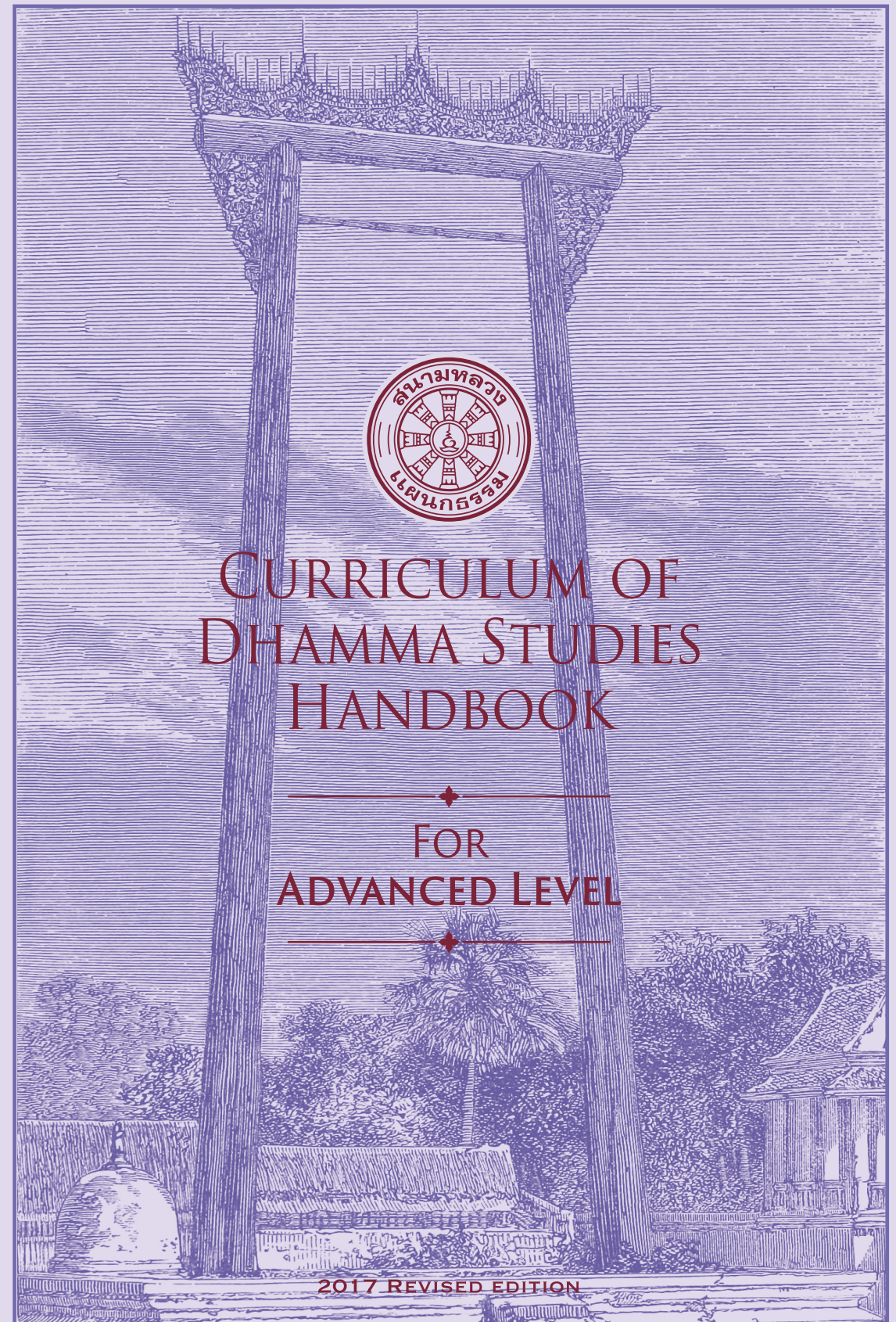




The Thai Buddhist Sangha Order
The Office of the Dhamma-Studies Management and Examination Control
Under the Royal Patronage

CURRICULUM OF DHAMMA STUDIES HANDBOOK

FOR ADVANCED LEVEL





Curriculum of Dhamma Studies Handbook For Advanced Level



Somdej Phra Mahawirawong

The Chief Examiner for the Dhamma-
Studies Management and Examination Control

Prefatory Remarks

The Chief Examiner for the Dhamma-Studies
Management and Examination Control

Education is a vital mission for all humankind. Either prosperity or deterioration of the national development significantly depends on education, including the study of the Dhamma and Buddhist monastic discipline. The fruit of education is developing ordinary people into awakened beings, resulting in liberation from the mass of suffering and arriving at perfect peace.

The organization of activities according to the Dhamma Studies Curriculum in this educational institution is considered to instill a right mindset and right view. It also promotes good behavior, following the National Education Act, which has been determined to develop Thai people into complete human beings in terms of body, mind, intellect, knowledge, and virtue. They will be endowed with ethical conduct and traditional values, and will be able to live together with others happily.

The Executives of the Office of the Dhamma Studies Management and Examination Control, in the first meeting on Thursday, June 18th 2020, at the Office of the Dhamma-Studies Management and Examination Control, agreed to the appointment of the committee to translate the Dhamma Studies Curriculum from Thai to English language. This curriculum will allow interested foreign nationals to study and learn Buddhism.

In the curriculum, there are three levels of Dhamma Studies, namely, 1) Dhamma Studies, Elementary Level, 2) Dhamma Studies, Intermediate Level, and 3) Dhamma Studies, Advanced Level. Each level offers four subjects, namely, 1) Essay on Dhamma Themes, 2) Dhamma Theoretical Framework, 3) History of the Buddha and His Noble Disciples and Religious Ceremonies, and 4) Layman's Discipline (Vinaya: *Pañcasīla* and *Pañcadhamma*, *Uposathasīla*, *Kammapatha*).

