

**DHAMMA
THE NOBLE DOCTRINE OF
THE BUDDHA**

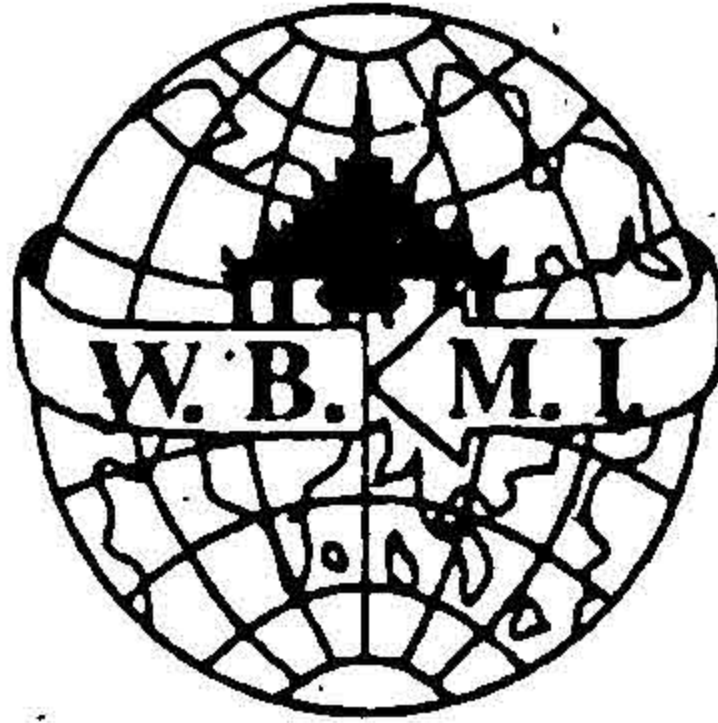


The Venerable Kaba-Aye Sayadaw
(Agga Mahā Saddhamma Jotika Dhaja)
BHADDANTA PAÑÑĀ DĪPA

**WORLD BUDDHIST
MEDITATION INSTITUTE
YANGON, MYANMAR**

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“Preface”

Buddhism, as a great religion, is widely known to many peoples of the world. It began to arise over 2500 years ago in India. The doctrine taught by the Buddha is called Buddhism. The original place of Buddhism is Buddhagaya in Northern India where the Buddha was enlightened in the Noble Truths in the six century BC and then His religion (Dhamma) spread to many other countries of the world.

His teachings are called ‘*Dhamma*’ which means truth of nature. The *Buddha* discovered the *Dhamma* through His supreme enlightenment with His human effort. He searched for Truth and Peace to find out the way of liberating the universal sufferings of humanity. So the *Dhamma* is applicable to each and every one of humankind. The *Dhamma* indeed can be followed by all people

who have potential capability of searching for the actual truth of life.

Generally people look for happiness, peace and truth outside, in fact, happiness, peace and truth can only be obtained within oneself as they are concerned with mental realm.

This little book titled "*Dhamma*" is written just for the ordinary readers, especially for the young Buddhist students at the World Buddhist Meditation Institute so as to study the fundamental principles of the Dhamma and disseminate their knowledge of Buddhism to others in Myanmar as well as abroad.

Bhaddānta Paññā Dīpa .

Namo Tassa Bhagavato Arahato
Sammāsāmbuddhassa

THE DHAMMA
THE NOBLE DOCTRINE OF
THE BUDDHA

“The Meaning of Dhamma”

The second noble object of veneration is the *Dhamma*, which is commonly known as Buddhism. The *Dhamma* is generally translated as the “Doctrine” or “Truth”. According to the *Theravāda* conception, the term, *Dhamma* is a Pāli word derived from the root “Dhar” which means “to hold up” or “to support” which denotes that one has to hold up oneself with the principles of it.

The *Dhamma* is therefore the Teaching of the *Buddha* which consists of the principles of practice for self-discipline, self-purification and self-enlightenment.

There are some synonyms in Pali, regarding the Term “*Dhamma*” and in the Texts this word is denoted in different meanings in, different parts. For example:-

1. *Sabhāva* Norm, law or Nature.
2. *Pariyatti* Doctrine or instruction or study.
3. *Paññā* Wisdom. Enlightenment
4. *Nāyesu* Righteousness or Justice.
5. *Saccā* Truth.
6. *Pakati* Genuine, Natural.
7. *Puññe* Meritorious deed. Or Merit.
8. *Neye* Enlightenment.
9. *Guna* Quality or virtue.
10. *Ācāra* Practice or morality.

11. Samādhī.....Concentration,
12. NisattaBeinglessness, or no being,
13. ĀpattiCausality, or offence.

Here the Teaching of the *Buddha* is all inclusive with the noble attributes. The *Dhamma* is always in existence as it is the immutable law of nature, whether the *Buddha* appears in the world or not. But the *Dhamma* can be discovered and perfectly realizable by the *Buddhas* and *Arahats*.

As regards beings who are deluded with the darkness of ignorance, they cannot realize the true nature of things as they really are. But the *Buddhas* or the Holy Disciples who have attained the supreme wisdom realize this noble *Dhamma* through their enlightenment by the result of their perfected virtues and also show the light of it to all beings who are overwhelmed by a mass of impurities, such as, greed; hatred,

delusion, craving, lust, pride and so on.

But the Doctrine taught by the *Buddha* bestows upon anyone with the following resultant effects if it is practised in a proper way. Therefore the *Dhamma* is so called because:-

- (1) it can help a person not to fall to the lower levels of existence,
- (2) it can prevent evils and defilements,
- (3) it can convey one to the stage of the Path., Fruition and Nibbāna,
- (4) only the intellectual type of persons can realize it,
- (5) it corresponds to the Path, Fruition and Nibbāna.

“Tipitaka”

The *Dhamma* or the Teaching of the *Buddha*, commonly known as *Buddhism*, is classified into different divisions, namely (1) Three constituent parts, which is called *Tipitaka*, (3 baskets), (2) Five collections, which is called *Pañca Nikaya*, (3) Nine parts which is called *Navāṅgāni*, (4) 84000 groups of doctrine which is called *Caturasiti Dhammakkhandhāśahassāni*.

Tipitakas are:-

- (1) *Suttanta Pitaka* (The Basket of Discourses),
- (2) *Vinaya Pitaka* (The Basket of Rules and Codes of Discipline),
- (3) *Abhidhammā Pitaka* (The Basket of profound Psycho-ethical Philosophy of the *Buddha's* Teaching).

The *Suttanta Pitaka* consists chiefly of discourses, talks, lectures, dialogues and conversations delivered by the Buddha on various occasions. There are also some discourses delivered by some of His distinguished disciples. The sermons embodied therein were expounded according to the time, different occasions, different places and the temperaments of various listeners.

These sermons delivered by the *Buddha* were meant for a particular purpose and for a particular person only when He found the problems of a being or beings. They were mainly intended for the benefit of *Bhikkhus*. They mostly deal with the Holy life and the expositions of the doctrine. On some occasions, there were other general discourses which deal with both moral and meditational practices for the attainment of supreme wisdom and even for the progress of one's

social life. As the subject of the discourse was meant only to suit to the individual's mature temperament, the different tenets can be found in different topics in this *Suttanta Pitaka*.

(2) The *Vinaya Pitaka* mainly deals with the rules and codes of discipline which the Buddha promulgated, as occasions arose, for the (*Bhikkhus*) and (*Bhikkhunis*) (monks and nuns). In this Pitaka, an account of *Buddha's* life, His ministry and the development of the Order are also described in somewhat detail. It is also called *Ānā Desanā*, which means the Teaching of Authority. There are other general regulations and ways of practice for which the *Sanghas* must devote their lives. The Code of discipline (*Vinaya*) is the life of the *Buddha Sāsana*, for as long as the *Sanghas* observe the rules of discipline, the *Sāsana* will also exist for long.

