aches.

Thereafter, with continuous noting, the concentration becomes one stage stronger and further matures. Then the yogi experiences the increasing and decreasing nature of pain, aches, numbness and such at each noting.

When the concentration becomes one stage stronger and more mature due to the continuous noting, the yogi will then experience at each attentive noting, the swift disappearance of pain, ache or numbness after each manifestation. The yogi will be able to forbear the dukkha vedanā by noting thus. They will also attain the noble dhamma in accord with their perfection after gaining stage after stage progress of insight. Thus by noting vedanā to comprehend its nature, firstly, the increasing and decreasing, the shifting nature of dukkha vedanā will be experienced. Afterwards the becoming and dissolution of vedanā will be experienced. Then the yogi will experience the impermanence of vedanā, anicca; the tormenting swift becoming and dissolution - dukkha; and the uncontrolability of the swift becoming and dissolution which occur in its own accord -anatta. Then only the aspired noble dhamma will be attained. Noting to comprehend the nature of the dukkha vedanā at the moment of occurrence, the individuals who have not experienced dhamma will experience it. Those who have experienced dhamma will distinctly progress in dhamma. Those with perfection to attain the noble dhamma will attain it. That is

the reason why noting to comprehend the nature of dukkha vedanā is the most suitable and natural way of noting dukkha vedanā.

Motto: Certainly comprehend the nature by noting at the moment of occurrence
Comprehension of becoming and dissolution only by comprehending the nature
Anicca is perfectly comprehended by comprehending becoming and dissolution
Dukkha becomes distinct when anicca is experienced
Anatta is experienced when dukkha becomes apparent
Swift attainment of nibbāna by experiencing anatta
Definitely free from apāya when nibbāna is realized.

Thus only by noting to comprehend the nature, becoming (udaya) and dissolution (vaya) can be

comprehended. Anicca can be comprehended only when becoming and dissolution are comprehended. Dukkha can be comprehended only when anicca is comprehended. Anatta can be comprehended only when dukkha is distinctly comprehended. Nibbāna can be attained only when anatta is comprehended. Would be free from apāya only when nibbāna is attained. Therefore, whether in noting the body or feeling the prime factor in vipassanā meditation is to firstly note to comprehend the nature.

Relieved by having vipassanā basis

Individuals with concentration basis due to satipaṭṭhāna vipassanā meditation would be mentally relieved though physically painful when they suffer from disease. Since they have the practice of mindful noting, they do not suffer mentally, in fact they even gain vipassanā merits by noting the vedanā continually.

Gain merit when disease afflicts

In 1338 (M.E.) at the Celebration for the Admonishment by the Benefactor Mahāsi Sayadaw, many sayadaws, yogi and devotees from the various towns and villages came to the Mahāsi Meditation Centre, Yangon. An ailing female

devotee, an experienced meditator, came to pay respect to the sayadaws who were talking with me. (Saddhammaramsi Sayadaw)
The Sayadaw from Khayam enquired about her health. "Your venerable, I am not well. I think I will succumb to this disease", said the female devotee. Then Khayam Sayadaw asked whether she had listened to the "Dhamma on the Progress of Insight". Upon her affirmative reply, Khayam Sayadaw said, "Catastrophe creates great gain". When she said that she could not understand what he meant, Khayam Sayadaw explained thus, "You have to note the disease that afflicted you. There is no mundane merit that excells the vipassanā merit. Is not the vipassanā merit the best gain that you are getting." Thus the female devotee learned the meaning of the saying, "Catastrophe creates great gain".

Physically but not mentally painful
During the Buddha's time, the richman Nakulapita was very sick and old and feeling the sense of urgency went to the Buddha, residing in pidgeon-pea grove near Susumāragira City, Bagga Province. He held the highest title of being close to the Buddha. The rich man addressed the Exalted One, "The Enlightened One, I am very sick and

weak. I may not be able to see you frequently. Please bless me with a most beneficial dhamma discourse."

The Buddha advised him, "Rich man, it is true that aged people become weak. There is no one who is not afflicted by vedanā not even for a single moment. They think they are healthy being unaware of the true nature." Then the Buddha preached a sermon on "Practise to be physically painful but not mentally."

Being overwhelmed with satisfaction and happiness, the rich man Nakulapita paid homage to the Buddha and left to see Ashin Sāriputtā. On seeing his bright pleasant face Ashin Sāriputtā enquired whether the Buddha had blessed him with a dhamma discourse. The rich man replied that the Buddha had blessed him with the dhamma discourse on "To be physically painful but not mentally". The Elder asked whether the rich man had requested the Buddha to explain the meaning of to be painful both physically and mentally, how to be physically but not mentally painful". The rich man requested the Elder to explain himself as he had not requested the Buddha to do so.

The Elder said, "Rich man an individual clings to mind and matter, and the five aggregates as

"self", "mine" because of craving and wrong views. He will suffer both physically and mentally due to anxiety, lamentation, physical and mental unhappiness and agony caused by the transitory nature of the five aggregates, mind and matter and being afflicted by the vedanā.

Motto: Cling to mind and matter as "self" Will suffer both physically and mentally

"Rich man, an individual practises satipaṭṭhāna vipassanā meditation and is able to discern mind and matter to comprehend cause and effect, to experience becoming and dissolution. Therefore he is no longer attached to the five aggregates, mind and matter through craving and wrong views. He is endowed with the noble dhamma after becoming a noble person (ariyā) by attaining the insight stage after stage. That individual suffers physically but not mentally. The rich man was utterly satisfied and delighted.

Motto: If contemplate and discern the arising mind and matter

Suffer only physically but not mentally

The five benefits of forbearance

The Buddha had taught the five benefits of forbearance.

(1) Loved and liked by others
(2) Few enemy
(3) Few problems
(4) Die with no delusion
(5) Reborn in the celestial realms

The individuals who can tolerate in every aspects will enjoy these five benefits.

Motto: Tolerance certainly brings these five benefits
Loved, free from harm, no problem, no delusion and reborn in the celestial realms

Individuals who tolerate in every aspect not only have these five benefits for the present and successive lives but also will gain noble dhamma.

Good sons and daughters wishing to be true noble sons and daughters of the Buddha, should fulfil the perfection of forbearance (khantī pāramī) which the Buddha Himself had done so.

Khantīvāda Hermit

In the ancient time, King Kalabhu reigned in Baranasi Country where the Buddha - to - be was a son of a rich Brahman family. On the death of his parents the Buddha - to - be gave away all the properties and wealth and went to live as a hermit in the Himalaya Forest. One day the hermit came to Baranasi and was invited by the army general to stay in the Royal Garden.

One day King Kalabhu came to the Royal Garden to celebrate a grand party. He fell asleep on the lap of his most loved lady while enjoying the dance, pleasant music and songs. Then the entertainers went round the garden and on seeing the Buddha - to - be hermit under a Sal tree, requested him to deliver a dhamma sermon. The lady - in - wating left behind with the sleeping king on her lap woke him up by shaking her body. On learning that his lady entertainers were with the hermit, King Kalabhu was very wrathful, took the sword and went hurriedly to kill the

hermit. His most loved entertainers persuaded the King, took away the sword and pleaded not to be so indignant.

