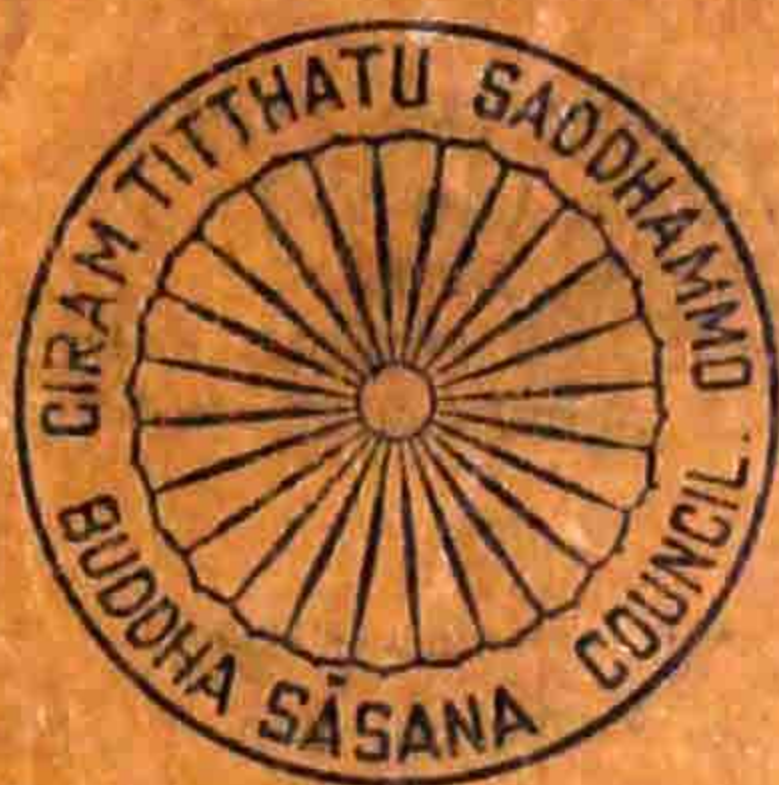


BODIPAKKHIYADĪPANI

THE MANUAL OF THE FACTORS LEADING TO
ENLIGHTENMENT



By

Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

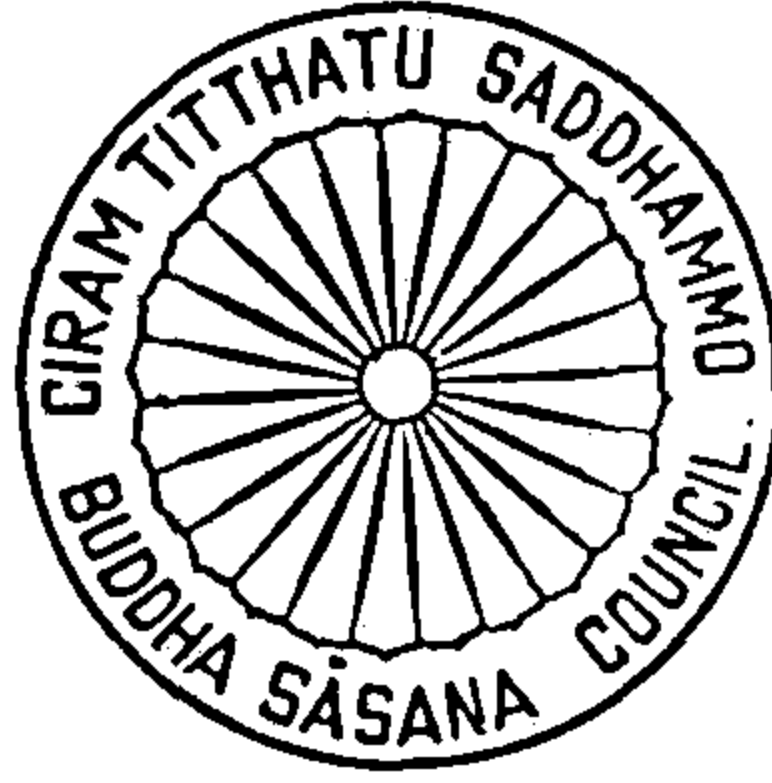
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၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေပုဒ်မ

၇ (၁) အရ၊ ပေးအပ်သော ဝန်ခံချက်များ

အောက်တွင် လက်မှတ်ရေးထိုးသူ ကျွန်တော် ဦးသိမ်းမောင် သည် ၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ(မှတ်ပုံတင်)အက်ဥပဒေ၏ ဒုတိယဇယားတွင် ဖော်ပြထားသည့် အောက်ပါ ဝန်ခံချက် များနှင့်အညီ ထာဝစဉ်ဆောင်ရွက်ရန် ကတိဝန်ခံချက်ပြုပါသည်။

(က) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ဖွဲ့စည်းအုပ်ချုပ်ပုံအခြေခံ ဥပဒေတွင်ပါရှိသော မူလအခွင့် အရေး များကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော မည်သည့်အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့်အခါမျှမပြုပါ။

(ခ) ဘာသာရေးဆိုင်ရာ ကိုးကွယ်မှုကိုသော်၎င်း၊ ယုံကြည်မှုကိုသော်၎င်း၊ မည်သည့်အခါမျှ မပုတ်ခတ်၊ သို့တည်းမဟုတ် မရှုတ်ချပါ။

(ဂ) နိုင်ငံရေးအာဏာကို လက်နက်ဖြင့်သိမ်းယူရန် မည်သည့်ရှေးရှုချက်၊ သို့တည်းမဟုတ်ကျင့်သုံး ချက်မျိုးကိုမဆို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(ဃ) ပြည်ထောင်စု မြန်မာနိုင်ငံတွင် မည်သို့သော နိုင်ငံရေး အာဏာရှင်စံနစ်မျိုးကိုမဆို ရှေးရှုရန်၊ တည်ထောင်ရန်၊ သို့တည်းမဟုတ် ကျင့်သုံးရန်၊ မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(င) အတိုက်အခံ နိုင်ငံရေး အဖွဲ့အစည်းများ ထားရှိခွင့်ပြုသော ပါလီမန် ဒီမိုကရေစီ စံနစ်ကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော၊ မည်သည့် အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့် အခါမျှ မပြုပါ။

(စ) လျှို့ဝှက်ရဲအဖွဲ့(Secret Police)ဖွဲ့စည်း၍ စိုးမိုးအုပ်ချုပ်သည့်စံနစ်မျိုး တည်ထောင်ခြင်းကို သော်၎င်း၊ တည်ထောင်ရန် ကြိုးပမ်း အားထုတ်ခြင်းကိုသော်၎င်း၊ မည်သည့်အခါမျှ အကြံပေးခြင်း၊ လှုံ့ဆော်ခြင်း၊ တိုက်တွန်းခြင်း၊ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

(ဆ) အခြားနိုင်ငံတစ်ခုခုမှဖြစ်စေ၊ နိုင်ငံခြားသားများထံမှဖြစ်စေ ရံပုံငွေအတွက်ကြေးငွေ၊ သို့တည်း မဟုတ် ပစ္စည်းအကူအညီ၊ အထောက်အပံ့ကို မှတ်ပုံတင်အာဏာပိုင်၏ကြိုတင် သဘောတူခွင့်ပြုချက်မရဘဲ တိုက်ရိုက်ဖြစ်စေ၊ သွယ်ဝိုက်၍ဖြစ်စေ မည်သည့်အခါမျှ လက်ခံခြင်း မပြုပါ။

(ဇ) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ ဖွဲ့စည်း အုပ်ချုပ်ပုံအခြေခံ ဥပဒေ၏မူများကို ဆန့်ကျင်သော အဖွဲ့အစည်းများနှင့် လုပ်ငန်းများကို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

အထက်ဖော်ပြပါ ဝန်ခံချက်များနှင့်အညီ ထာဝစဉ် ဆောင်ရွက်ရန် ကတိဝန်ခံချက်ပြုပါသည်။

ထုတ်ဝေသူ၏လက်မှတ်.....(ပုံ) သိမ်းမောင်။

လုပ်ငန်းအမည်.....သာသနာ့ရောင်ခြည်စာစောင်ပုံနှိပ်ဖြန့်ချိရေးဌာန။

လိပ်စာအပြည့်အစုံ.....အုပ်ချုပ်ရေး အရာရှိချုပ်၊ နိုင်ငံတော်ဗုဒ္ဓသာသနာအဖွဲ့၊ ကမ္ဘာအေး။

နေ့စွဲ ၁၉၆၀-ခု၊ ဇွန်လ ၄-ရက်။

BODHIPAKKHIYA DĪPANĪ

THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

(Translated from the Burmese by U Sein Nyo Tun, late of the Indian Civil Service.)

Namo tassa bhagavato arahato sammāsambuddhassa.

(Veneration to the Exalted One, the Worshipful, the Omniscient.)

TRANSLATOR'S PREFACE

The Venerable Ledi Sayadaw's works are well known in Burma. They are widely known because they are clear expositions of the Buddha-Dhamma couched in language easily intelligible to an ordinary educated Burman. Yet, the Venerable Sayadaw's works are not meant for an absolute beginner in Buddhist studies. There are many technical Buddhist words which require a certain amount of previous foundation in Buddhist tradition and practice.

The Venerable Sayadaw's exposition contains many technical Pāli words which are used by him as if they were ordinary Burmese words. Many of these words have been incorporated into the Burmese language either in their original Pāli form or with slight variations to accord with Burmese euphony. These are words which Burmans have made no attempt to translate, but have preferred to absorb them into the normal usage of the Burmese language. I have, similarly, made no attempt to translate many of them into English in the present translation. I have used these words in their original Pāli form though in all such cases an attempt has been made to append short explanatory footnotes in order to facilitate continuity in reading.

Though the translation is not *verbatim*, yet a careful attempt has been made to render as nearly a *verbatim* translation as is possible in the circumstances, having regard to differences in the construction of sentences between English and Burmese, to differences in the manner of presentation, and to the Venerable Sayadaw's penchant for sometimes using extremely long sentences.

Many of the sub-headings and sub-titles are not in the original text, but have been introduced by the translator in order to assist the English reader.

The Venerable Sayadaw was a prolific writer. His works number over a hundred. Each of these works was written at the specific request of one or more of his innumerable disciples, either as an answer to certain questions put to him, or as in the present case, to expound certain important points or aspects of the Buddha-Dhamma.

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Rangoon.

INTRODUCTION

In compliance with the request of the Pyinmana Myo-ok Maung Po Mya and Trader Maung Hla, during the month of Nayon, 1266 Burmese Era (June 1904 C.E.), I shall state concisely the meaning and intent of the thirty-seven *bodhipakkhiya-dhammas* (Factors leading to Enlightenment).

Four Classes of Individuals:

It is stated in the Puggala Paññatti* (the Book of Classification of Individuals) and the Aṅguttara Nikāya** that, of the beings who encounter the *sāsanās* (Teachings) of the Buddhas, four classes can be distinguished, viz:

1. *Ugghāṭitaññū*,
2. *Vipaṇcitaññū*,
3. *Neyya*, and
4. *Padaparama*.

Of these four classes of beings, an *Ugghāṭitaññū* is an individual who encounters

* Abhidhamma Piṭaka, Puggala Paññatti, 6th Syn. Edn.

** Suttanta Piṭaka, Aṅguttara Nikāya, Catukka-nipāta, page 452, Sixth Syn. Edn.

a Buddha in person, and who is capable of attaining the Holy Paths and the Holy Fruits through the mere hearing of a short concise discourse.

A *Vipaṇcitaññū* is an individual who has not the capability of attaining the Paths and the Fruits through the mere hearing of a short discourse, but who yet is capable of attaining the Paths and the Fruits when the short discourse is expounded to him at some length.

A *Neyya* is an individual who has not the capability of attaining the Paths and the Fruits through the hearing of a short discourse, or when it is expounded to him at some length, but is one for whom it is necessary to study and take careful note of the sermon and the exposition, and then to practise the provisions contained therein for days, months, and years, in order that he may attain the Paths and the Fruits.

This *Neyya* class of individuals can again be sub-divided into many other classes according to the period of practice which each individual finds necessary before he can attain the Paths and the Fruits, and which further is dependent on the *pāramīs* (Perfections) which each of them has previously acquired, and the *kilesas* (defilements) which each has surmounted. These classes of individuals include, on the one hand, those for whom the necessary period of practice is seven days, and on the other, those for whom the necessary period of practice may extend to thirty or sixty years.

Further classes also arise, as for example, in the case of individuals whose necessary period of practice is seven days, the stage of an Arahant may be attained if effort is made in the first or second period of life,* which no more than the lower stages of the Paths and the Fruits can be attained if effort be made only in the third period of life.

Then, again, putting forth effort for seven days means exerting as much as is in one's power to do so. If the effort is not of the highest order, the period of necessary effort becomes lengthened according to the laxity of the effort, and seven days may become seven years or longer.

If the effort during this life is not sufficiently intense as to enable one to attain the Paths

and the Fruits, then release from worldly ills cannot be obtained during the present Buddha *Sāsanā*, while release during future Buddha *Sāsanās* can be obtained only if the individual encounters them. No release can be obtained if no Buddha *Sāsanā* is encountered. It is only in the case of individuals who have secured *niyata vyākaraṇa* (sure prediction made by a Buddha), is an encounter with a Buddha *Sāsanā* and release from worldly ills, certain. An individual who has not attained *niyata vyākaraṇa* cannot be certain either of encountering a Buddha *Sāsanā* or achieving release from worldly ills, even though he has accumulated sufficient *pāramīs* to make both these achievements possible.

These are considerations in respect of those individuals who possess the capabilities of attaining the Paths and the Fruits by putting forth effort for seven days, but who have not obtained *niyata vyākaraṇa*.

Similar considerations apply to the cases of those individuals who have the potentiality of attaining the Paths and the Fruits by putting forth effort for fifteen days, or for longer periods.

A *Padaparama* is an individual who, though he encounters a Buddha *Sāsanā*, and though he puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate habits and potentials. **

Such a person cannot obtain release from worldly ills during this lifetime. If he dies while practising *samatha* (Calm) or *vipassanā* (Insight), and attains rebirth either as a human being or a *deva* in his next existence, he can attain release from worldly ills in that existence within the present Buddha *Sāsanā*.

Thus did the Buddha say with respect to four classes of individuals.

THREE TYPES OF INDIVIDUALS:

In the same Piṭakas referred to above, the Buddha gave another classification of beings, dividing them into three classes according as they resembled three kinds of sick persons. The three kinds of sick persons are:

* Three periods of life are usually distinguished, viz., youth, middle-age, and old age.

Please see page 721, Visuddhimagga by Nāṇamoli.

** *Vasana*: habits and potentials.

- (1) A person who is certain of regaining health in due time even though he does not take any medicine or treatment.
- (2) A person who is certain of failing to make a recovery, and dying from the illness, no matter to what extent he may take medicines or treatment.
- (3) A person who will recover if he takes the right medicine and treatment, but who will fail to recover and die if he fails to take the right medicine and treatment. These are the three kinds of sick persons.

Persons who obtained *niyata vyākaraṇa* (sure prediction made by a Buddha) from previous Buddhas, and who as such are certain of obtaining release from worldly ills in this life, resemble the first class of sick persons.

An individual of the *Padaparama* class resembles the second class of sick person. Just as this second class of sick person has no chance of recovery from his illness, An individual of the *padaparama* class has no chance of obtaining release from worldly ills during this life. In future lives, however, he can obtain release either within the present Buddha *Sāsanā*, or within future Buddha *Sāsanās*. The story of the youth *Chattamāṇava*,* of the frog who became a *deva*,** and of the ascetic *Saccaka*,*** are illustrations of persons who obtained release from worldly ills in their next following existences within the present Buddha *Sāsanās*.

An individual of the *neyya* class resembles the third class of sick person. Just as a person of this third class is related to the two ways of either recovering or dying from the sickness, so is a *Neyya* individual related to the two eventualities of either obtaining release from worldly ills during the present life, or failing to obtain such release.

If such a *Neyya* individual, knowing what is good for him according to his age, discards what should be discarded, searches for the right teacher, and obtains the right guidance from him and puts forth sufficient effort, he can obtain release from worldly ills in this very life. If, however, he becomes addicted to wrong views and wrong ways of conduct, if he finds himself unable to discard sensual pleasures, if although able to discard sensual pleasures he does not obtain the guidance of a good teacher, if although obtaining the guidance of a good teacher, he is unable to evoke sufficient effort, if although inclined to put forth effort he is unable to do so through old age, if although young he is liable to sickness, he cannot obtain release from worldly ills in this present life. King *Ajātasattu*,**** the millionaire *Mahādhana*'s son,***** *Bhikkhu Sudinna*,***** are cases of persons who could have obtained release from worldly ills in this present existence.

King *Ajātasattu* failed to obtain release because he had committed patricide. It is stated that he will drift in future *saṃsāra* (round of rebirths) for two *asaṅkheyyas* (unit followed by 140 ciphers) world-cycles, after which he will become a *paccekabuddha* (Solitary Buddha).

The millionaire *Mahādhana*'s son indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquillity of mind when he grew older. Far from obtaining release from worldly ills, he did not even get the opportunity of associating with the *Ti-Ratanas*.***** Seeing his plight at that stage, the Buddha said to *Ānandā*: "*Ānandā*, if this millionaire's son had become a *bhikkhu* in my *sāsanā* during his youth or first period of his life, he would have become an *Arahat* and would have attained *Parinibbāna****** in this present life. If, otherwise, he had become a *bhikkhu* during the second period of his life, he would have become an *Anāgāmi*,***** and on death would have been reborn in the *Suddhāvāsa*

* *Vimāna Vatthu*, p. 76, 6th Syn. Edn.

** *Vimāna Vatthu*, p. 73, 6th Syn. Edn.

*** *Suttanta Piṭaka*, *Majjhima Nikāya*, *Mūla-parāṇāsa*, pp. 288-290, 6th Syn. Edn.

**** *Sāmaññaphala Sutta* published by the Union Buddha Sāsana Council. Please see the *Light of the Dhamma*, Vol. V-No 1.

***** *Dhammapada Commentary*, Book 11, Story 9. See also *Khuddaka-Nikāya*, *Peta Vatthu*, page 216, 6th Syn. Edn.

***** *Vinaya Piṭaka*, *Pārājika*, p. 13, 6th Syn. Edn.

***** *Ti-Ratanas*:- The Three Jewels, viz., the Buddha, the Dhamma, the Saṅgha.

***** Full *Nibbāna*. The death of an *Arahat* is known as attaining *parinibbāna*.

***** A Non-Returner to the *Kāma-lokas*.

brahma loka,* whence he would have attained *parinibbāna*. In the next alternative, if he had become a *bhikkhu* in my *sāsanā* at the beginning of the third period of life, he would have become either a Sakadāgāmi ** or a Sotāpanna, *** and would have attained permanent release from rebirth in the *apāya lokas*.**** Thus said the Buddha to the Venerable Ānandā. Thus, although, he (the millionaire Mahādhana's son) possessed *pāramī* ripe enough to make his present existence his last existence, not being a person who had secured *niyata vyākaraṇa*, he failed to obtain release from worldly ills in his present life because of the upheavals caused by the defilements within him, and this is despite the fact that he had the opportunity of encountering the Buddha Sāsana. If further, his period of existence in the *apāya lokas* is prolonged because of evil acts done in this existence, he would not be able to rise again and emerge out of those *apāya lokas* in time for the *sāsanā* of the future Metteyya Buddha. And, after that, the large number of world-cycles that follow are world-cycles where no Buddhas appear, ***** there being no world-cycles within the vicinity of the present world where Buddhas are due to appear. Alas! far indeed is this millionaire's son from release from worldly ills even though he possessed *pāramī* ripe enough to make his present existence his last existence.

The general opinion current at the present day is that, if the *pāramīs* are complete, one cannot miss encountering a Buddha Sāsana even if one does not wish to do so, and that one's release from worldly ills is ensured even though one may not desire such release. These people fail to pay attention to the existence of *niyata* (one who has obtained a sure prediction made by a Buddha) and *aniyata* (one who has not obtained a sure prediction made by a Buddha). Considering the two texts from the Piṭakas mentioned above, and the story of the millionaire Mahā-

dhana's son, it should be remembered that *aniyata neyya* individuals can attain release from worldly ills in this life only if they put forth sufficient effort, even if they possess *pāramī* sufficient to enable them to obtain such release. If industry and effort are lacking, the Paths and the Fruits cannot be attained within the present Buddha Sāsana.

Apart from these classes of persons, there are also an infinite number of other beings who, like the ascetics Ālāra and Uddaka, ***** possess sufficient *pāramī* for release from worldly ills, but who do not get the opportunity, because they happen to be in one or the other of the eight inopportune places (*atthakkhaṇas*) ***** where it is not possible to attain the Paths and the Fruits thereof.

(Here ends the part showing the division of beings into four and three classes according to Puggala Paññatti of the Abhidhamma Piṭaka and the Aṅguttara Nikāya of the Suttanta Piṭaka.)

Necessary Conditions of Practice for Neyya and Padaparama:

Of the four classes of individuals mentioned, the *Ugghāṭitaññū* and the *Vipaṇcitaññū* classes can attain the Sotāpatti-magga (Path of a Stream-winner) and the other higher stages of wisdom—like Visākhā and Anāthapiṇḍika *****—through the mere hearing of a discourse. It is not necessary for such individuals to practise the Dhamma according to the stages of practice such as *sīla visuddhi* (Purification of virtue), *cittavisuddhi* (Purification of Consciousness) and so on. Be it remembered that this is also the case when *devas* and *brahmās* attain release from worldly ills.

Hence, it should be noted that the courses of practice, such as *sīla-visuddhi* and *citta-visuddhi*, laid down in the Pāli Canon, are only for the *Neyya* and *Padaparama* classes

* The 'Pure Abodes', are a group of 5 heavens belonging to the Form-Sphere, where only the Never-Returners are reborn, and in which they attain Arahantship and Nibbāna.

** The 'Once-Returner.'

*** The 'Stream-Winner.' See page 53 *Ibid*.

**** Apāya lokas: The four Lower Regions. They are: the animal world, the ghost-world, the demon-world and hell.

***** Suñña-kappas: "Zero" world-cycles.

***** Suttanta Piṭaka, Majjhima Nikāya, Mūlapaṇṇāsa, Pāsārāsī Sutta, p. 220, 6th Syn. Edition.

***** Dīgha Nikāya Pāthika-vagga, Dasuttara Sutta, page 248, 6th Syn. Edn.; Aṅguttara Nikāya III Atthaka-nipāta, Akkhaṇa Sutta, page 60, 6th Syn. Edn. (i) *paccantaro*—a border district where the Buddha Sāsana does not flourish; (ii) *Arūpino*—the four Brahma planes of the Formless-sphere; (iii) *Vitalingo*—persons with congenital defects such as idiocy, etc.; (iv) *Asaṅkhasatta*—a brahma plane of the Form-Sphere of non-consciousness; (v) *Micchādiṭṭhi*—birth among people holding wrong views; (vi) *Peta*—the Peta world; (vii) *Tiracchāna*—the animal world; and (viii) *Niraya*—hell.

***** Dhammapada Commentary, stories relating to verses 1 and 18.

of individuals before their attainment of the Sotapatti-magga. These courses of practice are also for the first three classes of individuals prior to the achievement of the higher stages of the Paths and the Fruits. In the period after the attainment of Arahats also, these courses of practice are used for the purpose of *diṭṭha-dhamma-sukhavihāra** (dwelling at ease in this present existence), since Arahats have already gone through them.

After the passing of the first thousand years (of the present Buddha Sāsana), which constituted the times of the *Paṭisambhida-patta* Arahats (Arahats possessing Analytical Knowledge), the period of the present Buddha Sāsana comprises the times of the *Neyya* and *Padaparama* classes of individuals alone. At the present day, only these two classes of individuals remain.

OF THESE TWO CLASSES OF INDIVIDUALS:

Neyya-puggala:

Of these two classes of individuals, an individual of the *Neyya* class can become a *Sotāpanna* in this present life, if he faithfully practises the *bodhipakkhiya-dhammā* comprising *satipaṭṭhāna* (four Applications of Mindfulness), *sammapadhāna* (Right Exertion), etc. If he is lax in his practice, he can become a *Sotāpanna* only in his next existence after being reborn in the *deva* planes. If he dies while still aloof from these (*bodhipakkhiya*) Dhammas, such as *satipaṭṭhāna*, etc., he will become a total loss so far as the present Buddha Sāsana is concerned, but he can still attain release from worldly ills if he encounters the Sāsana of the next Buddha.

Padaparama-puggala extant:

An individual of the *Padaparama* class can attain release within the present Buddha Sāsana after rebirth in the *deva* planes in his next existence, if he can faithfully practise these (*bodhipakkhiya*) Dhammas in his present existence.

The Age of Ariyas (Noble Ones) still:

The five thousand years of the present Buddha Sāsana constitute, all of them, the Age of Ariyas. This Age of Ariyas will continue to exist so long as the Tipiṭakas remain in the world. The *Padaparama* class of individuals have to utilise the opportunity afforded by the encountering of the present Buddha Sāsana to accumulate as much of the nuclei or seeds of *Pāramī* as they can within this lifetime. They have to accumulate the seeds of *sīla* (Morality), They have to accumulate the seeds of *samādhi* (Concentration). They have to accumulate the seeds of *paññā* (Wisdom).

Sīla:

Of these three kinds of accumulations, *sīla* (Morality), *samādhi* (Concentration), *Paññā* (Wisdom), the seeds of *sīla* mean: *Pañca Sīla*,** *Ājivaṣṭhamaka Sīla*,*** *Aṭṭhaṅga Uposatha Sīla*,**** *Dasāṅga Sīla*,***** in respect of ordinary laymen and women, and the *Bhikkhu Sīla****** in respect of the bhikkhus.

Samādhi:

The seeds of *samādhi* mean the efforts to achieve *parikamma-samādhi* (Preparatory Concentration) through one or other of the forty objects of meditation, such as the ten *kaṣiṇas* (meditation devices), or, if further

* In an Arahats there arises the knowledge of his freedom, and he realises: "Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahats." Thus he lives at ease in this existence.

** The Five Precepts. They are basic and constitute the minimum which every man or woman must observe. They are: abstention from killing, stealing, improper sexual intercourse, telling lies, and intoxicants.

*** The three constituents of the Morality-group of the Eightfold Path, when considered in detail become *Ājivaṣṭhamaka sīla* (Morality consisting of the practice of Right Livelihood) in the following way:

1. I will abstain from taking life. 2. I will abstain from stealing. 3. I will abstain from indulging in improper sexual intercourse and taking intoxicant drugs. 4. I will abstain from telling lies. 5. I will abstain from setting one person against another. 6. I will abstain from using rude and rough words. 7. I will abstain from frivolous talk. 8. I will abstain from improper livelihood.

**** The Eight Precepts are: Abstention from (1) killing, (2) stealing, (3) unchastity, (4) lying, (5) intoxicants, (6) eating after midday, (7) dancing, singing, music and shows, garlands, scent, cosmetics and adornment etc., (8) luxurious and high beds.

***** The Ten Precepts. This is the polished form of *Aṭṭha-sīla*. No. 7 of the Eight Precepts is split into two and No. 10 is 'abstinence from accepting gold and silver.'

***** Bhikkhu Sīla: The four kinds of *Pārisuddhi-sīla* are:—

- (1) Restraint with regard to the 227 Vinaya Rules.
- (2) Restraint of the senses.
- (3) Restraint with regard to one's livelihood.
- (4) Morality with regard to the 4 requisites.

efforts can be evoked, the efforts to achieve *upacāra-samādhi* (Access Concentration), or, if still further efforts can be evoked, the efforts to achieve *appanā-samādhi* (Attainment Concentration.)

Paññā:

The seeds of *paññā* mean the cultivation of the ability to analyse the characteristics and qualities of *rūpa* (Material Phenomena), *nāma* (Mental Phenomena), *khandhā* (Constituent groups of existence), *āyatana* (Bases), *dhātu* (Elements), *sacca* (Truths), and the *paṭiccasamuppāda* (Dependent Origination), and the cultivation of insight into the three characteristics of existence (*lakkhaṇa*), namely, *anicca* (Impermanence), *dukkha* (Suffering), *anatta* (Impersonality).