(3) *The Abhidhammā Pitaka* is the profound Psycho-ethical Philosophy of the Buddha's Teaching in which all the principles of Psychology, Ethics and Philosophy are embodied. It is also called Sublime Teaching, or Higher Doctrine. The *Pāli* term "*Abhidhamma*" is composed of two words "*Abhi*" and "*Dhamma*". *Abhi* means subtle, higher, ultimate, profound, sublime and transcendental, and *Dhamma* means Truth Reality or Doctrine. In this *Pitaka* four ultimate realities or truths-viz (1) Consciousness (*citta*), (2) Mental factor (*Cetasika*), (3) Matter (*Rūpa*) and *Nibbāna* are systematically explained in detail

Generally *Abhidhammā Pitaka* minutely investigates and analyses Mind (*citta*) and Matter (*rūpa*), the two composite factors of the so-called a being, how they are constituted with each other and how their

phenomena are separately and successively going on in their own nature. The *Abhidhamma* is therefore an indispensable guide for the intellect, a true path for the wise, a profound doctrine for the research scholars and a pure way of enlightenment for the higher spiritually developed individuals.

The Teaching of the Buddha is also divided into five collections (*Nikāyas*). They are;-

1. *Dīgha Nikāya*, the collection of long discourses,
2. *Majjhima Nikāya*, the collection of medium length discourses,
3. *Samyutta Nikāya*, the collection of kindred sayings,
4. *Anguttara Nikāya*, the collection of Discourses arranged in numbers,
5. *Khuddaka Nikāya*, the collection of minor discourses.

Enumerations of *Theravāda* Buddhist Texts:-

The five collections (*Nikāyas*) in Pāli Pitaka are systematically arranged under the Tipitaka.

1. Suttanta Pitaka

1. The *Digha Nikāya* consists of three groups (*Vaggas*) in three books. They are;-

- (1) *Sīlakkhandha Vagga*,
- (2) *Mahā Vagga*
- (3) *Pāthika Vagga*

2. The *Majjhima Nikāya* consists of three parts in 3 books. They are:-

- (1) *Mūla Paṇṇāsa*,
- (2) *Majjhima Paṇṇāsa*
- (3) *Upari Paṇṇāsa*

3. The *Samyutta Nikāya* consists of five groups (*Vaggas*) in three books. They are;-

- (1) *Sagāthā Vagga Samyutta*, *Nidāna Vagga Samyutta*,

- (2) Khandha Vagga Saṃyutta,
Saḷāyatana Vagga Saṃyutta,
- (3) Mahā Vagga Saṃyutta.

4. The *Anguttara Nikāya* consists of eleven parts in 3 books. They are:-

- (1) Ekaka Nipāta, Duka Nipāta, Tika Nipāta and Catukka Nipāta,
- (2) Pañcaka Nipāta, Chakka Nipāta and Satta Nipāta,
- (3) Aṭṭhaka Nipāta, Navaka Nipāta, Dasaka Nipāta and Ekadassaka Nipāta.

5. The *Khuddaka Nikaya* consists of 19 parts of the first portion in 11 books under the *Suttanta Pitaka*, five groups of the second portion under the *Vinaya Pitaka* and seven parts of the third portion under the *Abhidhammā Pitaka*.

(A) The Texts in the first portion of the *Khuddaka Nikaya* under the *Suttanta Pitaka* are:-

- (1) *Khuddakapāṭha*, *Dhammapada*, *Udāna*, *Iiivuttaka* and *Sutta Nipāta*, (Shorter Texts, Way of Truth, Paeans of Joy, Thus said Discourses and Collected discourses),
- (2) *Vimāna Vatthu*, *Peta Vatthu*, *Theragāthā*, *Therīgāthā* (Stories of Celestial Mansions, Stories of ghosts, Psalms of Brethren and Psalms of Sisters),
- (3) *Jātaka (Pathamobhāgo)* ... (Birth Stories),
- (4) *Jātaka (Dutiyobhāgo)* ... (Birth Stories),
- (5) *Mahānidḍesa*, ... (Greater Exposition),
- (6) *Cūḷanidḍesa*, ... (Shorter Exposition),

- (7) *Patisambhidāmagga*, (The Path of Analytical Knowledge),
- (8) *Apādāna* (*Pathamobhago*), (Lives of Arahats),
- (9) *Apādāna* (*Dutiyobhago*), *Buddhāvamsa*, and *Cariyā Pitaka*, Lives of Arahats, the History of the Buddha and Modes of Conduct,
- (10) *Milindapaññā*, (The Questions of King Milinda),
- (11) *Netti*, *Petakopadesa*. (Expositions, Instructions of Tipitaka).

(B) The Texts in the second portion under the Vinaya Pitaka are:-

- (1) *Pārājika Pāḷi* (Major Offence),
- (2) *Pacittiya Pāḷi* (Minor Offence),
- (3) *Mahāvagga Pāḷi* (Greater Section),
- (4) *Cūḷavagga Pāḷi* (Shorter Section),
- (5) *Parivāra Pāḷi* (Exposition of the Discipline).

(C) The Texts in the Third portion under the *Abhidhamma Pitaka* are:-

- (1) *Dhammasangani* - (Classification of Doctrine),
- (2) *Vibhanga* - (The Book of Divisions),
- (3) *Dhatukatha* and *Puggalapannatti* (Discussion of element and Description of Individuals),
- (4) *Kathāvatthu* - (Points of Controversy),
- (5) *Yamaka* (Pathamobhāgo) ... The Book of Pairs,
- (6) *Yamaka* (Dutiyobhāgo) ... The Book of Pairs,
- (7) *Yamaka* (Tatiyobhāgo) ... The Book of Pairs,
- (8) *Paṭṭhāna* (Pathamobhāgo) ... (The Book of Relations),
- (9) *Paṭṭhāna* (Dutiyobhāgo) ... (The Book of Relations),

(10) *Paṭṭhāna* (Tatīyobhāgo) ...

(The Book of Relations),

(11) *Paṭṭhāna* (Catutthobhāgo) ...

(The Book of Relations),

(12) *Paṭṭhāna* ... (Pañcamobhāgo) ...

(The Book of Relations),

In another way, the Teaching of the *Buddha* is divided into 9 parts which is called (*Navāṅgāni*). They are:-

1. Suttam - Discourses,
2. Geyam - Prose and verse,
3. Veyākaranam - Prose,
4. Gāthā - Verse,
5. Udāna - Paeans,
6. Itivuttaka - Thus said discourses,
7. Jātaka - Birth Stories,
8. Abbhūtadhamma - Admired Doctrine,
9. Vedalla - Explanatory Conversations.

The *Dhamma* or the *Pitaka* is itself so profound that there are fourfold profound-

ness in the Teachings of the *Buddha*. They are:-

1. *Atthagambhīra* -- Profoundness in Meaning,
2. *Dhammagambhīra* -- Profoundness in Doctrine,
3. *Desanāgambhīra* -- Profoundness in Teaching,
4. *Pativedhagambhīra* -- Profoundness in Enlightenment.

Because of the above reason, even before the Buddha delivered His first sermon, He thought of Himself that the *Dhamma* is profound, unseeable, unrealizable, tranquil, noble, not for the speculators, subtle and realizable only by the wise. But to realize the *Dhamma* and attain the Enlightenment of *Nibbāna* is indeed open to all who search for it.

“The Supreme Qualities of the Dhamma”

The Teaching of the *Buddha* also has six supreme qualities:-

(1) (*Svakkhāto*) The *Dhamma* is not a speculative philosophy, but is the Universal Law found through enlightenment and is preached precisely. Therefore it is excellent in the beginning (*Sīla* ... Moral principles), Excellent in the middle (*Samadhi* ... Concentration) and excellent in the end (*Paññā* ... Wisdom).

(2) (*Samditthiko*) The *Dhamma* can be tested by practice and therefore he who follows it will see the result by himself through his own experience.

(3) (*Akāliko*) The *Dhamma* is able to bestow timeless and immediate results here and now, for which there is no need to wait till the future or next existence.

(4) (Ehipassiko) The *Dhamma* welcomes all beings to put it to the test come and see for themselves.