In respect to the translation work, we received cooperation from all committees, qualified persons and many distinguished scholars who dedicated precious effort to this curriculum. They have already updated and enhanced the complete version of the translation. Therefore, I wholeheartedly thank all of you for this invaluable commitment. The curriculum will widely benefit people who are interested in Buddhism to pursue knowledge and understanding, and to apply the Dhamma principles into practice, as well as to achieve fruitful results throughout their lives.



(Somdej Phra Mahawirawong)

The Chief Examiner for the Dhamma-
Studies Management and Examination Control



The Order of the Chief Examiner for the Dhamma-Studies
Management and Examination Control
No. 11/2020

Subject: Appointment of the Committee Translate the Dhamma Studies
Curriculum into English



Whereas the Executives of the Office of the Dhamma Studies Management and Examination Control, at the 1st meeting on Thursday, June 18, 2020 at the Office of the Dhamma-Studies Management and Examination Control in front of Wat Bowonniwet Vihara, Phra Nakhon District, Bangkok, resolved to approve the appointment of the committee to translate the Dhamma Studies Curriculum from the Thai language to English language in order for the interested foreign nationals to study and learn the Dharma Studies curriculum as adopted by the Thai Sangha, the name of members of the Committee are as follows:

- | | | |
|--|----------------------|--------------------|
| 1. Phra Thepkittimoli | Wat Benchamabophit | Advisor |
| 2. Phra Thepwethi | Wat Sangwejvisayaram | Chairman |
| 3. Phra Khru medhangkorn | Wat Nyanavesakavan | Member |
| 4. Phra Supapong Dhammadinno P. | Wat Nyanavesakavan | Member |
| 5. Dr. Samnieng Muangnil | | Member |
| 6. Miss. Benjaporn Jombunud Na Ayudhya | | Member |
| 7. Mr. Robin Philip Moore | | Member |
| 8. Phramongkoltheeragun | Wat Nyanavesakavan | Member & Secretary |

The order shall have immediate effect and remain in force until the translation is completed.

Given on 25th June, B.E. 2563 (2020)

(Somdej Phra Mahawirawong)
The Chief Examiner for the Dhamma-
Studies Management and Examination Control

Abbreviations of Scriptures

Vinaya Piṭaka

Vi. Mahā. = *Vinaya Piṭaka Mahāvagga*

Suttanta Piṭaka

<i>Khu. Cū.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Cūlaniddesa</i>
<i>Tī. Mahā</i>	=	<i>Suttanta Piṭaka Dīghanikāya Mahāvagga</i>
<i>Sam. Sa.</i>	=	<i>Suttanta Piṭaka Saṃyuttanikāya Sagāthavagga</i>
<i>Añ. Tika.</i>	=	<i>Suttanta Piṭaka Aṅguttaranikāya Tikanipāta</i>
<i>Añ. Pañcaka.</i>	=	<i>Suttanta Piṭaka Aṅguttaranikāya Pañcakanipāta</i>
<i>Añ. Aṭṭhaka.</i>	=	<i>Suttanta Piṭaka Aṅguttaranikāya Aṭṭhakanipāta</i>
<i>Khu. Dha.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Dhammapada</i>
<i>Khu. U.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Udāna</i>
<i>Khu. Jā. Eka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Ekanipāta Jātaka</i>
<i>Khu. Jā. Sattaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Sattakanipāta Jātaka</i>
<i>Khu. Jā. Aṭṭhaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Aṭṭhakanipāta Jātaka</i>
<i>Khu. Jā. Dasaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Dasakanipāta Jātaka</i>
<i>Khu. Jā. Pakiṇṇaka.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Pakiṇṇakanipāta Jātaka</i>
<i>Khu. Vi.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Vimānavatthu</i>
<i>Khu. Iti.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Itivuttaka</i>
<i>Khu. Peta.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Petavatthu</i>
<i>Ma. Mū.</i>	=	<i>Suttanta Piṭaka Majjhimanikāya Mūlapaṇṇāsaka</i>
<i>Khu. Thera.</i>	=	<i>Suttanta Piṭaka Khuddakanikāya Theragāthā</i>

/ 1st No. tells the vol.; the 2nd No. tells the page

Contents

Prefatory Remarks	I
The Order of the Chief Examiner for the Dhamma- Studies Management and Examination Control	III
Abbreviations of Scriptures	IV

Class: Dhamma Studies, Advanced Level

Subject: Essay on a Dhamma Theme 1

I. <i>Appamādavagga</i> – Section of heedfulness	2
II. <i>Cittavagga</i> – Section of mind	3
III. <i>Dhammavagga</i> – Section of righteousness (Dhamma)	6
IV. <i>Viriyaavagga</i> – Section of effort	16
V. <i>Sāmaggīvagga</i> – Section of concord	17