Of the three kinds of seeds of *magga-ñāṇa* and *phala-ñāṇa*,* *sīla* and *samādhi* are like ornaments that permanently adorn the world, and exist even in the *suñña* world-cycles that is, world-cycles where no Buddha arise. The seeds of *sīla* and *samādhi* can be obtained at will at any time. But the seeds of *paññā*, which are related to *rūpa*, *nāma*, *khandhā*, *āyatana*, *dhātu*, *sacca*, and *paṭiccasamuppāda* can be obtained only when one encounters a Buddha Sāsana. Outside of a Buddha Sāsana, one does not get the opportunity of even hearing the mere mention of words associated with *paññā*, though an infinite number of 'suñña' world-cycles may elapse. Hence, those persons of the present day who are fortunate enough to be born into this world while a Buddha Sāsana flourishes, if they intend to accumulate the seeds of *magga-ñāṇa* and *phala-ñāṇa* for the purpose of securing release from worldly ills in a future existence within a future Buddha Sāsana, should pay special attention to the knowledge of the *paramattha*** (ultimate realities), which is extremely difficult for one to come across, more than they attempt the accumulation of the seeds of *sīla* and *samādhi*. In the least, they should attempt to obtain an insight into how the Four Great Primaries (*mahā-bhūta*)—*pathavī*, *āpo*, *tejo* and *vāyo* are con-

stituted one's body. If they acquire a good insight into the four great elements, they obtain a sound collection of the seeds of *paññā* which are most difficult of acquisition, and this is so even though they may not acquire any knowledge of the other portions of the Abhidhamma. It can then be said that the difficult attainment of rebirth within a Buddha Sāsana has been made worthwhile.

VIJĀ (KNOWLEDGE). AND CARAṆA (CONDUCT):

Sīla and *samādhi* constitute *Carana*, while *paññā* constitutes *Vijā*. Thus are *vijā-carana* (Knowledge and Conduct) constituted. *Vijā* resembles the eyes of a human being, while *carana* resembles the limbs. *Vijā* is like eyes in birds, while *carana* is like wings. A person who is endowed with Morality and Concentration, but lacks Wisdom, is like one who possesses complete and whole limbs but is blind of both eyes. A person who is endowed with *vijā* (Knowledge), but lacks *carana* (Conduct), is like one who has good eyesight but is defective in his limbs. A person who is endowed with both *vijā* and *carana* is like a normally whole person possessing both good eyesight and healthy limbs. A person who lacks both *vijā* and *carana* is like one defective in eyes and limbs, and is not one worthy of being called a living being.

CONSEQUENCES OF HAVING CARAṆA ONLY:

Amongst the persons living within the present Buddha Sāsana, there are some who are fully endowed with Morality and Concentration, but do not possess the seeds of *vijā* (Knowledge), such as Insight into the nature of Material Qualities, Mental Qualities and Constituent Groups of Existence. Because they are strong in *carana*, they are likely to encounter the next Buddha Sāsana, but because they lack the seeds of *vijā*, they cannot attain Enlightenment, even though they hear the discourse of the next Buddha in person. They are like Lāḷudāyī Thera,** Upananda Thera,***

* *Magga-ñāṇa*: Knowledge of the Holy Paths.

Phala-ñāṇa: Knowledge of the Fruits thereof.

** *Paramattha*: Truth in the ultimate sense; absolute truth.

The Abhidhammattha Saṅgaha lists four *paramattha dhammas*, namely, *Citta* (Consciousness), *Cetasika* (Mental factors), *Rūpa* (Material qualities) and *Nibbāna*.

Pathavī (Element of Extension,) *Āpo* (Element of Liquidity or Cohesion,) *Tejo* (Element of Kinetic Energy,) and *Vāyo* (Element of Motion or Support)

*** Dhammapada-aṭṭhakathā, verse, 64, (The Story of the Wise Fool).

**** Dhammapada Commentariy, Story relating to Verse 158 "The Greedy Monk"

Chabbaggiya bhikkhus*, and the King of Kosala**, during the lifetime of the Omniscient Buddha. Because they were endowed with the previously accumulated *carāṇa*, such as almsgiving and Morality, they had the opportunity to associate with the Supreme Buddha, but since they lacked previously accumulated *vijjā*, the discourses of the Buddha which they often heard throughout their lives, as it were, fell on deaf ears.

OF HAVING VIJĀ ONLY:

There are others who are endowed with *vijjā*, such as Insight into the Material and Mental Qualities and the Constituent Groups of Existence, but who lack *carāṇa*, such as *dāna*, *nicca sīla* (Permanent Morality) and *uposatha sīla* (Precepts observed on Fasting days). Should these persons get the opportunity of meeting and hearing the discourses of the next Buddha, they can attain Enlightenment because they possess *vijjā*, but since they lack *carāṇa*, it would be extremely difficult for them to get the opportunity of meeting the next Buddha. This is so, because there is an *antara-kappa* (intervening world-cycle) between the present Buddha Sāsana and the next.

In case these beings wander within the Sensuous Sphere during this period, it means a succession of an infinite number of existences and rebirths, and an opportunity to meet the next Buddha can be secured only if all these rebirths are confined to the Happy Course of Existence. If, in the interim, a rebirth occurs in one of the Four Lower Regions, the opportunity to meet the next Buddha would be irretrievably lost, for one rebirth in one of the Four Lower Worlds is often followed by an infinite number of rebirths in one or other of them.

Those persons whose acts of *dāna* (Almsgiving) in this life are few, who are ill-guarded in their bodily acts, unrestrained in their speech, and unclean in their thoughts, and who thus are deficient in *carāṇa* (Conduct), possess a strong tendency to be reborn in the Four Lower Worlds when they die. If through some good fortune they manage to be reborn in the Happy Course of Existence, wherever they may be reborn, they are, because of their previous lack of *carāṇa* such as *dāna*, likely to be deficient in riches, and likely to meet with hardships, trials, and tribulations in their

means of livelihood, and thus encounter tendencies to rebirth in the *apāya lokas*. Because of their lack of the *carāṇa* of *nicca sīla* and *uposatha sīla*, they are likely to meet with disputes, quarrels, anger and hatred in their dealings with other persons, in addition to being susceptible to diseases and ailments, and thus encounter tendencies towards rebirth in the *apāya lokas*. Thus will they encounter painful experiences in every existence, gathering undesirable tendencies, leading to the curtailment of their period of existence in the Happy Course of Existence and causing rebirth in the Four Lower Worlds. In this way, the chances of those who lack *carāṇa* meeting the next Buddha are very few indeed.

THE ESSENTIAL POINT:

In short, the essential fact is, only when one is endowed with the seeds of both *vijjā* and *carāṇa* can one obtain release from worldly ills in one's next existence. If one possesses the seeds of *vijjā* alone, and lacks the seeds of *carāṇa*, such as *dāna* and *sīla*, one will fail to secure the opportunity of meeting the next Buddha Sāsana. If, on the other hand, one possesses the seeds of *carāṇa* but lacks the seeds of *vijjā*, one cannot attain release from worldly ills even though one encounters the next Buddha Sāsana. Hence, those *Padaparama* individuals of today, be they men or women, who look forward to meeting the next Buddha Sāsana, should attempt to accumulate within the present Buddha Sāsana the seeds of *carāṇa* by the practice of *dāna*, *sīla* and *samatha bhāvanā* (Practice of Calm), and should also, in the least, with respect to *vijjā*, try to practise insight into the Four Great Primaries, and thus ensure meeting the next Buddha Sāsana, and having met it, to attain release from worldly ills.

When it is said that *dāna* is *carāṇa*, it comes under the category of *saddhā* (Faith), which is one of the *saddhammas* or practical conduct of good people, which again come under the fifteen *carāṇa-dhammas*. The fifteen *carāṇa-dhammas* are:

1. *Sīla* (Morality);
2. *Indriya-saṁvara* (Guarding the Sense-doors);
3. *Bhojanemattaññutā* (Moderation in eating);
4. *Jāgariyanuyoga* (Wakefulness);

* Vinaya Piṭaka, Mahāvagga, p. 192, 6th Syn. Edn.

** Dharmapada Commentary, Story relating to Verse 60 – Bāla-vagga.

- 5-11 *Saddhamma* (The seven attributes of good and virtuous men);
 2-15 Four *Jhānas*—First *Jhāna*, Second *Jhāna*, Third *Jhāna*, and Fourth *Jhāna*.

These fifteen *dhammas* are the property of the highest *jhānalābhī* (Attainer of *Jhānas*). So far as *sukkhavipassaka* (practising Insight only) individuals are concerned, they should possess the eleven of *carāṇa dhammas* i.e. without the four *Jhānas*.

For those persons who look forward to meeting the next Buddha *Sāsanā*, *dāna*, *sīla uposatha*, and the seven *saddhammas* are the essentials.

Those persons who wish to attain the Paths and the Fruits thereof in this very life must fulfil the first eleven *carāṇa-dhammas*, i.e. *sīla*, *indriyasamvara*, *bhojanemattaññutā*, *jāgariyanuyoga*, and the seven *saddhammas*. Herein, *sīla* means *Ājīvaṭṭhamaka nicca sīla* (Permanent practice of Morality ending with right livelihood), *Indriyasamvara* means guarding the six Sense-doors—eyes, ears, nose, tongue, body and mind. *Bhojanemattaññutā* means taking just sufficient food to preserve the balance of the corporeality group in the body and being satisfied therewith. *Jāgariyanuyoga* means not sleeping during the day, and sleeping only during one period (of the three periods) of the night, practising *bhāvanā* (Mental Concentration) during the other two periods.

Saddhamma means:

1. *Saddhā* (Faith),
2. *Sati* (Mindfulness),
3. *Hiri* (Moral Shame),
4. *Ottappa* (Moral Dread),
5. *Bahusacca* (Great learning),
6. *Vīriya* (Energy; diligence),
7. *Paññā* (Wisdom).

For those who wish to become *Sotāpannas* during this life, there is no special necessity to practise *dāna* (Almsgiving). But let those who find it unable to evoke sufficient effort towards acquiring the ability to obtain release from worldly ills during the present Buddha *Sāsanā* make special attempts to practise *dāna* (Almsgiving) and *uposatha* (Precepts observed on Fasting Days).

Order of Practice and Those Who Await the Next Buddha:

Since the work in the case of those who depend on and await the next Buddha consists

of no more than acquiring accumulation of *pāramī*, it is not strictly necessary for them to adhere to the order of the stages of practice laid down in the Pāli Texts, viz., *sīla*, *samādhi* and *paññā*. They should not thus defer the practice of *samādhi* before the completion of the practice of *sīla*, or defer the practice of *paññā* before the completion of the practice of *samādhi*. In accordance with the order of the seven *visuddhis* (Purifications), such as (1) *Sīla-visuddhi* (Purification of Virtue), (2) *Citta-visuddhi* (Purification of Consciousness), (3) *Diṭṭhi-visuddhi* (Purification of View), (4) *Kaṅkhāvitarāṇa-visuddhi* (Purification by Overcoming Doubt), (5) *Maggāmaggañāṇadassana-visuddhi* (Purification by Knowledge and Vision of What is and What is Not Path), (6) *Paṭipadāñāṇadassana-visuddhi* (Purification by Knowledge and Vision of the Way), and (7) *Nāṇadassana-visuddhi* (Purification by Knowledge and Vision), they should not postpone the practice of any course for a *visuddhi* until the completion of the respective previous course. Since they are persons engaged in the accumulation of as much of the seeds of *pāramī* as they can, they should contrive to accumulate the largest amount of *sīla*, *samādhi*, and *paññā*, that lies in their power.

Unnecessary to Adhere to the Prescribed Order of Practice:

When it is stated in the Pāli Texts that *citta-visuddhi* should be practised only after the completion of the practice of *sīla-visuddhi*, that *diṭṭhi-visuddhi* should be practised only after the completion of the practice of *citta-visuddhi*, that *kaṅkhāvitarāṇa-visuddhi* should be practised only after the completion of the practice of *diṭṭhi-visuddhi*, that the work of *anicca*, *dukkha*, and *anatta bhāvanā* (Contemplation of Impermanence, Suffering and Impersonality) should be undertaken only after the completion of the practice of *kaṅkhāvitarāṇa-visuddhi*, the order of practice prescribed is meant for those who attempt the speedy realisation of the Paths and the Fruits thereof in this very life. Since those who find it unable to call forth such effort, and are engaged only in the accumulation of the seeds of *pāramī*, are persons occupied in grasping whatever they can, it should not be said in their case that the work of *samatha manasikāra citta-visuddhi* (the practice of Purification of Consciousness consisting of advertence of mind to tranquillity) should not be undertaken before the fulfilment of *sīla-visuddhi*.

Even in the case of hunters and fishermen, it should not be said that they should not practise *samatha vipassanā* (Calm and Insight) *manasikāra* (advertence of mind towards Calm and Insight) unless they discard their avocations. One who says so causes *dhamma-antarāya* (Danger to the Dhamma). Hunters and fishermen should, on the other hand, be encouraged to contemplate the noble qualities of the Buddha, the Dhamma, and the Saṅgha. They should be induced to contemplate, as much as is in their power, the characteristic of loathsomeness in one's body. They should be urged to contemplate the liability of oneself and all creatures to death. I have come across the case of a leading fisherman who, as a result of such encouragement, could repeat fluently from memory the Pāli Text and 'nissaya' (word for word translation) of the Abhidhammatha Saṅgaha, and the Paccaya Niddesa of the Paṭṭhāna (Book of Relations), while still following the profession of a fisherman. These accomplishments constitute very good foundations for the acquisition of *vijjā* (Knowledge).

At the present time, whenever I meet my *dāyaka upāsakās* (lay disciples who contribute to a Bhikkhu's upkeep), I tell them, in the true tradition of a Bhikkhu, that even though they are hunters and fishermen by profession, they should be ever mindful of the noble qualities of Three Jewels and three characteristics of existence. To be mindful of the noble qualities of the *Ti-Ratanas* (Triple Gem) constitutes the seed of *caraṇa*. To be mindful of the three characteristics of existence constitutes the seed of *vijjā*. Even hunters and fishermen should be encouraged to practise those advertence of mind. They should not be told that it is improper for hunters and fishermen to practise advertence of mind towards *samatha* (Calm) and *vipassanā* (Insight). On the other hand, they should be helped towards better understanding, should they be in difficulties. They should be urged and encouraged to keep on trying. They are in that stage when even the work of accumulating *pāramīs* and tendencies is to be extolled.

Loss of Opportunity to Attain the Seed of Vijjā Through Ignorance of the Value of the Present Times:

Some teachers, who are aware only of the existence of direct and unequivocal statements in the Pāli Texts regarding the order of practice of the seven *visuddhis* (Purifications), but who take no account of the value of the present times, say that in the practices of *samatha* and *vipassanā* (Calm and Insight) no results can be achieved unless *sīla-visuddhi* (Purification of Virtue) is first fulfilled, whatever be the intensity of the effort. Some of the uninformed ordinary folk are beguiled by such statements. Thus has *dhamma-antarāya* (Danger to the Dhamma) occurred.

These persons, because they do not know the nature of the present times, will lose the opportunity to attain the seeds of *vijjā* which are attainable only when a Buddha Sāsana is encountered. In truth, they have not yet attained release from worldly ills and are still drifting in *saṁsāra* (round of rebirths) because, though they have occasionally encountered Buddha Sāsana in their past inconceivably long *saṁsāra* where Buddha Sāsana more numerous than the grains of sands on the banks of the Ganges had appeared, they did not acquire the foundation of the seeds of *vijjā*.

When seeds are spoken of, there are seeds ripe or mature enough to sprout into healthy and strong seedlings, and there are many degrees of ripeness or maturity.

There are also seeds that are unripe or immature. People who do not know the meanings of the passages they recite or who do not know the right methods of practice even though they know the meaning, and who thus by custom or tradition read, recite and count their beads while performing the work of contemplating the noble qualities of the Buddha, and *anicca*, *dukkha* and *anatta*, possess seeds that are unripe and immature. These unripe seeds may be ripened and matured by the continuation of such work in the existences that follow, if opportunity for such continued work occurs.

The practice of *samatha* until the appearance of *parikamma nimitta**, and the practice of

* *Nimitta* is the mental image which arises in the mind by the successful practice of certain concentration exercises. The image physically perceived at the very beginning of concentration is called the Preparatory Image or *Parikamma Nimitta*.

The still unsteady and unclear image which arises after the mind has reached a certain degree of concentration is called Acquired Image or *Uggaha-Nimitta*. This is a mental image.

The fully clear and immovable image that arises at a greater degree of concentration is called the Counter-image or *Paṭibhāganimitta*. This also is a mental image.

vipassanā until insight is obtained into *rūpa* and *nāma* (Matter and Mind) even once, are mature seeds filled with pith and substance. The practice of *samatha* until the appearance of *uggaha-nimitta* and the practice of *vipassanā* until the acquisition of *sammasana-ñāna** even once, are seeds that are still more mature. The practice of *samatha* until the appearance of *paṭibhāga-nimittā*, and the practice of *vipassanā* until the occurrence of *udayabbayañāna*** even once, are seeds that are yet more extremely mature. If further higher efforts can be made in both *samatha* and *vipassanā*, still more mature seeds can be obtained bringing great success.

Adhikāra (Assiduous and successful practice):

When it is said in the Pāli Texts that only when there has been *adhikāra* in previous Buddha Sāsanas can relative *Jhānas*, the Paths and the Fruits be obtained in the following Buddha Sāsana, the word "*adhikāra*" means "successful seeds." Nowadays, those who pass their lives with traditional practices that are but imitation *samatha* and imitation *vipassanā* do not come within the purview of persons who possess the seeds of *samatha* and *vijjā* which can be called *adhikāra*.

Of the two kinds of seeds, those people who encounter a Buddha Sāsana, but who fail to secure the seeds of *vijjā*, suffer great loss indeed. This is so because the seeds of *vijjā* which are related to *rūpa* and *nāma dhamma* can only be obtained within a Buddha Sāsana, and that, only when one is sensible enough to secure them. Hence at the present time, those men and women who find themselves unable to contemplate and investigate at length into the nature of *rūpa* and *nāma dhamma*, should, throughout their lives, undertake the task of committing the four Great Primaries to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are constituted in their bodies.

Here ends the part showing, by a discussion of four classes of individuals and three kinds of individuals as given in the Sutta and Abhidhamma Piṭakas, that (1) those persons, who within the Buddha Sāsana, do not practise *Samatha* and *Vipassanā* but allow the time to pass with imitations, suffer

great loss as they fail to utilize the unique opportunity arising from their existence as human beings within a Buddha Sāsana, (2) this being the time of *Padaparama* and *Neyya* classes of persons, if they heedfully put forth effort, they can secure ripe and mature seeds of *Samatha* and *Vipassanā*, and easily attain the supramundane benefit either within this life or in the *deva loka* (Deva abodes) in the next life—within this Buddha Sāsana or within the Sāsana of the next Buddha, (3) they can derive immense benefit from their existence as human beings during the Buddha Sāsana.

Here ends the exposition of the three kinds and the four kinds of individuals.

Micchā-dhammas of the present day. A word of advice and warning:

If the Tipiṭaka which are the discourses of the Buddha delivered during forty-five *vassas* (rainy seasons) be condensed, and the essentials extracted, the thirty-seven *bodhipakkhiya-dhammā* are obtained. These thirty-seven *bodhipakkhiya-dhammā* constitute the essence of the Tipiṭaka. If these be further condensed, the seven *visuddhis* (Purifications) are obtained. If again the seven *visuddhis* be condensed, they become *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom). These are called *adhisīla sāsana* (The Teaching of Higher Morality), *adhicitta sāsana* (The Teaching of Higher Mentality), and *adhipaññā sāsana* (The Teaching of Higher Wisdom). They are also called the three *sikkhās* (Trainings).

When *sīla* is mentioned, the essential for laymen is *nicca sīla*. Those people who fulfil *nicca sīla* become endowed with *carana* which, with *vijjā*, enables them to attain the Paths and the Fruits. If these persons can add the refinement of *uposatha sīla* over *nicca sīla*, it is much better. For laymen, *nicca sīla* means *ājivaṭṭhamaka sīla*. That *sīla**** must be properly and faithfully kept. If because they are *puṭhujjanas* (worldlings) they break the *sīla*, it can be re-established immediately by renewing the undertaking to keep the *sīla* for the rest of their lives. If, on a future occasion, the *sīla* is again broken, it can again be similarly cleansed, and every time this cleansing occurs, the person concerned again becomes endowed

* Observing, exploring, grasping, determining, all phenomena of existence as impermanent, miserable, and impersonal, which precedes the flashing up of clear insight.

** Knowledge arising from the Contemplation of Arising and Vanishing. It is the 1st. of the 9 Insight-knowledges constituting the Paṭipadā-ñānadassana-Visuddhi (Purification by Knowledge and Vision of the Way).

*** *Ājivaṭṭhamaka-sīla* - Morality ending with Right Livelihood as the eighth precept.

with *sīla*. The effort is not difficult. Whenever *ricca sīla* is broken, it should be immediately re-established. In these days, persons endowed with *sīla* abound in large numbers.

But persons who have attained perfect concentration in one or other of the *kaṣiṇa* exercises (meditation devices), or in the practice of **asubha-bhāvanā* (meditation of loathsomeness), etc., as also persons who have at one time or other attained insight in regard to physical phenomena, mental phenomena, the characteristics of *anicca*, etc., are very rare. This is so because these are times when *micchā-dhammas* (Wrong Dhammas) that are likely to cause *dhammantarāya* (danger to the Dhamma) are rife.

Dhammantarāya:

By *micchā-dhammas** that are likely to cause *dhammantarāya* is meant such views, practices and limitations as the inability to see the dangers of *saṃsāra*, the belief that these are times when the Paths and the Fruits can no longer be attained, the tendency to defer effort until the *pāramīs* ripen, the belief that persons of the present day are *dvi-hetuka*,* the belief that the great teachers of the past were non-existent, etc.

Even though it does not reach the ultimate, no *kusala kamma* (wholesome volitional action) is ever rendered futile. If effort be made, a *kusala kamma* (wholesome volitional action) is instrumental in producing *pāramī* in those who do not possess *pāramī*. If no effort be made, the opportunity to acquire *pāramī* is lost. If those whose *pāramīs* are immature put forth effort, their *pāramīs* become ripe and mature. Such persons can attain the Paths and Fruits in their next existence within the present *Sāsana*. If no effort be made, the opportunity for the *pāramī* to ripen is lost. If those whose *pāramī* is ripe and mature put forth effort, the Paths and the Fruits can be attained within this life. If no effort be made the opportunity to attain the Paths and the Fruits is lost.

If persons who are *dvi-hetuka* put forth effort, they can become *ti-hetuka*** in their next existence. If they do not put forth effort, they cannot ascend from the stage of *dvi-hetuka* and will slide down to the stage of *ahetuka****.

In this world, there is a certain person who plans to become a *bhikkhu*. If another person says to him, 'Entertain the intention only if you can remain a *bhikkhu* all your life. Otherwise, do not entertain the idea', it amounts to *dhammantarāya*.

"*Cittuppādamattam pi kusalesu dhammesu bahūpakāram vadāmi.*"

(I declare that the mere arising of intention for the performance of meritorious deeds is productive of great benefits). ****

Thus did the Buddha preach.

To disparage either the act of *dāna* (Alms-giving), or the performer of *dāna*, may invoke *puññantarāya* ***** on oneself. If the acts of Morality, Concentration and Wisdom, or those who perform them are disparaged, *dhammantarāya* may be invoked. If *puññantarāya* is invoked, one is liable to be bereft of power and influence, of property and riches, and be abjectly poor, in the existences or lives that follow. If *dhammantarāya* is invoked, one is liable to be defective in conduct, and defective of sense, and thus be utterly low and debased in the existences or lives that follow. Let all beware!

Here ends the part showing how the rare opportunity of rebirth as a human being can be made worthwhile, by ridding oneself of the *micchā-dhammas* mentioned above, and putting forth effort in this life to close the gates of the *apāyalokas* (four Lower Worlds) in one's future *saṃsāra* (round of rebirths), or else to accumulate the seeds that will enable one to attain release from worldly ills in the next following life, or within the next Buddha *Sāsana*, through the practice of Calm and Insight with resolution, intention, and industry.

* *Dvi-hetuka-paṭisandhi*—Being reborn with only two root-conditions, viz., *alobha* (detachment) and *adosa* (amity). *Dvi-hetuka-paṭisandhi* individuals cannot attain the Paths and the Fruits in the present life.

** *Ti-hetuka-paṭisandhi*—Being reborn with all the three root-conditions, namely, *alobha*, *adosa* and *amoha* (Wisdom).

*** *A-hetuka*—A being reborn without any wholesome root-condition.

**** *Suttanta Piṭaka*, *Majjhima Nikāya*. *Mūlapaṇṇāsa*, *Sinlekha Sutta*, p. 43, 6th Syn. Edn.

***** Danger to the performance of wholesome volitional actions.

CHAPTER I

THE BODHIPAKKHIYA DHAMMAS

I shall now concisely show the thirty-seven *bodhipakkhiya dhammas*, which are *dhammas* which should be attempted with energy and determination by those persons wishing to practise *samatha* (Calm) and *vipassanā* (Insight), and thus make the rare opportunity of rebirth as a human being within the present Buddha Sāsana worthwhile.

Briefly, the *bodhipakkhiya dhammas* consist of seven kinds, namely,

1. *Satipaṭṭhāna*,
2. *Sammappadhāna*,
3. *Iddhipāda*,
4. *Indriya*.
5. *Bala*,
6. *Bhojjaṅga*,
- * 7. *Maggaṅga*.

According to the definition "*Bodhiyā pakkhe bhavāti bodhipakkhiyā*", these *dhammas* are called *bodhipakkhiya*, because they form part of, or they are associates of *magga-ñāṇa* (Knowledge of the Holy Paths). They are *dhammas* that are the *padaṭṭhāna* (Proximate cause), *sambhāra* (Requisite ingredients), and *upanissaya* (Basis or sufficing condition) of *magga-ñāṇa* (Knowledge of the Holy Paths).

CHAPTER II

THE FOUR SATIPAṬṬHĀNAS

The definition of *satipaṭṭhāna* is:

"*Bhūsaṃ tiṭṭhatīti paṭṭhānaṃ; sati eva paṭṭhānaṃ satipaṭṭhānaṃ.*"

It means mindfulness or heedfulness which is firmly established.

There are four *satipaṭṭhāna*s (Applications of Mindfulness). They are:

1. *Kāyānupassanā-satipaṭṭhāna*,
2. *Vedanānupassanā-satipaṭṭhāna*,
3. *Cittānupassanā-satipaṭṭhāna*, and
4. *Dhammānupassanā-satipaṭṭhāna*.

1. *Kāyānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on physical phenomena, such as on the exhaled breath and the inhaled breath.

2. *Vedanānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on sensations.
3. *Cittānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on thoughts or mental processes, such as thoughts associated with the passions or dissociated from the passions.
4. *Dhammānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on phenomena such as *nīvaraṇas* (Hindrances), etc.

Of the four, if mindfulness or attention is firmly established on a part of the body, such as on out-breath and in-breath, it is tantamount to attention being firmly established on all things. This is because the ability to place one's attention on any object at one's will has been acquired.

'Firmly established' means, if one desires to place the attention on out-breath and in-breath for an hour, one's attention remains firmly fixed on it for that period. If one wishes to do so for two hours, one's attention remains firmly fixed on it for two hours. There is no occasion when the attention becomes released from its object on account of the instability of thought-conception (*vitakka*).

For a detailed account of the *satipaṭṭhāna*, see the *Mahāsatipaṭṭhāna Sutta*.*

Why is it incumbent on us to firmly establish the mind without fail on any object such as the out-breath and the in-breath? It is because it is necessary for us to gather and control the six *viññāṇas*,** which have been drifting tempestuously and untrained throughout the past inconceivably long and beginningless *samsāra* (round of rebirths).

I shall make it clearer. The mind is wont to flit about from one to another of the six objects of the senses which lie at the approaches of the six sense-doors.***

As an example, take the case of a mad man who has no control over his mind. He does not even know the meal-time, and wanders about aimlessly from place to place. His parents look for him and give him his meal. After eating five or six morsels of food, he overturns the dish and walks away. He thus

* Please see the Light of the Dhamma, Vol. III, No. 4. Dīgha Nikāya, Mahā-vagga, Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

** Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

*** Eye-door, Ear-door, Nose-door, Tongue-door, Body-door and Mind-door.

fails to get a square meal. To this extent he has lost control of his mind. He cannot control his mind even to the extent of finishing the business of a meal. In talking, he cannot control his mind to the extent of finishing or completing a sentence. The beginning, the middle, and the end do not agree with one another. His talk has no meaning. He cannot be of use in any undertaking in this world. He is unable to perform any task. Such a person can no longer be classed as a human being, and he has to be ignored.

This mad man becomes a sane and normal person again, if he meets a good doctor, and the doctor applies such stringent methods of cure as tying him up and putting him in chains. Thus cured, he obtains control of his mind in the matter of taking his meals, and can now eat his fill. He has control over his mind in all other matters as well. He can perform his tasks till they are completed, just like others. Just like others, he can also complete his sentences. This is the example.