The King went to the hermit and asked, "What is your faith? The hermit replied that he believed in tolerance (khantī). To the King's question "on tolerance", the hermit explained thus, "Great King, not to be angry or wrathful with those who abuse or beat is tolerance."

"Will find out about your tolerance", so saying the King, let the executioner beat the hermit with thorned cane two thousand times each on the chest, back and two sides. Blood flowed from the broken skin and flesh of the Buddha - to - be. The King asked, "What faith do you profess". The hermit replied, "I believed in tolerance" and then continued, "Great King, you think that my tolerance exists in the skin and flesh. However it is in my mind which you cannot see".

The executioner cut the hermit's limbs at the King's order. Brown blood came out from the amputed parts. The King asked the same question and the hermit answered, "Great King, I profess in tolerance which is not in my limbs but it is in the deep place". The Buddha - to - be hermit's ears and nose were cut off at the King's order.

The hermit's whole body was covered with blood. To the King's same question, the hermit replied, "Great King, my tolerance does not lie in my ears and nose. It is in my mind". The King kicked the hermit on the chest and left saying, "You carry on with your tolerance". When he was out of the hermit's sight and at the garden gate, the earth swallowed and sent the King straight to the Avīci Hell. The Buddha - to - be hermit also passed away on the same day.

In this story, our truly reliable Buddha set an example of tolerance at the expense of his life even as a Buddha - to - be. By repeatedly reflecting the Buddha's quality of tolerance and tolerating in every aspects. not only one will be endowed with the five benefits of tolerance but also will become an ariya after gaining the noble dhamma.

The tolerance of the Khantīvādi hermit is one perfection of the Buddha - to - be fulfilled to become an Enlightened One. It is also beneficial both for the Buddha - to - be and all the beings. King Kalabhu was jealous and mistook the Buddha - to - be hermit when his ladies - in - waiting and dancers, whom he loved very much, were with the hermit. For this reason he was separated

from the ladies he loved and suffered in the Avīci Hell which was a great loss in his rounds of rebirth.

Thus the benefits of Khantīvādi hermit due to his tolerance and the ill-consequences of King Kalabhu's intolerance are to be noted and to have remorse for the good sons and daughters who desire dhamma.

Problems due to intolerance

During the Buddha's life time, Vedehikā, a housewife was well-known for her gentleness and good nature in Sāvatthi Country. Her dutiful maid, Kāli planned to find out whether her mistress was truly good natured or it was just because of her dutifulness.

One day Kāli did not get up early as usual. Her mistress asked for the reason. When Kāli replied that there was nothing wrong, she looked at her in an unsatisfactory manner. Kāli noticed that her mistress was indignant and thought "She is good just because of me". Kāli stayed late in bed giving no reason for the second day. Her mistress was angry and abused her with "wicked slave" and so on. Just to be certain, Kāli was very late to get up on the third day with no reason. Being

unable to control her anger Vedehikā took a door - bolt and beat Kāli on the head. Kāli went door to door saying, "The very good - natured mistress of mine has broken by head cruelly". The neighbours belittled Vedehikā, "It is actually not true that Vedehikā is subtle, humble and has a calm mind. Indeed she is very rough and cruel." Due to intolerance Vedehikā had suddenly lost her prestige of being good - natured and was blamed by the neighbours. Vedehikā had not reflected upon the ill - effect of anger, the root of forbearance and the good - effect of tolerance. Moreover she had not practised meditation. For these reasons she furiously broke Kāli's head being unable to rein in her anger. Thus she was belittled by others and created many problems. The five consequences of the individuals who cannot tolerate.

(1) Hated by others
(2) Have many enemies
(3) Frequent arising of faulty problems
(4) Die in bewilderment
(5) Suffer in apāya after death

Motto: Five disadvantages certainly ensue from intolerance

No love, develop harm, many problems
Die in delusion and suffer in niraya

Tolerance is the main cause for the development of morality, concentration and wisdom and to be reborn in deva and brahma realms and to attain nibbāna.
Intolerance is the main cause for degeneration of morality, concentration and wisdom and to suffer in apāya.
Good sons and daughters aspiring for nibbāna after becoming true noble sons and daughters of the Buddha, should strive day after day to be endowed with morality, concentration and wisdom by being always patient.

Motto: With tolerance all aspects of life will be fulfilled

CHAPTER SIX

The Ability to go forth gains Dhamma

The Buddha exhorted, "The Royal elephant goes quickly to the places as directed by its trainer. In the same way, comprehending the sufferings of saṁsāra, good sons and daughters aspiring to be ariyā, the true sons and daughters of the Buddha should be able to go quickly to nibbāna where they have never been before". In this connection, the Buddha explained the three qualities of nibbāna which is aspired for by the Buddhists.

The three qualities of nibbāna

(1) Where all conditioned things ceased to exist
(2) Where the four basis of suffering are abandoned
(3) Where there is cessation, extinction and void of craving

(1) The phenomenon of rūpa and nāma arising due to conditioning ceased to exist in nibbāna. In other words there is entirely no

rūpa dhamma and nāma dhamma in nibbāna.

(2) The Four Basis of suffering
(a) Kāmupadhi
(b) Khandupdhi
(c) Kilesupadhi
(d) Abhisankhārūpadhi

(Aṅ ; tē - 3 - 26)

(a) Pleasurable sight, melodious sound, sweet smell, savoury tastes, soft touch and such sensual pleasures are the basis of sufferings (Kāmupadhi), because attachment to them creates pleasure (sukhasomanassa). The basis of sufferings due to sensual pleasures are abandoned in nibbāna. There is entirely no sensual pleasures in nibbāna.

(b) The five aggregates are the basis of sufferings (Khandupadhi) because they are the main causes of suffering. That khandupadhi is abandoned in nibbāna therefore there is completely no aggregates in nibbana.

(c) Greed, anger, ignorance and such ten impurities are the basis of apāya suffering (kilesupadhi). It is nibbāna where the kilesupadhi is abandoned. In other words,

nibbāna is void of ten impurities. (such as greed, anger, ignorance)

(d) The various wholesome and unwholesome deeds (abhisankhāra) are the basis of the existential suffering (abhisankhārupadhi) which are abandoned in nibbāna. It means that the extinction of various wholesome and unwholesome deeds is nibbāna.

* The attachment for the various desirable sensual pleasure is called sensual craving (kāma taṇhā). The cessation of kāma taṇhā is called nibbāna.
* The cessation of eternity belief and the cessation of craving for existences (bhava taṇhā) is called nibbāna.
* The cessation of annihilation belief and the cessation of attachment to the present life (vibhava taṇhā) are known as nibbāna.

In other words the full extinction of the three cravings (taṇhā) or the cessation, the extinction and void of craving is nibbāna.