Subject: Dhamma 19

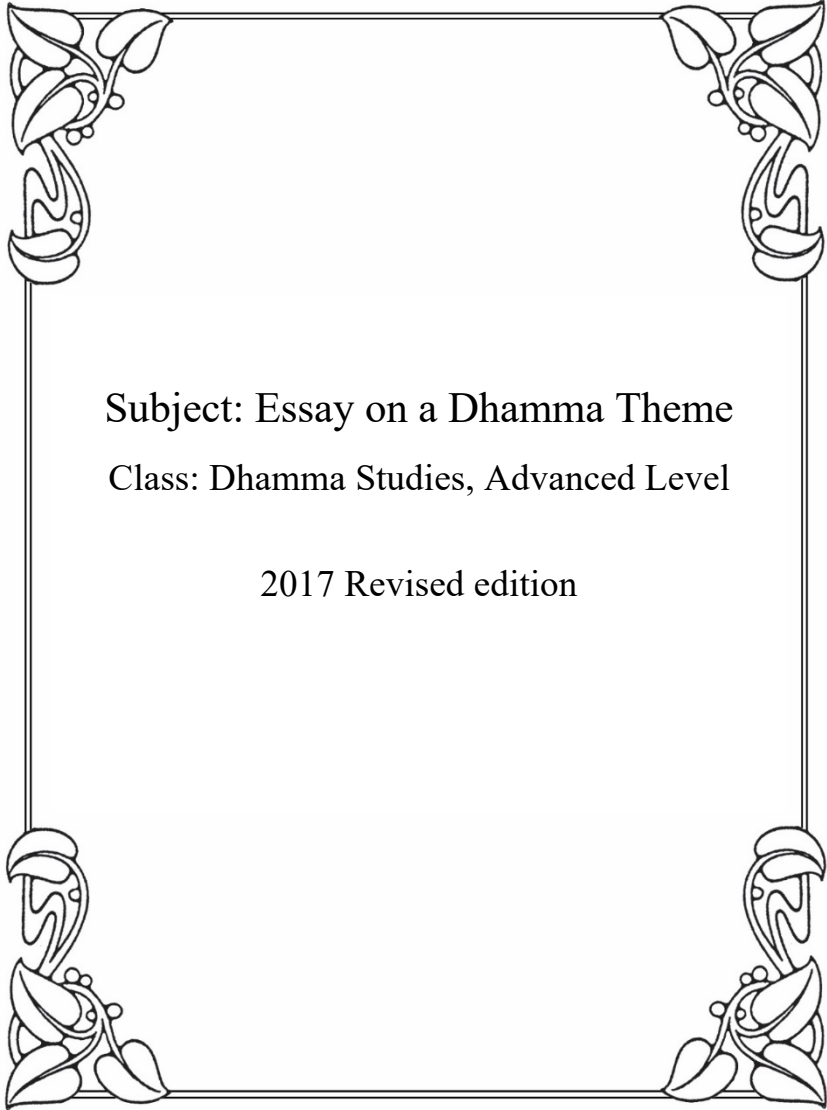
Introduction	19
Dhamma Vicāraṇa	22
Paramattha-paṭipadā	22
1. Nibbidā – Disenchantment	22
2. Virāga – Dispassion	35
3. Vimutti – Liberation	39
4. Visuddhi – Purity	42
5. Santi – Peace	48

6. Nibbāna – Cessation of Suffering	50
Dhamma Vicāraṇa	59
Saṃsāra-vaṭṭa	59
Gati – States of Existence	59
1. Duggati – Unhappy State of Existence	59
2. Sugati – Happy State of Existence	71
Twelves Kinds of Karma	75
The Heart of Tranquility Meditation (<i>samatha-kammaṭṭhāna</i>)	81
Tranquility Meditation (<i>samatha-kammaṭṭhāna</i>)	89
The Buddha's Chief Attributes (<i>buddha-guṇa</i>)	112
Insight Meditation (<i>vipassanā-kammaṭṭhāna</i>)	119
Subject: <i>Buddhānubuddha</i> The Buddha and His Noble Disciples	131
Chapter 1 - <i>Jāti kathā</i> The Birth of the Buddha	131
<i>Jambudīpa</i>	133
Beliefs of People in <i>Jambudīpa</i>	134
The Establishment of <i>Kapilavatthu</i> and <i>Sākyan</i> Clan	135
Genealogy of the <i>Sākyan</i> clan	136
The Dream of the Queen Mother	137
The Birth of the <i>Bodhisattva</i>	138
The Royal Wedding	143

Chapter 2 – <i>Pabbajjā</i>	144
Going forth to the Great Renunciation	144
Mental Cultivation and Enlightenment	156
Chapter 3 - <i>Satta Mahāsathāna</i>	158
The magnificent abodes of the Great Man	158
Chapter 4 - Proclamation of <i>Dhamma-Vinaya</i>	163
Going to Teach the Five Ascetics (<i>Pañcavaggiya</i>)	163
Bestow <i>Dhamma</i> to King <i>Bimbisāra</i>	177
Chapter 5 - Fulfilling the Duty of the Buddha	182
The Two Chief Disciples	182
The Final Passing Away of the Two Chief Disciples	189
Chapter 6 - Sixteen disciples of <i>Bāvarī Brahmin</i>	193
Answering the questions of <i>Māṇavas</i>	193
Chapter 7 - Granting Ordination by	
<i>Ñatticatutathakamma Upasampadā</i>	210
Venerable <i>Rādha</i>	210
Chapter 8 - A Visit to <i>Kapilavatthu</i>	217
Expounding <i>Dhamma</i> to his Royal Father	217
Chapter 9 - Ordination of the <i>Sākyan</i> princes	226
Chapter 10 - Delivering <i>Dhamma</i> to his Royal	
Mother	238
Performing Miracles (<i>Yamaka-pātihāriya</i>)	238
Chapter 11 - Accepting Disciples	248
Venerable <i>Soṇa Koḷivisa</i>	248
Chapter 12 - Entering <i>Parinibbāna</i>	256
Four Places of Pilgrimage (<i>Saṁvejanīya-Ṭhāna</i>)	261
Distribution of the Relics	269
Chronology of <i>Dhamma</i> Mission	272

Chapter 13 – <i>Bhikkhunī</i>	275
Ordination of Princess <i>Bimbā</i>	278
Subject: <i>Vinaya</i> (Discipline)	281
Chapter 1: What Makes One Look Beautiful	
and Glamorous?	281
Vinaya (Discipline) As a Guiding Rule for Society	283
Five Precepts are the Fundamental Rules	
for Humankind	285
Objectives of the Social Order Setting	286
What are the Benefits of the Five Precepts?	287
The Five Precepts As Social Security	289
The First Precept Provides Security for Life	289
The Second Precept Provides Security for Properties	290
The Third Precept Provides Security for Families	290
The Fourth Precept Provides Security for Rights to	
Know the Truth	291
The Fifth Precept Provides Security for Intellect	
and Good Health	291
Chapter 2: Akusalakammapatha	
(Unwholesome Courses of Action)	294
Akusalakammapatha	295
Commentary on the Three Physical or	
Bodily Actions (Kāyakamma)	296
The Criteria for the Unwholesome Courses of Action	
(Akusalakammapatha)	296
The Detrimental Effects of Committing Pāṇātipāta	
(Killing a Living Being)	297
The Detrimental Effects of Killing	298