In this world, persons who are not insane, but who are normal and have control over their minds, resemble such a mad person having no control over his mind, when it comes to the matter of *samatha* and *vipassanā*. Just as the mad man upsets the food dish and walks away after five or six morsels of food although he attempts to eat his meal, these normally sane persons find their attention wandering because they have no control over their minds. Whenever they pay respects to the Buddha and contemplate His noble qualities, they do not succeed in keeping their minds fixed on those noble qualities, but find their attention being diverted many times on to other objects of thought, and thus they fail to reach the end of even the '*Itipiso...*' verse.*

It is as if a man suffering from hydrophobia who seeks water feverishly with parched lips, yet runs away from it with fear when he sees a lake of cool refreshing water. It is also like a diseased man who when given a diet of relishing food replete with medicinal qualities, finds the food bitter to his taste and unable to swallow it, is obliged to spit and vomit it out. In just the same way, these persons

find themselves unable to approach the contemplation of the noble qualities of the Buddha effectively, and cannot keep on dwelling on them.

If in reciting the '*Itipiso*' verse, their recitation is interrupted every time their minds wander, and if they have to start afresh from the beginning every time such an interruption occurs, they will never reach the end of the verse even though they keep on reciting a whole day, or a whole month, or a whole year. At present they manage to reach the end because they can keep on reciting from memory even though their minds wander elsewhere.

In the same way, those persons who, on *uposatha* days, plan to go to quiet places in order to contemplate the thirty-two parts of the body, such as *kesā* (hairs of the head) *lomā* (hairs of the body), etc. or the noble qualities of the Buddha, ultimately end up in the company of friends and associates, because they have no control over their minds, and because of the upheavals in their thoughts and intentions. When they take part in congregational recitations,** although they attempt to direct their minds to the *samatha* (Calm) work of the *brahma-vihāras* (Sublime States),*** such as reciting the formula for diffusing *mettā* (Loving-kindness), because they have no control over their minds, their thoughts are not concentrated but are scattered aimlessly, and they end up only with the visible manifestation of the recitation.

These facts are sufficient to show how many persons resemble the insane while performing *kusala kammās* (merits).

'Pāpasmim ramate mano'

(The mind takes delight in evil.)****

Just as water naturally flows down from high places to low places, the minds of beings, if left uncontrolled, naturally approach evils. This is the tendency of the mind.

I shall now draw, with examples, a comparison between those who exercise no control over their minds and the insane person mentioned above.

There is a river with a swift current. A boatman not conversant with the control of

* Verse relating to the nine inherent qualities of the Buddha.

Please see *Brahmajāla Sutta* and *Sāmaññaphala Sutta* published by the Union Buddha Sasana Council.

** Called 'Wut' in Burmese.

*** The 4 Sublime States, namely, *mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (altruistic joy), and *upekkhā* (equanimity).

**** *Dhammapadam*, verse 116.

the rudder, floats down the river with the current. His boat is loaded with valuable merchandise for trading and selling at the towns on the lower reaches of the river. As he floats down, he passes stretches of the river lined with mountains and forests where there are no harbours or anchorages for his boat. He thus continues to float down without stopping. When night descends, he passes towns and villages with harbours and anchorages, but he does not see them in the darkness of the night, and thus he continues to float down without stopping. When daylight arrives, he comes to places with towns and villages, but not having any control over the rudder of the boat, he cannot steer it to the harbours and anchorages, and thus perforce he continues to float down until he reaches the great wide ocean.

The infinitely lengthy *saṃsāra* (round of rebirths) is like the swift flowing river. Beings having no control over their minds are like the boatman who is unable to steer his boat. The mind is like the boat. Beings who have drifted from one existence to another in the “*saṃsāra*” world-cycles, where no Buddha Sāsana appears, are like the boatman drifting down those stretches of the river lined by mountains and forests, where there are no harbours and anchorages. When at times these beings are born in world-cycles where Buddha Sāsana flourish, but are in ignorance of them because they happen to be in one or other of the eight *apṭhak-khams* (inopportune places), they resemble the boatman who floats down stretches of the river lined by towns and villages with harbours and anchorages, but does not see them because it is night. When at other times, they are born as human beings, *devas* or *Brahmās*, within a Buddha Sāsana, but fail to secure the Paths and the Fruits because they are unable to control their minds and put forth effort to practise *vipassanā* (Insight) exercises of the *satipaṭṭhānas* (the four Applications of Mindfulness) thus continuing still to drift in *saṃsāra*, they resemble the boatman who sees the banks lined by town and villages with harbours and anchorages, but is unable to steer towards them because of his inability to control the rudder, and thus continues perforce to drift down towards the ocean. In the infinitely lengthy *saṃsāra*, those beings who

have obtained release from worldly ills within the Sāsana of the Buddhas who have appeared, whose numbers exceed the grains of sand on the banks of the river Ganges, are beings who had control over their minds and who possessed the ability of retaining their attention on any desired object at will through the practice of the *satipaṭṭhānas*.

This shows the trend of the wandering, or ‘course of existence’, of those beings who do not practise the *satipaṭṭhānas*, even though they are aware of the fact that they have no control over their minds when it comes to the practice of *saṃatha* and *vipassanā* (Calm and Insight.)

Comparisons may also be made with the taming and training of bullocks for the purpose of yoking to ploughs and carts, and to the taming and training of elephants for employment in the service of the king, or on battlefields.

In the case of the bullock, the young calf has to be regularly herded and kept in a cattle-pen, then a nose-rope is passed through its nostrils and it is tied to a post and trained to respond to the rope’s control. It is then trained to submit to the yoke, and only when it becomes amenable to the yoke’s burden is it put to use for ploughing and drawing carts and thus effectively employed to trade and profit. This is the example of the bullock.

In this example, just as the owner’s profit and success depends on the employment of the bullock in the drawing of ploughs and carts after training it to become amenable to the yoke, so do the true benefit of lay persons and *bhikkhus* within the present Sāsana depend on training in *saṃatha* and *vipassanā* (Calm and Insight).

In the present Buddha Sāsana, the practice of *śīla-visuddhi* (Purification of Virtue) resembles the training of the young calf by herding it and keeping it in cattle-pens. Just as, if the young calf is not so herded and kept in cattle-pens, it would damage and destroy the properties of others and thus bring liability on the owner, so, if a person lacks *śīla-visuddhi*, the three *kammās** would run riot, and the person concerned would become subject to worldly evils and to the evil results indicated in the Dhamma.

* The 10 fold unwholesome actions are –

Kāyakkamma – 3 fold bodily action: killing, stealing, improper sexual intercourse;

Vācikkamma – 3 fold verbal action: lying, slandering, rude speech, foolish talk;

Manokamma – 3 fold mental action: avarice, ill-will, wrong views.

The effort to develop *kāyagatā satipaṭṭhāna** resembles the passing of the nose-rope through the nostrils and training the calf to respond to the rope after tying it to a post. Just as when a calf is tied to a post it can be kept wherever the owner desires it to be, and it cannot run loose, so when the mind is tied to the body with the rope called *satipaṭṭhāna*, that mind cannot wander but is obliged to remain wherever the owner desires it to be. The habits of disturbed and distracted mind acquired during the inconceivably long *saṃsāra* become appeased.

A person who performs the practice of *samatha* and *vipassanā* (Calm and Insight) without first attempting *kāyagatā satipaṭṭhāna* (Mindfulness as regards the body), resembles the owner who yokes the still untamed bullock to the cart or plough without the nose-rope. Such an owner would find himself unable to drive the bullock at his desire. Because the bullock is wild, and because it has no nose-rope, it will either try to run off the road, or try to break loose by breaking the yoke.

On the other hand, a person who first tranquillises and trains his mind with *kāyagatā satipaṭṭhāna bhāvanā* (Contemplation of the Body) before turning his mind to the practice of *samatha* and *vipassanā* (Calm and Insight), his attention will remain steady and his work will be successful.

In the case of the elephant, the wild elephant has first to be brought out from the forest into the field hitched on to a tame trained elephant. Thence it is taken to a stockade and tied up securely until it is tame. When it thus becomes absolutely tame and quiet, it is trained in the various kinds of work in which it will be employed in the service of the king. It is only then that it is used in state functions and on battlefields.

The realm of sensual pleasures resemble the forest where the wild elephant enjoys himself. The Buddha *Sāsanā* resembles the open field into which the wild elephant is first brought out. The mind resembles the wild elephant. Faith (*saddhā*) and desire (*chanda*) in the *sāsaṇa-dhamma* resemble the tame elephant to which the wild elephant is hitched and brought out into the open. *Sīla-visuddhi* (Purification of Virtue) resembles the stockade. The body, or parts of the body, such as out-breath and in-breath

resemble the post in the stockade to which the elephant is tied. *Kāyagatāsati* resembles the rope by which the wild elephant is tied to the post. The preparatory work towards *samatha* and *vipassanā* resembles the preparatory training of the elephant. The work of *samatha* and *vipassanā* resembles the parade ground or battlefield of the king.

Other points of comparison can now be easily recognised.

Thus have I shown by the examples of the mad man, the boatman, the bullock, and the elephant, the main points of *kāyagatāsati*, which is by ancient tradition the first step that has to be undertaken in the work of proceeding upwards from *sīla-visuddhi* within the *Sāsanās* of all the Buddhas who have appeared in the past inconceivably long *saṃsāra*.

The essential meaning is, whether it be by out-breathing or in-breathing, or by *iriyā-patha* (four postures—going, standing, sitting, lying,) or by *sampajañña*, (clear comprehension), or by *dhātu-manasikāra* (advertence of mind on the elements), or by *atthika-saññā* (contemplation of bones), one must put forth effort in order to acquire the ability of placing one's attention on one's body and its postures for as long as one wishes throughout the day and night at all waking hours. If one can keep one's attention fixed for as long as one wishes, then mastery has been obtained over one's mind. Thus does one attain release from the state of a mad man. One now resembles the boatman who has obtained mastery over his rudder, or the owner of the tamed and trained bullock, or the king who employs the tamed and trained elephant.

There are many kinds, and many grades, of mastery over the mind. The successful practice of *kāyagatāsati* is, in the Buddha *Sāsanā*, the first stage of mastery over one's mind.

Those who do not wish to follow the way of *samatha* (Calm), but desire to pursue the path of pure *vipassanā* which is the way of the *sukkha vipassaka*** individual, should proceed straight to *vipassanā* after the successful establishment of *kāyagatāsati*.

If they do not want to practise *kāyagatāsati* separately and if they mean to practise

* Mindfulness with regard to the Body.

** One who practises *Vipassanā* only.

'Vipassanā with such industry that it may carry *kāyagatāsati* with it, they will succeed, provided that they really have the necessary wisdom and industry. The *kāyagatāsati* that is associated with *udayabbaya-ñāṇa* (Knowledge arising from contemplation of the arisings and vanishings of mental and physical phenomena), which clearly sees their coming into existence and passing away, is very valuable indeed.

In the *samatha* (Calm) method, by practising the *kāyagatāsati* of out-breathing and in-breathing, one can attain up to *rūpāvacara catuttha jhāna* (the fourth *Jhāna* of the Form-Sphere); by practising *vaṇṇa manasikāra** of the *kāyagatāsati* of the thirty-two parts of the body, such as *kesā* (hair of the head), *lomā* (hair of the body), etc., one can attain all the eight *samāpattis*** and by practising*** *paṭikūla manasikāra* of the same *kāyagatāsati* one can attain the first *Jhāna*. If *vipassanā* (Insight) is attained in the process, one also can attain the Paths and the Fruits.

Even if completion is not arrived at in the practice of *samatha* and *vipassanā* (Calm and Insight), if the stage is reached where one attains control over one's mind and the ability to keep one's attention fixed on wherever one wishes it to be, it was said by the Buddha that such a one can be said to be one who enjoys the savour of *amata nibbāna*.****

"*Amataṃ tesam paribhuttaṃ, ******

Yesam kāyagatā sati paribhuttaṃ."

These who enjoy *kāyagatāsati*, enjoy *amata* (*Nibbāna*).

Here, *amata* (*Nibbāna*) means great peacefulness or tranquillity of mind.*****

In its original natal state, the mind is highly unstable in its attentiveness, and thus is parched and hot in its nature. Just as the insects that live on capsicum are not aware of its heat, just as beings pursuing the realm of *taṇhā* (Craving) are not aware of *taṇhā's* heat, just as beings subject to anger and pride are not aware of the heat of pride and anger, so are beings unaware of the heat of unsettled minds. It is only when, through *kāyagatā-*

sati, the unsettlement of their minds disappear, do they become aware of the heat of unsettled minds. Having attained the state of the disappearance of that heat, they develop a fear of a relapse to that heat. The case of those who have attained the first *shāna*, or *udayabbaya ñāṇa*, through *kāyagatā atipaṭṭhāna* needs no elaboration.

Hence, the higher the attainments that one reaches, the more does it become difficult for one to be apart from *kāyagatāsati*. The *ariya puggalas* (Holy Ones) use the four *satipaṭṭhānas* as mental nutriment until they attain *parinibbāna*.

The ability to keep one's attention fixed on parts of the body, such as out-breath and in-breath for one or two hours, takes one to the culmination of one's work in 7 days, or 15 days, or a month, or 2 months, or 3 months, or 4 months, or 5 months, or 6 months, or a year, or 2 years, or 3 years, according to the intensity of one's efforts.

For the method of practising out-breathing and in-breathing, see my "*Ānāpāna Dīpanī*".

There are many books by past teachers on the method of the thirty-two parts of the body. In this method, *kesā* (hair of the head), *lomā* (hair of the body), *nakhā* (nails), *dantā* (teeth), *taco* (skin) are known as *taca pañcaka* (Group ending with *taco* as the fifth). If attention can be firmly fixed on these five, the work of *kāyagatāsati* is accomplished.

For *catu dhātu vavatthāna* (Analysis of the Four Great Primaries), *rūpa vipassanā* (Contemplation of Physical Phenomena), and *nāma-vipassanā* (Contemplation of Mental Phenomena), see my "*Lakkhaṇa Dīpanī*", "*Vijjā-magga Dīpanī*", "*Āhara Dīpanī*", and "*Anatta Dīpanī*".

Here ends a concise explanation of *kāyagatāsati bhāvanā*, which is one of the four *satipaṭṭhānas*, and which has to be established first in the work of *bhāvanā* (Mental Contemplation) by *Neyya* and *Padaparama* individuals for the purpose of attaining the Paths and the Fruits within a *Baddha Sāsana*.

Here ends *satipaṭṭhāna*.

* Adverting of mind to colour or appearance. Part of the exercise of reflection on the thirty-two parts of the body.

** 8 sustained consciousness—8 Trances of the Form-Sphere and Formless Sphere.

*** Contemplation of Loathsomeness.

**** Deathlessness—a term for *Nibbāna*.

***** *Anguttara Nikāya, Ekaka-nipata, 20 Amata-vagga Sutta, p. 47, 6th Syn. Edn.*

***** This means *Kilesa Nibbāna*.

CHAPTER III

THE FOUR SAMMAPPADHĀNAS

The definition of *sammappadhāna* is:
Bhusaṃ dhahati vahatīti padhānaṃ,
Sammadeva padhānaṃ sammappadhānaṃ.

(Can carry out exceedingly; hence it is called *padhāna*. Dhammas that can carry out properly and exceedingly; hence they are called *sammappadhāna*.)

Effort that has not in it any element of unwillingness is called *sammappadhāna*. It is also called *ātāpa vīriya*. It is effort that can evoke the taking of great pains physically and mentally. It is effort that possesses four characteristics.

These four characteristics are:

*"Kāmaṃ taco ca ṇhāru ca,
 Aṭṭhi ca avasissatu.
 Sarīre upasussatu maṃsalohitaṃ,
 Yaṃ taṃ purisathāmena purisavīriyena
 purisaparakkamena pattaḃbhaṃ,
 Na taṃ apāpunitvā vīriyassa saṇṭhānaṃ
 bhavissati."**

(Let only my skin, and sinews, and bones remain, and let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion.)

These characteristics may be summed up as follows:—

1. Let the skin, remain,
2. Let the sinews remain,
3. Let the bones, remain,
4. Let the flesh and blood dry up.

It is effort that calls forth the determination "If the end is attainable by human effort, I shall not rest or relax until it is attained, until the end is grasped and reached." It is the effort of the kind put forth by the Venerable Bhikkhu Soṇa** and the Venerable Cakkhupāla.***

It is only when the Jhānas, the Paths, and the Fruits are not attained after effort is put forth on this scale, as prescribed by the Buddha, throughout one's life, can it be said

that the cause (of the failure) lies in the nature of the present times, or in one being *dvi-hetuka* (born with two root conditions only), or in one's lack of sufficient previously accumulated *pāramī*.

In this world, some persons, far from putting forth the full scale of the effort prescribed by the Bhaddha, do not even try to set up *kāyagatāsati* effectively in order to cure their minds of aimless drifting, and yet they say that their failure to attain the Paths and the Fruits is due to the fact that these are times that preclude such attainment. There are others of the same class who say that men and women of the present day have not the necessary accumulation of *pāramī* to enable them to attain the Paths and the Fruits. There are yet others of the same class who say that men and women of the present day are *dvi-hetuka*. All these people say so because they do not know that these are times of the *Neyya* class of individuals who fail to attain the Paths and the Fruits because they are lacking in *sammappadhāna* effort.

If proper *sammappadhāna* effort be put forth with *pahitatta* intention, where a thousand put forth effort, three, four, or five hundred of them can attain the supreme achievement; if a hundred put forth effort, thirty, forty, or fifty of them can attain the supreme achievement. Here, *pahitatta* intention means "determination to adhere to the effort throughout one's life and to die, if need be, while still making the effort."

The Venerable Soṇa Thera's effort consisted of keeping awake throughout the three months of the vassa (Rainy Season), the only body postures adopted being sitting and walking. The Venerable Cakkhupāla's effort was of the same order. The Venerable Phussadeva Thera**** achieved the Paths and the Fruits only after twenty-five years of the same order of effort. In the case of the Venerable Mahāsiva ***** Thera, the effort lasted thirty years.

At the present day, there is a great need for such kind of *sammappadhāna* effort. It happens that those who put forth the effort have not sufficient foundations in the *pariyatti*

* Aṅguttara Nikāya, Duka-nipāta, 9 Upaṇṇāta Sutta p. 53, 6th Syn. Edn.

** Vinaya Piṭaka, Mahāvagga, V 13, 1-10, 267, 6th Syn. Edn.
 Sammohavinodanī Aṭṭhakathā, page 262, 6th Syn. Edn.

*** Dhammapada, p. 2., 6th Syn. Edn.

**** Silakkhandha-vagga Aṭṭhakathā, p. 159, 6th Syn. Edn.

Mūla-paṇṇāsa Aṭṭhakathā, Satipaṭṭhāna Sutta Vaṇṇanā, p. 262, 6th Syn. Edn.

***** Dīgha-nikāya, Mahāvagga Aṭṭhakathā, Sakka Paṇḍita Sutta, p. 319, 6th Syn. Edn.

(Learning of the Doctrine), while those who possess sufficient *pariyatti* foundations live involved in the *palibodhas* (obstacles) of the business of Bhikkhus, according as they live in towns and villages, such as discussing the Dhamma, delivering sermons and discourses, and writing books on the Dhamma. They are persons who are unable to put forth *sammappadhāna* effort for lengthy periods without a break.

Some persons are wont to say that when their *pāramīs* become mature and the time becomes ripe for them to attain release from worldly ills they can easily obtain that release and that as such, they cannot put forth effort now when they are not certain whether or not that effort will result in release. They do not appear to compare the suffering occasioned by thirty years' effort now with the suffering they will encounter if, in the interim before they attain release, they are cast in the hell regions for a hundred thousand years. They do not appear to remember that the suffering occasioned by thirty years' effort is not as bad as the suffering caused by just three hours in the hell regions.

They may say that the situation will be the same if no release is attained after thirty years' effort. But if the person is sufficiently mature for release, he will attain that release through that effort. If he is not sufficiently mature, he will attain release in the next life. Even if he fails to attain release within the present Buddha Sāsana, *bhāvanā āciṇṇa kamma* (the *kamma* of repeated efforts at mental development) is a powerful *kamma*. Through it, he can avoid the *apāya* regions, and can meet the next Buddha after continuous rebirths in the *sugati* existence (Happy course of existence). In the case of those who do not put forth the effort, they will miss the opportunity of release even though they are mature enough to obtain release through thirty years' effort. For lack of effort they have nothing to gain and everything to lose. Let all, therefore, acquire the Eye of Wisdom, and beware of the danger.

There are four kinds of *sammappadhāna*,* namely:

1. *Uppannānaṃ akusalānaṃ dhammānaṃ pahāṇāya vāyāmo*,

2. *Anuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya vāyāmo*,
3. *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo*,
4. *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo*.

1. Effort to overcome or reject evil unwholesome acts that have arisen, or are in the course of arising ;
2. Effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome acts that have not yet arisen ;
3. Effort to arouse the arising of wholesome acts that have not yet arisen ;
4. Effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

Uppanna and Anuppanṇa Akusala Kammās:

In the personality of every being wandering in *samsāra* (round of rebirths), there are two kinds of *akusala kammās* (unwholesome volitional actions), namely,

1. *Uppanna akusala kamma*, and
2. *Anuppanna akusala kamma*.

Uppanna akusala kamma means past and present *akusala kammās*. They comprise unwholesome volitional actions committed in the interminable series of past world-cycles and past lives. Among these *akusala kammās*, there are some that have spent themselves by having produced rebirths in the *apāya-lokas*. There are others that await the opportunity of producing rebirths in the *apāya-lokas*, and thus constitute potentialities to rebirth in the *apāya-lokas* that accompany beings from world-cycle to world-cycle and from life to life.

Every being in whom *sakkāya-diṭṭhi* (Personality-belief) resides, be he a human being, or a *deva*, or a *brahmad*, possesses an infinitely large store of such past debts, so to say, consisting of *akusala kammās* (unwholesome volitional actions) that have in them the potentiality of producing rebirths in the lowest *Avīci* Hell. Similarly, there are infinite stores of other *kammās* capable of producing rebirths in the other *apāya-lokas*. These past *kammās* which await a favourable opportunity for producing rebirth resultants

* Khuddaka Nikāya, Paṭisambhidā-magga, Mahā-vagga, p. 214, 6th Syn. Edn.
 Aṅguttara-nikāya, Catukka-nipāta, Padhāna Sutta, p. 322, 6th Syn. Edn.
 Abhidhammattha Saṅgaha, Samuccaya-kapāda, Padhāna.

and which accompany beings from life to life until they are expended, are called *uppanna*.

These past *uppanna akusala kammās* have their roots in *sakkāya-diṭṭhi* (Personality-belief). As long as *sakkāya-diṭṭhi* exists they are not expended without producing resultants. There is no case of past *kamma* expending itself without producing due resultants. * But when, with insight into the *Anatta lakkaṇā* (Characteristic of Impersonality), one rids oneself of *sakkāya-diṭṭhi* (Personality-belief), from that instant all the *uppanna akusala kammās* lose their potentiality and disappear from the store of past *akusala kammās*. From that existence, one will no longer become subject to rebirth in the *apāya-lokas* in future *saṃsāra* even in one's dreams.

Anuppanna akusala kammās means future *akusala kammās*. Beginning with the next instant in this life, all the new evil and unwholesome acts that one commits whenever opportunity occurs in the course of this present life and in the succession of lives that are to follow, are called *anuppanna*. These new *akusala duccharita kammās* (evil and unwholesome volitional actions) that one can commit even during a single lifetime can be infinite in number.

All these *anuppanna akusala kammās* have their origin in *sakkāya-diṭṭhi*.

If at any time *sakkāya-diṭṭhi* disappears, all the new *anuppanna akusala kammās* also disappear, even at that instant, from the personality of the beings concerned, leaving no residue. Here, 'disappear' means that there will be no occasion, starting from the next instant, in future succession of lives and future succession of world-cycles, when new *akusala kammās* are perpetrated. Throughout future *anamatagga saṃsāra* (beginningless round of rebirths), those beings will not commit, even in their dreams, any *akusala kamma* (unwholesome volitional action) such as *pāṇātipāta* (killing any living being).

If *sakkāyadiṭṭhi* remains, even though the being is a Universal Monarch exercising sway over the whole universe, he is, as it were, sandwiched between hell-fires in front and hell-fires at the back, and is thus hedged in between the two *akusala kammās* of *uppanna* and *anuppanna*. He is thus purely a creature of hell-heat. Similarly, the kings of the *deva*

lokas, Sakka, the king of the *Tāvātimsa-deva-loka*, the Brahmās of the *Rūpa* and *Arūpa Brahma-lokas*, are all purely creatures of hell-heat. They are creatures that are hitched on to the chains of hell and the *apāya* regions. In the great whirlpool of *saṃsāra*, they are purely creatures who drift or sink.

In the infinitely long *saṃsāra*, beings have to cultivate the desire for encountering a Buddha *Sāsanā*, which is an extremely difficult achievement. Hedged in as they are, from before and behind, by the hell-fires of *uppanna* and *anuppanna akusala kammās*, they have to cultivate earnestly the desire to extinguish those fires once and for all. Hence, those beings who do encounter Buddha *Sāsanās* have to make the extinguishing of the hell-fires of *uppanna* and *anuppanna* their sole task for their future welfare.

The task of extinguishing the *akusala kammās* of *uppanna* and *anuppanna* consists of ridding oneself of *sakkāya-diṭṭhi* and no more. If *sakkāya-diṭṭhi* is uprooted, the two *akusala kammās* (unwholesome volitional actions) are entirely extinguished.

"Bon-sin-san"* *Sotāpannas*, like *Visākhā* and *Anāthapiṇḍika*, who are infinitely numerous among humans, *devas*, and *brahmās*, are beings who have obtained release from the state of sinking and drifting in the great whirlpool of *saṃsāra* (round of rebirths) from the moment *sakkāya-diṭṭhi* was uprooted. They are beings who have attained the first stage of *Nibbāna* called *sa-upādisesanibbāna* (*Nibbāna* with the five constituent groups of existence remaining.) Although they are liable to wander in the round of rebirths for many more lives and many more world-cycles, they are no longer worldly beings. Having become "Bon-sin-san" *Ariyas* (Noble Ones), they are beings of the *lokuttara* (Supramundane Sphere).

Here ends the part showing *uppanna* and *anuppanna akusala kammās* from which *Sotāpannas* have obtained their release.

Uppanna and Anuppanna Kusala Kammās :

I shall now show the division of *kusala kammās* (wholesome volitional actions) into *uppanna* and *anuppanna*, first with reference to the three *Sāsanās* of *sīla* (Morality), *saṃādhi* (Concentration), and *paññā* (Wisdom), and second with reference to the seven *visuddhis* of *sīla-visuddhi*, *citta-visuddhi*, *diṭṭhi-visuddhi*, *kaṅkhā vitarāṇa*

* Beings who are bound to attain higher and higher stages of sanctity.

*visuddhi, maggā-magga-ñāṇa-dassana-visuddhi, paṭipadā-ñāṇa-dassana-visuddhi, and lokuttara-ñāṇa-dassana-visuddhi, **

When it is said that *saṃsāra* (round of rebirths) is very terrifying, it is because of the *duccaritas* (evil deeds) of *uppanna* and *anuppanna* which have *diṭṭhi* (Wrong Views) as their root. When it is said that there is no hiding place, no haven, nowhere on which one can depend, it is because of the self-same *duccaritas* and *diṭṭhi*.

When *diṭṭhi* is extinguished, both old and new *duccaritas* are also extinguished. When old and new *duccaritas* are extinguished, release from the *saṃsāra* of *apāya-lokas* is attained, and only exalted stages in the states of humans, *devas*, and *Brahmās*, remain. Since beings have to cultivate the desire for an encounter with a Buddha-Sāsana in order to secure release from the *apāya saṃsāra* together with old and new *duccaritas*, now that they have encountered a Buddha Sāsana in this existence, it behoves them to make the attempt of extinguishing the great evil of *diṭṭhi*.

Diṭṭhi is established in beings in three layers, viz.,

Vītikkaṃma,
Pariyuṭṭhāna, and
*Anusaya.***

These layers are the realm of *sakkāya-diṭṭhi*. They may be called coarse, middling, and fine *diṭṭhi*.

I shall now show how the offsprings of *diṭṭhi*, the ten *duccaritas*, enter into *diṭṭhi*.

The coarse *diṭṭhi* of *vītikkaṃma* comprises the *akusala kammās* committed through overt acts and speech. The middling *diṭṭhi* of *pariyuṭṭhāna* comprises the evils that occur in thoughts. *Anusaya diṭṭhi* is the evil that lies latent in the personalities of beings throughout *anamatagga saṃsāra* though it may not yet result in manifestations of acts, speech, or thoughts.

It may be said that there are three kinds of fire in a match-box. The first is the fire that lies latent in the whole box of matches. The second is the fire that ignites the match stick when it is struck. The third is the fire that is transferred to another object when it is brought in contact with the flame of the match stick. Such a fire is that which burns

rubbish heaps, clothes, houses, monasteries and villages.