Thus the Buddha stated that one must know how to go to nibbāna where the wholesome and unwholesome deeds are extinct, where the four basis of suffering are abandoned and where the three cravings cease.

The Buddhists, fully endowed with knowledge and wisdom, aspire for swift attainment of nibbāna and usually pray for it whenever they perform good deeds such as dāna. In order to swiftly reach nibbāna, they should have the ability to go forth. That is why, it is specially important to know the right method of reaching nibbāna.

Getting to nibbāna (in brief)

Nibbāna could neither be reached by running swiftly with full might and force, nor by any kind of conveyances such as train, car, air planes or rocket. Going through the earth or the space by the mundane supernatural power also is not helpful. These facts are already known by those fully endowed with keen intellect.

Those who wish to get to nibbāna swiftly should practise and foster morality, concentration, wisdom, fruition (vimutti) and retrospective knowledge (vimutti ñāṇadassana).

(An, ṭṭha - 2/329)

Should observe morality to attain nibbāna swiftly

Good sons and daughters, wishing to attain nibbāna swiftly, should firmly observe initially the five

precepts which they usually undertake. Firm observation means to undertake the precepts reflecting that even a negligible fault can lead one to apāya.

Those who wish to observe morality firmly should abstain from -

(1) killing, even tiny living beings such as gad fly, mosquito, ant, in observing the first precept (Pānātipātā)
(2) taking other people's properties which are not given even a thread, a blade of grass or a piece of bamboo in observing the second precept (adinnā-dāna)
(3) even looking with sexual motivation at other's son, daughter, wife or husband in observing the third precept (kāmesumicchācāra)
(4) telling lies, slandering, abusing harshly, vain talk in observing the fourth precept (musāvāda)
(5) taking any kind of intoxicant in observing the fifth precept (surāmeraya)

Thus firmly observing, the individuals will personally find progress in every worldly affair and also developing of a strong mind and serenity with regard to dhamma affairs. Moreover, they

will easily comprehend the dhamma and develop vipassanā knowledges.
Individuals endowed with the vipassanā knowledge will reach Sotāpatti magga ñāṇa and Sotāpatti phala ñāṇa and realize nibbāna. The retrospective knowledge that reflects magga, phala and nibbāna (vimutti ñāṇadassana = paccevakkhanā ñāṇa) will also develop. By dint of successive practice and according to one's own perfection, they will realize nibbāna through sakadāgāmi magga and phala, anāgāmi magga and phala and arahatta magga and phala. The retrospective knowledge will also develop.

Getting to nibbāna (in elaboration)
As propounded by the aṭṭhakathā teachers, those aspiring for the swift attainment of nibbāna, should develop and practise morality, concentration, wisdom, deliverance (vimutti), and retrospective knowledge (vimutti ñāṇadassana). It is to practise morality initially. There are morality practices for lay people and for monks.
Sīla for Monks.

The four morality practices for monks
(1) Pātimokkhasaṁvara sīla
(2) Indriyasaṁvara sīla

(3) Ājīvapārisuddhi sīla
(4) Paccayasannissita sīla

Monks must observe and practise these four sīla completely or fully otherwise they will not gain special and noble dhamma. Hence they should observed these sīla firmly. Pātimokkhasaṁvara sīla prevents one, who observes and practises, from existential danger such as apāya. There are two hundred and twenty seven sīla sikkhāpada in brief and nine thousand one hundred and eighty Kotis and fifty-six thousand if elaborated.

(Note - One Koti is equivalent to Ten millions).

Firstly there are four kinds of sikkhāpada when infringed once, entail expulsion from the Order and there is no returning to the Order. These are the sikkhāpada to be observed firmly.

(1) The monk must never have any kind of sexual intercourse, not even with a female animal.
(2) The monk must never steal other's belongings not even a quarter of a silver coin or property worth of that much.
(3) The monk must never kill, not even give medicine for abortion.
(4) The monk must never claim proudly to have attained jhāna, magga and phala when in reality he hasn't.

Secondly, the followings are some of the thirteen sikkhāpada to be observed firmly as once infringed they entail the formal meeting of twenty sanghā for their exoneration.

The intentional emission of semen except in a dream usually happen to adolescent boys with sexual motivation.

Touching head, body, limbs and parts of the body of women.

With perverse intention making suggestions to a woman with inferior words.

With sexual desire telling a woman to minister to his sexual pleasure.

Thirdly, there are sikkhāpada to be observed firmly because once infringed they entail the monk to give up the things for exoneration.

A monk must put up an Adhiṭṭhāna, self-resolution on the robes, alms-bowl, towels and such within ten days of offering.

A monk must not touch or accept, but must reject the offering of gold, silver and cash.

Fourthly there are Sikkhāpada to be observed firmly because when infringed they entail desanā instruction by a monk to amend the offence.

A monk must not take food in the afternoon.

A monk must not take food if it is not offered by hand even before noon.

A monk must not touch or accept alms-food, fruits, eatables in the afternoon.

Faith (saddha) predominates in firmly observing the Pātimokkhasaṁvara sīla. By observing them well, a monk can escape from apāya danger; develops concentration rapidly, establishes a good basis for the attainment of magga, phala and nibbāna. Only those who have such faith can observe them well.

Motto: Only saddhā rightly predominates Patimokkha

Indriyasaṁvara sīla is the morality which guards the six sense doors, namely eye, ear, nose tongue, body and mind so that impurities such as greed, anger and such could not arise. Individuals aspiring for swift attainment of nibbāna should restrain looking at all manners of sight at eye sense-door; listening to all manners of sound at ear sense-door; smelling all manners of smell at

nose sense-door; tasting all manners of taste at tongue sense-door; feeling all manners of touch at the body sense-door; thinking all manners of thought at the mind sense-door. Thus in restraining, unwholesomeness such as greed, anger, and so on will not arise in seeing, hearing, smelling, eating, touching and thinking. Mindfulness (sati) predominates in firmly observing the Indriyasaṁvara sīla. Being mindful while seeing, hearing, smelling, eating, touching and thinking, the manifestation of greed due to pleasantness and unhappiness due to unpleasantness are prevented.

Motto: Only Sati rightly predominates Indriya

Monks must not earn the four requisites, namely robes, alms-food, monastery and medicine by unsuitable means. They must maintain a pure livelihood according to the code of conduct, that is the Ājivapārisuddhi Sīla. Monks must not earn their living by predicting fortune or healing people and such; in order to be revered monks must not grow trees and flower plants, give fruits and flowers to the devotees. Without transgressing the sikkhāpada laid down by the Buddha, monks must

maintain livelihood conducive to the sāsanā, by going for alms-round, giving dhamma discourses, teaching and such, through their own effort and industry.

This Ājivapārisuddhi Sīla is predominated by effort, because the monks must avoid unsuitable means of earning their livelihood and to maintain pure livelihood by going for alms and so on through their own effort.