(5) (Opāneyiko) The *Dhamma* is capable of being entered upon and therefore it is worthy to be followed as a part of one's life

(6) (Paccattam veditabbo viññūhi)

The *Dhamma* can be perfectly realized only by the noble disciples (Ariyas) who have matured and enlightened enough in supreme wisdom.

Knowing these attributes, *Buddhists* believe that they will attain the greatest peace and happiness through the practice of the *Dhamma*. Each person is therefore fully responsible for himself to put it in the real practice.

Here the *Buddha* is compared to an experienced and skillful doctor, and the

Dhamma to proper medicine. However effecient the doctor or wonderful the medicine may be, the patients cannot be cured unless they take the medicine properly. So the practice of the *Dhamma* is the only way to attain the final deliverance of *Nibbāna*.

“Some salient points in the *Dhamma*”

Here a story of a *Bhikkhu* who was engaged in the practice of the *Dhamma* will be a good example. When the Buddha was about to pass away, all the disciples gathered together near the *Buddha* who was lying down except one *Bhikkhu* who remained in his cave in meditation. When the *Buddha* was told about it the *Bhikkhu* was sent for and asked why he had behaved in such a manner. Then the *Bhikkhu* replied respectfully as follows:-

“Oh, Venerable Sir, I know that you will pass away at the end of three months

and I thought that the best way to pay respect to the Teacher was to attain *Arahatship* by practising the *Dhamma* before your passing away”.

On hearing this, the *Buddha* praised that *Bhikkhu* and said, “Oh, Disciples he who loves me should follow the example of this *Bhikkhu*. He who practises the *Dhamma* to the best of his ability, honours me best”.

So it wholly depends on oneself to attain the Path of Liberation of *Nibbāna* through the practice of the *Dhamma*. Here the *Buddha* said that “one is one's own refuge, who else could be the refuge? With oneself fully controlled, one obtains a refuge which is very hard to gain”. “By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity being done by oneself; no one can purify another.”

He also admonished His disciples to be a refuge to themselves and never to seek refuge in anybody else. He also taught and encouraged each person to work out his own salvation. For man's position is supreme and man is his own master and there is no higher being or power other than the judgement over his own destiny. He has therefore the power to liberate himself from all bondage only through his own personal effort and intelligence. So every individual has within himself the powerful potentiality of becoming an *Arahat* or even a *Buddha*, if he or she so wills it or endeavours.

On this point, the *Buddha* said, "You should do your work, for the *Buddhas* only teach and show the way. You yourself should make an effort; the *Buddhas* are only Teachers".

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“Be ye enlighten unto yourself, be ye a refuge unto yourself, there is no external refuge”.

“Better, truly, is it to overcome oneself than to overcome others. Neither a God, nor an angel, nor Mara, nor Brahma could turn into defeat the victory of such a person who is self-mastered and ever restrained in conduct”. So each person's emancipation depends only on his own responsibility and perseverance, for treading the Path to *Nibbāna*. The attainment of emancipated essence (*Vimuttirasa*) can therefore be gained only through the practice of the *Dhamma*.

Here the *Buddha* warned His disciples against blindly putting faith in the authority of any book or tradition. In *kesamutti sutta* of the *Anguttara Nikāya*, the *Buddha* said to the *Kālāmas*, “Now, look, you *Kalamas*, do

not be led by hearsay or by what is handed down by tradition or by what people say, or by what is stated on the authority of your traditional teachings. Be not led by reasoning, nor by inferring, nor by argument as to method, nor by delight in speculative opinions, nor by seeming possibilities, nor by the directions from your teachers.

But, O *Kālāmas*, when you know of yourselves that certain actions done by you are not good, wrong and considered worthless by the wise; when followed and put in practice, lead to loss or suffering, then give them up ... and when you know of yourselves that certain actions done by you are good, true and considered worthy by the wise, then accept them and put them in practice."

These inspiring words of the *Buddha* are still fresh and forceful as they were over

2500 years ago. In the *Dhamma* the *Pāli* word “Saddhā” should be understood in a proper sense. This word is generally translated as “faith”. But it is not like a common faith that demands salvation in other heavenly being or beings, as many understand in other religions. On the contrary, it means pure confidence based on the right knowledge and on the light of wisdom. The confidence placed by a follower on the Buddha is like that of a son in his father, a student in his teacher and a sick person in his reliable doctor.

As the principal basis of the *Dhamma* is started from true reasoning and right understanding (Sammā Ditthi), the Teaching of the Buddha is a moral and psycho-philosophical system in which no blind faith, no dogmatic theory, no superstitious rites and ceremonies can be found; but it advocates

the golden way that well-guides a follower with a pure living and pure thinking for the gain of supreme wisdom and deliverance from all evil and suffering.

The *Dhamma* is therefore not merely meant to be preserved only in the books, nor is it a theory or a subject to be studied from a literary standpoint, but it is to be learnt and put into actual practice in the course of one's daily life.

The ultimate goal in *Buddhism* is 'the realization of Truth (*Saccā*) through the actual practice of the Teaching.

On the whole, in the *Dhamma* there can be found, either divine revelations nor divine messenger,

neither reward nor punishment,

neither fear nor obedience to Almighty God,

neither self-mortification nor self-indulgence,

neither metaphysical way nor ritualistic way,

neither pessimism nor optimism,

neither scepticism nor dogmatism,

neither eternalism nor nihilism,

The *Dhamma* therefore in a word, is a unique principle to be practised for the attainment of supreme wisdom (*Adhi Paññā*) and perfect Enlightenment in *Nibbāna*.

“TWO MAIN CONCEPTIONS”

There are two main conceptions in the Teaching of the Buddha: the first is that of *Kamma* formation (*Kammassakata ñāna*) and the second is Insight Meditation. (*Vipassanā ñāna*).

The *Dhamma* taught by the *Buddha* is based on the conditional relation between cause and effect or action and its results (*Kamma* and *Kammavipāka*). According to this *Kamma* View, what one causes or does whether good or bad will certainly have its own result. Each volitional activity always forms a new *Kamma* in some way or other whether good or bad.

Every consecutive moment of consciousness is different from each other. Whatever we have done, wholesome or unwholesome at every conscious moment, bodily, verbally

or mentally, we are certain to get the results. As the *Buddha* said in the *Dhammapada*:-

“All that we are is the result of what we have thought; if one speaks or acts with an impure mind, then suffering follows one as the wheel follows the hoof of the ox.

But if one speaks or acts with a pure mind, then happiness follows him like the shadow which never leaves him.”

So wholesome and unwholesome volitional activities in this life will be conducive to the resultant process of life which again continues until these *Kamma* formations are eliminated. At the time of death, if one's resultant conditions are still remaining rebirth consciousness will again produce life phenomenon. Thus the Law of Cause and Effect, or Action and its Results or Death and Rebirth goes on in the series of

lives called *Samāsāra*. Regarding the above view, the conception that holds correctly according to the causal relation of Cause and Effect, Action and its Results, Death and Rebirth is called (*Kammasakata ñāna*) or Insight knowledge into the nature of Action and Reaction.

With reference to the second conception, though a person can be perfect in morality and concentration, yet he can never realize the Insight of Right Understanding (*Sammaditthi ñāna*) or unless his views are correct in the true nature of phenomena. In this connection, the Teaching of the *Buddha* is also based on the three universal characteristics, namely, (1) All is Impermanent (*Anicca*), (2) All is Incomplete, Unsatisfactory and therefore liable to cause suffering (*Dukkha*), and (3) All is nonself or devoid of any real or lasting individual

essence or substantiality (*Anatta*). So the *Dhamma* utterly excludes any dogmatic theory or any conception of the following three views.

- (1) The view that holds that One's own good and evil results are only due to past *Kamma* (*Pubbekatahetu Diṭṭhi*).
- (2) The View that holds that all animate or inanimate things are created by a mighty personage or God (*Issaranimmāna diṭṭhi*).
- (3) The View that holds that there is no cause for beings to exist in this life; and that they evolve by themselves and there is no further existence after this life (*Ahetuka diṭṭhi*).