This fire, the fire that is transferred to another object, resembles the coarse *vītakkaṃma diṭṭhi*. The fire that burns the match stick resembles the middling *pariyuṭṭhāna diṭṭhi* which is manifested in the mind every time it comes in contact with objects of thought. The fire that is latent in the box of matches resembles the fine *anusaya diṭṭhi* that resides in the personalities of beings throughout the succession of lives in *anamatagga saṃsāra*.

This fire that lies latent in the box of matches does not burst into flame so long as the match head is not rubbed with the nitrous surface of the match-box. It does not cause any harm even if it be kept in contact with highly inflammable articles such as gunpowder. In the same way, the *anusaya diṭṭhi* lies latent in the personality and does not manifest itself so long as it does not come into contact with evil objects of thought or other causes of evil. When, however, evil objects of thought or other causes impinge on the six sense-doors, the *anusaya diṭṭhi* is disturbed and begins to make itself manifest in the mind-door, or in the plane of the *pariyuṭṭhāna* through the function of volition. If at that time the manifestations can be suppressed by good doctrines, they disappear from the *pariyuṭṭhāna* plane and return to the *anusaya* plane and reside there as latent natural tendencies. If they cannot be suppressed, they continue to manifest themselves developing volitions. If they are further disturbed (in the *pariyuṭṭhāna* plane), they manifest themselves in the *vītikkaṃma* plane in the form of evil speech or evil acts.

In this world, if a person can control himself in the *vītikkaṃma* and *pariyuṭṭhāna* planes, and if thereby his acts, speech, and thoughts are, so to say, clean and unsoiled, he is called a good, pious, or moral man. But such a person is not aware of the *anusaya* plane. If the *anusaya* plane is not destroyed, even if perfect control is exercised over the *vītikkaṃma* and *pariyuṭṭhāna* planes, such control can only be of a temporary nature. If the person is strong in the observance of good principles, the control can last for the whole of this life. But there can be no

* Please see the Light of the Dhamma, Vol. VII-No. 1, p. 18.

** Please see the Light of the Dhamma, Vol. VI-No. 4, p. 17.

certainly about the next life, when upheavals in these two planes may recur.

Lobha (Greed), *dosa* (Hatred), and *moha* (Delusion) also have each of them three planes.

In order to destroy these three planes of *diṭṭhi* completely, men have to put forth effort in the three *sikkhās* (Trainings) of *sīla* (Morality), *•samādhi* (Concentration), and *paññā* (Wisdom). They have to practise the seven *visuddhis* (Purifications).

As far as layfolk are concerned, *sīla* means *Ājīvaṭṭhamaka-sīla* which is *nicca-sīla* for them. The *Atthaṅga-uposatha-sīla* and *Dasāṅga-sīla* add refinement to *nicca sīla*. It is a good thing to be able to observe them; but it does not matter much if they cannot be observed. For those people who assume the yellow garb of *Isis** the *Ājīvaṭṭhamaka-sīla* and *Dasāṅga-sīla* constitute *sīla*. The *Atthaṅga-uposatha-sīla* is included in the *Dasāṅga-sīla*. For Bhikkhus, the *Catupārisuddhi-sīla*** constitutes *sīla*.

The *parikamma bhāvanā*, *upacāra bhāvanā*, and *appanā bhāvanā* (also called the eight *samāpattis****), which arise out of mindfulness in the body (such as in out-breath and in-breath), and in the bones of the body, constitute *samādhi*.

The four *lokiya* (mundane) *visuddhis***** beginning with *ditṭhi-visuddhi*, together with *lokuttara* (supramundane) *ñāṇadassana-visuddhi* constitute *paññā*.

Among the three planes of *diṭṭhi*, *sīla* can destroy the *vitikkama* plane. This means that if one possesses *sīla-visuddhi*, upheavals in acts and speech cannot occur. *Samādhi* can destroy the *diṭṭhi* in the *pariyuṭṭhana* plane. This means that if *bhāvanā manasikāra* (concentration on the objects of meditation) is firmly established, upheavals in thought cannot occur. *Paññā* destroys the *diṭṭhi* in the *anusaya* plane. This means that if insight is obtained into the entire body as mere groups of *nāma* and *rūpa* and as *anicca*, *dukkha* and *anatta* groups, the latent store of *diṭṭhi* that may manifest itself in views of 'personality' (*puggala*), 'living being' (*satta*) 'permanence' (*nicca*), 'pleasure' (*sukha*)

'self' (*atta*) disappears. So long as this *diṭṭhi anusaya* exists, the destruction of the *vitikkama* plane by *sīla*, and of the *pariyuṭṭhāna* plane by *samādhi*, can be no more than temporary.

In the division of *uppanna* and *anuppanna* there are two methods, viz.,

- (1) Division based on this life as the starting point, and
- (2) Division based on past infinite *samsāra* as the starting point.

I shall now show the method of division based on this life as the starting point. In those who have never undertaken to keep the *sīla* in this life, there is no *uppanna sīla*. In those who at one time or other in this life have undertaken to keep the *sīla*, such *sīla* is *uppanna*. In the same way, in the cases of *sammādhi* and *paññā*, what was attained in the past is *uppanna*, and what had never been attained in the past is *anuppanna*.

In the method of division based on past *samsāra* as the starting point, there are two kinds of *sīla*, viz., *Lokiya sīla* and *Lokuttara sīla*. *Lokiya sīla* is *uppanna*, because there is no being who at one time or other in the past *samsāra* has not undertaken to keep the *lokiya sīla*. *Lokuttara sīla*, as far as *puthujjanas* are concerned, is *anuppanna*.

Samādhi, also, is of two kinds, viz., *lokiya* and *lokuttara*. Since *lokiya samādhi* had been attained on many occasions by beings in the past *samsāra*, it is *uppanna*. *Lokuttara samādhi*, as far as *puthujjanas* are concerned, is *anuppanna*.

Paññā, also, is of two kinds, viz., *lokiya* and *lokuttara*. *Diṭṭhi-visuddhi*, *kaṅkhā-vitarāṇa-visuddhi*, *maggā-magga ñāṇa-dassana-visuddhi*, and *paṭipadā-ñāṇa-dassana-visuddhi* are *lokiya paññā*. These *lokiya paññā* are *uppanna* to those who have encountered Buddha Sāsana in the past, and *anuppanna* to those who have never encountered any Buddha Sāsana.

Lokuttara-ñāṇa-dassana-visuddhi is *lokuttara-paññā*. As far as *puthujjanas* are concerned, *lokuttara paññā* is *anuppanna*, since it had never at any time been attained in past *samsāra*.

* Hermits; recluses; rishis.

** The same as Bhikkhu-sīla. Please see the Light of the Dhamma, Vol. VII-No. 1, p. 15.

*** Sustained consciousness of the Form-Sphere and the Formless-Sphere.

**** 1. *Diṭṭhi-visuddhi* (Purification of View);

2. *Kaṅkhāvitarāṇa-visuddhi* (Purification by Overcoming Doubt);

3. *Maggā-magga-ñāṇadassana-visuddhi* (Purification By Knowledge and Vision of What Is and What Is Not Path);

4. *Paṭipadāñāṇadassana-visuddhi* (Purification By Knowledge and Vision of the Way).

I shall now show the four points of *vīriya* (Effort).

The opportunity of ridding oneself completely of old *uppanna akusala kammās* arises only when one encounters a Buddha *Sāsanā*. The opportunity of preventing the appearance of new *akusala kammās* in the series of existences that are to follow, is also one that can arise only when one encounters a Buddha *Sāsanā*. Even though one's *saṃsāra* be infinitely long, if one does not encounter a Buddha *Sāsanā*, no opportunity of ridding oneself of these two classes of *akusala kammās* can arise. This is because the business of ridding oneself of these two *akusala kammās* is identical with the business of destroying the *anusaya* plane of *sakkāya-diṭṭhi*. And, the destruction of the *anusaya* plane of *diṭṭhi* is the work of *anatta-bhāvanā*, which appears only when a Buddha *Sāsanā* appears.

Those beings who are destined to be *Pacceka-buddhas* (Solitary Buddhas) had acquired first the seeds of *anatta bhāvanā* during their encounter with a Buddha *Sāsanā*. When there is no Buddha *Sāsanā* in the world, even the mere sound of *anatta* is not heard. And, by 'the sound of *anatta*' is meant the sound of *rūpa, nāma, khandha, āyatana, dhātu*, and *paṭicca-samuppāda*. The whole of the *Abhidhamma Piṭaka* is replete with the sound of *anatta*. So is the whole of *Abhidhammattha-saṅgaha*.

The work of *anatta bhāvanā* consists, first, of fulfilling *sīla-visuddhi*, then of setting up *kāyagatā-sati*, and after tranquillizing and controlling one's madly tempestuous and unstable mind, of putting forth effort in the work of *samatha* and *vipassanā*. It is only when the plane of *diṭṭhi anusaya* is destroyed through such effort that all the *uppanna* and *anuppanna micchā-diṭṭhis* and the *duccaritas* disappear.

The effort to cause the appearance in one's personality of *kusala kammās* which have not appeared before, and the effort to fix in one's personality the *kusala kammās* that have already appeared, consist of attempting the successful completion of *anatta bhāvanā* after the establishment of *kāyagatā-sati*.

Uppanna and anuppanna Sīla:

Anuppanna sīla, which has never occurred to *puthujjanas* in the past infinite *saṃsāra*,

consists of *sammāvācā*, *sammākammanā*, and *sammā-ājīva*, which are comprised in *Sotāpatti-magga* and which have *Nibbāna* as their object. This *sīla* destroys the evil acts manifesting themselves in action, speech, and wrong modes of earning a living. From the moment that this destruction takes place, the evils appearing in the form of actions, speech, and modes of living, do not appear again even for an instant throughout the succession of many lives and many world-cycles that follow.

This class of *lokuttara sīla* is achieved only when *anatta bhāvanā* is successfully practised. Beings must attempt to achieve this *anuppanna-sīla* while yet within a Buddha *Sāsanā*. It is meant by this that from the moment of setting up *sīla visuddhi* (together with *kāyagatā-sati*) up to the successful completion of *anatta bhāvanā*, beings must attempt (without relaxation) to practise the thirty-seven *bodhipakkhiya 'dhammas*.

Uppanna sīla, which has often occurred in past infinite *saṃsāra*, means *lokiya sīla* or *kāmāvacara sīla*.* When it is said that attempt must be made to attain the state of fixation of that *sīla*, it must be understood that there are two planes of *lokiya sīla*, viz., *niyāma* and *aniyama*.** The state of an *ariya* is that of the *niyāma* plane, while the state of a *puthujjana* is that of the *aniyama* plane.

The *kāmāvacara lokiya sīla* attains the *niyāma* plane in the personalities of *Sotāpannas*. *Ariyas* who are *Sotāpannas* do not transgress the *Ājīvaṭṭhamaka sīla* even in their dreams throughout the series of lives and world-cycles that follow until the final attainment of *parinibbāna*.

In the case of *puthujjanas*, however, the *kāmāvacara lokiya sīla* is still in the *aniyama* plane. These persons have been virtuous and moral lay individuals on an infinite number of occasions in the past. They have also suffered in the *apāya lokas* countless number of times. They have been virtuous *Isis* and *Bhikkhus* on other infinite number of occasions. In all their past existences, however, they have never been free from the danger of liability to rebirth in the *apāya lokas*. Even now, the number of beings in the *apāya lokas* is infinite and the number of humans, *devas* and *brahmās*, on

* Morality relating to the Sensuous Sphere.

** *niyāma* : stable; unchangeable.

aniyama unstable; changeable.

the brink of being born in the *apāya lokas* is infinite.

Hence, beings possessing *kāmāvacara lokiya sīla* which is still *aniyāma*, and which, so to say, resides in them for a temporary moment, should attempt, while there is yet opportunity within a Buddha Sāsana, to transform it into *niyāma*. They should set up *kāyagatā-sati*, and having done so, should practise the *bodhipakkhiya dhammas* until the function of *anatta bhāvanā* is successfully completed.

This completes the two *sīla kusala kammās*.

Uppanna and Anuppanna Samādhi:

Samādhi also has two planes, viz., *niyāma* and *aniyāma*. Similarly, there are two planes of *paññā*, viz., *niyāma* and *aniyāma*.

Appanā samādhi, which is identical with the eight or nine *samāpattis** as the case may be, becomes *niyāma* only when one attains the Anāgāmi stage. The *paññā* that carries the *tādi*** quality becomes *niyāma* only at the stage of an Arahant.

I shall now show the *samādhi* and *paññā* that Sotāpannas achieve.

In accordance with the discourse in the Mahā Vedalla Sutta,** wherein it is said:

“Yo ca Visākha sammā-vāyāmo yā ca sammā-sati yo ca sammā-samādhi, ime dhammā samādhikkhandhe saṅgahitā.”

Sammā-vāyāma (Right Effort), *Sammā-sati* (Right Mindfulness) and *Sammā-samādhi* (Right Concentration), which are comprised within *sotāpatti-magga* (Path of a Stream-winner) having Nibbāna as object, are called *lokuttara samādhi* (Supramundane Concentration).

These three *samādhis* can extinguish, once and for all, that is by *samuccheda pahāna***** the mental evils of *abhiijhā* (covetousness) and *byāpāda* (ill-will), which have *micchā-vāyāma* (Wrong-Effort), *micchā-sati* (Wrong Mindfulness), and *micchā-samādhi* (Wrong Concentration), as their roots. From the instant they are extinguished, the mental evils of *abhiijhā* and *byāpāda* do not arise again throughout the many lives and world-cycles that may follow. It is the kind of

samādhi that can be achieved only within a Buddha Sāsana, when only appears *anatta bhāvanā*. Hence, now that they have encountered a Buddha Sāsana, beings should endeavour to achieve *anuppanna samādhi* without fail, before they become severed from the Sāsana. This means that, beginning with *kāyagatā-sati*, they should practise the *bodhipakkhiya-dhammas* until they attain the successful culmination of *anatta bhāvanā*.

Uppanna samādhi, which has occurred countless number of times in infinite past *saṁsāra*, consists of *kāmāvacara samādhi*, *rūpāvacara samādhi* and *arūpāvacara samādhi*. When it is said that attempt must be made to make *uppanna-samādhi* *niyāma*, it must be understood that there are two planes in *lokiya samādhi*, viz., *niyāma* and *aniyāma*. The *lokiya sammā-vāyāma*, *sammā-sati* and *sammā-samādhi*, with which *Ariyas* are endowed, are established in the *niyāma* plane. The *duccaritas* such as *abhiijhā* and *byāpāda* do not arise in them even in dreams throughout the succession of lives and world-cycles that follow until the final attainment of *parinibbāna*.

The group of *lokiya samādhi* with which *puthujjanas* are endowed are in the *aniyāma* plane. In the infinite past *saṁsāra*, these persons have been men of *samādhi*, *Isis* of *samādhi*, and *Bhikkhus* of *samādhi*, endowed with *Jhānas* and powers such as ability to fly through the air or go through the earth during an infinite number of existences. In the life-period of every world-system, there are four *kappas* (world-cycles), each of infinite length. In three of these *kappas*, these *puthujjanas* have been *brahmās* in the *brahma-lokas*. In every one of these world-systems, there have also appeared the *apāya lokas*. These *apāya lokas* have been filled by these self-same *brahmās* and no other. These *puthujjanas* have been *brahmās*, *petas*, beings of hell, animals and *asuras*. In the infinitely long *saṁsāra*, the life-period of each of these world-systems is like but the period of the twinkling of an eye.

Thus, it behoves us all to endeavour to transform the *aniyāma lokiya sammā-vāyāma*, *sammā-sati* and *sammā-samādhi* (which we temporarily acquired in the past on

* 8 *samāpattis* are 8 sustained consciousness of the Form-Sphere and the Formless-Sphere.

9 *samāpattis* are the above 8 *samāpattis* and *nirodha-samāpatti* (total suspension of mind).

** *Tādi*: That cannot be influenced by the ups and downs of life.

*** Suttanta Piṭaka, Majjhima Nikāya, Mulapaṇṇāsa-Mahā Vedalla Sutta, p. 365 Synod Edition.

**** Overcoming by destruction; eradication.

many countless occasions) to *niyāma*, while there is yet opportunity now when we are in the midst of a Buddha Sāsana. We must, after first setting up *kāyagatā-sati*, practise the *bodhipakkhiya dhammas* until the successful completion of *anatta bhāvanā*.

This ends the two *samādhi kusala kammās*.

Uppanna and Anuppanna Paññā:

In accordance with the discourse in the Mahā Vedalla Sutta, wherein it is said:

"*Yā ca Visākha sammādiṭṭhi yo ca sammā-saṅkappo, ime dhammā paññakkhandhe saṅgahitā.*"

Sammā-diṭṭhi (Right View) and *Sammā-saṅkappa* (Right Thinking), which are comprised in Sotāpatti-magga having Nibbāna as their object, are called *Paññā*. This *Paññā* destroys the *anusaya* plane of *sakkāya-diṭṭhi* completely, and dispels by *samuccheda pahāna* every vestige of *micchā-diṭṭhi* and *micchā-saṅkappa*, together with the *duccaritas* and *durājiva*,* once and for all. The old store of *duccarita kammās* also disappear completely. Release is obtained from the *apāya saṁsāra*. From this instant, the evils of *micchā-diṭṭhi* and the *duccaritas* do not make an appearance throughout the series of future existences and future world-cycles.

This *Paññā* appears only during a Buddha-Sāsana when *anatta bhāvanā* appears. Hence, now that they have encountered a Buddha-Sāsana, beings should endeavour to attain this *anuppanna paññā* before they become severed from the Sāsana. This means that, starting with *kāyagatā-sati*, they should practise the *bodhipakkhiya dhammas* until they attain the successful culmination of *anatta bhāvanā*.

The kinds of *Paññā* that have often occurred in the past infinite *saṁsāra* are *kammasakata sammā-diṭṭhi*, all kinds of *kāmaññā* knowledge and wisdom, and *Abhiññās*** such as *Dibba-cakkhu* (the Celestial Eye) and *Dibba-sota* (the Celestial Ear).

When it is said that effort must be made to transform this *Paññā* into *niyāma*, it must be understood that there are two planes in *lokiya paññā*, viz., *niyāma* and *aniyāma*.

The *lokiya sammā-diṭṭhi* and *sammā-saṅkappa* of Ariyas are established in the *niyāma* plane. From the moment they are

thus established, and throughout the series of lives that follow until they attain *parinibbāna* they are in possession of *kāmmassakatā sammā-diṭṭhi ñāṇa*, (Knowledge of Right View of the fact that all beings have *kammās* only as their own property), *pariyatti ñāṇa* (Knowledge of the Doctrine), *paṭipatti-ñāṇa* (Knowledge of practice of the Dhamma), and Knowledge of the Four Noble Truths.

The *lokiya paññā* which *puthujjanas* possess are, however, established in the *aniyāma* plane. In the series of existences of these *puthujjanas* wandering in infinite *saṁsāra*, they have sometimes been learned in the Dhamma, sometimes have acquired fame in their learning, sometimes have been great Theras and great physicians, while at other times they have also been cockles, snails, worms, leeches, lice, bugs, maggots, ticks, etc.—creatures that could just be said to be alive.

Hence, while the opportunity of an encounter with a Buddha Sāsana offers itself, effort must be made to transform the *aniyāma paññā* (which is but a temporary or momentary acquisition) into *niyāma paññā*. This means that, starting with *kāyagatā-sati*, the *bodhipakkhiya dhammas* should be practised until the successful attainment of *anatta bhāvanā*.

This ends the two *paññā kusala kammās*.

So long as the realm of *sakkāya-diṭṭhi* (Personality-belief), which has been continuously established in our personalities throughout the past infinite *saṁsāra*, is not destroyed, the defilements such as *lobha* (Greed), *dosa* (Hatred), and *moha* (Delusion), remain keen, numerous and strong. As such they may be said to be permanent native inhabitants resident within our bodies. In such circumstances, *sīla* (Morality), *samādhi* (Concentration) and *paññā* (Wisdom), which are the enemies of these defilements, are like occasional alien visitors. Their visitation resembles the trespassing of enemy aliens into the kingdom of the ogre *Ālavaka**** inhabited by wild and powerful ogres. Before long, these alien invaders become the food of these ogres, and their alien settlements are destroyed. On one occasion, five hundred *Isis* with *Jhāna* attainments came from the Himalayas regions to the mansion of *Ālavaka*, but the ogres seized them one by one by their legs

* Wrong livelihood.

** Higher psychic powers.

*** *Samyutta Aṭṭhakathā, Yakka Sutta, Ālavaka Sutta Vajjāṇī, p. 232. 6th Syn. Edn.*

and threw them across the river Ganges. And thus the five hundred *Isis* were destroyed.

Hence, those laymen, *Isis* and *Bhikkhus*, who have encountered a Buddha *Sāsanā* in this life, who desire to rid themselves of evils in their future existences, and who wish to fix the Dhammas such as *sīla-visuddhi* (Purification of Virtue) permanently in their personalities, should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* effort in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi*.

If they desire to free themselves from the insane and wild mind such as is possessed by the mad man, the incapable boatman, the man afflicted with hydrophobia, and the sick man who vomits his medicines (in the illustrations given under *Satipaṭṭhāna*), and if they desire to fix their *samādhi* or transform it to *niyāma* so as to enable them to keep their attention tranquil, steady, and fixed on any *kammaṭṭhāna* object at will, they should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi*.

If they desire to free themselves from the *sammoha-dhamma* (delusion) which can cast them into the utter darkness of the absence of Wisdom, and which can extirpate all feelings of respect and reverence that they have harboured towards the infinite and noble qualities of the Buddha, the Dhamma and the Ariya Saṅgha, as also of the establishments of the *Sāsanā*, leaving no traces in the existences that follow: if they desire to rid themselves of the great *micchā-dhammas* that have led them in the past infinite *saṃsāra* to approach, respect, and pay reverence to all manner of spurious Buddhas, because as *pu-thujanas* they were not in a position to know the true Buddha, the true Dhamma, and the true Saṅghā: if they desire to attain, in the series of existences and world-cycles beginning with the present, that faith known as *adhigama saddhā*,* and that wisdom known as *adhigama-paññā*,** by virtue of which they can continue to evoke respect and reverence without let or hindrance for the true Buddha, the true Dhamma, and the true Saṅghā: and if they desire to transform them to the *niyāma* plane: they must practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy with a view to destroy the *anusaya* plane of *sakkāya-diṭṭhi*. Here, the appropriate

practice of *sammappadhāna* means that energy accompanied by the determination which says, "Let the skin remain; let the bones remain; etc."

Here ends *sammappadhāna*.

CHAPTER IV THE FOUR IDDHIPĀDĀS

I shall now give a brief description of *iddhipādās*.

Ijjhanam iddhi.

(*ijjhanam*: completeness; *iddhi*: completeness)

(The state of reaching completeness or perfection.)

(Note:—The PTS Dictionary says: "There is no single word for *iddhi*, as the idea is unknown in Europe. The main sense seems to be potency."—Translator.)

In the Buddha *Sāsana* there are five *iddhis*. They are:—

1. *Abhiññeyyesu dhammesu abhiññā-siddhi*,
2. *Pariññeyyesu dhammesu pariññā-siddhi*,
3. *Pahātabbesu dhammesu pahānā-siddhi*,
4. *Sacchikātabbesu dhammesu sacchikiri-yā-siddhi*,
5. *Bhāvetabbesu dhammesu bhāvanā-siddhi*.

1. Completion of or perfection in acquiring special knowledge in those things in which special knowledge should be acquired, things such as *rūpa* (material phenomena), *nāma* (mental phenomena);
2. Completion of or perfection in acquiring full understanding in those things in which full understanding should be acquired, things such as *dukkha saccā* (the Noble Truth of Suffering);
3. Completion of or perfection attained in the task of abandonment of those things that should be abandoned, things such as *samudaya saccā* (the Noble Truth of the Cause of Suffering);
4. Completion of or perfection attained in the task of realization of those

* Firmly established *saddhā* (Faith).

** Firmly established wisdom.

things that should be realized, things such as *nirodha saccā* (the Noble Truth of the Cessation of Suffering); Completion of or perfection attained in the task of development or cultivation of those things that should be developed or cultivated, things such as *maggā saccā* (the Noble Truth of the Path leading to the Cessation of Suffering).

These are the five essential *iddhis* within a Buddha Sāsana.

Abhiññāsiddhi means: the completion of the task of knowing analytically the number and meaning of the *paramattha dhammas* (ultimate truths) which one had no knowledge of while one was beyond the pale of a Buddha Sāsana. A thorough knowledge of the Abhidhammattha Saṅgaha (a resume of all the essential doctrines of the Abhidhamma) amounts to *Abhiññāsiddhi*.

Pariññāsiddhi means: the completion of acquiring full understanding of *dukkha saccā* (the Noble Truth of Suffering) either through a knowledge of their *lakkhaṇa* (characteristics), *rasa* (functions), *paccupatthānas* (manifestations), and *padupphāna* (proximate causes), or through a knowledge of the three characteristics of *anicca* (impermanence), *dukkha* (suffering), and *anatta* (impersonality), which they possess.

Pahānāsiddhi means: the completion of the task of destroying the *kilesas* (defilements) which are *samudaya saccā* (the Noble Truth of the Cause of Suffering). In this book, since the main emphasis is placed on the attainment of the lowest class of Sotāpannas, namely the 'Bon-sin-san' Sotāpannas, and not on the higher classes of *ariyas* (Noble Ones), the completion of the task of destroying *sakkāya-diṭṭhi* (Personality-belief) is *pahānāsiddhi*. The task of dispelling *vicikicchā* (sceptical doubt) is comprised within the task of destroying *sakkāya-diṭṭhi*.

Sacchikiriya-siddhi means: the completion of the task of realizing *nirodha saccā* (the Noble Truth of the Cessation of Suffering) both bodily and mentally. This task consists of the suppression and destruction of the *kilesas* (defilements).

Bhāvanāsiddhi means: the development of the three *sikkhā*s (Trainings) of *sīla*

(Morality), *saṁādhi* (Mental Concentration) and *paññā* (Wisdom), until the attainment of *lokuttara magga saccā* (Supramundane Path leading to the Cessation of Suffering).

If the *iddhis* be classified according to the order of the *visuddhis*, the fulfilment of *catupārisuddhi sīla* in *sīla visuddhi* constitutes four *iddhis*. In *citta visuddhi*, the fulfilment of the eight *saṁāpattis* together with *pari-kamma saṁādhi* (Preparatory Concentration) and *upacāra saṁādhi* (Neighbourhood Concentration) as the case may be constitutes eight *iddhis*. The fulfilment of the five *lokiya abhiññās* (mundane Higher Spiritual Powers), such as *iddhi-vidha abhiññā* (Supernormal Powers), constitutes five *iddhis*. In the *paññāvisuddhi* the fulfilment of *diṭṭhi visuddhi* constitutes one *iddhi*. In this way, further *iddhis* may also be recognised.

Here ends the discussion of *iddhis* within the Sāsana.

Iddhipāda : —

Iddhiyā pādo iddhipādo (*iddhiyā*: of attaining completion or perfection; *pādo* root or basis. The root or basis of attaining completion or perfection. Hence it is called *iddhipāda*.)

There are four kinds of *iddhipādas*. They are:—

1. *Chandiddhipādo—chanda* ;
2. *Viriyaiddhipādo—viriya* ;
3. *Cittiddhipādo—citta* ;
4. *Vimāṇiddhipādo—vimāṇa or paññā*.

By *chanda* is meant desire to obtain, desire to attain, desire to reach, desire to fulfil, desire to accomplish. The desire indicated here is extreme or excessive desire. There is nothing within or without one's personality that can obstruct that desire. It is the kind of desire that evokes the thought, "If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it."

It is the kind of desire nurtured by King Dhammasoka* of Bharas during the time of the Kassapa Buddha,** when the king said to himself, "What use is there in my being king of Bharas if I do not get the opportunity of hearing a discourse of the Kassapa Buddha?" The king, therefore, relinquished his throne and went out in search of one who could repeat to him a

* Rasavāhini (Jambudīpuppatti-katha)

** Predecessor of Gotama Buddha.

discourse of the Kassapa Buddha, no matter though that discourse consisted of a short stanza only.

Such desire is appeased if it is fulfilled as in the case of King Bimbisāra,* Visākhā, and Anāthapiṇḍika. It is only when there are faint indications that the desire can be attained but is not fulfilled that the mind becomes troubled, and thoughts arise that it is better to die than live without attaining the desire.

Examples of such desire existed also in King Temiya,** King Hatthipāla*** and kings, nobles, and rich men in the time of the Buddha who discarded their palaces, retinue and other luxuries to live the lives of *Bhikkhus* in the Buddha Sāsana.