Motto: Effort rightly predominates Ājiva

Maintaining reflection with wisdom (paññā) when using the four requisites is called Paccayasannissita sīla. A monk is to reflect that wearing the robe is to prevent heat, coldness, mosquitoes, gadflies and so on; not to make himself handsome but for modesty. It is to reflect thus if possible every time the robe is used; it is to reflect at least once a day before dawn. The reflection is done also by noting handling, taking, wearing and so on. While taking alms - food, a monk should reflect that it is not for indulgence nor for good looks, but it is to build stamina for vipassanā meditation. It is, if possible, to reflect everytime a morsel is taken: it is to reflect at least once a

day before dawn. The reflection can be accomplished by noting chewing, chewing, swallowing, swallowing.

When using the monastery, a monk should reflect that he resides in it to prevent gad-flies, mosquitoes, heat, coldness and such; he resides there to meditate. If possible he should reflect thus everytime he enters or leaves the monastery. It is to reflect at least once a day before dawn. The purpose is accomplished if he leaves or enters the monastery with mindfulness.

A monk should reflect while using the medicine that he takes it to prevent the diseases, to safeguard the life and to be able to practice the noble and right dhamma for the attainment of magga and phala. He should reflect thus before and after taking the medicine. Using the medicine with satipaṭṭhāna noting will also serve the purpose.

Wisdom predominates this Sīla, because the reflection must be accompanied by wisdom but not by just verbal saying in using the four requisites.

Motto: Wisdom rightly predominates Paccaya

When the individuals are endowed with these four Sīla, their controlling faculties for faith, mindfulness, effort and wisdom are strengthened. Hence, the controlling faculty for concentration becomes strong, dhamma is experienced for those who have not yet experienced, there will be improvement in dhamma for those who have already experienced it and attain dhamma when attentively contemplated.

The monks should observe these sīla and amend the āpatti if there is any, long before they meditate.

Sīla for lay devotees

Devotees wishing to meditate can observe five precepts or ājīvaṭṭhamaka precepts. The manner of observing the two are the same though the number of precepts are different.

Those observing the five precepts fully must also abstain from slandering (pisunavācā), abusive language (pharusavācā) and vain talk (samphappalāpavācā).

Those observing ājīvaṭṭhamaka precepts, observe abstinence from sexual misconduct (kāmesumicchā cāra) which can be taken as transgression of physical misconduct. Thus it amounts to abstaining from taking intoxicant, although that precept is not included in the ājīvaṭṭhāmaka precepts.

The Benefactor Mahāsi Sayadaw's method of worshipping

Okāsa, okāsa, okāsa, Oh Venerable Sir: May I pay obeisance to thee! So as to be free from all my offences, accumulated from evil deeds done physically, verbally and mentally, I pay homage to the Three Gems: the Buddha, the Dhamma and the Saṅgha, once, twice, thrice, with my joined-palms on my forehead very respectfully and humbly.

Note: If there is someone to give blessing, you pay homage and stop. If not you must say as follow.

Due to this meritorious volition accrued from thus paying homage, may I be ever freed from the four apāya, the three catastrophes, the eight inopportune times, five enemies, the four deficiencies, the five kinds of loss, the ninety six kinds of illness and the sixty-two wrong views, and to swiftly attain magga, phala and nibbāna, Venerable Sir.

Receiving the Five Precepts

Ahaṁ bhante tisaranena saha pañca silaṁ dhammaṁ yācāmi, anuggahaṁ katvā silaṁ detha

me bhante. Venerable Sir. I request the five precepts together with the Three Refuges. Would your *Venerable Sir* be kind enough to counsel me on the precepts.

When the Sayadaw said, *"Yamahaṁ vadāmi taṁvadhetha."* (meaning - Repeat as I say. The devotees must say *"Āma bhante"* which means "Yes, Sir. I will do."

Sayadaw says -

"Namo tassa bhagavato - arahato - sammāsambuddhassa"

Then the devotees must recite it three times.

Meaning : May my honour be to the One worthy of extraordinary respect, Perfectly enlightened by Himself and endowed with six Glories.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Dutiyaṁpi Buddhaṁ .....

Dutiyaṁpi Dhammaṁ .....

Dutiyaṁpi Saṅghaṁ .....

Tatiyaṁpi Buddhdaṁ .....

Tatiyaṁpi Dhammaṁ .....

Tatiyaṁpi Saṅghaṁ .....

Meaning - I take refuge in the Enlightened One, the Buddha.
I take refuge in the Doctrine, the Dhamma.
I take refuge in the Order of Monks, the Sanghā.

When sayadaw says " *Tisarana gamanaṁ paripuṇṇaṁ*". Meaning - "You have fulfilled taking refuge in the Three Gems", the devotees say, *"Āma bhante"*, meaning "Thus, it is Venerable Sir".

1. *Pāṇātipātā veramani - sikkhāpadaṁ samādiyāmi.*
   I observe the precept not to kill any living beings.
2. *Adinnādāna veramani-sikkhāpadaṁ samādiyāmi.*
   I observe the precept not to steal any ungiven things.
3. *Kāmesumicchācārā veramani - sikkhāpadaṁ samādiyāmi.*
   I observe the precept not to commit sexual misconduct.
4. *Musāvādā veramani - sikkhāpadaṁ samādiyāmi.*
   I observe the precept not to tell any lies.

5. *Surāmeraya - majja - pamādaṭṭhānā veramaṃi - sikkhāpadaṃ samādiyāmi.*
I observe the precept not to be intoxicated with (narcotics, drugs and) alcoholic drinks.

Receiving the Ājīvaṭṭhamaka Sīla

Ahaṃ bhante tisaranena saha ājīvaṭṭhamaka sīlaṃ dhammaṃ - yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.

Meaning - Venerable Sir, I request the Ājīvaṭṭhamaka Sīla, together with the Three Refuges. Would your Venerable Sir be kind enough to counsel me on the precepts.

Sayadaw - *Yamahaṃ vadāmi taṃvadetha,* which means "Repeat as I say".

Devotees - *"Āma bhante"* which means "Yes. Sir, I will do".

Sayadaw - *Namotassa bhagavoto - arahato - sammāsambuddhassa.*

Devotees - Repeat three times

Sayadaw - *Buddhaṃ saranaṃ gacchāmi.*
Dhammaṃ saranaṃ gacchāmi.
Sangham saranaṃ gacchāmi.

Dutiyampi Buddhaṃ .....
Dutiyampi Dhammaṃ .....
Dutiyampi Sangham .....

Tatiyampi Buddhdam .....
Tatiyampi Dhammam .....
Tatiyampi Sangham .....

Meaning - I take refuge in the Enlightened One, the Buddha.
I take refuge in the Doctrine, the Dhamma.
I take refuge in the Order of Monks, the Sanghā.

Sayadaw - *Tisarana gamanam paripuṇṇam*
(You have fulfilled taking refuge in the Three Gems)

Devotees - *"Āma bhante"* (Thus it is, Venerable Sir)

Sayadaw(1) *Pāṇātipātā veramani - sikkhāpadam samādiyāmi.*
I observe the precept not to kill any living beings.

(2) *Adinnādāna veramani - sikkhāpadam samādiyāmi.*
I observe the precept not to steal any ungiven things.