“PRIMARY ELEMENTS”

According to the *Buddhist* conception, all inanimate objects are aggregates of the following five inherent elements, namely:-

- (1) The Element of Solidity (*Pathavī*),
 - (2) The Element of Fluidity (*Āpo*),
 - (3) The Element of Heat (*Tejo*),
 - (4) The Element of Vibration (*Vāya*)
- and (5) The Element of Space (*Ākāśa*).

In the case of animate objects, all living beings are also aggregates of six inherent elements, i.e., the above five with addition of mind.

The so-called *Khandha* or the aggregate of mind and body is constituted with the five groups of existence, namely, Corporeality, Feeling, Perception, Mental Formation and Consciousness. These groups are summed

up two constituent parts, e.g. physical and mental phenomena which appear to an ignorant man as his ego or self or personality. The mind-body being is nothing but a five-fold classification of elements.

All corporeal phenomena, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near all belong to the Group of Corporeality. This group of corporeality is conditioned or constituted with the Four Primary Elements, (*dhātu* or *maha-bhūta*), popularly called earth, water, air and fire.

According to the *Buddhist Philosophy*, the corporeality derived from the Four Primary Elements consists of the following twenty four material phenomena and qualities:-eye, ear, nose, tongue, body, visible form, sound, odour, taste, masculinity, femininity, vitality or (Phenomena of life), basis of mind or (source

of consciousness), nutriment, space, bodily movement, verbal movement, agility, elasticity, kammic adaptability, growth, continuity, decay and impermanence.

1. What is the Element of Solidity?

Whatever in one's own body there exists of hardness or softness , such as the hairs, nails, teeth, skin, flesh, etc, is called one's own solid element.

By realizing the true nature of the solid element, there cannot be found one's own I'ness or personality or ego (*Atta*), but only the element of solidity which is ever arising and passing away from growth to decay, from decay to death. In reality, this is not mine; this am I not ; this is not my ego, but only the atom of physical phenomena.

2. What is the Element of Fluidity?

Whatever in one's own body there exists of Liquidity or fluidity, such as blood,

sweat, fat, tears etc, is called one's own fluid element.

By realizing the true nature of the fluid element, there cannot be found one's I'ness or personality or ego(*Atta*), but only the element of fluidity which is ever changing from one form to another. In reality, this is not mine; this am I not; this is not my ego, but this is only the atoms of fluid phenomena.

3. What is the Element of Heat?

Whatever in one's own body there exists of hotness, such as that whereby one is heated, consumed, scorched, perishable, whereby that which has been eaten, drunk, is fully digested or wasted and so on, is called one's own heating element.

By realizing the true nature of the heating element, there cannot be found one's own I'ness, or personality or ego(*Atta*), but

only the element of that which is ever warming (*usamā*), digesting (*pācaka*), decaying (*jirana*), going up and down of temperature (*santappana*) and burning (*dahā*). In reality, this is not mine; this am I not; this is not my Ego, but this is only the atoms of firing phenomena.

4. What is the element of Vibration?

Whatever in one's own body there exists of wind or vibration, such as the upward-going and downward-going winds, the winds of stomach and intestines, in-brathing and out-brathing and so on, is called one's own vibrating elements.

By realizing the true nature of the vibrating element, there cannot be found one's own I'ness or personility or ego (*Atta*), but only the element of vibration which is ever moving, supporting and permeating from

place to place. In reality, this is not mine; this am I not; this is not my Ego, but this is only the atoms of vibrating phenomena.

In the case of the Element of Space, there is, of course, the space between any two phenomena or elements, such as bone and flesh, or skin and flesh and so on.

By taking the whole view of the physical phenomena, to one-pointedness, one should understand, discern and realize that the body composed of hairs, bones, teeth, blood, sweat, wind etc, is nothing, but the particles or atoms of these four primary phenomenal element which are for ever and ever arising and passing away without any stop even a very short moment.

Being so, the so-called body named such and such with a conventional term is, in the sense of ultimate reality merely proton, neu-

tron and electron of physical phenomena, but not infinite soul; nor mine; nor am I, nor my personality nor ego or self.

Regarding the mind, there is no place where the mind can be located. Evidently, mind is not a static thing, but a moving phenomenon. It is therefore, in reality, the process of consciousnesses arisen between sense organs and objects. When mind comes in contact with an object through any one of six sense-doors, a new mental phenomenon or consciousness arises and immediately it passes away. Even during such a very short moment of consciousness, the mental process has happened many times very swiftly.

In this way, there goes on a never ending stream of consciousnesses or mental phenomena, though one might have an illusory impression that mind has existed somewhere in the heart or in the brain as a static entity.

So the comprehensive discernment of physical and mental phenomena in its real nature is called (Vipassanā Ñāṇa) Insight knowledge.

By realizing the true nature of the ultimate reality, one is able to be contented; contentment leads to lesser and lesser desire for sensual pleasure, from lesser desire to delightness, then to rapture, absolute purity, happiness, one-pointedness of the mind, discernment in insight as it really is, banefulness in craving, will for emancipation from craving, realization of insight in absolute emancipation and then finally leads to the attainment of Ultimate Peaceful Happiness of *Nibbāna*.

Therefore, a *Buddhist* must not only view these two conceptions correctly, i.e. (1) (Kāṃmassakata Ñāṇa) Insight knowledge in the nature of action and its results

and (2) (*Vipassana Nāna*) Insightful knowledge into the true nature of physical and mental phenomena i.e., the three characteristics of impermanance, etc, but also he devotes himself to the actual practice of the Teaching in order to attain the Ultimate Happiness of *Nibbāna*.

“THE FOUR NOBLE TRUTHS”

The final aspiration of a *Buddhist* is to attain enlightenment through which the Four Noble Truths can be realized. The Four Noble Truths are:- (1) The Noble Truth of Suffering, (2) The Noble Truth of the Cause of Suffering, (3) The Noble Truth of the Cessation of Suffering, (4) The Noble Truth of the Way leading to the Cessation of Suffering.

1. What is the Noble Truth of Suffering?

All beings born in the universe are confronted with such suffering (*Dukkha*) as old age, disease, death, sorrow, lamentation, pain; intense grief, mental distress, association with the undesired, separation from the loved and not getting what one desires. In brief, Mind and Matter or Name and Form (*Nāma & Rūpa*) a so-called being is suffering. In fact, it is the gravest suffering in circling the wheel of rebirth (*Samisāra*).

2. What is the Noble Truth of the Cause of Suffering ?

The first predominant factor is ignorance (*Avijjā*), which blinds the being so that he cannot see the Truth as it really is; and the second is the (*Tanhā*) desire, craving, attachment, clinging or lust which binds or fetters oneself, one's own family, one's own posses-

sions and all animate and inanimate objects. These two factors, ignorance (*Avijjā*) and craving (*Tanhā*) are only the origins of life which cause the being tremendous misery in the cycle of death and rebirth (*Samsāra*).

As long as these two origins of life are not totally uprooted and annihilated, the Cycle of lives (*Bhavacakka*) or the Law of Cause and Effect or the Dependent Origination will be repeated continually round and round in the following twelve links.

1. Depending on Ignorance there arise Volitional Activities (*Kamma*);

2. depending on the Volitional Activities there arises Rebirth-Consciousness;

3. depending on the Rebirth-Consciousness there arise the Mental and Physical States of a being;

4. depending on the Mental and Physical States of a being, there develop six senses;

5. depending on the Six Senses there arises Contact (with sense-object);

6. depending on the Contact there arises feeling;

7. depending on the feeling there arises Craving for the object;

8. depending on the Craving there arises Grasping;

9. depending on the Grasping, there arises process of life;

10. the process of life again flows on into another Rebirth,

11. and the new Birth is followed by Decay, Death, Sorrow, Lamentation, Suffering, Intense Grief and Mental Distress.

Thus as long as a being is composed of Mind and Matter he has to suffer endlessly the wordly ills of life in circling around these links.