Vīriya means *sammappadhāna vīriya* together with its four characteristics. A person with this *vīriya* is infused with the thought that the aim can be attained by energy and effort. He is not discouraged even though it is said to him that he must undergo great hardships. He is not discouraged even though he actually has to undergo great hardships. He is not discouraged even though it is said to him that he must put forth effort for many days, months, and years. He is not discouraged even though he actually has to put forth effort for such long periods.

Those who are weak in *vīriya* recoil from their task when confronted with work requiring great energy and effort. They shrink when told that they will have to stay apart from friends and associates. They shrink from the prospect of the necessity to be frugal in sleep and food. They shrink from the prospect of long periods of concentration. They resemble 'white dogs that dare not venture into thickets.' White dogs are afraid to enter brushes of reeds that are no more than a cubit high because they think that the brushes might harbour leopards, tigers, and elephants.

Citta means: attachment to *iddhis* when one comes in contact with the Sāsana and hears the Dhamma. It is attachment that is extremely ardent and strong.

Although one lives amidst the beauties and luxuries of the world, amidst acquired

powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one's mind is always turned towards the *iddhis*. One attains satisfaction and tranquillity only when one's mind is absorbed in matters connected with the *iddhis*. It is like the absorption of the alchemist engaged in the transmutation of the baser metals into gold or silver. Such an alchemist has no interest in anything else but his alchemy. He forgets to sleep or eat, or whether he had slept or eaten. He does not notice anything when out walking. *Citta* is great absorption or attachment of this nature.

Vīmaṃsa means: knowledge or wisdom that can clearly perceive the greatness of the sufferings of hell, and of the sufferings attendant on the round of rebirths. It is knowledge that can clearly perceive the advantages and benefits of the *iddhis*. It is knowledge that can dwell on the deep and difficult *dhammas*, and on their nature. A person who possesses such knowledge can no longer find pleasure in any worldly pursuit except the pursuit of the *iddhis*. He finds gratification only in the acquisition of deep and profound *iddhis*. The deeper and more profound the *dhammas*, the greater is his desire to attain them.

Those who are endowed with any one of these four *iddhipādas* can no longer, during this life, admit or plead inability and remain without putting forth effort in the establishment of *kāyagatāsati*, and the higher stages of the Sāsana such as *citta visuddhi*, *diṭṭhi visuddhi*, etc. It is only those who have never possessed any one of these *iddhipādas*, and who cannot differentiate between the shallowness and profoundness of life, between superficiality and deepness of the *dhamma*, who admit or plead inability and remain without making any endeavour.

A person endowed with any one of these four *iddhipādas* can attain, according to his *pāramī*, the *iddhis* until he reaches *lokuttara* (supramundane) *iddhi*, either in this life or as a *deva* in the next life. The cases of those endowed with two, or three, or four, *iddhis* need no lengthy explanation.

In the cases of those persons who (far from possessing any of the *iddhis*) do not even

* Khuddaka-pāṭha, 7. Tirokuṭṭa Sutta, p 8. 6th Syn. Edn.
 Khuddaka-pāṭha Aṭṭhakathā, Tirokuṭṭa Sutta Vaṇṇanā p 168. 6th Syn. Edn.
 Visākhā and Anāthapiṇḍika—Dhammapada Commentary, Story relating to Verse 1.
 ** Khuddaka Nikāya, Jātaka Pāli Book II; Mūgapakkha Jātaka, p 149, 6th Syn. Edn.
 *** Khuddaka Nikāya, Jātaka Pāli Book I, Hatthipāla Jātaka, p 351, 6th Syn. Edn.

possess any of the *iddhipādas*, they should attempt to acquire one or other of these *pādas*. They admit or plead inability only because they have not the desire to acquire the higher benefits of the *Sāsanā*, such as the *satipaṭṭhānas*. They should regard this very admission of inability as a highway to the *Apāyalokas*. Thus, they should study, think and ponder, over the Suttanta discourses that can arouse *chanda*. They should approach a teacher who can arouse *chanda* and rely on him.

Hence did the Buddha say:

*Chandiddhipādaṃ bhāveti,
Vīriyiddhipādaṃ bhāveti,
Cittiddhipādaṃ bhāveti,
Vīmaṇisiddhipādaṃ bhāveti.**

(One should put forth effort to develop *chanda*; one should put forth effort to develop *vīriya*; one should put forth effort to develop *citta*; and one should put forth effort to develop *vīmaṇsa*.)

Some persons, far from attaining the *iddhis*, do not even try to attain the *iddhipādas*. If they do not possess *chanda*, they do not even know that it is necessary to acquire *chanda*. They are persons who admit and plead inability and defeat. The same is true in the cases of *vīriya*, *citta*, and *vīmaṇsa*.

Steady application of the mind to *kāyaga-tāsati* amounts to setting up *pāda*. Studying the anecdotes dealing with *saṃvega*,** applying oneself to *dhutaṅga**** and such other practices of the *dhamma*, is setting up *vīriya*. Applying oneself to profound *dhammas*, such as the Four Great Primaries**** amounts to setting up *vīmaṇsa*.

If any one of the *pādas* is established, then it is certain that the respective *iddhis* will be attained according to one's *pāramī*. Hence, it is stated in the Commentaries that persons who do not possess any one of the *iddhipādas* resemble the sons of a *caṇḍāla*,***** while persons possessing any one of the *pādas* resemble the sons of an Emperor. The sons of *caṇḍālas* never aim at becoming an Emperor because they have no basis, no *pāda*, for the attainment of such aim. Sons of Emperors, however, always aim at becoming Emperors because they are

endowed with the bases for the attainment of such an aim.

Hence, wise persons of the present day should attempt to acquire the four *iddhipādas* so that they can destroy the great establishment of *sakkāyadiṭṭhi* (Personality-belief), and to attain, within the *Sāsanā*, the benefits of the higher attainments that can be attained according to one's *pāramī*.

CHAPTER V THE FIVE INDRIYAS

Indriya means:

Indassa kammaṃ indriyaṃ.

(*Indassa*— of the rulers, governors, or controllers;

kammaṃ—act, i.e. act of ruling, governing, or controlling;

indriyaṃ—hence called *indriya*.)

(The act of ruling by rulers. Hence called *indriya*.)

'The act of ruling by rulers' means, wherever the ruler rules, nobody can go against him.

In this matter, the control or rule that one exercises over one's mind is the essential factor.

There are five *indriyas*. They are:—

1. *Saddhindriya*,
2. *Vīriyindriya*,
3. *Satindriya*,
4. *Samādhindriya*,
5. *Paññindriya*.

Saddhindriya is *saddhā* (faith). There are two kinds of *saddhā*, namely,

1. *Pakati saddhā*, and
2. *Bhāvanā saddhā*.

The *saddhā* (faith and confidence) that leads ordinary men and women to perform acts of *dāna* (almsgiving), *sīla* (morality), and 'imitation' *bhāvanā* (mental concentration), is called *pakati saddhā*. Here, as was shown in the case of the mad man, although *saddhā* is said to be a controlling factor, the control does not extend to the extent of

* *Saṃyutta Nikāya, Cāpāla-vagga, Samatta Sutta, p. 224, 6th Syn. Edn.*

** *Saṃvega* : Dread caused by the contemplation on the miseries of this world.

*** *Dhutaṅga* : Ascetic practice.

**** *Saṃyutta Nikāya, Mahāvagga Saṃyutta. 7. Iddhipāda Saṃyutta, 1. Cāpāla-vagga, 6. Samatta Sutta, p. 224, 6th Syn. Edn.*

***** A man of low class.

controlling the unstable minds of ordinary folk in the work of *bhāvanā*. Control is exercised over the instability only to the extent of leading to acts of *dāna*.

The mind never leans towards *kusala kammās* (wholesome volitional actions) without *saddhā* for ordinarily it takes delight only in evil acts. This is true also in the case of effort to achieve *sīla visuddhi* (Purification of Virtue), and in the study of the sacred texts. This is how *pakati kusala kammās* are produced by the control of *pakati saddhā* which has not been developed.

In the work of *kammaṭṭhāna* (Practice of Calm and Insight), *pakati saddhā* has no control over the mind, for the mind is apt to react and rebound from that *saddhā* and proceed elsewhere. In *kammaṭṭhāna* work *pakati saddhā* is not sufficient.

Bhāvanā saddhā prepares the seed-bed, so to say, for the acquisition of great strength and power through the practice of *bhāvanā*, such as *kammaṭṭhāna* exercises in out-breath, and in-breath, etc.

In the matter of the *bodhipakkhiya dhammas*, it is this *bhāvanā saddhā* that is called *saddhindriya*. In the matter of *kammaṭṭhāna* exercises, it represents the disappearance of unstable and oscillating mental attention and the appearance of a clear and steady mind. The mind's attention can be steadily fixed only on those objects which it finds clear and unbefogged. The practice of *kāyagatā sati*, such as *ānāpāna* (in-breath and out-breath), is the preparation of the seed-bed for *bhāvanā saddhā*. If the mind is fixed on *kāyagatā-sati*, such as out-breath and in-breath, it amounts to the attainment of *bhāvanā saddhā*. If then the work be continued in the fields of *samatha* and *vipassanā*, the ability to destroy the three planes of *sakkāyadiṭṭhi* can be acquired even within this life. The work of *samatha* and *vipassanā* needs, for their proper performance, the reliance on a teacher very learned in the Dhamma.

Vīriyindriya is *vīriya*. There are two kinds, namely,

1. *Pakati vīriya*, and
2. *Bhāvanā vīriya*.

Another classification is :

1. *Kāyika vīriya*, and
2. *Cetasika vīriya*.

Pakati-vīriya can be easily recognised. Persons who possess excessive *pakati-vīriya* in worldly matters can easily attain *bhāvanā-vīriya*. The *dhūtaṅgas* of *piṇḍapātikaṅga*, (the alms-food-eater's ascetic practice), *nesājikaṅga* (the sitter's ascetic practice), *rukkhamūlikaṅga* (the tree-root-dweller's ascetic practice), *abbhokāsikaṅga* (the open-air dweller's ascetic practice), *sosānikaṅga* (the cemetery-dweller's ascetic practice) are *kāyika-vīriya-bhāvanā*.

If after setting up *kāyika-vīriya-bhāvanā*, such as sleeping for short periods only and being alert and energetic, there is no *cetasika-vīriya*, such as enthusiasm in *bhāvanā manasikāra*, steady application or concentration cannot be attained in the *kammaṭṭhāna* objects, such as on out-breath and in-breath, and the period of work is unduly lengthened without achieving clearness of mind and perception.

In any kind of work, it is proper and appropriate only when the person performing it obtains quick mastery over it. It is improper if the work obtains mastery over the person. By "the work obtains mastery over the person" is meant that the work is done without real energy, as a result of which no concrete results appear, and as days and months drag on, distaste and tedium in body postures appear, leading to sloth. With the appearance of sloth, progress in work slows down, and with the slowing down of progress, further sloth develops. The idea then appears that it would be better to change the form of the work. Thus constant changes in forms of work occur, and thus does work obtain mastery over the person lacking *vīriya*.

In *kammaṭṭhāna* work, quick success is obtained only by one endowed with both *kāyika-vīriya* and *cetasika-vīriya*. From the moment *kāyagatā-sati* is set up, the *vīriya* that develops day by day is *bhāvanā-vīriya*, and it is this *vīriya* that in the *bodhipakkhiya-dhammas* is called *vīriyindriya*. It represents the disappearance of sloth and laziness in *kammaṭṭhāna* work and the appearance of enthusiasm and energy. The mind takes delight in dwelling on objects on which its attention is strong. Thence, the task of setting up *bhāvanā-vīriya*, and graded development, is identical with that of *saddhindriya*.

Satindriya means, in the matter of the *bodhipakkhiya-dhammā* the setting up of *kāyagatā-sati* on parts of the body, such as

on out-breath and in-breath, and the development of *bhāvanā-sati* (called *satipaṭṭhāna*) until the attainment of *lokuttarā-sammā-sati magga* (Supramundane Right Mindfulness).

Samādhindriya and *Paññindriya* may be defined similarly.

Samādhindriya dispels the restlessness of the mind when it is applied in work of *satipaṭṭhāna* on an object, such as out-breath and in-breath; *Paññindriya* dispels confusion and haziness.

Saddhindriya, *vīriyindriya*, and *satindriya*, which precede *samādhindriya* and *paññindriya*, are like those who raise a king to kingship. They raise the latter until the topmost excellence is attained.

After the setting up of *kāyagatā-sati* and the attainment of mastery over one's mind, if the *samatha* road be taken, *samādhindriya* becomes the eight *samāpattis*, while *paññindriya* becomes the five *abhiññās** (Higher Spiritual Powers), such as *iddhividha* (Supernormal Powers); if the *vipassanā* road is taken, *samādhindriya* becomes *suññata samādhi* (Emptiness-Concentration), *animitta*

samādhi (Conditionless-Concentration), *appanīhtasamādhi* (Desireless-Concentration), and *paññindriya* becomes the five *paññā-visuddhis* beginning with *diṭṭhi-visuddhi*,**the three *anupassanāñāṇas****, the ten *vipassanā-ñāṇas*****, the four *magga-ñāṇas******, the four *phala-ñāṇas*,***** and the nineteen *paccavekkhaṇa-ñāṇas*.*****

This shows how the five *indriyas* occur together.

It is now proposed to show where each of these *indriyas* forms predominant factors.

Kattha saddhindriyaṃ daṭṭhabbāṃ?
*Catūsu sotāpattiyaṅgesu ettha saddhindriyaṃ daṭṭhabbāṃ.******

(Where should one look for *saddhindriya*? One should look for it in the four constituents of *sotāpatti*.)

This means that *saddhindriya* predominates in the four constituents of *sotāpatti*. These four constituents are:—

1. Unshakeable faith in the noble qualities of the Buddha, qualities such as *araham*, *sammāsambuddho*, etc.

* The five mundane *abhiññās* are:

1. *Iddhividha* (Supernormal Powers),
2. *Dibba-sota* (the Celestial Ear),
3. *Paracitta-vijānāna* (Knowledge of the minds of others),
4. *Pubbeni-āsa* (Knowledge of Former existences), and
5. *Dibba-cakkhu* (the Celestial Eye).

** (1) Purification of View, (2) Purification by Overcoming Doubt, (3) Purification by Knowledge and Vision of What is and What is not Path, (4) Purification by Knowledge and Vision of the Way (5) Purification by Knowledge and Vision.

- *** (1) *Aniccānupassanā* (Contemplation of Impermanence).
(2) *Dukkhanupassanā* (Contemplation of Suffering).
(3) *Anattānupassanā* (Contemplation of Impersonality).

**** The ten Insight-Knowledges are :

- (1) *Sammasana-ñāṇa* (Insight into the three characteristics of existence).
- (2) *Udayabbayanupassanā-ñāṇa* (Insight into rising and passing away of phenomena).
- (3) *Bhaṅgānupassanā-ñāṇa* (Insight into passing away).
- (4) *Bhayaṇupassanā-ñāṇa* (Insight into fearful condition).
- (5) *Ādinavānupassanā-ñāṇa* (Insight into faulty condition).
- (6) *Nibbidānupassanā-ñāṇa* (Insight into wearisome condition).
- (7) *Muccitu-kamyatā-ñāṇa* (Insight arising from desire to escape).
- (8) *Paṭisaṅkhānupassanā-ñāṇa* (Insight arising out of further contemplation).
- (9) *Saṅkhārupekkhā-ñāṇa* (Insight arising from equanimity).
- (10) *Anuloma-ñāṇa* (Adaptation-Knowledge).

***** Knowledges of the Four Holy Paths.

***** Knowledges of the Four Holy Fruitions.

***** *Paccavekkhaṇa-ñāṇa*: Reviewing Knowledges.

He reviews the path in this way. 'So this is the Path I have come by'. Next he reviews the Fruition after that in this way 'This is the blessing I have obtained'. Next he reviews the defilements that have been abandoned 'These are the defilements abandoned by me'. Next he reviews the defilements still to be eliminated by the three higher paths. 'These are the defilements still remaining in me.' Lastly he reviews the deathless Nibbāna in this way 'This is the state (Dhamma) that has been penetrated by me as object.' So the noble disciple who is a Stream Winner has five kinds of reviewing. And as in the case of the Stream Winner, so also in the case of the Once-returner and Non-returner. Arahāt has no reviewing of remaining defilements. So all the kinds of reviewing total nineteen.

—Visuddhimagga (Vol. II), p. 316, 6th Syn. Edn.

Please see Ñāṇamoli's Visuddhimagga, p. 790.

***** Saṃyutta Nikāya, Mahāvagga, 4. Indriya Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

2. Unshakeable faith in the noble qualities of the Dhamma, qualities such as *svākhāta*, etc.
3. Unshakeable faith in the noble qualities of the Saṅgha, qualities such as *suppaṭipanna*, etc.
4. Completely or perfectly endowed with the *padaṭṭhānas* (proximate causes) of *lokuttarā-samādhī*, i.e., *sīla-visuddhi* (Purification of Virtue).

These are the four factors that ensure the attainment of *sotāpatti-magga-ñāṇa* (Knowledge pertaining to the Path of the Stream Winner) within the compass of this life.

In the passage, "*Buddhaavecca pasādena samannāgato*"* of the Pāli text in question, "*aveccapasāda*" means "unshakeable faith." It is the *saddhā* of those who have attained *upacāra-samādhī* (access concentration) while reflecting on the noble qualities of the Buddha. "*Upacāra samādhī*" means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha (such as *araham*) just as in the case of those who have attained the *samāpattis* in the *jhānas*. When one sees such steady and fixed attention, one must know that *saddhā*'s control is predominant. Such a person is one who attains mastery over his mind in the matter of faith in the noble qualities of the Buddha. The same is true in regard to the noble qualities of the Dhamma and the Saṅgha.

"Foundation of *lokuttara samādhī*, i.e., *sīla-visuddhi*" means, *ājīvaṭṭhamaka nicca sīla* (Morality ending with Right Livelihood as the eighth precept) which can enable one to attain *lokuttara samādhī* in this very life. When that *sīla* is unbroken and pure, it is free from the defilements of *taṇhā* (craving), *māna* (conceit), and *diṭṭhi* (wrong view), and as such one must understand that *saddhā* is prominent in that *sīla*. Inability to observe the requirements of the *sīla* is called "breaking" it. Although the *sīla* may be technically unbroken, if it is observed amidst ordinary worldly conditions, it is said to be "impure." In accordance with the saying "the worth of a bull can be known only on the ascent from the bed of a stream to the banks," lay persons

and Bhikkhus who profess to be followers of the Buddha can know whether or not the turbulence and distractions latent in their minds have disappeared, i.e. whether or not they have obtained mastery over their minds, only when they arrive at these four constituents.

Kattha vīriyindriyaṃ daṭṭhabbāṃ?
*Catūsu sammappadhānesu ettha vīriyindriyaṃ daṭṭhabbāṃ.**

(Where should one look for *vīriyindriya*?
One should look for it in the four constituents of *sammappadhāna*.)

Lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the dissettling and turbulence of their minds in the matter of *vīriya* have disappeared and whether or not they are thus persons who have obtained mastery over their minds, only when they come to the four constituents of *sammappadhāna*.

"Let my skin remain, let my sinews remain, let my bones remain, let my blood dry up, I shall not rest until the realm of *sakkāya-diṭṭhi*, the realm of the *duccaritas*, and the *apāyasamsāra*, that are in my personality, are destroyed in this life." This is the singleness of determination and effort in *sammappadhāna*. It is the effort of the same order as the Venerable Cakkhupāla's.*** When one encounters such determination and effort, one must recognise in it the predominating control of *vīriya* over the mind. In the matter of *vīriya*, the dissettling and turbulence of the mind have disappeared in such a person, and he is one within the Buddha Sāsana who has obtained mastery over his mind.

Kattha satindriyaṃ daṭṭhabbāṃ?
*Catūsu satipaṭṭhānesu ettha satindriyaṃ daṭṭhabbāṃ.****

(Where should one look for *satindriya*?
One should look for it in the four *satipaṭṭhānas*.)

Lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the dissettling and

* Saṃyutta Nikāya, Mahāvagga, II. Sotāpatti Saṃyutta, Dhammadinnā Sutta, p. 356, 6th Synod Edition.

** Saṃyutta Nikāya, Mahāvagga, 4. Indriya Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

*** See the Light of the Dhamma, Vol. I-No. 2, p. 13.

**** Saṃyutta Nikāya, Daṭṭhabba Sutta, p. 176, 6th Syn. Edn.

turbulence of their minds in the matter of *sati* (mindfulness) have disappeared, and whether or not they are thus persons who have obtained mastery over their minds, only when they arrive at the four constituents of the *satipaṭṭhāna*. If the attention can be kept fixed on any part of the body, such as out-breath and in-breath, by the successful practice of *kāyagatāsati* for as long as is desired, then it must be recognised as the control exercised by *sati*. The dissettlement and turbulence of the mind of such a person have disappeared. He is one who has obtained mastery over his mind.

*Kattha samādhindriyaṃ daṭṭhabbā ?
Catūsu jhānesu ettha sammādhindriyaṃ
daṭṭhabbā.**

(Where should one look for *samādhindriya*?

One should look for it in the four *jhānas*.)

If in the work of *samatha*, such as out-breath and in-breath, the successful accomplishment in the least of *upacāra samādhi bhāvanā* (contemplation of access-concentration) is attained, and if thereby the *nīvaraṇas* such as *kāmacchanda* (Sensual Desire) *byāpāda* (Ill-will), etc., which have continuously in the past *saṃsāra* been running riot in the mind, are removed, the attention of the mind on the objects of *samatha* becomes specially steady and tranquil. This must be recognised as arising out of the function of the predominant control exercised by *samādhi*. The dissettlement and disturbances of the mind in the matter of *samādhi* have disappeared from such an individual. He is one who has obtained mastery over his mind.

*Kattha paññindriyaṃ daṭṭhabbā ?
Catūsu ariyasaccesu ettha paññindriyaṃ
daṭṭhabbā.***

(Where should one look for *paññindriya* ?

One should look for it in the Four Noble Truths.)

Among persons who encounter a Buddha *Sāsanā*, knowledge of the Four Noble Truths is of supreme value. Only when this knowledge is acquired can they obtain release from the realm of *sakkāyadiṭṭhi*, and that of the

duccaritas, and from the *apāya saṃsāra*. Hence, in order to acquire a knowledge of the Four Noble Truths, they attempt in the least to obtain insight into the six *dhātus* (or basic constituent elements) of *pathavī, āpo, tejo, vāyo, ākāsa* and *viññāṇa*,*** or insight into their fleeting and unstable nature—how they do not last for more than the twinkling of an eye at a time (so to say) and how they are continually being destroyed—through such methods of practice as studying, memorising, reciting, cogitating, listening, discussing, questioning, practising insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining *dhammas*.**** If the nature of *anicca* (Impermanence) can be clearly realised, the realisation of *anatta* (Impersonality) follows as a matter of course.*****

The realisation of the nature of *dukkha* can be accomplished in its entirety only when one attains the stage of *arahatta phala* (Fruition of Holiness).

Thus, after putting forth effort for lengthy periods, when insight is obtained into the nature of the six elements both within and without oneself, as well into the nature of their Impermanency, fixity of attention on them is achieved. This must be recognised as arising out of the predominant control exercised by *paññā*. The unreliability that had been a feature of one's mind throughout past infinite *saṃsāra* gradually disappears.

Here, "unreliability of one's mind" means the perception of permanency in things that are impermanent, of happiness in suffering, of pleasantness in loathsomeness, of self in non-self, of individuals in non-individuals, of beings in non-beings, of human in non-humans, of *devas, sakka* and *brahmās* in *non-devas, non-sakka*, and *non-brahmās*, of women, men, bullocks, buffaloes, elephants, horses in non-women, non-men, non-bullocks, non-buffaloes, non-elephants, and non-horses. Freedom from unreliability means perceiving the true reality after having obtained mastery over the mind within the Buddha *Sāsanā*.

If *dukkha-saccā* or the Noble Truth of Suffering, be clearly perceived, it follows as

* Saṃyutta Nikāya, Mahāvagga Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

** Saṃyutta Nikāya, Mahāvagga Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

*** (1) Element of Extension, (2) Element of Liquidity or Cohesion, (3) Element of Kinetic Energy, (4) Element of Motion or Support, (5) Element of Space, (6) Consciousness-elements.

**** Such as *Khandhā* and *Āyatana*, etc.

***** Khuddaka Nikāya, Udāna Pāḍi, Meghiya-vagga, Meghiya Sutta, p. 120, 6th Synod Edition.

a matter of course that the other three *saccās* can also be clearly perceived. In the perception of these four Truths, the way that *puthujjanas* perceive them is known as *anubodha*, while the way of the *ariyas* is known as *paññavedha*. *Anubodha* knowledge is like seeing a light at night but not the fire. Although the fire cannot be directly seen, by seeing the reflected light one can know without doubt that there is a fire. Seeing the fire directly is like *paññavedha* knowledge.

*Saddhindriyaṃ bhāveti,
Virindriyaṃ bhāveti,
Satiindriyaṃ bhāveti,
Samādhindriyaṃ bhāveti,
Paññindriyaṃ bhāveti.**

The meaning of these Pāli passages uttered by the Buddha is that the five *indriyas* (mental faculties) should be practised and developed in order to facilitate the great work of *samatha* and *vipassanā*.

The aggregate that we call the body (*khandhā*) of a person who has not developed these five *indriyas* is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. In a rulerless or kingless country there is no law. There, the people are unrestrained. Like animals, the strong prey on the weak. In the same way; the mind of a person who has not developed the five *indriyas* is distracted, and runs riot with defilements. Just as a person possessed by evil spirits cannot bear to hear the sound of such verses as 'itipiso' or 'hetu paccayo', when persons without developed *indriyas* hear talks connected with the cause of contentment (*paccaya santosa*) or with the practice of mental development (*bhāvanā-rāmbha*), they quickly discover antithetic criticisms. In them, the desire to exert themselves in the work of *samatha* and *vipassanā* never arise.

On the other hand, the *khandhā* of a person who develops the five *indriyas* resembles a country ruled by a just and lawful king. It resembles the towns and hamlets of the *majjhima desa* (mid-country) where governmental administration exists. Such a person is not disturbed by the variegated theories of various persons. He is confirmed in the sole way of the Buddha's teachings. When

such a person hears talks connected with the cause of contentment, or the practice of mental development, his mind is clear and cool. He is confirmed in the desire to exert himself in the work of *samatha* and *vipassanā*.

In this way, the arising of two kinds of desires in this world is not the work of beings or individuals, but depends on the existence or otherwise of development of the five *indriyas*. If there is no development of the *indriyas*, one kind of desire arises. If there is development of the *indriyas*, that desire disappears and a new kind of desire invariably appears. The more the development of the *indriyas* proceeds, the more does this new desire increase and gather strength. When all the five *indriyas* are set up, the desire for the Paths and the Fruits will immediately appear. Thus must beings develop the five *indriyas* in order to raise *pakati saddhā*, *vīriya*, *sati*, *samādhi* and *paññā* (which are insignificant) to great heights.

CHAPTER VI

THE FIVE BALAS (OR BALĀNIS)

Bala is defined as:

*Paṭipakkha dhamme baliyantīti balāni.***

(Suppresses opposition. Hence called *bala*.)

The Pāli texts say:

*Akaṃpanatṭhena balāni.****

(Whenever opposition is encountered, there is fearless firmness. Hence called *bala*.)

As in the case of the *indriyas*, there are five *balas*, viz:

- 1. *Saddhā*,
2. *Vīriya*,
3. *Sati*,
4. *Samādhi*,
5. *Paññā*.

They are five generals or five commanders for the purpose of destroying the kingdom of *sakkāyadiṭṭhi* (Personality-belief). They are the five strengths that serve as reliance for Bhikkhus and layfolk in the Buddha Sāsana.

* Saṃyutta Nikāya, Mahāvagga Indriya Saṃyutta, 6. Sūkarakhatā-vagga, 8. Sukarakhatā Sutta, p. 205. 6th Syn. Edn.

** Paramattha Dīpanī, Saṅgha Mahā-tīkā by Ledi Sayadaw, page 299, Kawimythman Press, Rangoon.

*** Aṅguttara Nikāya, Ekaka Nipātaṭṭhakathā, 18. Aparā accharasāṅghāta-vagga-vuṇṇanā, p. 388, 6th Syn. Edn.

As in the case of *saddhindriya*, *saddhā* is of two kinds, viz:

1. *Pakati saddhā*, and
2. *Bhāvanā saddhā*.

Pakati saddhā which has no development through specific practice, associates with *taṇhā* according to circumstances, and can thus produce only the *pakati kusala kammās* of *dāna*, *sīla*, etc. It cannot overcome *taṇhā* with strength. On the other hand, *taṇhā* keeps *pakati saddhā* under its power.

This is how *taṇhā* keeps *pakati saddhā* under its power. The Pāli texts mention (as clearly as exist the sun and moon in the heavens) four *ariya vaṁsa dhammas*.* They are:

1. Being easily satisfied with food,
2. Being easily satisfied with clothing,
3. Being easily satisfied with dwelling place,
4. Finding pleasure and enjoyment in the work of *bhāvanā*.