(3) *Kāmesumicchācārā veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to commit sexual misconduct.

(4) *Musāvādā veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to tell any lies.

(5) *Pisunavācā veramani sikkhāpadaṁ samādiyāmi.*
I observe the precept not to slander.

(6) *Pharusavācā veramani sikkhāpadaṁ samādiyāmi.*
I observe the precept not to use abusive language.

(7) *Samphappalāpavācā veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to make vain talk.

(8) *Micchājivā veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to engage in wrong livelihood.

The devotees should practise meditation, observing the eight or nine precepts if possible. By

observing the precepts - Vikālabhojana (not to have any food in the after noon) and nicca, gīta, vādita, visuka, dassana, mālāgandha, vilepana (not to enjoy any music, dancing, singing and playing of musical instruments, not to beautify oneself with ornaments, cosmetics, perfumes and flowers) they have more time to practise and easily develop concentration.

Receiving the Eight Precepts

Ahaṁ bhante tisaranena saha aṭṭhaṅga-samannāgataṁ - uposatha sīlaṁ dhammaṁ - yacāmi, anuggahaṁ katvā sīlaṁ detha me bhante. Venerable Sir, I request the Eight Uposatha Sabbath precepts together with the Three Refuges. Would your Venerable Sir be kind enough to counsel me on the precepts.

Sayadaw - *Yamahaṁ vadāmi taṁvadetha* (which means "Repeat as I say".

Devotees - *Āma bhante.* (Yes. Sir, I will do)

Sayadaw - *Namo-tassa bhagavoto - arahato - sammāsambuddhassa.*

Devotees - Repeat three times

Sayadaw - *Buddhaṁ saranaṁ gacchāmi. Dhammaṁ saranaṁ gacchāmi. Sangham saranaṁ gacchāmi.*

Dutiyampi Buddhaṁ .....
Dutiyampi Dhammaṁ .....
Dutiyampi Sangham .....

Tatiyampi Buddhdaṁ .....
Tatiyampi Dhammaṁ .....
Tatiyampi Sangham .....

Meaning - I take refuge in the Enlightened One, the Buddha.
I take refuge in the Doctrine, the Dhamma.
I take refuge in the Order of Monks, the Sanghā.

Sayadaw - *Tisarana gamanaṁ paripuṇṇaṁ*
(You have fulfilled taking refuge in the Three Gems)

Devotees - *"Āma bhante"* (Thus it is, Venerable Sir)

Sayadaw(1) *Pāṇātipātā veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to kill any living beings.

(2) *Adinnādāna veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to steal any ungiven things.

(3) *Abrahmacariyā veramani sikkhāpadaṁ samādiyāmi.*
I observe the precept not to indulge in unnoble practice of sexual pleasure.

(4) *Musāvādā veramani sikkhāpadaṁ samādiyāmi.*
I observe the precept not to tell any lies.

(5) *Surāmeraya - majjapamādaṭṭhānā veramani sikkhāpadaṁ samādiyāmi.*
I observe the precept not to be intoxicated with alcoholic drinks.

(6) *Vikālabhojanā veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to have any food in the after noon.

(7) *Nicca-gita - vādita - visukadassanā, mālāgandha vilepana dhārana maṇḍana vibhūsanaṭṭhāna veramani - sikkhāpadaṁ samādiyāmi.*

I observe the precept not to enjoy any music, dancing, singing and playing of musical instruments, not to beautify myself with ornaments, cosmetics, perfumes and flowers.

(8) *Uccāsayana mahāsayanā veramani - sikkhāpadaṁ samādiyāmi.*
I observe the precept not to use high and luxurious seats and beds.

Receiving the Nine Precepts

Ahaṁ bhante tisaranena saha Navaṅga samanaṁgataṁ uposatha sīlaṁ dhammaṁ - yācāmi anuggahaṁ katvā sīlaṁ detha me bhante. Venerable Sir, I request the Nine Uposatha Sabbath precepts, together with the Three Refuges. Would your Venerable Sir be kind enough to counsel me on the precepts.

Sayadaw : *Yamahaṁ vadāmi taṁvadetha* (which means "Repeat as I say".
Devotees : *Āma bhante.* (Yes. Sir, I will do)
Sayadaw : *Namo-tassa bhagavoto - arahato - sammāsambuddhassa.*
Devotees : Repeat three times

Sayadaw : *Buddhaṁ saraṇaṁ gacchāmi.*
Dhammaṁ saraṇaṁ gacchāmi.
Saṅghaṁ saraṇaṁ gacchāmi.

Dutiyampi Buddhaṁ .....
Dutiyampi Dhammaṁ .....
Dutiyampi Saṅghaṁ .....

Tatiyampi Buddhdaṁ .....
Tatiyampi Dhammaṁ .....
Tatiyampi Saṅghaṁ .....

Sayadaw : *Tisaraṇa gamanaṁ paripuṇṇaṁ*
Devotees : *Āma Bhante*

The eight precepts from one to eight are the same as in observing the Eight Precepts. The Ninth Precept is :

Mettā saha gatena cetasā, sabbapāna bhūtesu pharitvā viharamaṁ samādiyāmi.

I observe the precept to stay with a tranquil mind infused with the volition of loving kindness unto (towards) all living creatures.

The individuals wishing for the swift attainment of nibbāna should strive for the endowment of concentration when they have fully observed the

sīla. Nowadays there are more people who begin vipassanā meditation right away to attain magga and phala, only a few begin by practising samatha meditation.

Those individuals who begin vipassanā meditation should initially strive to develop momentary concentration (khanika samādhi). This concentration is the momentary tranquillity of mind by letting the mind dwell and note sense object of rūpa and nāma at the moment of manifestation.

Brief instruction on vipassanā meditation

There are six places for vipassanā meditation in the corporeality of the vipassanā meditators, such as eyes, ear, nose, tongue, body and mind. Vipassanā meditation takes place at each of these six places. However the beginner should observe and note on the body but not on the eye, ear, nose, tongue and mind. They must note at the moment of contact between the six external sense-objects and the six internal sensitivities or sense-bases.

The contacts between the eye-sensitivity and sight, the ear-sensitivity and sound, the nose-sensitivity and smell, the tongue-sensitivity and taste, and mind-sensitivity and mind-object are

very subtle. When the concentration is weak the notings of seeing, hearing, smelling, eating, touching, thinking, are not clear and distinct, but it is just passing the time. For this reason, it is to note initially the evident bodily-touch. There are places of body-sensitivities all over the whole body. Any place on the body which experiences the sensation of a touch by a needle is the body-sensitivity.

The individuals who wish to practise vipassanā meditation must initially observe and note the distinct bodily sense-object. Among the bodily sense-objects, the gradual stage by stage rising of the abdomen due to the pushing of air caused by in-breath and the stage by stage falling of the abdomen because of out-breath are very distinct. It is to note as "rising" attentively the stage by stage rising of the abdomen from the beginning to the end of the rising movement and keeping pace with it, as much as possible. Also note attentively as "falling" the stage by stage falling of the abdomen from the beginning to the end of the falling movement and keeping pace with it as much as possible.