The Main Criteria for Identifying the Path of the Unwholesome Action (Akusalakammapatha)	298
The Detrimental Effects of Adinnādāna (Taking What Is Not Given)	299
The Detrimental or Evil Effects of Kāmesu Micchācāra	301
Commentary on the Verbal Actions (Vacīkamma)	302
Detrimental Effects of Musāvāda (Making False Speech)	304
Detrimental Effects of Pisūṇavācā (Slandering)	306
Detrimental Effects of Pharusavācā	308
Detrimental Effects Caused by Samphappalāpa	310
Summary of the Three Physical Actions and Four Verbal Actions	311
Commentary on the Three Mental Actions (Manokamma)	312
Detrimental Effects of Abhiijhā	312
Adverse or Detrimental Effects of Byāpāda	314
Adverse or Detrimental Effects of Micchādiṭṭhi (wrong views)	316
Manokamma (Mental Actions) Through the Three Doors (Dvāras)	317
Chapter 3: Kusalakammapatha (The Wholesome Courses of Action)	320
The Ten Wholesome Courses of Action (Kusalakammapatha)	320
Advantages of Kusalakammapatha	329



Subject: Essay on a Dhamma Theme

Class: Dhamma Studies, Advanced Level

2017 Revised edition

Subject: Essay on a Dhamma Theme



In this class, the scope is defined in 5 categories:

- I. *Appamādavagga* – Section of heedfulness
- II. *Cittavagga* – Section of mind
- III. *Dhammavagga* – Section of righteousness
(Dhamma)
- IV. *Viriyavagga* – Section of effort
- V. *Sāmaggīvagga* – Section of concord

Write an essay of at least **FOUR** pages of the answer sheets provided on the Buddhist proverb below. You are required to quote **THREE** or more different Buddhist proverbs together with their respective sources to support your discussion.

I. *Appamādavagga* – Section of heedfulness

1. Appamattā satīmanto susilā hotha bhikkhavo
Susamāhitasāṅkappā sacittamanurakkhatha.

O' Bhikkhu, be heedful and be mindful. Keep restraint on your moral virtue and guard your mind well.

Dī. Mahā. 10/142

2. Appamādaratā hotha sacittamanurakkhatha
Duggā uddharathattānam pañke sannova kuñjaro.

Do take delight in heedfulness. Keep watch over your mind. Lift yourself up from the pit of dirt, just as an elephant sunk in the mire.

Khu. Dha. 25/58

3. *Appamādarato Bhikkhu* *pamāde bhayadassi vā*
Saññojanam anuñ thūlam *daham aggīva gacchati.*

A Bhikkhu who takes delight in heedfulness and sees danger in heedlessness moves about like fire, burns all his fetters, big and small.

Khu. Dha. 25/19

4. *Appamādarato bhikkhu* *pamāde bhayadassi vā*
Abhabbo parihānāya *nibbānasseva santike.*

A Bhikkhu who takes delight in heedfulness and sees danger in heedlessness is not liable to fail; he is indeed close upon Nibbāna.

(Buddha)

Khu. Dha. 25/19

5. *Evamvihārī sato appamatto*
Bhikkhu caram hitvā mamāyitāni
Jātijaram sokapariddavañca
ideva vidvā pajaheyya dukkham.

A Bhikkhu who is mindful and heedful, already discarded belief of self, awakened, will no longer suffer from birth, sorrow, lamentation and pain of this world.

(Buddha)

Khu. Su. 25/535; Khu. Cū. 30/92.

6. *Uṭṭhānenappamādena* *saññamena damena ca*
Dīpaṃ kayirātha medhāvī *yaṃ ogho nābhikīrati.*

The wise man should make for himself an island that no flood can inundate, by sustained effort, heedfulness, self-control and restraint.

(Buddha)

Khu. Dha. 25/18.

II. *Cittavagga* – Section of mind

7. *Anavassutacittassa* *ananvāhatacetaso*
Puññapāpapahīnassa *natthi jāgarato bhayaṃ.*

He whose mind is not overcome by lust and hatred, he who has discarded both good and evil, he who is vigilant – for such a one there is no danger.

(Buddha)

Khu. Dha. 25/20.

8. *Kumbhūpamaṃ kāyamimaṃ viditvā
nagarūpamaṃ cittamidaṃ thaketvā
Yodhetha māraṃ paññāvudhena
jitañca rakkhe anivesano siyā.*

Knowing this body like a pot, safe-guarding the mind like a town, fight Māra with the weapon of wisdom (Paññā), hold your line and never retreat.

(Buddha)

Khu. Dha. 25/20.

9. *Cittena nīyati loko cittena parikassati
Cittassa ekadhammassa sabbeva vasamanvagū.*

The world is led by the mind and dragged by it. All beings fall under the power of the mind.

(Buddha)

Sam. Sa. 15/54.

10. *Taṇhādhīpannā vattasīlabaddhā
lūkhaṃ tapaṃ vassasataṃ carantā
Cittañca nesaṃ na sammā vimuttaṃ
hīnattarūpā na pāraṅgamā te.*

He who is overwhelmed by craving, bounded by rituals,
practices wretched austerity for hundred years, the mind
being held by the bonds, he will never reach the other shore.

(Buddha)

Saṃ. Sa. 15/40.

11. *Dunniggahassa lahuṇo yattha kāmanipātino*
Cittassa damatho sādhu cittaṃ dantaṃ sukhāvahaṃ.

It is good to tame the mind which is difficult to control,
swift and flits wherever it wants. A controlled mind brings
forth happiness.

(Buddha)

Khu. Dha. 25/19.

12. *Paṭṭhuthacittassa na phāti hoti*
na cāpi naṃ devatā pūjayanti
Yo bhātaraṃ pettikaṃ sāpateyyaṃ
avañcayī dukkaṭakammakārī.

He who acts viciously and deceives his father and mother,
his evil mind will never advance. The Devas will never look
up to him.

(Deva)

Khu. Jā. Tika. 27/120.