They constitute the realm of *saddhā*. In the present-day world, this great kingdom of *saddhā* lies hidden and submerged. Today, beings take pleasure and enjoyment in material things (*paccayāmisā*); they take pleasure and enjoyment in worldly rank, dignity, and honour (*lokāmisā*); they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches, and in power and dominion (*vaṭṭāmisā*); and thus is the great kingdom of *taṇhā* established as clearly as the great ocean round the island. This shows the weakness of *pakati saddhā* in this world.

It is *bhāvanā saddhā*, which has its genesis in the successful practice of *kāyagatā sati*, such as out-breath and in-breath until the disappearance of the dissettlemen and distraction of the mind, that can dispel *taṇhā* which takes pleasure and enjoyment in the three kinds of *āmisā*. It is this *bhāvanā saddhā* that can save Bhikkhus and layfolk, who are in the course of being drowned and submerged in the ocean of the three *taṇhās*, and enable them to reach the island haven of the kingdom of *saddhā* consisting of the four *ariya vaṁsa dhammas*. In the matter of the *bodhipakkhiya-dhammas*, it is this *saddhā* that should be acquired.

Of the two kinds of *vīriya*, *pakati vīriya* which has no development practice, associates with *kosajja* (laziness) according to occasion and produces the *pakati kusala kammās* of *dāna*, *sīla*, the study of the sacred texts, etc. This *pakati vīriya* cannot dispel *kosajja*. On the other hand, it is *kosajja* which controls *pakati vīriya* and keeps it under subjection. This is how *kosajja* subdues *pakati vīriya*.

When beings encounter a Buddha Sāsana, they acquire the knowledge that in the past infinite *samsāra* they have been the kinsfolk of *sakkāyadiṭṭhi*, the *duccaritas*, and the *apāya lokas*. The sacred Pāli texts clearly prescribe the method of the *ariya vaṁsa*, which consists of dispelling *kosajja* (laziness) and devoting the whole time to *bhāvanārāma* (delight in meditation) till release from such a state is attained.

The act of dispelling *kosajja* may be thus described. Having equipped oneself with the *sikkhās* (Trainings—which are the Buddha's heritage) and which one undertook in the *sīmā* (ordination hall) at the time of becoming a Bhikkhu, *sikkhās* such as the undertaking-

*rukkhamūla senāsanam nissāya pabbajjā,
tattha teyāva jīvam ussāho karaṇīyo*.**

and in accordance with such *sikkhās*, if one makes trees and bushes in the forests as one's dwelling place,

lives only on alms-food one gathers on
alms-round,
does not associate with other persons,
observes the *dhutaṅgas* (ascetic practice)
steadfastly, and

practises *kāyagatā sati* scrupulously, these are acts of *vīriya* that dispel the *akusala kammās* (unwholesome volitional actions) arising out of *kosajja*. They are acts comprised within the realm of *vīriya*.

This realm of *vīriya* remains obscure and is unknown in the present-day world. Today, although Bhikkhus are aware that they belong to that class of beings possessed of *sakkāyadiṭṭhi*, the *duccaritas*, and the liability to rebirth in the *apāya lokas*, they live permanently in dwelling places construct-

* Traditional practice of the Noble Ones. Aṅguttara Nikāya, Catukka Nipāta. 1. Paṭhama-paṇṇasāka, 8 Ariyavaṁsa Sutta, p. 336, 6th Syn. Edn.

** The Going Forth by depending on the foot of a tree as an abode; thus, they undertake the tree dweller's practice their whole lives.

—Vinaya Piṭaka, Vol. I, Mahākhanda, 64. Cattāro Nissayā, p. 133, 6th Synod Edition.

ed within towns and villages by *dāyakās* (or donors), they take pleasure and enjoyment in the receipt of large gifts and benefits, they are unable to discard the society of other people, etc., all of which acts are comprised within the realm of *kosajja* and this realm of *kosajja* is as conspicuous as the sea which has inundated an island. This shows the weakness of *pakati vīriya*.

It is only *bhāvanā vīriya*, such as, being satisfied with the minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in mental advertence, that can dispel *kosajja*. In the matter of the *bodhipakkhiya dhammas*, it is this *bhāvanā vīriya* that should be acquired.

The detailed meaning of the *balas* of *sati*, *samādhi*, and *paññā* may be known by following the lines of explanation outlined above. Here, I shall give just a concise explanation.

The antithesis of *sati* is the *akusala kamma* called *muṭṭhasacca*. *Muṭṭhasacca* means inability to become absorbed in the work of *samatha-bhāvanā*—such as in *kāyagatā sati*—or in the work of *vipassanā bhāvanā*, inability to concentrate, inability to control one's mind, and the wandering of thoughts to objects other than the object concentrated on. The *pakati sati* that one possesses in its natal state from birth cannot dispel *muṭṭhasacca*. It is only *bhāvanā sati* that can dispel it.

The antithesis of *samādhi* is the *akusala kamma* of *vikkhepa** (restlessness of mind). It consists of the inability to concentrate, and of unquietness and restlessness of mind in the work of *bhāvanā manasikāra*. It is the arising of thoughts on objects other than the object of concentration. It is the inability to control the mind and keep its attention fixed on one object. *Pakati samādhi* cannot dispel that *akusala kamma* of *vikkhepa*. Only *bhāvanā samādhi* can dispel it.

The antithesis of *paññā* is the *akusala kamma* of *sammoha***. It consists of ignorance, lack of clarity, mistiness, and

absence of light of the mind. It is the darkness that surrounds the mind. This *sammoha* cannot be dispelled by *pakati paññā*, nor by *pariyatti paññā* which may comprise a knowledge of the whole of the *Ti-Piṭakas*. It is only *bhāvanā paññā* that has set up *kāyagatā sati* which can gradually dispel *sammoha*.

This shows the meaning of the five *pañipakkha akusala dhammas* coupled with their respective *balas*.

The five *pañipakkha akusala dhammas* are: (1) *taṇhā*, (2) *kosajja*, or laziness, or inability to take pains, or lack of fearlessness in the work of the *pañipatti*, (3) *muṭṭhasacca* (4) *vikkhepa*, and (5) *sammoha*. The five dhammas that can counteract and dispel these *akusala dhammas* are called *balas*. If any one of these five *balas* is weak and unable to dispel the respective *pañipakkha dhamma****, work in *samatha* and *vipassanā* cannot be very successful as far as *Neyya* individuals are concerned.

Hence, at the present day, some persons can emerge out of the realm of *taṇhā* because of their strength in *saddhā bala*. They are rid of the attachments to *paccaya āmisa* and worldly dignities and honours. But since they are deficient in other four *balas*, they are unable to rise above stage of *santutṭhi* (state of being contented).

Some persons can emerge out of the realm of *taṇhā* and *kosajja* because they are strong in *saddhābala* and *vīriya bala*. They are constant in the observance of the *santosa dhamma*****, in residence among hills and forests, and in the practice of the *dhutaṅgas* (ascetic practices). But because they are weak in the other three *balas*, they are unable to practise *kāyagatā sati*, or do the work of *samatha* and *vipassanā*.

Some persons are strong in the first three *balas* and thus can rise up to the work of *kāyagatā sati*. They achieve concentration in out-breath and in-breath, or in the bones of the body. But since they are deficient in the other two *balas*, they cannot rise up to the work of the *Jhānas* and *vipassanā*.

* Wandering thoughts or idle fancies.

** *Sammoha* : Delusion.

*** *Pañipakkha* : Opposite.

**** There are four kinds of *santosa-dhamma*. They are :—

1. *Civara santosa* : Contentment of robes;

2. *Pindapāta santosa* : Contentment of food;

3. *Senāsana santosa* : Contentment of lodging; and

4. *Gilāna paccaya bhesajja parikkhāra santosa* : Contentment of medicines.

Saṃyutta Nikāya, Nidāna-vagga *Saṃyutta*, Kassapa *Saṃyutta*, p. 398, 6th Synod Edition.

Note.—*Santosa* and *santutṭhi* have the same meaning.

Some persons can rise up to the attainment of *Jhāna samāpatti* because they are strong in the first four *balas*, but since they are weak in *paññā bala*, they cannot rise up to the work of *vipassanā*.

Some persons are strong in *paññā bala*. They are learned in the Dhamma and the Piṭakas. They are wise in the *paramattha dhammas* (ultimate realities). But because the back is broken in the four other *balas*, they cannot emerge from the realm of *tanhā*, *kosajja*, *muṭṭhasacca* and *vikkhepa*. They live and die within the confines of these *akusalas*. In this way, whenever one is deficient in any one of the *balas*, one cannot emerge out of the realm of the respective *paṭipakkha*.

Of the five *balas*, *vīriya bala* and *paññā bala* are also *iddhipāda*. Hence, if these two *balas* are strong and co-ordinated, it does not happen that one cannot rise up to the work of *vipassanā* because of the weakness of the other three *balas*. As illustration, consider the case of the five crores and five lakhs of householders in Sāvattī city during the Buddha's time who obtained release from worldly ills.

People who do not know the functions of the *iddhipādas*, the *indriyas*, and the *balas*, do not know why their desires are weak, and what *paṭipakkha* assails them. They do not know what *dhammas* they have to set up, and the desire to set them up never arises. It is thus that the *ariya vaṁsa dhammas* are on the verge of disappearance at the present day.

I shall give an illustration. There is a species of bull called *usabha*. It is a bull worth more than a thousand or ten thousand ordinary bulls. If the characteristics and distinctive signs of that bull be recognised, and it be reared and nurtured properly, its limbs and marks will develop, and its strength and powers will increase. It can then guard even a hundred cattle pens from the incursions of lions and leopards. The cattle in the enclosures where such a bull exists will be free from major diseases and epidemics. People living in houses round the stockade, up to the seventh house in each direction, will be free from major diseases and epidemics. Like the bull *Nandi Visāla** it can draw even five hundred carts at a time.

If the owner of such a bull is ignorant of all these, and if thus he does not rear and nurture it properly but keeps and tends it just as he would any other ordinary bull; if he employs it in ploughing and drawing carts in company with other bulls; its distinctive marks and limbs will fail to develop, and its strength and powers will remain dormant. It will thus live and die just like any other bull.

A knowing owner, however, will separate such a bull from the rest and keep it in a specially constructed shed. He will cover the floor of the shed with clean sand and will fix a ceiling to the roof. He will keep the shed clean of urine and excreta, and will feed the bull with paddy and pulses fit for human consumption. He will wash and bathe it, and apply cosmetics and unguents. In such a case, the distinctive marks and limbs will develop, and its strength and powers will increase enormously.

In this Buddha Sāsana, *Neyya* individuals resemble the owner of the bull. The five *balas* of these *Neyya* individuals resemble the *Usabha* bull. The *Satipaṭṭhāna Vibhaṅga*, *Sammappadhāna Vibhaṅga*, *Iddhipāda Vibhaṅga*, *Indriya Vibhaṅga*, *Bojjhaṅga Vibhaṅga*, and *Maggāṅga Vibhaṅga*, of the *Abhidhamma Piṭaka*, and the *Mahāsatipaṭṭhāna Sutta*, *Satipaṭṭhāna Saṃyutta*, *Sammappadhāna Saṃyutta*, *Iddhipāda Saṃyutta*, *Indriya Saṃyutta*, *Bala Saṃyutta*, and *Bojjhaṅga Saṃyutta* of the *Sutta Piṭaka*, resemble the worldly expository books which expound the distinctive signs, marks, and characteristics, of *Usabha* bulls, the methods how such bulls are to be reared and taken care of, and the strength and powers that such bulls can attain if reared and nurtured properly.

Those *Neyya* individuals who through ignorance do not attempt to develop the five *balas* through the work of *bhāvanā*, and who thus remain satisfied with the lower attainments within the Sāsana, such as *dāna*, *sīla*, and the study of *pariyatti dhamma*, resemble the ignorant owner of an *Usabha* bull who does not rear and nurture it properly.

In this world, there are many kinds of worldly undertakings. There are undertakings that can be accomplished by the strength of wealth, and there are undertakings that can be accomplished by the strength of

* Khuddaka Nikāya, Jātaka Pāli, Ekaka Nipāta, Kuruṅga-vagga, 28. Nandi Visāla Jātaka, p. 7 6th Syn. Edn.

knowledge. Even in the case of the cultivation of land, several kinds of strength are needed for its accomplishment. Sometimes the strength of wealth has to be garnered first, and at other times the strength of knowledge. Preparatory education and study constitute the garnering of the strength of knowledge.

Similarly, in the Buddha Sāsana, there are five *balas* needed for the work of *samatha*, *vipassanā*, and the attainment of the Holy Paths and Fruits and Nibbāna. It is only when these *balas* are first accumulated that the great works mentioned can be undertaken. Those persons who do not possess even one of the five *balas* cannot evoke a desire to undertake these great tasks. It does not occur to them that those great tasks can be accomplished in this life. They live forgetfully and without determination. If it is pointed out to them that the tasks can be accomplished, they do not wish to hear it. They do not know that such untoward thoughts occur to them because they are utterly impoverished in the *balas*. They lay the blame at the door of *pāramī*, or *dvihetuka*, or at the times.*

If, however, these people set up work in one of the *satipaṭṭhāna*, such as in *ānāpāna sati*, and if thereby they set up the three *balas* of *saddhā*, *vīriya*, and *sati*, such untoward thoughts will certainly disappear. It is inevitable that new wholesome thoughts must arise. This is because they have developed their strength.

This is how the strength is developed. Although such a person cannot as yet attain an insight into *rūpa* and *nāma*, the weak *saddhā* develops through the control exercised on *paccayāmisā taṇhā* and *lokāmisā taṇhā*. The weak *vīriya* develops through the control of *kosajja*. The weak *sati* develops through the control of *muṭṭhasacca*. *Samādhi* and *paññā* also gather strength through the control of *vikkhepa* and *sammoha*. When

these *balas* develop it is inevitable that there must be a change in his mind.

A person who is afflicted with a major disease such as leprosy has no desire to take an interest in the ordinary affairs and undertakings of the world. But if after taking the proper medicines and treatment, the great sickness is gradually cured, and he is aroused from his apathy. This is inevitable. The group of five *akusala kammās* of *taṇhā*, *kosajja*, *muṭṭhasacca*, *vikkhepa*, and *sammoha*, resemble five major sickness.** In the Sāsana the work of *samatha* and *vipassanā bhāvanā* resemble the affairs and undertakings of the world. The work of *satipaṭṭhāna*, such as *ānāpāna sati*, resembles the taking of proper medicines and treatment. The rest of the comparison can be easily recognised.

Hence did the Buddha say:***

*Saddhābalaṃ bhāveti,
Vīriyabalaṃ bhāveti,
Satibalaṃ bhāveti,
Samādhibalaṃ bhāveti,
Paññābalaṃ bhāveti.*

In this world, the strength of builders lie in good tools, such as awls, chisels, axes, knives, saws, etc. Only when he equips himself with such strength can he undertake to build monasteries, houses, etc. In the work of carpenters, blacksmiths, goldsmiths, artists, wood-carvers, etc., also, they have each their respective strength. Their strength consists of good tools and implements. Only with such can they accomplish their work.

Similarly, in the Sāsana, the tools of *samatha* and *vipassanā* for the purpose of achieving *magga ñāṇa* and *phala ñāṇa* consists of *bhāvanā saddhā*, *bhāvanā vīriya*, *bhāvanā sati*, *bhāvanā samādhi*, and *bhāvanā paññā*, developed through one of the *satipaṭṭhānas*, such as *ānāpāna sati*. These five *balas* are the strength of *yogāvacaras*.**** Hence, these five *balas* must be developed in

* Some believe that these are times when the Holy Paths and the Fruits thereof can no longer be attained, and tend to defer effort till the *pāramīs* ripen. Some believe that persons of the present day are *dvi-hetuka* (i. e. beings reborn with two root-conditions, namely, Detachment and Amity), and as such they cannot attain the Holy Paths and the Fruits thereof in the present life.

** Five major sicknesses are: —1. Leprosy, 2. Boil, 3. Tuberculosis, 4. Apoplexy, 5. Eczema.

*** *Idha bhikkhave bhikkhu* (In this Sāsana, the Bhikkhu)
Saddhābalaṃ bhāveti (develops *saddhābala*),
Vīriyabalaṃ bhāveti (develops *vīriyabala*),
Satibalaṃ bhāveti (develops *satibala*),
Samādhibalaṃ bhāveti (develops *samādhibala*) and
Paññābalaṃ bhāveti (develops *paññābala*).

—Suttanta Piṭaka, Saṃyutta Nikāya Mahāvagga Saṃyutta Pāṭi, 6. Bala Saṃyutta, Gaṇḍāpeyyāla-vagga, 1–12, Balādi Sutta, page 218, 6th Synod Edition.

**** *Yogāvacara*: One who practises *samatha* or *vipassanā* or both.

order to undertake successfully the work of *samatha* and *vipassanā* within the Buddha Sāsana. This is the meaning of 'bhāveti' in the stanza quoted above.

CHAPTER VII

THE SEVEN SAMBOJJHANGAS

Catusaccadhamme suṭṭhu bujjhatīti sambodhi. Sambodhiyā aṅgo sambojjhaṅga.

(Can clearly perceive the Four Noble Truths. Hence called *sambodhi*. N.B. This is *lokuttara magga ñāṇa*. Constituent of *magga ñāṇa*. Hence called *sambojjhaṅga*.)

Birds are first delivered from their mothers' wombs in the form of eggs. They are then delivered a second time by breaking the eggs. Thence, when they become full fledged with feathers and wings, they are delivered from their nests, when they can fly wherever they please. In the same way, in the case of *yogāvacara* individuals, they are first delivered from the distractions of mind which have accompanied them throughout infinite *saṁsāra* when they successfully set up *kāyagatā sati*, or accomplish the work of *samatha*. Secondly, when they attain *vipassanā* insight into *rūpa*, *nāma*, *khandha*, etc., they are free from coarse forms of ignorance. Finally, when the seven *bojjhaṅgas* develop and mature, they become full fledged in *lokuttara magga ñāṇa*, and attain the *magga ñāṇa* known as *sambodhi*, and thus they are delivered from the state of worldlings. They are delivered from the state of *puthujjanas* and attain the state of *ariyas*—of *lokuttara* or *Nibbāna*.

There are seven *bojjhaṅgas*, viz:

1. *Sati sambojjhaṅga*,
2. *Dhammavicaya sambojjhaṅga*,
3. *Vīriya sambojjhaṅga*,
4. *Pīti sambojjhaṅga*,
5. *Passaddhi sambojjhaṅga*,
6. *Samādhi sambojjhaṅga*.
7. *Upekkhā sambojjhaṅga*.

The *sati cetasika* (mental factor) called *satipaṭṭhāna*, *satindriya*, *sati bala*, *sammā sati maggaṅga*, is *sati sambojjhaṅga*.

The *paññā cetasika* called *vimāṁsiddhipāda*, *paññindriya*, *paññā bala*, *sammādiṭṭhi mag-*

gaṅga, are all *dhammavicaya sambojjhaṅga*. Alternatively, the five *paññā visuddhis** beginning with *diṭṭhi visuddhi* the three *anupassanā ñāṇas*, the ten *vipassanā ñāṇas* are called *dhammavicaya sambojjhaṅga*. Just as cotton seeds are milled, carded, etc., so as to produce cotton wool, the process of repeatedly viewing the five *khandhas* with the functions of *vipassanā ñāṇa* is called *dhammavicaya*.

The *vīriya cetasikas* called *sammappadhāna*, *vīriyiddhipāda*, *vīriyindriya*, *vīriya bala*, and *sammā vāyāma maggaṅga*, are called *vīriya sambojjhaṅga*.

The joy and happiness that appears when the process of seeing and knowing increases after the setting up of *satipaṭṭhāna*, such as *kāyagatā sati*, is called *pīti sambojjhaṅga*.

The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections, and thoughts abate, is called *passaddhisambojjhaṅga*. It is the *cetasikas* of *kāya-passaddhi* and *citta-passaddhi*.

The *samādhi dhammas* called *sammādhindriya*, *sammādhī bala*, and *samādhi maggaṅga*, is called *samādhi sambojjhaṅga*. Alternatively, the *parikamma samādhi*, *upacāra samādhi*, *appanā samādhi*, or the eight *sammāpattis*, associated with the work of *samatha* and *citta visuddhi*, and *suññata samādhi*, *animitta samādhi*, *appaṇihita samādhi*, associated with *paññā visuddhi*, are called *samādhi sambojjhaṅga*. The *samādhi* that accompanies *vipassanā ñāṇa*, or *magga ñāṇa* and *phala ñāṇa*, are called by such names as *suññata samādhi*, *animitta samādhi* and *appaṇihita samādhi*.

When the work in *kammaṭṭhāna* is as yet not methodical or systematic, much effort has to be exercised both in body and mind; but when the work becomes methodical and systematic, one is freed from such effort. This freedom is called *tatramajjhatattā cetasika* (mental factor of equanimity). It is *upekkhā sambojjhaṅga*.

When a *yogāvacara* becomes endowed with these seven characteristics of *sambodhi* equally, he enjoys the joys and pleasures of a *saṁaṇa* within the Sāsana—joys and pleasures which are unequalled and unparalleled by any worldly joy—just as a universal *cakka* king**, lord of the four great islands and

* Please see footnote to Chapter V, *ibid*.

** Universal Monarch. Please see *The Light of the Dhamma*, Vol. VII, No. 1, p. 28.

possessor of the seven jewels, enjoys unparalleled and unique ease and comfort.

Thus it is said in the Dhammapada:

*Suññāgāraṃ pavitthassa
santacittassa bhikkhuno
amānusi rati hoti
sammā dhammaṃ vipassato.*

— Verse, 373.

*Yato yato sammasati
khandhānaṃ udayabbayaṃ,
labhati pītipāmojjaṃ
amataṃ taṃ vijānataṃ.*

— Verse, 374.

[The Bhikkhu who retires to a lonely abode and has a calm mind, experiences joy transcending that of men, as he clearly perceives the *dhamma*.

The formation and disintegration of whichever part of the body the Yogi contemplates, he experiences joy and happiness as he can thereby perceive the Deathless state (Nibbāna).

If the pleasure and joy experienced in *vipassanā sukha* which is complete with the seven characteristics of *sambodhi* be divided into 256 parts, one part of that joy and pleasure exceeds the worldly joys and pleasures of kings among humans, devas, and Brahmās—so great is the joy and pleasure inherent in the *sambodhi*. Hence also did the Buddha say:

“*Sabba rasaṃ dhammaraso jināti**”, (The flavour of the *dhamma* exceeds all other flavours.)

There are stories wherein it is related that major diseases and ailments have been cured by the mere hearing** of the recitation of these seven characteristics of *sambodhi*. But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear *saddhā* (faith) arises.

When these seven characteristics of *sambodhi* are acquired in a balanced manner, the *yogāvacara* can rest assured that there is

no deficiency in his *kāyagatā sati*. He can rest assured that there is no deficiency in his perception of *anicca* or *anatta*, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of Nibbāna which has never before appeared to him in the past infinite *saṃsāra*, even in his dreams. Because of that joy and ease of mind, his attention on the *kammaṭṭhāna* objects becomes extremely calm and steady, and *upekkhā* (equanimity) which is free from the anxieties and efforts for mindfulness, perception of *anicca* and *anatta*, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the *Sambojjhaṅgas* are in unison with one another and their respective functions are specially clear. As far as ordinary *saṃbojjhaṅgas* are concerned, from the moment *kāyagatā sati* is set up, the *dhammas* such as *sati* are known as *saṃbojjhaṅga*.

When the Buddha said that the seven *bojjhaṅgas* must be practised, as in: *Sati-saṃbojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparīnāmiṃ.....upekkhā saṃbojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparīnāmiṃ*,*** it is meant that in the ordinary course, the process of setting up *kāyagatā sati* (such as out-breath and in-breath) amounts to the setting up of the seven *bojjhaṅgas*. For the distinctive and specific setting up of the *bojjhaṅgas*, see the Commentary on the *Bojjhaṅga Vibhaṅga*.****

The meaning of the Pāli passage above is: “One should practise *sati saṃbojjhaṅga* which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of *upadhi*.*****

Viveka nissita, virāga nissita, nirodha nissita, mean, “having no leanings towards

* Dhammapada, Verse, 354.

** Please see the Light of the Dhamma, Vol. VII, No. 1, p. 9.

Samyutta Nikāya, Bojjhaṅga Samyutta, p. 12, 6th Syn. Edn.

*** Abhidhamma Piṭaka, Vibhaṅga Pāli, 10. Bojjhaṅga Vibhaṅga, p. 238, 6th Syn. Edn.

**** Sammohavinodanī Aṭṭhakathā, 1. Suttanta-bhājanīya-vaṇṇanā, p. 296, 6th Syn. Edn.

***** There are four kinds of *upadhi*. They are:—

1. *Kāṃūpadhi* : attachment to sensuous pleasures ;
2. *Kilesupadhi* : attachment to mind-defiling passions ;
3. *Abhisankārūpadhi* : attachment to performance of merits etc ; and
4. *Khanahūpadhi* : Attachments to the five constituent groups of the body.

*bhava saṃpatti** and *bhoga saṃpatti,*** attempting to destroy the great realm of latent *sakkāyadiṭṭhi* in this very life, and thus is free from dependence on the round of rebirths." *Vivaṭṭa nissita* means, freeing oneself day by day from the attachments of sensuous passions, the meanings of *bojjhaṅga*, *saṃbojjhaṅga*, and *saṃbodhi aṅga* are identical.

CHAPTER VIII THE EIGHT MAGGAṅGAS

The definition of *magga* is:

Kilese mārentā nibbānaṃ gacchanti etenāti maggo.

(These *dharmas* dispel the defilements such as *sakkāyadiṭṭhi* and thus enable one to reach Nibbāna—end of *apāya dukkha* and *vaṭṭa dukkha*. Hence they are called *magga*.)

There are eight ingredients of *magga*, namely,

1. *Sammā-diṭṭhi*.....Right View,
2. *Sammā-saṅkappa*..Right Thinking,
3. *Sammā-vācā*..... Right Speech,
4. *Sammā-kammanta* Right Action,
5. *Sammā-ājīva*..... Right Livelihood,
6. *Sammā-vāyāma*... Right Effort,
7. *Sammā-sati*.....Right Mindfulness,
8. *Sammā-samādhi*...Right Concentration.

All these eight ingredients are present in *lokuttara ñāṇadassana visuddhi* (Supramundane Purification by Knowledge and Vision). In the preceding *lokiya visuddhis* (mundane Purifications), *Sammā-vācā*, *Sammā-kammanta* and *Sammā-ājīva*, are present only in *sīla visuddhi* (Purification of Virtue). They are not present in *citta visuddhi* (Purification of Consciousness), etc.

Hence, in the matter of the *bodhipakkhiya dharmas*, *sīla visuddhi* means *viveka nissita* and *virāga nissita sīla* in accordance with,

"*Sammāvācam bhāveti, viveka nissitam, virāga nissitam. nirodha nissitam, vossagga-pariṇāmiṃ.*"

Sammā-kammantaṃ bhāveti, viveka nissitam, virāga nissitam, nirodha nissitam, vossaggapariṇāmiṃ.

Sammā-ājīvaṃ bhāveti, viveka nissitam, virāga nissitam. nirodha nissitam vossagga-pariṇāmiṃ."***

It does not refer to *sīla* that has leanings towards *bhava saṃpatti* and dependency on the round of rebirths. The *sīla visuddhi* of those who have consciously given up attempts at attaining the Holy Paths and the Fruits in this life is not genuine *ādibrahmacariyaka sīla*****, and thus is not of the genuine *bodhipakkhiya* class. If effort be made, however, towards the attainment of Nibbāna in the next life, it can be *pāramī sīla* which is a part of *vivaṭṭa-nissita-sīla*.

Sammā-vācā, *Sammā-kammanta*, and *Sammā-ājīva maggaṅga* are purely of the class of *sīla* and hence constitute genuine *sīla visuddhi*. They are also called the three *virati cetasikas******.

Sammā-saṅkappa is *vitakka cetasika*. Since it is the harbinger of *paññā*, it is included in the *paññā* category. There are three kinds of *saṅkappa*, namely *nekkhama saṅkappa*, *abyāpāda saṅkappa*, and *avihiṃsa saṅkappa*. Just as a person incarcerated in prison, or a person besieged by enemy troops, or a person encircled by a forest fire, or a fish caught in a net, tank, or trap, or a bird caught in a cage, is absorbed (without being able to sleep or eat) in only one thought, that is in the attempt to escape from these confinements, the attempts of those persons who contrive with *sammappadhāna vīriya* to escape from the confinement of the old infinitely numerous *uppanna akusala kammās* and the new infinitely numerous *anuppanna akusala kammās* that are due to arise are called *nekkhama saṅkappa maggaṅga*. It is the sort of *saṅkappa* which looks for the way to escape in this very life from the *vaṭṭa-dukkha* (round of rebirths).