If the rising and falling of the abdomen are not distinct, then to comprehend the nature of the

tautness, note as "sitting" by reflecting the sitting posture beginning from head to the whole body. Thereafter note attentively as "touching" the sensation of touching of legs and other parts of the body with the floor, mat and such. When concentration develops by noting "sitting", "touching" then attentively note the abdomen. Whereupon "rising", "falling" become distinct.

1. Nāmarūpa - pariccheda ñāṇa

When "rising" and "falling" are distinct, four noting such as "rising" "falling" "sitting", "touching" can be noted. Meditation becomes especially better and concentration develops as there is less wandering and restlessness of the mind. The vipassanā wisdom also develops. "Rising", "falling", "sitting", "touching" are discerned as separate entities from the noting mind. The discernment of rising, falling, sitting, touching, as rūpa different from the noting consciousness, nāma is known as the Nāmarūpa pariccheda ñāṇa.

In walking contemplation, note "left foot forward", "right foot forward", "lifting", "dropping", "lifting", "stepping", "dropping". Movements of the leg such as lifting, stepping, dropping are discerned as different from the noting mind.

Sometimes when the concentration becomes especially strong and sharpened, the meditating yogi will experience as if his body that is walking, by lifting, stepping and dropping, is like as a robot without any relationship with the noting mind. The yogi may become frightened since he has had no such experience before.

2. Paccaya - pariggaha ñāṇa

Due to the continuous noting concentration becomes a step more mature and stronger and the yogi experiences numerous detailed sense objects in the body, such as pushing, moving, touching. The moving, pushing and touching are caused by the motion matter (vāyo rūpa). Thus he is able to note the subtle vibrating and pressing movements of motion in the sensory matter at the toe-tips, finger-tips, lips, ears, nose tips and the skin on the skull.

Thereafter the concentration becomes a step more mature and stronger by dint of continuous noting. Thus the yogi is able to note the subtle mind sense object more than the subtle bodily behaviour.

They comprehend the initial arising of the desire to walk, the desire to stand, the desire to sit, the desire to lie down especially in the walking,

standing, sitting and lying down postures. Thereupon they are able to note the consciousness which is the principle cause of the bodily movements (walking, standing, sitting, lying down) as "intending to walk", "intending to stand", "intending to sit", "intending to lie down" respectively. Thus the Paccaya pariggaha ñāṇa is developed when yogi can comprehend that the intention to walk, to stand, to sit and to lie down are the cause and the behaviours such as walking, standing, sitting and lying down are the effect. Since the yogi endowed with this ñāṇa and is liable to gain a good existence, he is said to be a cuḷa sotāpanna. He will not be reborn in apāya in his next immediate existence.

Moreover the individuals who have attained the knowledge of cause and effect (Paccaya pariggaha ñāṇa) are freed from the causeless view (Ahetuka diṭṭhi) and the incongruous view (Visama hetu diṭṭhi). The causeless view is the belief that there is no cause in the becoming of living beings and in being rich or poor. The belief that living beings are created by powerful Brahmās, Vishnu and God is the belief in which the cause and effect are incongruent or not in harmony with each other.

Culasotāpanna

The meditators who have gained the knowledge of cause and effect, have no more doubts whether the creation by Brahmā, Vishnu and God is true or not. Futhermore, they firmly believe that living beings become according to their own causes. In having a good footing in the sāsanā, they become lesser stream-enterers (Culasotāpanna) to whom the apāya door is closed for the next immediate existence only and to be reborn in better existences.

In fact, the real firm footing in sāsanā is gained only when one attains magga dhamma and phala dhamma. However, those who have gained the Paccaya-pariggaha ñāṇa will certainly attain magga and phala if they proceed to strive for them. Thus the Paccaya pariggaha ñāṇa, the cause, is commented here as a firm footing in sāsanā, in place of magga and phala, the effect.

3. Sammasana ñāṇa

Due to successive noting when the concentration wisdom is one step stronger and more mature, pain, sloth, nausea, ichiness, tightness and such sufferings manifest more distinctly. The yogi will also experience that by four or five notings, the

suffering increase and decrease in intensity; they also shift from one place to another. Thus by reflection, he comes to comprehend that the suffering are not permanent i.e. anicca. "Practising meditation is to be freed from suffering; however, I am experiencing only various suffering now. Nothing is according to my wish; they happen in their own way; there is no control over them". Thus reflecting he comprehends the uncontrollablity i.e. anatta. The knowledge of anicca, dukkha, anatta gained through reflection is the Sammasana ñāṇa.

4. Udayabbaya ñāṇa

By virtue of incessant notings the concentration wisdom becomes more mature and strong. Then pain, sloth, tightness and such sufferings disappear and the yogi feels light and happy. Noting also is good; and becoming and dissolution are gradually distinct. The stage by stage dissolution of rising and falling are experienced in noting "rising", "falling". In noting other sense objects he also experiences the new arisings and the immediate and swift disappearances and dissolutions of the sense objects so clearly as if he is watching them. This comprehension of

arising and dissolution is the development of the Udayabbaya ñāṇa.

5. Bhaṅga ñāṇa

With successive noting concentration becomes further mature and strong. Upon noting "rising", "falling" and so on, the beginnings of rising and that of falling are not distinct but only their ends are clearly perceptible. While noting "rising", "falling" only the fleeting disappearance is experienced. So also when other sense objects are noted.

When the concentration is especially sharpened and mature in noting "rising", the fleeting disappearance of noting - mind is also experienced after the fleeting disappearance of rising. The same happens in noting "falling". In noting the other sense objects the pair-dissolutions of sense objects and the noting mind are experienced. This is the development of the Bhaṅga ñāṇa where only the dissolution are comprehended.

The yogi is able to note at the eye, ear, nose and tongue when the Bhaṅga ñāṇa is strengthened.. Try to note "seeing, seeing" upon seeing a visual object and "hearing, hearing" upon hearing a sound. The yogi will notice that it is

possible to note at the ear first. Then, he will experience the disconnected sound disappearing word after word. If noting at the ear is successful then noting at eye, nose and tongue becomes easy.

6. Bhaya ñāṇa

Again the concentration is more strengthened and becomes mature as the effect of continuous noting. As only dissolution is experienced at every noting, awareness of fright or fear arises by reflecting. "One is happy unknowingly; it is constantly disappearing; one may die at every dissolution; it is so frightening". This is the development of the Bhaya ñāṇa.

At that time the yogi feels helpless, disheartened and frightened of the fleetingly disappearing rūpa and nāma.

7. Ādīnava ñāṇa

Yogi then comes to realize that all these psycho-physical phenomena, so rapidly dissolving are impermanent, useless, unsubstantial, loathsome, rotten, undesirable dhamma of inferior and disgusting nature. Thus seeing fault in the body is the development of Ādīnava ñāṇa.