13. *Bhikkhu siyā jhāyi vimuttacitto*
ākaṅkhe ve hadayassānupattiṃ
Lokassa ñatvā udayabbayaṇca
sucetaso anissito tadānisaṃso.

A Bhikkhu, scrutinized, has his mind released, realized the rise and fall of the world, no more fermentation, can hope for benefit of purity of his heart.

(Deva)

Saṃ. Sa. 14/73.

14. *Yo alīnena cittena alīnamanaso naro*
Bhāveti kusalaṃ dhammaṃ yogakkhemassa pattiya
Pāpuṇe anububbena sabbasaṃyojanakkhayaṃ.

The one who is undaunted, not depressed, fulfilling his merit to reach the Dhamma safely secured from bondages, will attain the highest Dhamma of Deliverance (from all fetters).

(Buddha)

Khu. Jā. Eka. 27/18.

15. *Susuddasaṃ sunipuṇaṃ yattha kāmanipātinaṃ*
Cittaṃ rakkhetha medhāvī cittaṃ guttaṃ sukhāvahaṃ.

One's mind could easily dwell in sensual pleasure because it is subtle and hard-to-visualize. To attain happiness, a wise one shall guard his own mind.

(Buddha)

Khu. Dha. 25/19.

III. *Dhammavagga* – Section of righteousness (Dhamma)

16. *Atthaṃgatassa na pamāṇamatthi*
yena naṃ vajju taṃ tassa natthi
Sabbesu dhammesu samūhatesu
samūhatā vādapathāpi sabbe.

Arahants (those who have attained Enlightenment or Nirvana) have no existence. All Dhamma (for instance, aggregates) has ceased to exist. Their being is no longer in question. All has been eradicated.

(Buddha)

Khu. Sa. 25/539; Khu. Cū. 30/139.

17. *Ādānatāṇhaṃ vinayetha sabbhaṃ
uddhaṃ adho tiriyaṃ vāpi majjhe
Yaṃ yaṃ hi lokasmiṃ upādiyanti
teneva māro anveti jantum.*

Wise ones shall eradicate craving, the root cause of all attachments whether above, below, diagonally or in the middle. With such attachments, Mara (death) would follow.

(Buddha)

Khu. Su. 25/546, Khu. Cū. 30/202

18. *Ucchinda sinehamattano
kumudaṃ sārādikaṃva pāṇinā
Santimaggameva brūhaya
nibbānaṃ sugatena desitaṃ.*

Root out your affection an autumn lily is plucked. Cultivate the path to Nibbāna which has been expounded by the Buddha.

(Buddha)

Khu. Dha. 25/53.

19. *Ovadeyyānusāseyya asabbhā ca nivāraye
Sataṃ hi so piyo hoti asataṃ hoti appiyo.*

Let him admonish, instruct, and deter one from evil. He is indeed endearing to the righteous and not endearing to the unrighteous.

(Buddha)

Khu. Dha. 25/25.

20. *Kāmesu brahmacariyavā* *vītataṇho sadā sato*
Saṅkhāya nibbuto bhikkhu *tassa no santi iṇjitā.*

Bhikkhus (monks) who realize the harm in lust will behave with noble conduct without craving, always being mindful, deliberated, free from defilement, and are hence unwavering.

(Buddha)

Khu. Su. 25/531; Khu. Cū. 30/35.

21. *Khattiyo ca adhammaṭṭho* *veṣṣo cādhammanissito*
Te pariccajjubho loke *upapajjanti duggatiṃ.*

A king not holding his duties in Dhamma and common people living without Dhamma are bound to woeful existences once deceased.

(Buddha)

Khu. Jā. Pañcaka. 27/175.

22. *Gataddhino visokassa* *vippamuttassa sabbadhi*
Sabbaganthappahīnassa *pariḷāho na vijjati.*

For him who has completed the journey of life, is
sorrowless and wholly free from everything, and has
destroyed all bonds, the fever of passion does not exist.

(Buddha)

Khu. Dha. 25/27.

23. *Caje dhanam aṅgavarassa hetu
aṅgam caje jīvitam rakkhamāno
Aṅgam dhanam jīvitāñcāpi sabbam
caje naro dhammamanussaranto.*

Sacrifice treasure to save organs and sacrifice the organs
to save life. But for the sake of righteousness (Dhamma),
one sacrifices all.

(Bodhisatta)

Khu. Jā. Asīti. 28/147.

24. *Chandajāto anakkhāte manasā ca bhuṭho siyā
Kāme ca apaṭibuddhacitto uddhamsoṭoti vuccati.*

One who has a wish for Nibbāna, whose heart touches the
Threefold Fruits, whose mind is not bound to sensual
pleasures—such a one is called ‘Upstream-bound one’.

(Buddha)

Khu. Dha. 25/44.

25. *Jighacchā paramā rogā saṅkhārā paramā dukkhā
Etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.*

Hunger is a cruel disease. The conditioned things are dreadful suffering. Those who realize this end their suffering and become blissful.

(Buddha)

Khu. Dha. 25/42.

26. *Jīranti ve rājarathā sucittā
atho sarīrampi jaraṃ upeti
Satañca dhammo na jaraṃ upeti
santo have sabbhi pavedayanti.*

Whereas a royal chariot deteriorates, old age too takes its toll. But the Dhamma of a righteous man will never age. It takes one to know one.

(Buddha)

Saṃ. Sa. 15/102.

27. *Te jhāyino sātatikā niccaṃ dalhaparakkamā
Bhusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.*

The wise ones who observe with endless perseverance, diligence, and steadiness can attain Enlightenment (Nirvana) without any attachments. No other comparable worldly conditions could be better.

(Buddha)

Khu. Dha. 25/18.

28. *Dukkameva hi sambhoti dukkhaṃ tiṭṭhati veti ca
Nāññatra dukkhā sambhoti nāññatra dukkhā nirujjhati.*

Only suffering arises, persists, and declines. Nothing other than suffering arises or ceases.

(Bhikkhuṇī)

Saṃ. Sa. 15/199; Khu. Mahā. 29/536.