The *saṅkappa* which associates with *mettā jhāna* is called *abyāpāda saṅkappa*. The *saṅkappa* which associates with *karuṇā jhāna* is called *avihiṃsa saṅkappa*. The *saṅkappa* which associates with the remaining *jhānas* is called *nekkhama saṅkappa*.

The four *maggaṅgas* of *sammā-diṭṭhi*, *sammā-vāyāma*, *sammā-sati*, and *sammā-samādhi*, have been dealt with under *bojjhaṅga*.

* Attainment of happy planes of existence.

** Attainment of wealth.

*** Sammohavinodanī Aṭṭhakathā, I. Suttanta-bhājanīya-vaṇṇanā, p. 305, 6th Syn. Edn.

**** Morality belonging to the principles or fundamentals of moral life.

***** The three *virati cetasikas* are :—

Sammā-vācā, Sammā-kammanta, Sammā-ājīva.

Sammā-diṭṭhi and *sammā-saṅkappa* are *paññakkhandha*. They constitute the *paññā* group. *Khandha* means group or aggregate. *Sammā-vācā*, *sammā-kammanta*, and *sammā-ājīva* are called *sīlakkhandha*. They constitute the *sīla* group. *Sammā-vāyāma*, *sammā-sati*, and *sammā-samādhi* are called *sammādhikkhandha*. They constitute the *samādhi* group.

The *ājīvaṣṭhamaka sīla* that is observed and kept with the purpose of destroying the great kingdom of *diṭṭhi anusaya* is *lokiya sīlakkhandha maggaṅga*. It is *sīla visuddhi*.

There are two kinds of *ājīvaṣṭhamaka sīla*, namely, *sīla* for layfolk, and *sīla* for the *saṅghā*. Abstention from the three *kāya ducaritas* and the four *vacī ducaritas** comprise the *ājīvaṣṭhamaka sīla* for layfolk. The *atthaṅga uposatha sīla* and the *dasāṅga sīla* are *sīlas* that refine or polish the *ājīvaṣṭhamaka sīla*.

The observance of the 227 *sikkhās* laid down in the Vinaya Piṭaka comprise the *ājīvaṣṭhamaka sīla* for the *saṅghā*. These 227 *sikkhās* cover *kāya kammās* and *vacī kammās*, and are so classified in the Commentaries. The remaining *sīla* groups laid down in the Vinaya Piṭaka constitute refinements to the *ājīvaṣṭhamaka sīla*.

Just as trees grow in the soil, the six *visuddhis* beginning with *citta visuddhi* develop in the soil of *sīla-visuddhi*. In particular, *sīla visuddhi*, does not mix with the five middle *visuddhis* beginning with *citta visuddhi*, but supports them by securing antecedent purity. In the case of *lokuttara nāṇadassana visuddhi*, *sīla visuddhi* operates in conjunction with it as three constituents of *sīlakkhandha maggaṅga*. The reason is, the objects of attention of *sīla visuddhi* are of a different order from those of the five middle *visuddhis*, while they are identical with those of the *lokuttara visuddhi*, thus operating together with it as *sahajāta* (co-existent).

This ends *sīlakkhandha maggaṅga*.

With reference to *samādhikkhandha maggaṅga*, there are two courses of action, namely, the way of the *suddhavipassanā yānika* (one who practises pure Insight only), and

the way of the *samatha vipassanā yānika*• (One who practises both Calm and Insight). After the fulfilment of *sīla visuddhi* and the setting up of *kāyagatā sati*, not following the way of *samatha*, but following the way of pure *vipassanā* such as that of *diṭṭhi visuddhi*, etc. is the way of *suddhavipassanā yānika*. If, however, the way of *samatha* be followed, such as the attainment of the *first jhāna samāpatti*, etc., and thence following the way of *vipassanā* such as that of *diṭṭhi visuddhi*, etc., it is called the way of the *samatha vipassanā yānika*.

Of these two ways, (1) in the case of the *suddhavipassanā yānika*, the three *samādhi maggaṅgas* fulfil the functions of *samatha* and *citta visuddhis* through the three kinds of *samādhi* known as *suññata samādhi*, *animitta samādhi* and *appanīhita samādhi*.

(2) In the case of *samatha vipassanā yānika*, however, the three *samādhi maggaṅgas* fulfil the functions of *samatha* and *citta visuddhi* by the name of three *samādhis*—*parikkamma samādhi*, *upacāra samādhi*, and *appanā samādhi*; and thereafter at the *vipassanā* stage, the functions of *samatha* and *citta visuddhis* are fulfilled through the three kinds of *samādhi* known as *suññata samādhi*, *animitta samādhi* and *appanīhita samādhi*.

During the period of the preceding *sīla visuddhi* and *kāyagatā sati*, however, the three *samādhi maggaṅgas* fulfil the functions of *khanika* (momentary) *samādhi*.

This ends *samādhikkhandha maggaṅga*.

The two *paññakkhandha maggaṅgas* fulfil the functions of *paññā* in both of the ways of the *suddhavipassanā yānika* and the *samatha-vipassanā yānika*, after the setting up of *sīla visuddhi* and *kāyagatā sati*. These remarks relate to both the *lokiya maggaṅga* and the *lokuttara maggaṅga*.

I shall now show the way of *sotāpatti magga* in *lokuttara maggaṅga*. It should be remembered that this book is aimed at the lowest of the *ariyas*, namely the 'bon-sin-san' *sukkhavipassaka sotāpannas*. At the present time there are infinite numbers of beings such as Visākhā, Anāthapiṇḍika, Sakka the deva king, Cūlaratha deva**, Mahāratha deva***, Anekavanna deva****, the four *Catumahārājika****** deva kings, and the guardian devas

* Please see the Light of the Dhamma, Vol. VII. No. 2, p. 10.

** Vimāna Vatthu, p. 87, 6th Syn. Edn.

*** Vimāna Vatthu, p. 90, 6th Syn. Edn.

**** Vimāna Vatthu, p. 112, 6th Syn. Edn.

***** Dīgha Nikāya, Mahāvagga, Mahāgovinda Sutta, p. 178, 6th Syn. Edn.

of the sun and moon* who still continue to derive pleasure and ease within the round of rebirths—inhabiting the *catumahārājika deva loka*, the *tāvātimsa deva loka*, and the upper *deva lokas*. They are beings who have seven more rebirths in the *kāma lokas*, one rebirth each in the six Fourth *Jhāna lokas* or *Vehapphala brahma lokas*. The number of rebirths in the First, Second, and Third *Jhāna brahma lokas* is undetermined.

Why are they called *sotāpaṇṇas*? The five great rivers and five hundred lesser rivers that have their source in the Himalayas, do not flow up, but flow down continuously to the great ocean. Hence they are called *sota*. Similarly, *ariyas* do not revert back to the state of *puthujjanas* (worldlings) but proceed continuously (as *ariyas*) until they attain *anupādisesa nibbāna*. In the case of *puthujjanas* although they may attain rebirth in the highest *brahma loka*, they possess the liability to descend to the lowest *avīci* hell, but in the case of *ariyas*, wherever they may be reborn, they do not descend and attain rebirth in a lower *loka*, but possess a continuous tendency to be reborn in a higher *loka*. Although *puthujjanas* may attain the state of *tihetuka brahmās* in the *rūpa* and *arūpa lokas*, they possess the liability to be reborn as *ahetu duggati* creatures such as dogs and pigs, whereas in the case of *ariyas*, they do not revert back to the stage of *puthujjanas*, but ascend with each rebirth to higher states of *ariyas*.

Thus, whether it be the *lokas* where rebirth takes place, or the status attained in each rebirth, the *ariyas* do not regress, but proceed higher and higher from one *loka* to the next, or from one status to another, until after many rebirths and many worlds elapse they reach the highest *loka* and the highest status, when they discard the five aggregates called *khandhā* and cross over to *anupādisesa nibbāna*. The process by which this single path of ascent is traversed is called *dhmma sota*. They comprise *sammā diṭṭhi sota*, *sammā saṅkappa sota*, *sammā vācā sota*, *sammā kamanta sota*, *sammā ājīva sota*, *sammā vāyāma sota*, *sammā sati sota*, and *sammā samādhi sota*.

Sammā diṭṭhi sota means the establishment of the great kingdom of *sammā diṭṭhi* which

can perceive the light of the Four Noble Truths. This great kingdom of *sammā diṭṭhi* is established in place of the great *anusaya* kingdom of *sakkāyadiṭṭhi*.

It resembles the rising of the sun after the night is over, when the darkness is dispelled and the light is established. In the same way, the great kingdom of light of *sammā diṭṭhi* remains established throughout many lives and many world-cycles until the attainment of *anupādisesa nibbāna*. The light increases and becomes more and more firmly established from one rebirth to another.

It also resembles a person born from his mother's womb without sight through cataracts covering both his eyes, who on coming across good medicines is cured of the cataracts and gains sight. From the moment the cataracts disappear, the view of the earth, mountains, sky, sun, moon, and stars, etc., is opened to him and thereafter throughout his life.

In the same way, the *sotāpanna ariyas* gain the view of the three characteristics (*ti-lakkhaṇa*) and the Four Noble Truths. Just as the blind man in the illustration above can see the sky, sun and moon, these *ariyas* can perceive the *dhmma* mentioned at their will. This is how *sammā diṭṭhi magga* is established.

*Sammā diṭṭhassa sammā saṅkappa pahoti.***

(When *sammā diṭṭhi* is established, *sammā saṅkappa* progresses.)

According to this, if *sammā diṭṭhi* is established, *sammā saṅkappa*, which consists of intention and design to escape from worldly ills, and to preserve others from destruction and suffering, becomes also established and thrives from one rebirth to another until the attainment of *anupādisesa nibbāna*. This is how *sammā saṅkappa* is established. The Commentary says: "*Pahotīti vadḍhati*" (*Pahoti* means *vaḍḍhati*, increase).

Sammā saṅkappassa sammā vācā pahoti.

If the intention and design to escape from worldly ills, and to see others in pleasure and ease, is established, speech free from the *vacī ducaritas* appear, and are progressively established. This is how *sammā vācā* is established.

* Guardian devas of the sun and moon.....Saṃyutta Nikāya, Sagāthā-vagga, Saṃyutta p. 48, 6th Syn. Edn.

** Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāḷi, 1. Magga-saṃyutta, 1. Avijjā vaggā, 1. Avijjā, Sutta p. 2, 6th Syn. Edn.

Sammā vācassa sammā kammanto pahoti.

If speech free from the *vācī ducaritas* is established, acts free from *kāya ducaritas* appear, and are progressively established. This is how *sammā kammanta* is established.

Sammā kammantassa sammā ājīvo pahoti.

When views, intentions, speech and acts become pure, the forms of livelihood also become pure, and one is free permanently from low and base forms of livelihood. This is how *sammā ājīva* is established.

Sammā ājīvassa sammā vāyamo pahoti.

When views, intentions, speech acts and livelihood become pure, energy or effort free from the *duccaritas** and *durājīva*** become permanently established. This is how *sammā vāyama* is established.

Sammā vāyāmassa sammā sati pahoti.

Thus also does *sammā sati maggaṅga* that has its roots in the work of *sīla*, *samādhi*, and *paññā*, become established from one rebirth to another. This is how *sammā sati* is established.

*Sammā satissa sammā samādhi pahoti.****

Thus also does *sammā samādhi* which has its roots in the work of *sīla*, *samādhi*, and *paññā*, and which possesses great control over the mind, become established. This is how *sammā samādhi* is established.

This is how the eight *maggaṅgas* called *dhamma sota* become progressively established throughout many lives and many worlds from the moment a being attains the stage of *sotāpanna* and until he finally attains *anupādisesa nibbāna*.

Although from the moment *kāyagatā sati* is set up there is progress such as has been shown above, so long as the state of *niyāma* is not reached that being is not as yet an *ariya*, *Sotāpatti magga* is the starting point of *ariya sota*. As soon as beings reach *sotāpatti magga*, they enter the domain of *ariyās*. Hence it is said :

Sotam āditopajjinisu pāpunimsūti sotāpannā.

They are called *sotāpanna*, as they reach *ariya sota* for the first time.

This ends the answer to the question, "Why are they called *sotāpannas*?"

Beings transcend the state of *puthujjanas* as soon as they reach the stage of *ariyās*. They are no longer worldlings or beings of the world. They have become beings of *lokuttara*. They are no longer beings subject to the suffering within the round of rebirths (*vaṭṭa dukkha*). They have become beings of *Nibbāna*. Throughout the series of many existences and many worlds, they no longer emerge back again from the first stage of *Nibbāna*. They no longer possess the susceptibility to return to the *ansuaya* plane of *sakkāya diṭṭhi*, or to the state of *puthujjanas*. They are permanently established in the first stage of *sa-upādisesa nibbāna*, and throughout many lives and worlds they enjoy at will the pleasures of humans, *devas*, and *brahmās*.

For a detailed exposition see my "Catu Sacca Dīpanī", and "Paramattha Saṅkhitā."

These eight *maggaṅgas* occur simultaneously to these *ariyās* only at the instant of the attainment of a Path or Fruition. With reference, however, to *lokiya kusala kammās* (mundane wholesome volitional actions), the three *sīlakkhandha maggaṅgas* associate only with *sīla kusala kammās*. The three *samādhikkhandha maggaṅgas* and the two *paññakkhandha maggaṅgas*, however, associate with many kinds of *kusala kammās*.

Although the three *sīlakkhandha maggaṅgas* associate only with *sīla kusala kammās*, they are firmly established in *ariyās* as *avītikkama* (non-contravention) throughout many lives and many worlds.

This ends the eight *maggaṅgas*.

The pure *dhammas* involved in the thirty-seven *bodhipakkhiya dhammas* are: *chanda*, *citta*, *tatra-majjhataṭṭā*, *saddhā*, *passadhi*, *paññā*, *vitakka*, *vīriya*, the three *viratis*, *sati*, *pīti*, and *ekaggatā*, and are fourteen**** in number.

* Wrong doings.

** Wrong livelihood.

*** Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāṭi, 1. Magga Saṃyutta, 1. Avijjā-vagga, 1. Avijjā Sutta, p. 2 6th Syn. Edn.

**** 1. *chanda* (desire), 2. *citta* (consciousness), 3. *tatra-majjhataṭṭā* (equanimity), 4. *saddhā* (faith), 5. *passadhi* (tranquillity), 6. *paññā* (wisdom), 7. *vitakka* (thought conception), 8. *vīriya* (effort), 9. *sammā-vācā* (Right Speech), 10. *sammā-kammanta* (Right Action), 11. *sammā-ājīva* (Right Livelihood), 12. *sati* (mindfulness), 13. *pīti* (joy), 14. *ekaggatā* (one-pointedness of mind).

CHAPTER IX

HOW TO PRACTISE THE BODHIPAKKHIYA DHAMMAS

Beings who encounter a Buddha Sāsanā have to set up *sīla visuddhi* first and practise the *bodhipakkhiya dhammas* in order to attain the status of *ariya sota*.

I shall now give a brief description of how the practice may be undertaken.

The practice of the seven *visuddhis* amounts to practising the *bodhipakkhiya dhammas*.

In particular, *citta visuddhi* concerns only persons who follow the way of the *samatha yānika*.

Maggāmagga ñāṇadassana visuddhi concerns only those *adhimānika* persons* who think that they have attained the Holy Paths and the Fruits although they have achieved no such attainment.

Sīla visuddhi, *kaṅkhāvitarāṇa visuddhi*, *paṭipadā ñāṇadassana visuddhi*, and *lokuttara ñāṇadassana visuddhi*, relate to many kinds of persons.

Of these five *visuddhis*, *sīla visuddhi* has been dealt with under *sīlakkhandha maggaṅga*. It consists of keeping the *ājīvaṭṭhamaka sīla*.

Citta visuddhi, in general, consists of setting up *kāyagatā sati*. Some persons set up *kāyagatā sati* through out-breath and in-breath. It may be said generally that if one's attention resides on out-breath and in-breath, whenever one wills it, no matter what the posture of the body may be, *kāyagatā sati* has been set up. Some persons set up *kāyagatā sati* through the four body postures in accordance with the statement in the Text**: "*gaccanto gacchāmīti pajānāmi*", while some set it up through *sati sampajañña* (Clearness of Consciousness) on bodily movements. Yet others set up *kāyagatā sati* through attention on the thirty-two parts of the body. Here, hairs of the head, hairs of the body, nails, teeth, and skin, are called *taca-pāṇcaka****. If attention on these parts can be firmly and steadily placed at will, whatever may be the postures of the body, *kāyagatā sati* is set up. Attention can also be directed to the bones of the body. *Kāyagatā sati* is set up if attention can be steadily and firmly placed on the bones of the head. If, from

the beginning, the *rūpa* and *nāma* groups of the body can be analytically differentiated, and if attention on such work is steady and firm, the work of *kāyagatā sati* is accomplished. This gives concisely the method of *kāyagatā sati*.

In the work of *diṭṭhi visuddhi*, if the six elements (*dhātu*) of *pathavī*, *āpo*, *tejo*, *vāyo*, *ākāsa*, and *viññāṇa*, can be analytically perceived, it is accomplished.

In the work of *kaṅkhāvitarāṇa visuddhi*, if the causes for the appearance of the *dhātus* mentioned above can be clearly perceived, it is accomplished. It must be clearly perceived that the causes for the appearance of *pathavī*, *āpo*, *tejo*, *vāyo* and *ākāsa* are *kamma*, *citta*, *utu*, and *āhāra*, and that the causes for the appearance of the six *viññāṇas* are the six objects of perception.

By *paṭipadāñāṇadassana visuddhi* is meant the three characteristics of *anicca*, *dukkha*, and *anatta*. If these three characteristics can be clearly perceived in the six *dhātus* mentioned above, *paṭipadāñāṇadassana visuddhi* is attained.

Lokuttara ñāṇadassana visuddhi means the four *magga ñāṇas*.

This shows concisely the five *visuddhis*.

For a more detailed account see my "Lakkhaṇa Dīpanī", "Vijjāmagga Dīpanī", and "Āhāra Dīpanī".

These thirty-seven *bodhipakkhiya dhammas* are the heritages of the Buddha. They are the heritages of the Sāsanā. They constitute gems of the Sāsanā that are priceless and invaluable.

CHAPTER X

HERITAGE OF THE SĀSANĀ

I shall now examine what constitutes *sāsanadāyajja*.

Sāsanadāyajja means the act of receiving the heritage of Sāsanā.

"*Dātābanti dāyaṃ*".

(That which is given as heritage is called *dāya*.)

Property that should be given as heritage by parents to their children.

"*Dāyaṃ ādadātīti dāyādo*."

* Highly conceited persons.

** *Dīgha Nikāya*, *Mahā-vagga*, *Mahāsatipatṭhāna Sutta*, p. 231, 6th Syn. Edn.

*** *Aṅguttara Nikāya*, *Duka-nipāta*, 9. *Upaṇṇāta Sutta*, p. 53, 6th Syn. Edn.

(Fit to receive heritage. Hence called *dāyādo*.)

Children or heirs who are fit to receive heritage.

“*Dāyādassa kammam dāyajjam.*”

(The act of receiving heritage by heirs. Hence called *dāyajjam*.)

“*Sāsanassa dāyajjam sāsanadāyajjam.*”

(The act of receiving the heritage of the Sāsana. Hence called *sāsanadāyajjam*.)

It is also called *Buddhadāyajja* (the act of receiving the heritage of the Buddha.)

First, I shall show the nature of the heritage.

In the Sāsana there are two kinds of heritages, namely, *Āmisa* and *Dhamma*.

The four requisites of a Bhikkhu, namely, alms-food, robes, dwelling place, and medicines are called *āmisa* heritage. The three *sikkhās* of *sīla*, *samādhi* and *paññā*, the seven *visuddhis*, such as *sīla visuddhi*, *citta visuddhi*, etc., the thirty-seven *bodhipakkhiya dhammas*, such as the four *satipaṭṭhānas*, the four *sammappadhānas*, etc., are called *dhamma* heritage.

There are two kinds of *dhamma* heritage, namely.

1. *lokiya dhamma* heritage.
2. *lokuttara dhamma* heritage.

The *lokiya sikkhās* of *sīla*, *samādhi*, and *paññā*, the six *lokiya visuddhis*, and the thirty-seven *bodhipakkhiya dhammas* associated with the *lokiya visuddhis*, are called the *lokiya dhamma* heritage. The *sikkhās* associated with the Holy Paths and the Fruits, the *lokuttara ñāṇadassana visuddhi*, and the thirty-seven *lokuttara bodhipakkhiya dhammas* are called *lokuttara dhamma* heritage.

Lokiya dhamma heritage may be divided into:

1. *Vaṭṭa nissita dhamma* heritage,
2. *Vivaṭṭa nissita dhamma* heritage.

or into:

1. *Niyata dhamma* heritage.
2. *Aniyata dhamma* heritage.

The practice of *sīla*, *samādhi*, and *paññā*, directed towards the attainment of worldly positions, such as mentor and teacher of kings, or towards the acquisition of dignity, power, retinue, and property, or towards the attainment in *saṁsāra* of rebirth as noble

and highly placed humans and *devas*, is called *vaṭṭa nissita dhamma* heritage.

There are three forms of rounds of rebirths (*vaṭṭa*), namely, *kilesa vaṭṭa*, *kamma vaṭṭa* and *vipāka vaṭṭa*.^{*} *Vivaṭṭa* means Nibbāna which is the end of these rounds of rebirths. The practice of *sīla*, *samādhi*, and *paññā*, directed, towards the ending of the three forms of rounds of rebirths is called *vivaṭṭa nissita dhamma* heritage.

The practice of *kusala kammās* directed towards the ultimate attainment of Nibbāna, as well as of worldly benefits and pleasant rebirths in the interim before Nibbāna is attained, is related to both *vaṭṭa* and *vivaṭṭa*, and hence is called *ubhaya nissita*. In the Pāli Texts, however, only *vaṭṭa* and *vivaṭṭa* are mentioned. Those who are more inclined to the attainment of *vaṭṭa* results may be said to perform *vaṭṭa nissita kammās*, and those who are more inclined to the attainment of *vivaṭṭa* results may be said to perform *vivaṭṭa nissita kusala kammās*.

With reference to the classification of *niyata* and *aniyata*, the great realm of *sakkāya-diṭṭhi anusaya* that *puthujjanas* (worldlings) possess is like a great wide and deep ocean of hot burning embers. The *sīla*, *samādhi* and *paññā*, that occasionally occur to *puthujjanas* may be compared to droplets of rain falling on that great ocean of burning embers. “I fulfill *sīla*. I possess *sīla*. I develop *samādhi*. I am knowing. I am wise. I am clever. I perceive *rūpa* and *nāma*. I contemplate *rūpa* and *nāma*” are declarations of acts of *sīla*, *samādhi*, and *paññā*, which revolve round the *sakkāya-diṭṭhi* that is “I”, and thus resemble the droplets of rain falling on the great ocean of burning embers. Just as the great ocean of burning embers scorch and dry-up the droplets of rain and cause their disappearance, so does the great kingdom of *sakkāya-diṭṭhi* cause the disappearance of such *sīla*, *samādhi*, and *paññā*. Hence, the *sīla*, *samādhi*, and *paññā*, appearing in *puthujjanas* are of the *aniyata* class. Although *puthujjanas* may possess *sīla*, *samādhi*, and *paññā*, the possession is *tadaṅga* or temporary.

The *ājīvaṭṭhamaka lokiya sīla* of *sotāpannas*, their *lokiya samādhi* which resides steadily on the noble and incomparable qualities of the Buddha, the Dhamma, and the Saṅgha, and their *lokiya paññā* which

* 1. Round of defilements, 2. Round of *kamma*, 3. Round of resultants.

perceives the Four Noble Truths, are of the *niyata* class. Like droplets of water falling on the great lake of *Anavatatta*, such *lokiya sīla*, *samādhi*, and *paññā*, do not disappear throughout many lives and many world-cycles.

This shows the nature of *lokiya dhamma* heritage.

The *lokuttara dhammas* of *sīla*, *samādhi*, and *paññā*, *ñānadassana visuddhi*, and the thirty-seven *bodhipakkhiya dhammas*, which accompany the eight kinds of *lokuttara* consciousness are *vivaṭṭa nissita*. They are *niyata*. The *lokiya sīla*, *samādhi*, and *paññā*, which occur to *ariyas* who have attained *lokuttara sīla*, *samādhi*, and *paññā*, also reach the *niyata* stage. In such persons there is no longer any possibility of their becoming *dussīla* (immoral), *asamāhita* (not composed), *duppaññā* (unwise), and *andhabālā* (silly).

This shows the heritage of the *Sāsanā*.

The heirs of the *Sāsanā* are :

1. *Bhikkhu*,
2. *Bhikkhūnī*,
3. *Sāmaṇera*,
4. *Sāmaṇerī*,
5. *Sikkhamāna* (female),
6. *Upāsakā*,
7. *Upāsikā*.

Here, *sikkhamāna* means “embryo Bhikkhūnī.”

Of the above seven heirs, the first five are called “fellow workers or colleagues within the *Sāsanā*.” Men, *devas*, and *Brahmās*, who are not “fellow workers or colleagues within the *Sāsanā*,” but who are established in *Ti-saraṇa*, are included in *Upāsakā* and *Upāsikā*.

Among the seven heirs, the *āmisā* heritage of the four requisites can be received only by the five “fellow workers or colleagues within the *Sāsanā*.” The *lokiya* and *lokuttara dhamma* heritages, however, can be received by all the seven. In the receipt of such heritages, there are special considerations in respect of the heritage of *lokiya sīla*. There are special considerations with respect to the heritages of *lokuttara sīla*, *lokiya* and *lokuttara samādhi*, and *lokiya* and *lokuttara paññā*.

The special considerations with respect to *lokiya sīla* arise because, the five “fellow

workers or colleagues within the *Sāsanā*” receive the heritages of both the *Vinaya sīla* and *Suttanta sīla*, while *upāsakās* and *upāsikās* receive only the *Suttanta sīla*.

Suttanta sīla means:

- (1) in respect of the five “fellow workers or colleagues within the *Sāsanā*,” the *sīlas* enumerated in the *Brahmajāla Sutta* (*Dīgha Nikāya*),*
- (2) in respect of *upāsakās* and *upāsikās*, *ājīvaṭṭhamaka sīla* and *dasāṅga sīla*.

Dhūtaṅga sīla, *indriya sīla*, and *paccaya-sammissita sīla*, are also *Suttanta sīlas*.

Sammā-vācā, *sammā-kammanta*, and *sammā-ājīva*, included in *lokuttara maggaṅga* are called *lokuttara sīla*. These *sīlas* can be received by the five “fellow workers or colleagues within the *Sāsanā*” as also *upāsakās* and *upāsikās*. Hence no special considerations arise with respect to *lokuttara sīla*. The same is the case in the two kinds of heritages of *samādhi* and *paññā*. The seven *visuddhis* and the thirty-seven *bodhi-pakkhiya dhammas* are included within these *sīla*, *samādhi*, and *paññā*.

Of the seven heirs of the *Sāsanā*, the five “fellow workers or colleagues within the *Sāsanā*,” who are in the service of the *Sāsanā*, are heirs for their own benefit as well as heirs who act as caretakers of the heritages of the *Sāsanā* in order that the *Tipiṭaka* and the other requisites of the *Sāsanā* may endure for the duration of 5000 years. The remaining two are heirs of the *Sāsanā* only for their own benefit.

The status of caretakers of the *Sāsanā*, on whose shoulders rest the responsibilities of the *Sāsanā*, is much higher than that of the status of being merely heirs. Thus, a householder who has been an *ariya* for sixty years has to pay respect and obeisance to a young *puthujjana sāmaṇera* of seven years of age who has been initiated for only a day. Thus also, a *Bhikkhu* who is an *arahat* has to pay respect and obeisance to a *puthujjana Bhikkhu* who was ordained just an hour before him.

This shows the heirs of the *Sāsanā*.

The three *sikkhās*, the seven *visuddhis*, and the thirty-seven *bodhipakkhiya dhammas*,

* See The Light of the Dhamma, Vol. III, No. 2, and the *Brahmajāla Sutta* published by the Union Buddha Sāsana Council.

are practices that are in consonance with the nine *lokuttara dhammas*,* and hence are called *dhammānudhamma-paṭipatti*. The seven heirs of the *Sāsanā* who practise these *dhammas* well are called *suppaṭipanna* individuals. They are also called *ujuppaṭipanna* individuals, *ñāyappaṭipanna* individuals, and *sāmicippaṭipanna* individuals**. Although they may be *puthujjanas*, they are included among the *sotāpaṭṭi-maggatthasekha* individuals (persons in training for the *sotāpatti magga*), who constitute the first group (or the group in the first stage) of the eight *ariyas*. They constitute *dhammānudhammapaṭipanna ariyas*. Since they are still *puthujjanas*, they are not yet *paramattha ariyas* (Purified Noble Ones).