Just as the Dependent Origination evolves and chains from link to link through depending on Ignorance, so also this Dependent Origination ceases through depending on the Extinction of Ignorance as follows;-

1. Depending on the Extinction of Ignorance, Volitional Activities become extinct;

2. depending on the Extinction of Volitional Activities, Rebirth Consciousness becomes extinct;

3. depending on the Extinction of Rebirth Consciousness, the Mental and Physical States of a being become extinct;

4. depending on the Extinction of the Mental and Physical States of a being, Six Senses become extinct;

5. depending on the Extinction of the Six Senses, Contact becomes extinct;

6. depending on the Extinction of the Contact, Feeling becomes extinct;

7. depending on the Extinction of the Feeling, Craving becomes extinct;

8. depending on the Extinction of the Craving, Grasping becomes extinct;

9 depending on the Extinction of Grasping, Process of life becomes extinct;

10. depending on the Extinction of the Process of Life, Rebirth becomes extinct;

11. depending on the Extinction of Rebirth, Decay, Death, Sorrow, Lamentation, Suffering, Intense Grief and Mental Distress become extinct.

Thus the whole mass of Suffering in Samsāra is ultimately annihilated.

3. What is the Noble Truth of the Cessation of Suffering ?

With the total annihilation of desire or craving, the life process no more continues after death. In other words, not being reborn is liberation from the series of Samsāra. This is Nibbāna, the real happiness of emancipation from all sorrows of life.

4. What is the Noble Truth of the Way Leading to the Cessation of suffering ?

It consists of the Noble Eightfold Path. Again this Noble Eightfold Path can be summed up into three respective divisions, namely morality(*Sīla*), concentration(*Samādhi*) and wisdom(*Paññā*). This Middle Way was discovered by the Buddha Himself, by avoiding the two extremes, e.g, (1) Indulgence in Sensual Pleasures and (2) Self-mortification.

These extremes lead one only to the low, vulgar, worldly, unworthy and painful state whereas the Middle Way can give one the vision and the knowledge which lead to Peace, Higher Wisdom, Enlightenment and *Nibbāna*.

This Middle Way is therefore very practical and is of great benefit in daily life for each body. The Noble Eightfold Path can be enumerated as follow;-(1) Right Understanding, (2) Right Thought, (3) Right Speech, (4) Right Action, (5) Right Livelihood, (6) Right Effort, (7) Right Mindfulness and (8) Right Concentration.

These eight kinds of practice are not necessarily meant to be practised according to the serial number but according to the three stages, e.g., morality, concentration and wisdom

With regard to the above stage the Buddha said;-

“A wise man who well-establish in morality, develops concentration and wisdom. Thus as one who sees danger, ardent and self-controlled, succeeds in disentangling this tangle.”

“Based on moral precepts, concentration is of great benefit and value,

Based on concentration, wisdom is of great benefit and value,

Based on wisdom, the mind will be free from all kinds of mental defilements, namely, the defilements of Sensual Craving, of Clinging to Existence, of Wrong View and of Ignorance.”

The first step of the moral precepts (Sīla) is the fundamental basis and the three

factors, e.g. (1) Right Action, (2) Right Speech and (3) Right Livelihood are included in it

1. Right Action means doing good deeds which are not harmful to oneself or others. A man of right action must refrain from killing any living being, from stealing, from indulging in wrongful sexual intercourse, from taking any intoxicating drinks, from treating others with bad or cruel behaviour and so on.

2. Right Speech means speaking pure virtuous and truthful words. Therefore a man of right speech must refrain from telling lies, from speaking ill of others, from injurious and slandering speech, from rude and abusive talk, from frivolous speech or idle gossip and so on. The speaker must only use kind, sweet, pleasant and profitable words.

3. Right Livelihood means earning one's own living justly, honestly and purely. A man of right livelihood only follows pure occupations.

He never commits himself to deceit, trickery or fraud in his living, but deals only with work which is fair, just, profitable and virtuous for himself as well as for others. In his earning, he avoids trading in arms, dealing in poisons, flesh, intoxicating drinks and living beings.

The following three factors, e.g (1) Right Effort, (2) Right Mindfulness and (3) Right Concentration are included in the second stage of Concentration(Samādhi).

1. Right Effort means endeavouring to live a moral and blameless life. Here one has to practise according to the four principles of effort, namely (1) The effort to

prevent evils from arising, (2) The effort to overcome evils which have already arisen, (3) The effort to develop good and meritorious acts which have not yet arisen and (4) The effort to concentrate frequently on the meritorious thoughts already arisen or developed.

2. Right Mindfulness means constant attentiveness to one's own thoughts. A man of right mindfulness must be able to control his sense-doors through which a great number of pleasant or unpleasant sensations continuously arise in the series of consciousnesses. So in order to control the sense-doors, the meditator (Yogi) must be mindful and aware of every thought produced all the time in contact between eye and visible object, ear and sound, nose and odour, tongue and taste, body and touch. Whenever he sees, hears, smells, tastes or touches any object,

then he must be mindfully aware of it, mentally noting it at that very moment, observing that “see-seeing”, hear-hearing, smell-smelling, and so on. Thus, the meditator has to stop his notion at the very moment of seeing, hearing, etc, and there cannot be produced any sensual desire, ill-will, pleasant or unpleasant, like or dislike, craving or disinterestedness, clinging or non-attachment. In such a state, the meditator is quite mindful and aware of how that consciousness of an object itself arises and then immediately passes away.

3. As for Right Concentration, when the first knowing consciousness makes the second one arise, the meditator(*yogi*) becomes more aware of that it is only consciousness which makes the second flow resulting from one perception to another and making a stream of consciousnesses go on; and therefore there

prevent evils from arising, (2) The effort to overcome evils which have already arisen, (3) The effort to develop good and meritorious acts which have not yet arisen and (4) The effort to concentrate frequently on the meritorious thoughts already arisen or developed.

2. Right Mindfulness means constant attentiveness to one's own thoughts. A man of right mindfulness must be able to control his sense-doors through which a great number of pleasant or unpleasant sensations continuously arise in the series of consciousnesses. So in order to control the sense-doors, the meditator (Yogi) must be mindful and aware of every thought produced all the time in contact between eye and visible object, ear and sound, nose and odour, tongue and taste, body and touch. Whenever he sees, hears, smells, tastes or touches any object,

then he must be mindfully aware of it, mentally noting it at that very moment, observing that “see-seeing”, hear-hearing, smell-smelling, and so on. Thus, the meditator has to stop his notion at the very moment of seeing, hearing, etc, and there cannot be produced any sensual desire, ill-will, pleasant or unpleasant, like or dislike, craving or disinterestedness, clinging or non-attachment. In such a state, the meditator is quite mindful and aware of how that consciousness of an object itself arises and then immediately passes away.

3. As for Right Concentration, when the first knowing consciousness makes the second one arise, the meditator(*yogi*) becomes more aware of that it is only consciousness which makes the second flow resulting from one perception to another and making a stream of consciousnesses go on; and therefore there

is no I, or he or a person or a being or a doer, or a creator or a life or a soul or an enjoyer who enjoys it.

Having applied constant awareness to his process of consciousness, the thought process may suddenly escape from his awareness, and have wandered off somewhere else. Even during such a very short moment, the mental states of pleasant or unpleasant feeling would have arisen and disappeared by millions. But the meditator must endeavour to watch every moment of his awareness on all objects of consciousness arisen from seeing, hearing, smelling, tasting, touching and feeling.

Eventually, in his meditation exercise, the process of consciousness, so-called Mind which is always restless and flitting about, will now settle down into a calm and tranquil state.

The meditator now comes to see only the process of cause and effect of the mind and body.

Here, the stage of concentration may be called that of lesser stream-enterer (Cūḷa Sotāpanna).

In order to reach the goal of Wisdom (*Paññā*) e.g. Right Understanding and Right Thought, when the meditator, with his concentrated mind, advances in his meditation exercise, he will become fully aware of that (1) the first moment of consciousness is different from the second but continuously knowing from the first to the second (*Nāma-pariccheda*) and (2) the first phenomenon arisen in the physical body is different from the second, but continuously growing and vanishing from moment to moment (*Rūpa-pariccheda*).

Thus he will reach the first stage of Insight (*Ñāna*) and then pass through the following stages of Insight knowledge (*Ñānas*).