8. Nibbida ñāṇa

Thence at each noting the dissolution of rūpa and nāma is clearly comprehended and although noting is satisfactory, however, the yogi is not very ardent as before; yogi (he) feels bored and weary and does not want to note any more. He realizes that the human world, the realms of deva and brahmā are all abodes of displeasure, weariness and boredom. This is the development of Nibbida ñāṇa.

9. Muñcitukamyatā ñāṇa

At each and every noting the noting mind seems to struggle to escape from the body-mind complex. During the sitting practice, the yogi becomes restless and intends to move legs and arms here and there and experiences unbearable pain and such. The yogi also thinks it could be better if there is nothing to observe and note such as seeing, hearing, sitting, stretching, bending, touching, planning; he wishes to get away somewhere else and be liberated from all conditioned phenomena (sankhāra). This desire for liberation is the development of Muñcitukamyatā ñāṇa.

10. Patisaṅkhā ñāṇa

The desire for liberation from conditioned phenomena, rūpa and nāma leads to the realization of the need for further effort by noting so that one may be able to attain nibbāna, the cessation of rūpa and nāma. This is the arising of Patisaṅkhā ñāṇa.

At this stage of insight, noting seems not very good, the noting mind seems not to be concurrent with the object of noting. They are far apart from each other; many changes take place according to the restless mind. The yogi should forbear and try to sit long without changing often.

11. Saṅkhārupekkhā ñāṇa

Thereafter the concentration becomes one step stronger and mature by forbearing and noting in only one posture for a long time. Noting is especially easy; one object of noting after another appears spontaneously. The conscious mind likewise spontaneously and effortlessly notes every arising object of noting. Thus noting becomes well and easy.

The yogi can note with equanimity with no delight in pleasant sense objects as in the Udayabbaya ñāṇa nor fear and terror as in the

Bhaṅga, Bhaya ñāṇa and such. To be able to note with equanimity, without caring for pleasantness nor unpleasantness is the development of Saṅkhārupekkhā ñāṇa.

When Saṅkhārupekkhā ñāṇa is strengthened, noting is apparently more swift and agile than before. Then at the end of the last noting with no interval or break, the object of noting and the noting mind cease and nibbāna, the cessation of all conditioned phenomena is realized.

12. Anuloma ñāṇa

The good notings which become more and more agile and accelerated time after time in realizing nibbāna are known as vuṭṭhāna gāmini vipassanā. The last noting is the development of Anuloma ñāṇa.

13. Gotrabhū ñāṇa

Thereafter not yet eliminating defilements but cutting the worldling lineage, the first realization of nibbāna, the cessation of conditioned phenomena is the development of Gotrabhū ñāṇa.

14. Sotāpatti - magga - ñāṇa

The realization of nibbāna, the cessation of conditioned phenomena, after completely

eliminating the wrong view, scepticism and the defilements leading to apāya is the development of Sotāpatti - magga - ñāṇa.

15. Sotāpatti - phala - ñāṇa

After elimination of the impurities and the successive realization of nibbāna, the cessation of all conditioned phenomena, there arises the fruition-consciousness for two, three times. This is the development of Sotāpatti -phala - ñāṇa.

16. Paccavekkhanā Ñāṇa

After realizing the cessation, the yogi may reflect "The cessation of sense object and the noting mind is the noble dhamma, magga, phala and nibbāna". This is the development of Paccavekkhana ñāṇa.

It is, therefore, said that one must know how to proceed to swiftly realize nibbāna by fulfilling sīla, samādhi, paññā vimutti = phala, vimuttiñāna-dassana = paccavekkhanā ñāṇa.

As the eight - fold maggaṅga is inclusive in each and every vipassanā noting, it is known as proceeding speedily to nibbāna.

The eight - fold maggaṅga in every noting

Those, going to practise meditation should, first and formost have to observe sīla firmly. Thus they will speak the truth (sammāvācā), act righteously (sammākammaṅta), and lead right livelihood (sammā-ājīva). Hence they are embued with the three morality constituent of the path. (sīlamaggaṅga)

The three concentration constituents (samādhi maggaṅga) and the two wisdom constituents (paññā maggaṅga) are also inclusive in each and every noting such as "rising", "falling", "sitting", "touching", "breathing-in", "breathing-out" and so on when noted by the individual endowed with morality.

The three concentration constituents inclusive in noting

One makes effort to fix the noting mind on the "rising" at the moment of manifestation. This is the right effort (sammāvāyama). The noting fixed on the "rising" is the right mindfulness (sammāsati). Keeping the noting mind to dwell on the "rising" from the beginning to the end is the right concentration (sammāsamādhi). Thus the three concentration constituents (samādhi maggaṅga) are inclusive in the vipasssanā meditation.

The saying in the Commentary "to proceed swiftly to nibbāna by means of concentration" means to swiftly proceed to nibbāna by vipassanā concentration.

The two wisdom constituents inclusive in noting

To fix on or directing the noting mind exactly towards the "rising" is the right thought (sammāsaṅkappa). The discernment of the rising abdomen as an entity separate from the noting mind is the right view (sammādiṭṭhi). Similarly in noting "falling" the discernment of "falling" as separate from noting mind is the right view. It is the same in noting "sitting", "touching", "lifting", "stepping", "dropping" and so on.

At the Paccaya pariggaha ñāṇa, the yogi realizes that it is possible for the mind to note because of the preceding manifestations of rising and falling. The rising and falling are the cause and the noting is the effect. This knowledge of cause and effect is the right view (sammādiṭṭhi).

In accord with the stage of insight the comprehension of anicca, dukkha, anatta by reflection, the comprehension of becoming and dissolution and such are also the right view. Thus, one is

proceeding swiftly towards nibbāna by vipassanā wisdom as commented in the commentary. "Must proceed speedily to nibbāna by means of wisdom."

The vipassanā meditator is more purified because of the three sīla maggaṅga i.e. the abstention from the four verbal misdeeds (sammāvācā), abstention from the three bodily misdeeds (sammākammanta) and leading a livelihood which is free from the three bodily misdeeds and the four verbal misdeeds (sammā-ājiva).

Hence, the eight maggaṅga are inclusive in vipassanā meditation in noting any of the behaviour. Thus, it is said that vipassanā meditation is proceeding towards nibbāna. The total eight fold maggaṅga is known as the path (magga). The path (magga) is explicitly explained by the aṭṭhakathā teachers as follow.

In reality the path means the ariya eight fold maggaṅga which is the resultant effect of the vipassanā eight fold maggaṅga. However in this context, the vipassanā eight fold maggaṅga (the cause) is treated as the result, the path (magga) in place of the ariya eight fold maggaṇga (the effect).

Getting to nibbāna by maggaṅga chariot

The commentary teachers illustrate how to proceed swiftly to nibbāna in the maggaṅga chariot by the following story of Samaṇa deva.