I shall substantiate what I say. In the *Sekhappatipadā Sutta**** Buddha said:

“*Iminā ariyena sīlakkhandhena saman-nāgato hoti.*” meaning thereby that the practices which are comprised within the *bodhipakkhiya dhammas*, such as *ājīvaṭṭhamaka sīla*, constitute *ariya sīla*, *ariya samā-dhi*, and *ariya paññā*. Hence, in the *Buddha Sāsanā*, the *upāsakās* and *upāsikās* who are permanently confirmed in the *ājīvaṭṭhamaka sīla* and in the *Ti-saraṇa*, are persons who are partly endowed with the *suppaṭipanna* quality, and the *sāmicippaṭipanna* quality, and hence are *dhammānudhammapaṭipanna ariyas*.

When these qualities are enumerated coupled with the name of the *Saṅghā*, such as in:

Saṅghaṃ saraṇaṃ gacchāmi. Suppaṭip-panno bhagavato sāvaka saṅgho, etc.,

Only the *Bhikkhus* and *Bhikkhūnīs* who are *sīlavanta kalyāṇa puthujjanas* (worldlings who are morally good and virtuous) should be understood. In the matter of the *Vinaya*, all persons other than *upasampanna saṅgha* (ordained *saṅgha*), that is, *sāmaṇeras*, *sāma-nerīs*, *sikkhamānas*, *upāsakās*, and *upāsikās*, are excluded.

A person who practises the *dhammānu-dhammapaṭipatti*, which may also be called the *bodhipakkhiya dhammas*, is called *samaṇa* and *brāhmaṇa* in the *Suttanta* discourses,

although he or she may be only an *upāsakā* or an *upāsikā*.

Thus it is said in the *Dhammapada*:

*Alaṅkato ce pi samaṇi careyya
santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṇḍaṃ,
sa samaṇo, sa brāhmaṇo, sa bhikkhu.*

—*Dhammapada* 142.

[Though dressed in gay and festive clothes, if he practises an even mind, if his passions are subdued, if his senses are controlled, if he is confirmed in the four Paths, if he permanently observes conduct that is chaste and pure, that person is a recluse (*samaṇa*), he is an *ariya* (*brāhmaṇa*), he is a *Bhikkhu*.]

This passage shows that a person who practises the *dhammānudhammapaṭipatti*, which are the *bodhipakkhiya dhammas*, and lives with pure mind and body, can be called a *Bhikkhu* even though he dons the clothes of an ordinary layman.

This shows the nobility and high status of the heirs of the *Sāsanā*.

In the matter of the heritages of the *Sāsanā*, there are two kinds of heritages, namely, good and bad. There are also two kinds of heirs, namely, good and bad.

I shall here show the essentials in the *Dhamma Dāyāda Sutta*****, *Mūla Paṇṇāsa*, *Majjhima Nikāya*.

*Dhamma dāyādā me bhikkhave bhavatha,
mā āmisadāyādā. Atthi me tumhesu
anukampā.*

• *Kinti me sāvaka dhamma dāyādā bhavey-
yūṃ,
no āmisa dāyādā ti.*

(*Bhikkhus*: Let you be heirs of the *Dhamma*. Let not you be heirs of the material requisites. I have compassion and anxiety for you. How do I have this compassion and anxiety? How can my disciples become heirs of the *Dhamma*; how can they avoid becoming heirs of the material requisites? It is thus that I have compassion and anxiety for you.)

The meaning of this passage is as follows:

The *Buddha's* heritage consists of the two kinds of *āmisa* heritage and *dhamma* heritage.

* Four *maggas*, four *phalas* and *Nibbāna*

** See *Nānamoli's Visuddhimagga*, page 236 *et. seq.*

*** *Saṃyutta Nikāya*, *Mahā-vagga Saṃyuttā Pāḍi*, 1. *Magga Saṃyutta*, 3. *Sekha Sutta*, p. 12, 6th Syn. Edn.

**** 1. *Mūlapariyāya-vagga*, 3. *Dhammadāyāda Sutta*, p. 15, 6th Syn. Edn.

• *Āmisa* heritage is of three kinds, namely, (1) *paccayāmisā*, (2) *lokāmisā*, (3) *vaṭṭāmisā*.

The benefits consisting of alms-food, robes, dwelling place and medicines, are called *paccayāmisā*. Worldly renown, grandeur, dignity, power, worldly positions, such as teachers and mentors of kings, ministers, persons of wealth and influence, and possession of followers and retinue, are called *lokāmisā*. Pleasant rebirths such as rebirth in high stations, rebirth in affluent families, or rebirth in circumstances where one's wants and needs are fulfilled, are called *vaṭṭāmisā*.

I have already expounded *dhamāmisa*.

The Buddha foresaw that after his attainment of *parinibbāna* the *Sāsanā* would be overwhelmed by the excessive increase of the three categories of *āmisa* heritage, in just the same way as islands within the ocean are overwhelmed and submerged by the three waves of rising floods. Hence did he leave behind the exhortation:

*Dhammadāyādā me bhikkhave bhavatha,
mā āmisadāyādā.*

Anukampa means the anxiety or concern nurtured by the Buddha.

The Buddha's anxiety was that, just as when the flood waters of the ocean rise the people inhabiting the islands are submerged and cast adrift. His disciples in the *Sāsanā* would in time be submerged and cast adrift by the rise and expansion of *āmisa* heritage, thus severing them from the invaluable heritage of the *dhamma*. Hence did He leave behind the exhortation:

*Kinti me sāvaka dhammadāyādā
bhaveyyum,
no āmisa dāyādā.*

The three *āmisa* heritages are therefore heritages which caused anxiety and concern in the Buddha, and thus are heritages which the Buddha discouraged. Hence, these three *āmisa* heritages are bad heritages. On the other hand, the thirty-seven *bodhipakkhiya dhammas*, such as *satipaṭṭhāna* are heritages which the Buddha extolled with a clear mind free from anxiety, and thus are good heritages.

Having shown good and bad heritages, bad and good heirs should also be examined.

In particular, it must be remembered that there are certain heritages in the *āmisa* category which the Buddha extolled. They are *piṇḍiyālopa* (morsel) alms-food, *paṃsukūla* robes (robes made out of rags and cast away cloth such as from dust and heap), *rukhamūla* dwelling place (dwelling place constructed in a lonely place at the foot of a tree), and *pūtimutta* medicine (strong smelling urine of cattle used as medicine). These four are called *Buddhadāyajja*. They are the four great heritages which the Buddha approved.

If that is the case, it needs to be explained why the Buddha permitted the acceptance of *atireka lābha* (surplus acquisition) *āmisa* given by lay donors, as when He said:

Atireka lobho vihāro adḍhayogo, etc.

(Surplus monastery, dwelling place, etc.)

The *pariyatti Sāsanā** consisting of the *Tiṭṭaka* is the base—the foundation—of the *paṭipatti* (practice of the Dhamma) and the *paṭivedha* (realisation) *Sāsanās*. Only when the *pariyatti Sāsanā* stands firmly established can the other two *Sāsanās* be also firmly established. The burden of preserving the *pariyatti Sāsanā* for 5000 years is indeed great, since these are times of a waning *kappa* (world-cycle) when the life-span of men is also on the wane. The physical and mental strength of the members of the *saṅghā*, who are the servants and caretakers of the *Sāsanā*, are as a result on the wane too. The Buddha thus foresaw that it would not be possible for these servants and caretakers, in the future, to shoulder the burden of preserving the *pariyatti* and at the same time live in lonely places under trees—without the concession of *atireka lābha*. This is one reason.

In the cases of those persons whose *pāramīs* are yet immature, the Buddha foresaw that the opportunity afforded them of practising the works consisting of acquiring the *pariyatti*, performing *dāna*, observing *sīla*, and giving *paccayānuggaha* (assistance in kind) extensively, would secure for them escape from the *apāya lokas* in the next birth, and enable them to obtain release from worldly ills during the next Buddha *Sāsanā*. This is another reason.

It may be argued here that if what has been said above is true, it would amount to the Buddha himself having contrived to submerge beings and cast them adrift in *āmisa*

* Learning of the Doctrine.

heritage. In this particular, it may be pointed out that the Buddha prescribed and left behind the practice of *paccavekkhana suddhi* (purity of contemplation or purity of review), such as “*paṭisaṅkhāyoniso cīvaram paṭisevati*,” which should be observed and practised with proper attention and care, in order that the servants and the caretakers of the *pariyatti Sāsana* who have to associate themselves unavoidably with *paccayāmisā* and *lokāmisā* may not be overwhelmed and submerged in *āmisā taṇhā*. Hence, if such persons ride the ship which consists of the wisdom arising out of *paccayasannissita sīla cetanā* according to the prescription in *paccavekkhana suddhi* that is free from the association of the two kinds of *āmisā taṇhā*, they cannot become submerged and be adrift in the ocean of *āmisā* although they are obliged to live in association with *āmisā taṇhā*.

The meanings of the expressions “submerged” and “adrift” are as follows: The non-appearance of *ādinava-ñāṇa* (awareness of blemishes) in the three *āmisas* of *paccayāmisā*, *lokāmisā* and *vaṭṭāmisā*, is what is meant by “submerged.” To be non-aware of blemishes for a lengthy period, and to derive joy and pleasure in the three *āmisas* throughout the whole of the three periods of life, is what is meant by “adrift”.

Hence, in order to prevent being so “submerged” and “adrift”, the Buddha said in the Dhammapada:

*Tiṇṇam aññataram yāmam
paṭijaggeyya paṇḍito.*

—Dhammapada, verse 157.

(The wise man should purify himself during one of the three periods of life.)

This means that if one is “submerged” and be “adrift” in the first period of life, one should attempt to purify oneself during the second period. If, however, one continues to remain “submerged” and “adrift” during the second period of life, one should attempt to purify oneself in the third period.

Here, “purifying oneself” means establishing oneself in the *bodhipakkhiya dhammas* after ridding oneself of the attachments to *āmisā* heritages. It means establishing oneself well in the four *ariyavaṃsa dhammas* (practices of the noble family of *Ariyas*), which are:

Cīvarasantosa—being easily contented in robes,
Piṇḍapātasantosa—being easily contented in alms-food,
Senāsanasantosa—being easily contented in dwelling place,
Bhāvanārāma—deriving joy in meditation.

The Buddha said that if one remains “submerged” and “adrift” within the *āmisā* heritages during the whole of the three periods of life, one will be cast into the *apāya lokas*. Thus in the Dhammapada, He said:

*Ayasāva malam samuṭṭhāya,
taduṭṭhāya tameva khādati.
evam atidhonacārinam,
tāni kammāni nayanti duggatim.*

—Dhammapada, verse 240.

(Just as rust springs from iron and eats away that self-same iron, the deeds arising out of *āmisā taṇhā* of a person who lives without reflection lead him to the *apāya lokas*.)

This discourse* was delivered by the Buddha in connection with a Bhikkhu who dies in the Jetavana monastery, and who was reborn as a louse in his erstwhile Bhikkhu’s robes, because he harboured an attachment to those robes just before he died. If the attachment to a set of robes can cast one in the *apāya lokas*, what more need be said on greater attachments?

The robes were received as a share from *saṅghika* property (property belonging to the Order of the Saṅghā), and hence were *dhammika* property (righteous or lawful property). The Bhikkhu in question was also one who scrupulously observed the 227 *sikkhās* of the Vinaya. Thus it may be said that a set of lawful robes cast a Bhikkhu endowed with the 227 *sikkhās* into the *apāya lokas*. What more need be said about properties acquired with lust and greed by ordinary layfolk endowed with only five *sikkhās*? It is thus that one should contemplate and acquire agitation (*saṃvega*).**

I shall now give an illustration.

There was a wealthy man who possessed many crores worth of silver, many crores worth of gold, and many crores worth of

* Dhammapada Aṭṭhakathā, 3. Tissa Thera Vatthu, p. 218, 6th Syn. Edn.

** Dread caused by the contemplation on the miseries of this world. See the Light of the Dhamma, Vol. VII, No. 3, p. 17.

pearls. In order that these properties may not be lost during bad times, he buried the bulk of them in the ground, and kept only sixty-thousand worth of money, rice, paddy, wearing apparel, and ornaments for immediate and ready use.

This wealthy man has six sons. On his death, the six heirs divided the properties among themselves in six equal shares. The properties buried beneath the earth were also similarly allocated. These buried properties could be secured by the heirs only if the owners personally dug them out of the ground.

One of the sons was full of greed. He was not content with the property he could immediately use. He was satiated with the desire for the buried property and could not bear to wait long in order to get it. He therefore exerted himself and dug up the property, thus becoming a wealthy man.

One of the sons was full of energy. He did not look on the prospect of having to exert himself for days and months as burdensome. He therefore put forth effort and applied himself to the work of unearthing the buried treasure, thus becoming a wealthy man.

One of the sons was strong in his attachment. From the moment he received the heritage, his mind was always on the property. Sleep and food are of no consequence, so greatly was his mind attached to the property. He thus put forth effort and dug up the buried property, becoming a wealthy man.

One of the sons was clever and ingenious. He contrived to construct machinery and dug up the buried property, thus becoming a wealthy man.

One of the sons lacked greed. He imagined himself to be well-off with even ten thousand worth of property. He had no desire to acquire the buried property. He was satisfied with the property that he received for his immediate use.

One of the sons was a spendthrift. He squandered all the property not even leaving the price of a spade for the exhumation of the buried property. He sunk to bad ways and was eventually banished from his native place.

In this illustration, the Buddha resembles the wealthy father. *Sīla visuddhi* and the *pariyatti dhamma* resemble the treasure

available for immediate use. *Jhāna* and *abhiññā* which constitute *citta visuddhi* resemble the buried silver treasure. The four *lokiya paññā visuddhis*, such as *diṭṭhi visuddhi*, resemble the buried gold treasure. The *lokuttara ñāṇadassana visuddhi* resembles the buried pearl treasure. The layfolk and Bhikkhus of the Buddha *Sāsanā* resemble the six heirs.

Those persons within the *Sāsanā* who are filled with the *iddhipāda* of *chanda* (desire) resemble the first son who was filled with greed. Persons filled with the *iddhipāda* of *chanda* are not satisfied with the mere acquisition of *sīla visuddhi* and the *pariyatti dhamma*. They do not think that by such acquisition they have encountered the Buddha *Sāsanā*, or that they have become heirs of the *Sāsanā*. They nurture great desire for attaining the higher *visuddhis* and will not rest until they are achieved.

Those persons who possess the *iddhipāda* of *vīriya* (effort) resemble the second son who was full of effort. Such persons are happy and easy in mind only when they are engaged in the attempt to acquire the higher achievements which they do not as yet possess.

Those persons who possess the *iddhipāda* of *citta* (attachment) resemble the third son who possessed strong attachment. Whenever such persons come to know of work productive of great benefits, they invoke great attachment for it, and their minds do not wander to any other matter.

Those persons who possess *iddhipāda* of *paññā* (wisdom) resemble the fourth son who was clever and ingenious. Such persons attain happiness and ease of mind only when they are engaged in the attempt to acquire great knowledge that is difficult of acquisition, deep, and productive of great benefits.

Those persons who do not possess any of the *iddhipādas*, who possess only inferior *chanda*, *vīriya*, *citta*, and *paññā*, resemble the fifth son who is easily satisfied with the unburied property. Such persons who lack *saddhā* and *chanda* do not even possess the idea that the higher attainments of the *visuddhis* are the heritages which they can acquire in this very life. Because they lack *vīriya*, they are reluctant to put forth effort that requires the encountering of privations. They are liable to reject such effort as impossible. Because they are weak in their volitions, their minds are not fixed on such kinds of work. They change their minds whenever

they listen to various theories and expositions. Because they lack knowledge and wisdom, they reject such work as beyond their capabilities. It is because the Buddha had such persons in view that He said:

*Chandiddhipādaṃ bhāveti,
Vīriyiddhipādaṃ bhāveti
Cittiddhipādaṃ bhāveti,
Vimāṇiddhipādaṃ bhāveti.*

In these words the Buddha urged all beings to strengthen their weak *iddhipādas* such as *chanda*, etc. Then only can new desires and new thoughts arise.

In the Buddha Sāsana, layfolk and Bhikkhus who are defective in their moral conduct resemble the sixth son. Among layfolk, those persons who are defective in the establishment of the *Ti-saṇa*, and the *nicca sīlas* of *pañca sīla* and *ājīvaṭṭhamaka sīla*, do not possess the qualities of an *upāsakā* or an *upāsikā*, who only are the heirs of the Sāsana. Among Bhikkhus and *sāmaṇeras*, those who commit the *pārājika** offences do not possess the qualities of a good Bhikkhu or a good *sāmaṇera*, who only are the heirs of the Sāsana. If layfolk vow that they would keep the *pañca sīla* or the *ājīvaṭṭhamaka sīla* from today, they can immediately become *upāsakās* and *upāsikās* who are heirs of the Sāsana.

This illustration shows how of the many persons who are truly in the line of heritage of the one Father (the Buddha), only those who possess one or other of the four *iddhipādas* as foundation can enjoy the full benefits of the heritages. Persons who do not possess one or other of the four *iddhipādas* get the opportunity to enjoy only some of the superficial benefits of the heritages. They do not get the opportunity to enjoy the real essence of the heritages. Some persons do not get the opportunity of enjoying even the superficial benefits because they squander their heritages and thus become severed from the Buddha's and the Sāsana's heritages.

The heirs of the Sāsana may also be classified into:

1. *Niyata* heirs, and
2. *Aniyata* heirs.

People who have never once obtained *anicca ñāṇa* and *anatta ñāṇa* within themselves are called *aniyata* heirs. *Aniyata* means that they may be the disciples of the Sabbaññuta

Buddha (Omniscient Buddha)—or the heirs of the Sabbaññuta Buddha—today, but they may become the disciples and heirs of another teacher tomorrow. They may even scorn and destroy the Sāsana of the Sabbaññuta Buddha. Even in the present world there are persons who have changed their faith from the Buddha Sāsana to Christianity, and who scorn and undermine the Buddha Sāsana. How easily they can change after death in another birth can be imagined.

One can be a disciple of the Sabbaññuta Buddha this month, and the disciple of another teacher next month. One can be the disciple of the Sabbaññuta Buddha this year, and the disciple of another teacher the next. One can be the disciple of the Sabbaññuta Buddha in the first period of life and the disciple of another teacher in the second. One can be the disciple of the Sabbaññuta Buddha in the second period of life and the disciple of another in the third. One can be the disciple and heir of the Sabbaññuta Buddha in this life and the disciple and heir of another teacher in the next.

Thus in the *Patisambhidā Magga*, the Buddha said:

*Nānāsatthārāṇaṃ mukhaṃ ulloketīti puthujjanā.***

(A *puthujjana* is so called because he looks up to the faces of various teachers.)

The meaning of this passage is that in the infinite past *saṃsāra*, *puthujjanas* have never been constant in the choice of the teachers in whom they have taken refuge. It has been one teacher today and another tomorrow. One teacher this month and another the next. One teacher this year and another the next. One teacher this life and another the next. The number of occasions on which they have approached and taken refuge in the Sabbaññuta Buddha during the infinite past *saṃsāra* is very few indeed. Sometimes, they have taken refuge in the *Brahmā*, sometimes in the *Sakka*, sometimes in the various *devas*, sometimes in the sun, sometimes in the moon, sometimes in the planets, sometimes in the spirits of the earth, and sometimes in the ogres, and they have done so as if these 'refuges' were almighty.

In the world, the number of false teachers is very numerous. The number of existences

* Offences which entail loss of monkhood.

** *Pāṭisambhidāmagga Aṭṭhakathā*, 9. Saṅkhārupakkha-ñāṇadassana-vannaṇā, p. 245, 6th Syn. Edn.

In which *puthujjanas* have approached and taken refuge in these false teachers is also very numerous. Sometimes they have taken refuge in the *nagās*, sometimes in *garulas*, sometimes in rivers, sometimes in mountains, sometimes in forests, sometimes in trees, sometimes in hillocks, sometimes in fire, and sometimes in water.* Thus, in nature, the number and kinds of teachers which *puthujjanas*, afflicted with *sakkāya-diṭṭhi* have approached and taken refuge in, are extremely numerous. The more they approach and take refuge in these false teachers, the more do they sink into the *apāya* and *niraya lokas*.

If further, beginning with this life, they continue to wander and drift in *saṃsāra* replete with false attachments of *sakkāya-diṭṭhi*, they will continue to change the teachers whom they approach and take refuge in. How frightful, terrible, and nasty is the state of a *puthujjana*!

This is the meaning of the passage, “*nānāsatthārānaṃ mukhaṃ ulloketi puthujjanā*.”

On every occasion a *puthujjana* changes his teachers and refuges, a change also occurs in the doctrines and principles that he depends on for his guidance. Sometimes *puthujjanas* have depended on the *adhisīla dhamma* (purified morality) expounded by the *Sabbaññuta Buddha*; sometimes on *gosīla govata dhamma* or the practices of cattle; sometimes on the practices of dogs; sometimes on the practices of horses; and sometimes on the practices of elephants. Thus the moral practices which they have adopted and depended on are also very numerous. In the matter of *diṭṭhi* (views), the number of existences in which they have adopted and depended on *sammā-diṭṭhi* (right views) are extremely few. On the other hand, the number of existences in which they have adopted and depended on *micchā diṭṭhi* (wrong views) are extremely numerous. The more they have adopted and depended on these wrong views and practices, the more have they sunk—deeper and deeper—into the *apāya* and *niraya lokas*.

Of the countless and infinite number of errors and perversities possessed by *puthujjanas*, wandering and drifting in *saṃsāra*, the error of seeking refuge in wrong protectors (teachers) is one of the greatest errors conducive of causing them great harm. This is because the error of seeking refuge in

wrong teachers leads to wrong moral principles and practices, and the difficult achievement of rebirth as human beings (*manussatta dullabha*), which may be compared to a great *padesā*** tree producing the fruits of good rebirths, becomes in its entirety a tree producing the evil fruits of rebirths in the *niraya* regions.

This shows the future path of *aniyata* heirs of the *Sāsanā*.

Those persons who perceive the *anicca* and *anatta* characteristics in themselves are freed from the kingdom of *sakkāya-diṭṭhi*. They become the *niyata* heirs of the *Sāsanā*. *Niyata* means that they are freed from the susceptibility of approaching and seeking refuge in erroneous teachers throughout future infinite *saṃsāra*. They become the true children of the *Sabbaññuta Buddha* throughout the future succession of rebirths. They become members of the “*bon-sin-san*” family, and though they may pass through many rebirths and many world-cycles in *saṃsāra*, their views of the unbounded and incomparable qualities of the Buddha, the Dhamma, and the Saṅghā, become clearer and brighter from one rebirth to another.

The three *sāsanās* of *sīla*, *saṃādhi*, and *paññā*, the seven *visuddhis*, such as *sīla visuddhi*, and the thirty-seven *bodhipakkhiya dhammas* of *satipaṭṭhāna*, *sammappadhāna*, *iddhipāda*, *indriya*, *bala*, *bojjhaṅga*, and *maggaṅga*, are *dhamma* heritages that prosper and increase in their minds from one rebirth to another. The three *sāsanas* of the *pariyatti*, *paṭipatti*, and the *paṭivedha*, become permanently established in them throughout the succession of rebirths and the succession of world-cycles.

Although they continue to wander in *saṃsāra* enjoying the joys and pleasures of humans, *devas*, and *brahmās*, they are no longer beings of the world who change their teachers and refuges from one existence to another. They continue to wander in *saṃsāra* as being of the *lokuttara*, or the region of the *ariyas*. They are no longer beings of *saṃsāra* liable to the miseries inherent in the round of rebirths, and who thus are subject to being submerged, suffocated, exhausted, and cast adrift in *saṃsāra*'s great whirlpool. They have become the true beings of the first stage of Nibbāna called *Sa-upādisesa Nibbāna*. They are

* Cf. Dhammapada, verse 188.

** “Wishing tree”—

beings who will invariably ascend to *Anupādisesa Nibbāna* through the joys and pleasures of "bon-sin-san" existences.

In infinite *saṃsāra*, all wise humans, *devas*, *brahmās*, desire to become *niyata* beings who only are the true children of the *Sabbaññuta* Buddhas, and this they hope and look forward to encountering the Buddha, the Dhamma, and the Saṅghā. They have to perform many acts of *dāna* and establish the wish that such acts may lead to such encounter. They have to perform many acts of *sīla* and establish the wish that such acts may lead to such encounter. They have to perform many acts of *bhāvanā* and establish the wish that such acts may lead to such encounter.

This shows the undeviating path of *niyata* heirs of *Sāsanā*.

It is to reveal this path that the Buddha, in several places of the *Suttanta* and *Abhidhamma Piṭakas*, said:

*Tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti,
avinipāta dhammo niyato sambodhiparāyaṇo.**

(Because the three *Samyojanas* cease, the person becomes a *Sotāpanna*. He becomes free from rebirth in states of suffering. He becomes confirmed as heir of the *bodhipakkhiya dhammas*. He finds rest and support in the higher Paths and Fruits.

Note: The three *saṃyojanas* are *sakkāya diṭṭhi*, *vicikicchā*, and *sīlabbataparāmāsa*. Of these, *sakkāya diṭṭhi* is the essential or ruling factor.)

This ends the part showing the *aniyata* and *niyata* heirs.

Good and virtuous persons who perceive what constitutes good heritage and bad heritage, what is fixed or *niyata* heritage and what unstable or *aniyata* heritage, what are good heirs and bad heirs, what are heirs of fixed heritage and heirs of unstable heritage,—these good and virtuous persons did not put forth effort in past successive existences and successive worlds because they desired to become heirs of bad heritages of the *Buddha Sāsanā*. They put forth effort because it was their desire to become heirs of the good heritages. They did not practise *dāna*, *sīla*, and *bhāvanā*, because they desired to become heirs of the unstable temporary

heritages, but because it was their desire to become heirs of the *niyata* heritages.

Taking these facts into account, and taking heed of the fact that the Buddha disapproved of the bad heritages of the *sāsanā*, those persons who have in this existence become the disciples and heirs of the Buddha should not permit themselves to become bad heirs. They should not permit themselves to become temporary unstable heirs. They should attempt to become heirs of the good heritages which are the *bodhipakkhiya dhammas*. They should attempt to become stable heirs.

In the lengthy period of the series of rebirths known as *saṃsāra*, whenever acts of *dāna*, *sīla* and *bhāvanā*, are performed it is usually because beings desire that by virtue of these good acts they may in a future existence as a human being encounter a Buddha and attain release from worldly ills, or attain the Path knowledge, the Fruit knowledge, and *Nibbāna*. Thus it is usual for them to wish for the heritages of the *dhamma*. It is not usual for them to desire that by virtue of these good acts they may in future existence encounter a Buddha and attain worldly riches and worldly positions. It is not usual for them to wish for these *āmisā* heritages. It is not usual for them to desire the gaining of opportunities for the performance of good acts leading to *bhava saṃpatti*, *bhoga saṃpatti*, and *issariya saṃpatti*.

But, at the present day, the bad heritages of *paccayāmisā taṇhā*, *lokāmisā taṇhā*, and *vaṇṇāmisā taṇhā*, constitute to be ruling factors. Modern men and women do not like to hear the mention of the four *ariya vaṇṇa dhammas* which are the antitheses of the three *taṇhās* mentioned. The four *ariya vaṇṇa dhammas* are, as has already been mentioned previously, being easily satisfied with almsfood, robes, and dwelling place, and deriving joy and pleasure in the work of *bhāvanā*. They are called *ariya vaṇṇa dhammas* because they are *dhammas* on which Buddhas, the disciples of Buddhas, and the heirs of Buddhas, should not release their hold.

This is a reminder to those persons who possess wisdom.

As regards persons deficient in wisdom, the mere performance of many good and meritorious acts has to be extolled as good.

Those persons who are endowed with wisdom, however, should, if they desire to become heirs of the *niyata dhamma* heritages either in this life, or in the next in the *deva lokas*, establish the *ājīvaṭṭhamaka sīla*, set up *kāyagatā sati*, and try (for at least three hours a day) to achieve perception of the three characteristics of existence in the five aggregates of the body. If they perceive

either of the three characteristics in the five aggregates, they can become *niyata* heirs and achieve the status of a “*bon-sin-san*”.

For this purpose, see my “Lakkhaṇa Dīpanī,” “Vijjāmagga Dīpanī,” “Āhāra Dīpanī,” and “Kammatthāna Dīpanī”. For the path of *niyata* “*bon-sin-san*” individuals, see my “Catusacca Dīpanī”, and the Chapter on Nibbāna in my “Paramatṭha Sankhitta”.



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