They are;-

1. Insight knowledge or Wisdom in the realization of the difference between Mental and Material Phenomena.

2. Insight knowledge or Wisdom in the realization of the difference between Cause and Effect.

3. Insight knowledge or Wisdom in the realization of all phenomena of existence as impermanent, unsatisfactory and without a permanent self or ego.

4. Insight knowledge or Wisdom in the realization of the process of arising and disappearance of Mind and Matter.

5. Insight knowledge or Wisdom in the realization of Dissolution of Phenomena in Mind and Matter.

6. Insight knowledge or Wisdom in the realization of the Danger of Mind and Matter.

7. Insight knowledge or Wisdom in the realization of the Unsatisfactoriness or Suffering inherent in Mind and Matter.

8. Insight knowledge or Wisdom in the realization of the Weariness of existence.

9. Insight knowledge or Wisdom in the realization of the Desire for Deliverance.

10. Insight knowledge or Wisdom in the realization of the Reflection on impermanence, misery and lack of permanent ego.

11. Insight knowledge or Wisdom in the realization of the Equanimity regarding all formations of existence.

12. Insight knowledge or Wisdom in the realization of the Adaptation Leading to the First Stage of the Path (Magga).

After these stages, the last stage of worldling's domain no sooner has the meditator attained the Insight of seeing the path

(*Gotrabhū Nāna*) than he becomes *Sotāpan*. A person who has become a *Sotāpan* will be fully convinced that he is on the Right Path, and has Right Understanding of the Four Noble Truths and Right Thought about everything in existence as it truly is. This is the stage of Wisdom (*Paññā*). Therefore he will no longer be attached to the wrong viewing of “I-ness” or “personality” or “Ego-centric Entity”, sceptical doubts and superficial faith and rituals which are not really conducive to the attainment of the Path and Fruition (*Magga* and *Phala*). Besides, he has a firm and fully unshakable confidence in the *Buddha*, the *Dhamma* and the *Sangha*. He keeps the Five precepts strictly throughout his life. This is the only reason why a *Sotāpan* never falls back into the lower Planes of existence.

If he again continues his practice of awareness, he will then reach the second stage of a *sakadagami* with a lesser degree of sensual desire and hate or ill-will. When he proceeds with his practice of awareness, he will become an *Anagami* who, in this third stage, is able to annihilate all his sensuous desire and hate or ill-will.

By continually advancing his practice of awareness, he reaches the fourth and final stage of an *Arahant*, in whom there is no more desire for either existence or nonexistence, conceit, restlessness and ignorance. As a final result, he will no longer be subject to the cycle of death and rebirth (*samsara*). He is absolutely liberated from the suffering of *samsara* and has attained the supramundane peace, Happiness, Higher wisdom, Enlightenment-*Nibbāna*.

“NIBBĀNA”

The word “*Nibbāna*” is very frequently and extensively used by all Buddhists because *Nibbāna* is the ultimate goal in Buddhism. Whenever a Buddhist performs any meritorious deed, he strenuously aspires to *Nibbāna* alone . But actually neither by uttering words nor by praying can *Nibbāna* never be attained.

Though one can write and express the word “*Nibbāna*”, yet the real meaning or sense of it cannot be realized until one has attained it by oneself. *Nibbāna* is not a thing or an object that one can have, nor a place where one can reach, nor a sense object that one can feel, nor a happiness that one can enjoy in the worldly sense, but the most supreme and pure state of insight (*Nana*) which surpasses all mundane conditions.

According to the exposition of the Buddhist canonical Texts, *Nibbāna* is a pali word which is composed of two constituents, namely *Ni* and *vāna*. *Ni* is negative particle and *vāna* means craving and it therefore means the absence of craving. In other words, craving (*Tanha*) functions as a link between one life and another; but the release or absence of craving is the disconnection of chains of life-process in *samsāra*.

In Sanskrit, *Nibbāna* is written as “*Nirvana*” which is derived from the root “*Va*” meaning “to blow” and the prefix “*Nir*” meaning “out”; therefore *Nibbāna* means “to blow out”, that is to blow out the flame of one's craving.

The *Nibbanic* state is not a negative concept like nothingness, but positive. From a negative outlook, naturally we often come across pairs of opposites, such as, black and

white, darkness and light, short and long, sorrow and happiness; so also life continuum (*Sammāra*) and *Nibbāna* also can be considered in a small way. As *Samsāra* here means birth, old age, disease, death, sorrow, lamentation, grief, pain, and despair, *Nibbāna* therefore mean absence of birth, absence of old age, absence old disease, absence of death, absence of sorrow, absence of lamentation,

absence of grief, absence of pain, absence of despair and on the whole, absence of all suffering of life.

Again from the positive standpoint, *Nibbāna* is characterized as the Ultimate Liberation, Happiness and Peace. According to *Abhidhamma* (higher Doctrine) there are two kinds of happiness, (1) happiness enjoyed by senses and (2) happiness attained and experienced in insight or supreme wisdom.

Regarding the former, the happiness cannot be enjoyed unless there is a sense object which is to be sought after. Therefore a sense object is a happiness in the worldly sense, and no sense object means on unhappiness. For this reason, the happiness enjoyed by the sense is only temporary and imaginary.

But in the case of the latter, the characteristic of *Nibbāna* is supreme peace transcending sense experience (*Santi lakkhana*), the essence of indestructibility (*Accuta rasa*), and the discernment in the disciple's attainment which is devoid of any sign of form or shape or colour etc. (*Animittapaccupāṭhāna*).

So the *Nibbanic* state is devoid of everything like the four great elements, existence, static entity, rebirth, death, consciousness, mind and matter (*Nāma & Rūpa*) and

so on. It has only the phenomenal nature of ceasing or extenuation of Mind and Matter which is always grasping the desirable sense objects.

Actually *Nibbāna*, in its true nature is single (*Ekameva Nibbāna*), but it can be attained by a twofold way, namely (1) *Saupadisesa Nibbāna* = the attainment of *Nibbāna* while still in life and (2) *Anupādisesa Nibbāna* = the attainment of *Nibbāna* at the moment of death. Again *Nibbāna* can also be treated from three aspects, namely (1) *Suññata* - devoid of the existence of an Ego or Soul, (2) *Animitta*- devoid of sign or permanent or shape form and (3) *Apanihita* devoid of desire or craving.

Nibbāna therefore, being non-conditioned by any phenomenon is a spaceless timeless and encased state devoid of substance. In reality, *Nibbāna* does not exist in

any particular place, but it is attained only by going beyond the conditioned state. Therefore one might say that the *Nibbanic* state lies within the latent potentiality of everyone who actually searches for it.

The word “*Nibbāna*” is very essential in the Texts of the *Buddha's* Teaching and is used in many different ways. For example (1) *Sacca* - the state of precise Truth, (2) *Mokkha* - The state of Liberation from defilements. (3) *Siva* - The state of Ultimate Peace and (4) *Sukha* - The state of Happiness because of the release from the dangers of *Samsāra*.

MANGALA SUTTA “Discourse on Blessing”

On one occasion, the *Buddha* was dwelling at Jetavana monastery built by the rich man *Anathapindika* at *Sāvatti*. One night, a certain god (*Deva*), illuminating the whole monastery with his surpassing splendors came into the presence of the Blessed One.

Having paid great respect and stood on one side, the *Deva* addressed the *Buddha* thus;

“Lord, many gods and men, yearning after good, have pondered over blessings. Pray, tell me. What is the Highest Blessing?”