29. *Dhammo patho mahārāja adhammo pana uppatho*
Adhammo nirayaṃ neti dhammo pāpeti sugatim.

O' Great King, Dhamma is the path ones shall follow!
Dhamma leads one to heaven. Misconduct is perverse.
Wise ones shall ignore it or end up in hell.

(Bodhisatta)

Khu. Jā. Saṭṭhi. 28/39.

30. *Nandisaññojano loko vitakkassa vicāraṇā*
Taṇhāya vipphānena nibbānaṃ iti vuccati.

All beings enjoy pleasure as attachments, wandering with thought-conceptions. Once they abandon such cravings, they are called attainers of Enlightenment (Nirvana).

(Buddha)

Khu. Su. 25/547; Khu. Cū. 30/216, 217.

31. *Nāññatra bojjhātapasā nāññatra indriyasamvarā*
Nāññatra sabbanissaggā sotthim passāmi pāṇinaṃ.

I, the Tathāgata (Buddha), do not find pleasure in all beings. Only wisdom, perseverance, vigilance, and abandonment can lead one to the highest blessing.

(Buddha)

Saṃ. Sa. 15/75.

32. *Pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā*
Dukkakkhayo anupatto natthidāni punabbhavo.

The Five Aggregates, once realized, destroy the root of suffering. There is no further rebirth.

(Therī)

Khu. Therī. 26/334.

33. *Pattā te nibbānaṃ ye yuttā dasabalassa pāvacane*
Appossukkā ghaṭenti jātimaraṇappahānāya.

Wise ones who practice the Buddha's Dhamma with less self-gratification and self-indulgence, with persistent perseverance in ending birth and death, will attain Enlightenment (Nirvana).

(Thera)

Khu. Thera. 26/502.

34. *Bahussutaṃ upāseyya sutañca na vināsaye*
Taṃ mūlaṃ brahmacariyassa tasmā dhammadharo siyā.

Stay close to the learned person and never let what is learned to decline; Discourse of Dhamma is the root of holy life, thus abide by it.

(Thera)

Khu. Thera. 26/406.

35. *Maggānaṭṭhaṅgiko seṭṭho saccānaṃ caturo padā*
Virāgo seṭṭho dhammānaṃ dipadānañca cakkhumā.

Of all the paths, the path of eight factors is supreme; of all the truths, the four truths are supreme; of all Dhamma,

Virāga Dhamma is supreme; of all two-footed beings, the One (Buddha) who has the Vision is supreme.

(Buddha)

Khu. Dha. 25/51.

36. *Yattha nāmañca rūpañca asesam uparujjhati*
Viññāṇassa nirodhena etthetam uparujjhati.

Anywhere the mind and body are extinguished, they cease to exist because of the disappearance of consciousness.

(Buddha)

Khu. Su. 25/531; Khu. Cū. 30/21.

37. *Yamhi saccañca dhammo ca ahimsā saññamo damo*
Etadariyā sevanti etam loke anāmataṃ.

Anyone who is endowed with honesty, virtue, non-cruelty, restraint and self development, can show the path to immortality to any civilized person who associates with him.

(Bodhisatta)

Khu. Jā. Duka. 27/58.

38. *Yāni sotāni lokasamim sati tesam nivāraṇam*
Sotānam saṃvaraṃ brūmi paññāyete pithiyyare.

Whatever streams there are in the world, mindfulness is the constraint for them. That is the restraint for streams, I say; by wisdom they are shut off.

(Buddha)

Khu. Su. 25/530; Khu. Cū. 30/16,20

39. *Ye santacittā nipakā satimanto ca jhāyino*
Sammā dhammaṃ vipassanti kāmesu anapekkhino.

A tranquil mind possesses discernment as protection and mindfulness as an observer. Such a mind never persists in sensual pleasure but shall favorably perceive Dhamma.

(Buddha)

Khu. Iti. 25/260.

40. *Yo ca papañcam hitvāna nippapañcapade rato*
Ārādhayi so nibbānam yogakkhemam anuttaram.

Wise ones who eradicate craving as sloth (a hindrance to attainment), rejoice in Dhamma without such sloth. They reach Enlightenment (Nirvana) without any attachments. No other comparable worldly conditions could be better.

(Thera)

Añ. Chakka. 22/329.

41. *Sakam hi dhammam paripuṇṇamāhu*
aññassa dhammam pana hīnamāhu
Evampi viggayha vivādayanti
sakam sakam sammatimāhu saccam.

Those holy men who claim purity of their Dhamma but condemn others' as wicked end up in dispute. Their justifications are based on one's own Dhamma, claiming it to be true.

(Buddha)

Khu. Su. 25/511; Khu. Mahā. 29/383.

42. *Sammappadhānasampanno satipaṭṭhānagocaro*
Vimuttikususañchanno parinibbāyissatyanāsavo.

Ones who attain Right Efforts, through cultivation of the Four Foundations of Mindfulness using objects of mental process to realize the Truth, could purify their minds,

eradicate defilements, and exhaust all mental intoxicants; hence, attain the Enlightenment (Nirvana).

(Thera)

Khu. Thera. 26/282.

43. *Susukham vata nibbānaṃ sammāsambuddhadesitaṃ*
Asokaṃ virajaṃ khemaṃ yattha dukkhaṃ nirujjhati.

Ah, indeed! Nibbāna that the Rightly Self-Enlightened Buddha has declared is the ultimate bliss. It is without sorrow, free from corruption and most secure. It is the total cessation of Dukkha.

(Thera)

Khu. Thera. 26/309.

44. *Soraccaṃ avihimsā ca pādā nāgassa te duve*
Sati ca sampajaññaṃ caraṇā nāgassa te pare.

Modesty and non-oppression are the followers, whereas Sati and Sampajañña are the leaders.

(Thera)

Khu. Thera. 26/368.

45. *Hīnaṃ dhammaṃ na seveyya pamādena na saṃvase*
micchādiṭṭhiṃ na seveyya na siyā lokavaḍḍhano.