Once, while the Buddha was residing in Sāvatthi city, a good son, a citizen of Sāvatthi, renounced the world and became a monk after seeing the fault of round of rebirths (saṁsāra). At the fifth vassā receiving instructions on meditation from the Exalted One he went to a forest to meditate. Seeing the fault of unmindfulness while he was meditating ardently the whole night without sleeping he passed away from a stoke. Instantaneously he appeared at the door of a grand and magnificent celestial mansion in Tāvatiṁsā deva realm as if awakened from a sleep.

A thousand female deva surrounded him holding musical instruments. Unaware of his rebirth as a deva, he presumed the female deva as women coming to his monastery. He covered one shoulder with the upper garment of a deva and with cast down eyes he remained controlling the faculties.

Realizing that the deva was a monk in his past existence the female deva told him "Deva, this is the deva realm where one should enjoy all the

celestial luxuries. It is not a place for meditation" However, the deva behaved as before. Saying "He seems not to know that he is a deva", the female deva played the musical instruments and danced. Even then there was no change in the deva's behaviour.

Then the female deva brought a large mirror and placed it in front of him. Unexpectedly, seeing his reflection as a deva in the mirror, he felt terribly miserable to be a deva. The reason was that he has practised meditation diligently not to be a deva but with a desire to gain the noble arahatta-phala. Pondering that though it was easy to be a deva, to meet with the Enlightenment of Buddha was difficult, without entering his celestial mansion he went to the Buddha together with the thousand female deva. He then supplicated to the Buddha, "The Exalted One, the Nandavanna Park where more than a billion or thousand millions of male and female deva enjoy dancing and singing, appears to me as a place for ghost and such. The male and female deva seem to me foolish and devoid of dhamma. How shall I escape from this foolish place, the Nandavanna Park".

The Buddha replied, "Deva, the straight path for you is the eight-fold maggaṅga vipassanā meditation which you have practised in your monkhood. The harmless place to which you must escape is nibbāna which you have aspired for during your monkhood. The chariot by which you shall escape from the foolish impurities (kilesa) is the vipassanā maggaṅga chariot with noiseless wheels compared of physical effort and mental effort".

In other words, there is no other path or detour satipaṭṭhāna vipassanā is the only path leading to the bliss of nibbāna which is free from harm. The chariot to use is the eight maggaṅga developed by satipaṭṭhāna vipassanā meditation. The wheels of this maggaṅga chariot can roll on noiselessly. In sitting contemplation one should mindfully keep head, back and the whole body erect and calm. This is the physical effort (kāyikāvīriya). It is noiseless wheel used in going to nibbāna. In sitting contemplation one is mindful so as to be able to note rising, falling, pain and such when they manifest. This is the mental effort (cetasikavīriya) which is another noiseless wheel used in going to nibbāna.

Motto: Nibbāna is truly a danger-free place
Vipassanā is the good straight path

Maggaṅga chariot has two wheels
Noiseless are the physical and mental
two wheels

Then the Enlightened One continued, "Deva, the maggaṅga vehicle which is used to escape from foolish impurities has shame (hiri) and fear (uttapa) as the back of the seat; mindfulness (sati) as wall of the chariot; wisdom (vipassanā sammādiṭṭhi) as guide and the path of right view (magga sammādiṭṭhi) as driver.

Morality, concentration and wisdom might be destroyed if the meditators have no shame and fear just like the passengers in the chariot are likely to fall back if there is no back of the seat. If there are no walls of the chariot, the passengers would suffer from heat and cold and could also be harmed by stones and sticks (thrown from outside). Similarly, if the meditators are not mindful the impurities such as greed, anger due to various sense objects may arise. Mindfulness, therefore, is the wall of the maggaṅga chariot, to prevent the arising of impurities such as greed and anger.

Chariot driver can take the passengers to their respective places only when the road is cleared

and repaired. So also the king comes only after the road is cleared. In the same manner the magga samāditṭhi can send the meditators to dangerless nibbāna, only after the vipassanā samāditṭhi has cleared the impurities by (comprehending) anicca and such.

Motto: Hiri is the seat-back in maggaṅ chariot
Sati as wall, surely make it safe
Magga ñāṇa certainly is the driver

As an encouragement for those who possess maggaṅga chariot by practising satipaṭṭhāna dhamma the Buddha continued "Noble sons and daughters, if you have maggaṅga chariot, you will undoubtedly attain the bliss of nibbāna, cessation of all suffering."
This story of Samaṇa deva clearly illustrates that nibbāna can be swiftly attained by those who have obtained the eight maggaṅga chariot through vipassanā practice.

A lesson from the story of Samaṇa deva

The Buddha discoursed the four noble truths at the end of these stanzas. At the end of the discourse Samaṇa deva became a sotāpanna and returned to the deva realm after offering flowers and incense. The reasons why Samaṇa deva swiftly became a sotāpanna are

(1) The foundation of vipassanā wisdom developed in his monkhood.

(2) Perceiving the faults of saṁsāra

(3) Having the Buddha as the noblest teacher

The noble sons and daughters aspiring to achieve noble dhamma should note especially to have foundation of vipassanā wisdom, to see the faults of saṁsāra and to have a good teacher.

Conclusion

After reading and studying "Practise as Royal Elephant", may the good sons and daughters be imbued with the abilities to follow the words of well-wishing parents, to avoid the unwholesome thoughts and keep their mind clear; to forbear in every aspects and to have the mind always inclined towards good and wholesomeness such as quick attainment of nibbāna. After achieving these four conditions, may they swiftly become true sons and daughters of the Buddha i.e. to be an ariya who takes delight in dhamma, the best and noblest savour.

Royal Elephant

Motto to Note

1. Excessive faith and inadequate knowledge
   Produce wrong outcomes
2. Excessive knowledge and inadequate faith
   Make one crafty
3. Excessive effort and weak concentration
   Make the mind restless
4. Excessive concentration and inadequate effort
   Make one indolent
5. Forbear the slanders and pains
6. Proper time, right and beneficial
   Speak softly, with loving-kindness
   These are the five qualities of good words
7. Tolerance certainly brings these five benefits
   Being loved, free from harm, no problems, no delusion
   And reborn in the celestial realm
8. Five disadvantages certainly ensure from intolerance
   No love, develop harm, many problems
   Die in delusion and suffer in niraya
9. Nibbāna is truly a danger free place
10. Vipassanā is the good straight path
11. Maggaṅga chariot has two wheels
12. Noiseless are the physical and mental two wheels

The Gift of Truth Excels all other gifts
Sabba Dānam Dhamma Dhānam Jināti

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   Make the mind restless
4. Excessive concentration and inadequate effort
   Make one indolent
5. Forbear the slanders and pains
6. Proper time, right and beneficial
   Speak softly, with loving - kindness
   These are the five qualities of good words
7. Tolerance certainly brings these five benefits
   Being loved, free from harm, no problems, no delusion
   And reborn in the celestial realm
8. Five disadvantages certainly ensure from intolerance
   No love, develop harm, many problems
   Die in delusion and suffer in niraya
9. Nabbāna is truly a danger free place
10. Vipassanā is the good straight path
11. Magginga chariot has two wheels
12. Noiseless are the physical and mental two wheels