The *Buddha* then gave a discourse on Blessing known as the Mangala Sutta. There are thirty-eight ways to the attainment of Blessings;

1. not to associate with fools,
2. to associate with the wise,
3. to honour those worthy of honour,
4. to live in a suitable place,
5. to have done good deeds in the past,
6. to set oneself in the right course,
7. to have vast learning,
8. to be skilful in arts and science,
9. to be learned in the moral discipline,
10. to speak good words,
11. to support parents,
12. to provide for wife and children,
13. to be engaged in peaceful occupations,
14. to be generous in alms-giving,
15. to be righteous in pure conduct,
16. to help one's relatives,
17. to be blameless in actions,
18. to abstain from bodily misdeed and evil speech,
19. to refrain from evil thoughts,

20. to refrain from intoxicating drinks,
21. to be steadfast in moral virtue,
22. to pay respectful reverence,
23. to be humble,
24. to be contented,
25. to be grateful,
26. to hear the Teaching (Dhamma) on proper occasions,
27. to be patient,
28. to be obedient,
29. to see holy monks,
30. to hold religious discussions on proper occasions,
31. to possess self-restraint,
32. to lead a holy and chaste life,
33. to discern the Noble truths,
34. to realize Nibbāna,
35. to be unruffled by the weal and woe of life,
36. to be released from sorrow,

37. to be cleansed from impurities, and

38. to attain absolute security.

These are the Highest Blessings for all.

METTA SUTTA

“Discourse on Loving-Kindness”

On one occasion, when the Buddha was residing at Savatthi, some of His disciples (*Bikkhus*) went to stay for their rainy season (*Vassa*). The power of their morality became intolerable to the wood spirits who began to trouble the *Bukkhus* who were therefore compelled to return to Savatthi.

Having heard the matter, the Buddha delivered a sermon of loving-kindness (*Metta Sutta*) and asked them to concentrate on it with a pure loving heart.

“This is what should be practised by one who is skilled in his benefits and who wishes to attain the tranquility of *Nibbāna*.

He should be diligent, straight forward, upright, obedient, gentle, and not proud of himself”

He should be contented, frugal, not busy with worldly affairs, of right livelihood, with senses controlled, prudent, not impudent and greedily attached to families.

He should not commit any misdeed, however slight, for which the wise might censure him.

“May all beings be happy and secure; may their hearts be purified!

Whatever living beings there be, feeble or strong, long, medium or short, small or large, seen or unseen, dwelling far off or near, those are born or would-be-born -- may all beings without exception be happy in peace.

Let none deceive another nor despise any one wherever he be; in anger or ill-will let him not wish any misery to another.

Just as a mother looks after her only child even at the risk of her own life, so let one radiate his boundless love and odd will towards all beings.

Let his loving thoughts of universal kindness pervade the whole world -- above, below, and across without any obstruction, any hatred, or any enmity.

As long as he is awake, whether standing, or walking, or sitting, or lying down, he should always concentrate on the mindfulness of loving-kindness. This stage is said as the abode of higher holiness.

Not falling into wrong view, but virtuous and endowed with insight, he discards all his attachments to sensual pleasures and thus never be born again in a womb, i.e., he has attained *Arahatship*.

DHAMMACAKKAPAVATTANA SUTTA

“Discourse on the Wheel of Truth”

After the attainment of Buddhahood, the Buddha wended His way to Banares and taught the first sermon known as “Dhammacakkapavattana Sutta” to a group of his former five companions, which He Himself found out the enlightenment in supreme wisdom.

1. Once, when the Blessed One was staying near Banares, in the Deer Park, at Isipatana, He addressed the company of five Bhikkhus:

“These two extremes, *Bhikkhus*, should not be followed by one who has gone forth from home to the homeless holy life. What are these two?”

2. “The giving up to the sensual indulgence which is low, vulgar, worldly, un-

worthy and harmful; and the giving up to self-mortification which is painful, unworthy and harmful. *O Bhikkhus*, by avoiding these two extremes, the Buddha (*Tathāgata*) has found out the middle way which giveth vision and knowledge, and which tends to peace, higher insight, enlightenment and *Nibbāna*.”

3. “What is the middle way, *Bhikkhus*, found out by the *Tathāgata*, which gives vision and knowledge and which tends to peace, higher insight, enlightenment and *Nibbāna* ? / It is this very noble eightfold path: namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration”.

4. “Truly, *Bhikkhus*, this middle way found out by the *Tathāgata*, gives vision, gives knowledge, and tends to peace, higher insight, enlightenment and *Nibbāna*”.

5. "Now this, *O Bhikkhus*, is the noble truth of suffering; birth is suffering; decay is suffering; disease is suffering; death is suffering; to be associated with things which one dislikes is suffering; to be separated from things which one likes is suffering; not to get what one desires is suffering; in short, the five aggregates of grasping are suffering".

6. "Now, this, *O Bhikkhus*, is the noble truth of the origin of suffering. This very craving which causes rebirth is accompanied by passionate pleasure, and takes delight in this and that object, namely, sensuous craving, craving for existence and craving for annihilation"

7. "Now this, *O Bhikkhus*, is the noble truth of the cessation of suffering. Verily, it is the utter passionless cessation of the given up, the forsaken, the complete release from

and the complete detachment of this craving.”

8. “Now this, *O Bhikkhus*, is the noble truth of the way leading to the cessation of suffering. Verily, it is this noble eightfold path, namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration”.

9. “This is the noble truth of suffering, thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”.

“This noble truth of suffering is to be understood; thus *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”.

10. “This is the noble truth of origin of suffering, thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom and

enlightenment concerning things unheard before”.

“This noble truth of origin of suffering should be eliminated, thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”.

“This noble truth of origin of suffering has been eliminated; thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”.

11. “This is the noble truth of cessation of suffering, thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”

“This noble truth of cessation of suffering has to be realized, thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom

and enlightenment concerning things unheard before”

“This noble truth of cessation of suffering has been realized, thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”

12. “This is the noble truth of the way leading to the cessation of suffering, thus, *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”

“This noble truth of the way leading to the cessation of suffering has to be developed, thus *O Bhikkhus*, there arose in me vision, knowledge, wisdom and enlightenment concerning things unheard before”.

“This noble truth of the way leading to the cessation of suffering has been developed, thus, *O bhikkhus*, there arose in me

vision, knowledge, wisdom and enlightenment concerning things unheard before”

13. “Now, *O Bhikkhus*, so long as my knowledge and supreme insight of reality regarding these four Noble Truths, in three phases and twelve modes in their essential nature, was quite clear to me, then only, *O Bhikkhus* I declared to the world of spiritual beings (*Devas*), and Satins (*Maras*) and to the mass of recluses and higher spiritual beings (*Brahmas*), including gods and mankind, that I had gained the incomparable supreme Enlightenment.”

14. ‘But when, *O Bhikkhus*, my knowledge and insight of reality regarding these four Noble Truths, in three phases and twelve modes in their essential nature, was quite clear to me, then only, *O Bhikkhus* I declared to the world of spiritual beings (*Devas*), and Satans (*Maras*) and to the mass of

recluses and higher spiritual beings(*Brahmas*), including gods and mankind, that I had gained the incomparable supreme Enlightenment; and there arose in me knowledge and insight, “Unshakable is the deliverance of my mind; this is the last birth, there will be no more birth for me again.”

15. “Thus spoke the Blessed One, and the company of five *Bhikkhus* were heartily glad and rejoiced at the words of the Blessed One. When this discourse was being expounded, there arose in the Venerable *Kondañña* the pure and stainless Eye of Truth and he realized; “Everything that has the nature of arising is subject to the nature of cessation”.

16. When the discourse on the Wheel of Truth has been expounded by the Blessed One, the Devas of the earth proclaimed with one voice; “The unsurpassed Wheel of Truth

has been established by the Blessed One, in the Deer Park, at Isipatana, near *Banares* and no recluse, *Brahmin*, *Deva*, *Māra* and *Brahma* could establish it ever before”.

17. Hearing the rejoicing voice of the earth-inhabiting *Devas*, the higher *Devas*, *Catumahārājikā*, too proclaimed with one voice, “The unsurpassed Wheel of Truth has been established by the Blessed One, in the Deer Park, at Isipatana, near *Banares*, and no recluse, *Brahmin*, *Deva*, *Mara* and *Brahma* could establish it ever before”.