Do not follow the mean things. Do not live in heedlessness. Do not embrace false view. Do not be a 'world-upholder'.

(Buddha)

Khu. Dha. 25/37.

46. *Hīnena brahmacariyena khattiye upapajjati*
Majjhimena ca devattaṃ uttamera visujjhati.

One becomes a King through practicing the primary Eightfold Path, a deity through an average practice, but a Noble one without defilements through the highest practice of the Eightfold Path.

(Buddha)

Khu. Jā. Mahā. 28/199.

IV. Viriyavagga – Section of effort

47. *Kosajjaṃ bhayato disvā viriyārambhañca khemato*
Āraddhaviriyā hotha esā buddhānusāsani.

Do see laziness as dangerous, but see energetic effort as secure; do take delight in energy and effort, this is the teaching of the Buddha.

(Buddha)

Khu. Cariyā. 33/595.

Tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā
paṭipannā pamokkhanti jhāyino mārabandhanā.

You yourselves should make an effort. The Tathāgatas can but show the way. The meditative who walk along this path are released from the bonds of Māra.

(Buddha)

Khu. Dha. 25/51.

48. *Niddaṃ tandiṃ vijimhitaṃ aratiṃ bhattasammadaṃ*
Viriyena naṃ paṇāmetvā ariyamaggo visujjhati.

The purity of the noble path can be achieved by chasing away sleepiness, laziness, lazy stretching, joylessness and food drunkenness.

(Buddha)

Sam. Sa. 15/10.

49. *Yo ca vassasataṃ jīve kusīto hīnavīriyo*
Ekāhaṃ jīvitaṃ seyyo viriyaṃ ārabhato daḷhaṃ.

Earnest ones with perseverance for one day are nobler than those with lethargy and poor efforts for a hundred years.

(Buddha)

Khu. Dha. 25/30.

50. *Sabbadā silasampanno paññavā susamāhito*
Āraddhavīriyo pahitatto oghaṃ tarati duttaraṃ.

Wise ones who hold the precepts, attain wisdom, develop a stable mind, endure perseverance and have constant mindfulness, are capable of crossing over all severe floods (i.e., obstacles).

(Buddha)

Sam. Sa. 15/74.

V. *Sāmaggīvagga* – Section of concord

51. *Vivādaṃ bhayato disvā avivādañca khemato*
Samaggā sakhilā hotha esā buddhānusāsani.

“Wise ones shall see argument as danger and no argument as secure. Let us unify and compromise.” This is the teaching of the Buddha.

(Buddha)

Khu. Cariyā. 33/595.

52. *Sāmagyameva sikkhetha buddhehetarī pasamsitā*
Sāmagyarato dhammatṭho yogakkhemā na dhamṣati.

Understand harmony. The noble ones praise such harmony. Those who rejoice in harmony and believe in Dhamma without any attachments shall never be separated from blissful Dhamma.

(Buddha)

Khu. Jā. Terasa. 27/346.

53. *Sukhā saṅghassa sāmaggī samaggānañcanuggaho*
Samaggarato dhammatṭho yogakkhemā na dhamṣati.

Harmony in community brings happiness. Community support brings happiness as well. Those who rejoice in harmony believe in Dhamma without any attachments shall never be separated from blissful Dhamma.

(Buddha)

Khu. Iti. 25/238.

Subject: Dhamma

Introduction

Dhamma Vicāraṇa is the title of a book written by Somdet Phramahasamanachao Kromphraya Vajiranavarorasa, who greatly advanced the academic study of Buddhism by the Thai Sangha. He authored several books that are used as textbooks in formal Dhamma study (*pariyatti-dhamma*), including: *Navakovāda*, *The Life of the Buddha*, *Buddhist Proverbs*, and *Vinayamukha*. The *Dhamma Vicāraṇa* was written as a companion volume to the *Vinayamukha*. They are intended to increase the understanding of students of Buddhism with the express wish of engendering Dhamma discussion. In the words of the author:

“*Dhamma Vicāraṇa* refers to the analysis and investigation of Dhamma in line with the enlightenment factor of *dhamma-vicaya*, that is, of inquiring into which doctrines are true and which false, based on supporting evidence. Practitioners must rely principally on such investigation before they engage in serious practical application, in order to understand the goal of practice and be able to explain the Buddha’s teachings correctly. In this way, they will be on the right track, as confirmed by the Pali: *Atthamaññāya dhammamaññāya dhammānu-dhammapaṭipanno hoti* – ‘By fully understanding the

spirit and the letter of the teachings, one practices the Dhamma correctly.' Thorough investigation of the teachings is thus essential."

The Sanam Luang Dhamma Study Examination Committee has established a curriculum for Dhamma Subject, Advanced Level, for monks and novices, as part of the study program of *nak thamm*, and for laypeople, as part of the study program of *thammaseuksa*. The study material from *Dhamma Vicāraṇa* is divided into two sections: Paramattha-paṭipadā and Saṃsāra-vaṭṭa.

The section Paramattha-paṭipadā deals with modes of practice that have the greatest benefit and that lead to the supreme goal in Buddhism, i.e. the realization of Nibbāna. It is divided into six main headings:

1. *Nibbidā*: modes of practice generating disenchantment in regard to all conditioned phenomena (*saṅkhāra*) according to the principles outlined in the Three Characteristics (*tilakkhaṇa*).
2. *Virāga*: dispassion; the end of defilements; this section includes synonyms for *virāga*.
3. *Vimutti*: liberation; attributes of liberation.
4. *Visuddhi*: purity; Buddhist teachings on mental purity.
5. *Santi*: peace; the path of peace.
6. *Nibbāna*: the cessation of suffering; the supreme goal of Buddhism.

The section Saṃsāra-vaṭṭa deals with the cycle of birth and death in various states of existence, under the single heading '*gati*': the abodes of rebirth for sentient

beings, including both unhappy states (*duggati*) and happy states (*sugati*).