18. Hearing the rejoicing voice of the *Catumahārājikā*, the *Devas* of *Tāvātimsa*, *Yāmā*, *Tusitā*, *Nimmānarati*, *Paranimittavassavati* and the *Devas* of *Brahmakāyikā* heaven also proclaimed with one voice; “The unsurpassed Wheel of Truth has been established by the Blessed One, in the Deer Park, at Isipatana, near *Banares*, and no recluse, *Brahmin*, *Deva*,

Mara and *Brahma* could establish it ever before”

19. Thus at that very moment, in an instant and in a flash, the voice reached even to the *Brahma* realm. ~ And this whole system of the ten thousand worlds trembled, quaked and shook. There appeared a boundless sublime radiance surpassing even the power of the *Devas*.

20. Thereupon, the Exalted One uttered this solemn saying; “Truly, *Kondañña* has understood”. Thus, it was that Venerable *Kondañña* won his name as the wise (*Aññāsi*) *Kondañña*, i.e, the one who has realized the Truth, has arrived at the Truth, has understood the Truth, has fully comprehended the Truth, has overcome doubts, has utterly liberated from scepticism, has achieved the bravery of faith in the *Dhamma* taking no faith in others except the dispensation of the *Buddha*. Then *Kondañña* requested to

the Buddha to become a Bhikkhu.

Thereupon, the Buddha called him "Come O, *Bhikkhu*. The *Dhamma* has been well-expounded. Engage yourself in the practice for higher Holy Life to exterminate suffering." And thus the *Buddha* expounded the *Dhamma* and *Aññāsi Kondañña* has become a fully ordained *Bhikkhu*.

The other two, *Vappa* and *Bhaddiya* had received further explanations and instructions. As a result, they too realized the *Dhamma* and became fully ordained *Bhikkhus*.

While the three were going round the neighbouring villages to collect alms-food which they brought back to their settlement, Deer Park, the *Buddha* still continued to instruct the remaining two, *Mahānāma* and *Assaji*. Eventually, these two also realized the *Dhamma*. Thus, all the five companions attained *Sotāpatti*, the first stage of *Ariyāhood* (Sainthood). Meaning the Stream-enterer.

ANĀTTALAKKHAṆA SUTTA

"Discourse on No-soul"

After the doctrine on "the wheel of Truth" had been expounded, the *Buddha* continued to address the same companion of five *Bhikkhus*.

The *Buddha* said, "O *Bhikkhus*"

"Lord", they replied.

Thereupon, the *Buddha* spoke as follows:

"The body (*Rūpa*), O *Bhikkhus*, is soulless (*Anatta*). If, O *Bhikkhus*, there were in this a soul, then this body would not be subject to ill. Let this body be thus, let this body be not thus, such possibility of ordering would also exist".

"But, O *Bhikkhus*, in as much as this body is soulless, it is certainly subject to ill, and no possibility of ordering for existence. Let this be so, let this be not so"

“Just like the body, Sensation (*vedanā*) perception (*saññā*), volitional Activities or Mental Formation (*sankhara*) and consciousness (*vinna*) are, too, soulless”

“What think ye, O *Bhikkhus*, is the body permanent?”

“Impermanent (*Anicca*), Lord”.

“Is that which is impermanent happy or painful?”

“Is it justifiable, then, to think of that which is impermanent, painful and transitory ‘This is mine; this am I; this is my soul’?”

Certainly not, Lord”.

Similarly O *Bhikkhus*, Feelings, Perception, Mental Formations and Consciousness are impermanent and painful”.

“Is it justifiable to think of each of these which is impermanent painful and transitory: ‘This is mine; this am I, this is my soul?’”

Certainly not, Lord”

“Then, *O Bhikkus*, all body, whether past, present, or future, inside or outside, coarse or subtle, low or high, far or near should be understood by right knowledge in its real nature: ‘This is mine; this am I, this is my soul’”

“Each and every one of all Feelings, Perceptions, Mental Formations and Consciousness, whether past, present, or future, inside or outside, coarse or subtle, low or high, far or near should be understood by right knowledge in its real nature: ‘This is mine; this am I; this is my soul’”

“The wise noble disciple who sees thus, *O Bhikkus*, gets a disgust for Body for Feelings, for Perceptions, for Mental Formations, for Consciousness and thus gets detached from his self illusions. As a result, he is emancipated from defilements through

detachment and then thereupon dawns on him the insight wisdom - 'Emancipated am I'"

"He finally has realized that birth is ended, lived is the Holy Life, the Path has been done, there is nothing more to do beyond this"

This the Blessed one said, and the delighted *Bhikkus* applauded the words of the Master

When the doctrine was being expounded, the minds of the five *Bhikkus* were totally free from all defilements without any attachment.

On hearing this discourse, all the five *Bhikkus* realized things as they truly are, and attained Arahatsip, the final stage of the worthy One(Arahat), having eradicated all forms of craving.

PATICCASAMUPPĀDA

“Dependent Origination of Life”

Dependent on Ignorance (Avijjā), there arise Volitional Activities (Sankhāra);

Dependent on Volitional Activities, there arises Consciousness (Viññāna);

Dependent on Consciousness, there arise Name and form;

Dependent on Name and Form, there arise Sense Organs (Salāyatana);

Dependent on Sense Organs, there arises Contact (Phassa);

Dependent on Contact, there arises Feeling (Vedanā);

Dependent on Feeling, there arises Craving (Tanhā);

Dependent on Craving, there arises Clinging (Upādāna);

Dependent on Clinging, there arises Existence or Becoming (Bhava);

Dependent on Existence, there arises Rebirth (Jāti);

Dependent on Rebirth, there arises Old Age, Death, Sorrow, Lamentation, Pain, Grief, and Despair. Thus, the whole aggregation of suffering comes to exist.

Just as the Dependent Origination evolves and chains from link to link through depending on Ignorance, so also this Dependent Origination ceases through depending on the extinction of Ignorance as follows:

Dependent on the Extinction of Ignorance, Volitional Activities become extinct:

Dependent on the Extinction of Volitional Activities, Rebirth Consciousness becomes extinct;

Dependent on the Extinction of Rebirth Consciousness, Mental and Physical States of a being become extinct:

Dependent on the Extinction of Mental and Physical States of a being, the Six Senses become extinct;

Dependent on the Extinction of the Six Senses, Contact becomes extinct;

Dependent on the Extinction of Contact, Feeling becomes extinct;

Dependent on the Extinction of Feeling, Craving becomes extinct;

Dependent on the Extinction of Craving, Grasping becomes extinct;

Dependent on the Extinction of Grasping, the Process of Life becomes extinct;

Dependent on the Extinction of the Process of Life, Rebirth becomes extinct;

Dependent on the Extinction of Rebirth, Old age, Death, Sorrow, Lamentation, Pain, Grief, and Despair become extinct.

Thus, the whole mass of Suffering in Saṃsāra is absolutely annihilated.

CATUVĪSATI PACCAYA
(PATHĀNA)

“Twenty-four Relations”

1. The Relation by Way of Root (Hetu-paccayo),
2. The Relation of Object (Arammana-paccayo),
3. The Relation of Dominance (Adhipati-paccayo),
4. The Relation of Contiguity (Anantara-paccayo),
5. The Relation of Immediate Contiguity (Samanantra-paccayo),
6. The Relation of Co-existence (Sahajāta-paccayo),
7. The Relation of Mutuality (Aññaṃañña-paccayo),
8. The Relation of Dependence (Nissaya-paccayo),

9. The Relation of Sufficing Condition (Upanissaya-paccayo),
10. The Relation of Pre-existence (Purejāta-paccavo),
11. The Relation of Past-existence (Pacchājāta-paccayo),
12. The Relation of Habitual Recurrence (Āsevana-paccayo),
13. The Relation of Kamma (Kamma-paccayo),
14. The Relation of Effect (Vipāka-paccayo),
15. The Relation of food (Āhāra-paccayo),
16. The Relation of Control (Indriya-paccayo),
17. The Relation of Ecstasy (Jhāna-paccayo),
18. The Relation of Path (Magga-paccayo),
19. The Relation of Association (Sampayutta-paccayo),
20. The Relation of Dissociation (Vippayutta-paccayo),
21. The Relation of Presence (Atthi-paccayo),

- 22. The Relation of Absence(Natthi-paccayo),
- 23. The Relation of Abeyance (Vigata-paccayo),
- 24. The Relation of Continuance (Avigata-paccayo).

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