The esteemed author of *Dhamma Vicāraṇa* set down a framework for reviewing the various teachings by citing scriptural quotes for inquiry (along with providing scriptural references). In Pali, such an exposition is known as *uddesa* (a brief statement to be further discussed and elucidated). He then explained these statements; such explanation and elucidation is known as *niddesa*. After demonstrating the consistency between his explanations and the text in the scriptures (both in the Tipiṭaka and the commentaries), he concluded his remarks by offering a summary (*paṭiniddesa*) of the essential meaning of the teachings.

Besides presenting the teachings contained in both sections of *Dhamma Vicāraṇa*, this Curriculum of Dhamma Study for Advanced Level also describes the twelve kinds of karma, the heart of tranquility meditation (*samatha-kammaṭṭhāna*), verses on the Buddha's chief virtues, and an outline of insight meditation (*vipassanā-kammaṭṭhāna*).

Dhamma Vicāraṇa Paramattha-paṭipadā

1. Nibbidā – Disenchantment

1. *Etha passathimaṃ lokaṃ cittaṃ rājarathūpamaṃ
Yattha bālā visīdanti natthi saṅgo vijānataṃ*

“Behold this world which is like an ornamented royal chariot,

Wherein fools flounder, but for the wise there is no attachment.”

Lokavagga, Khuddaka Nikāya, Dhammapada verse 171

2. *Ye cittaṃ saññamessanti mokkhanti mārabandhanā*

“Those who guard the mind are freed from the bond of Māra.”

Cittavagga, Khuddaka Nikāya, Dhammapada verse 37

Explanation:

Nibbidā: ‘disenchantment’; disenchantment in regard to the five aggregates (*pañca-khandha*). Such disenchantment stems from wisdom that discerns that all conditioned phenomena (*saṅkhāra*) are impermanent, all conditioned phenomena are subject to stress, and all things (*dhamma*) are non-self. This differs from weariness or disgust resulting from craving for non-existence (*vibhava-taṇhā*).

In the first quote, the term *loka* (‘world’) has a dual meaning: 1) literal meaning: the earth as a dwelling place

for living creatures; 2) figurative meaning: the beings dwelling on the earth.

In both senses of this term, the 'world' contains three kinds of objects:

1. Objects that are invariably harmful, similar to poison.
2. Objects that are harmful when used in excess, similar to alcohol.
3. Objects that are beneficial, similar to food and medicine that provide a sense of ease.

Floundering in the World:

Foolish individuals lacking in discriminative wisdom are unable to see the world as it truly is. They are immersed in the world in three ways:

1. They delight in that which is harmful.
2. They are enchanted by that which is potentially harmful.
3. They are caught up in that which is attractive and beneficial.

Such individuals experience a mixture of happiness and suffering depending on the sense objects encountered. Yet even their happiness is 'material happiness' (*āmisa-sukha*), which is similar to bait on a hook that is alluring and enchanting. Once stuck, one is easily manipulated. This is not genuine happiness.

Freedom from Attachment:

Wise individuals see into the truth of the two kinds of 'worlds', knowing that they must change according to causes and conditions. They are not caught up by

attractive sense objects. As no one and nothing can entice them into getting caught up in the world, they are self-reliant and independent. They enjoy non-material happiness (*nirāmisā-sukha*), happiness free from any temptation or attachment. This is genuine happiness.

The Buddha's Objectives:

The Buddha encouraged his disciples to apply wisdom and discern the benefits and harm, the advantages and disadvantages, of the world, which is similar to a grand and beautifully ornamented royal chariot. This wise discernment is different from infatuation, which resembles the pleasure and amusement one may experience by watching a movie or dramatic performance.

Guarding the Mind:

By guarding the mind and not becoming entranced by the world with its various enticements, a person is freed from Mara's snare. There are three aspects to guarding the mind:

1. Sense restraint (*indriya-saṁvara*): preventing delight from overwhelming the mind when making contact with alluring sights, sounds, smells, tastes, and tangible objects.
2. Applying meditations based on wise reflection (*yoniso-manasikāra*): these include meditation on foulness (*asubha*), mindfulness of the body (*kāyagatā-sati*), and meditation on death (*marāṇassati*) which generates a sense of urgency.
3. Developing insight (*vipassanā*): investigating all conditioned phenomena (*saṅkhāra*) by classifying them

as distinct aggregates (*khandha*) and seeing into their nature as being impermanent, unenduring, and not-self.

Māra and Māra's Snare:

Kilesa-kāma refers to mental defilements that induce passion, infatuation, covetousness, and so on. Examples include: craving (*taṇhā*), lust (*rāga*), and aversion (*arati*). They are classified as a form of Māra because they are detrimental to states of goodness and they lead to a person's downfall. *Vatthu-kāma* refers to alluring and agreeable sense objects (sights, sounds, smells, tastes, and tangibles). They are classified as Māra's snare because they bind and entangle human beings.

In order to escape from Māra and his snare, one must develop the three ways of guarding the mind.

Conclusion:

The 'world' (*loka*) – both the literal world and the beings dwelling in the world – contains both harmful and beneficial things, as well as objects that are potentially harmful if used in excess. Ignorant foolish people do not discern the world in accord with truth and thus become enchanted by it. They are called those 'floundering in the world'. As a result, they fail to experience genuine happiness. The wise, on the other hand, recognize how the world changes according to causes and conditions. They are not attached to or entangled in the world, and they realize true happiness. The Buddha encouraged his disciples to view the world as similar to a beautifully ornamented royal chariot. One should not become infatuated with the world by seeking only pleasure. Instead, one should see the world as it really is and

safeguard the mind in order to escape from Māra and his snare. To this end, the Buddha recommended the three methods for guarding the mind: sense restraint, wise reflection, and developing insight.

The Path to Disenchantment

Sabbe saṅkhārā aniccā'ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā
Sabbe saṅkhārā dukkhā'ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā
Sabbe dhammā anattā'ti yadā paññāya passati
Atha nibbindati dukkhe esa maggo visuddhiyā

“Wisely discerning that all conditioned phenomena are impermanent, one grows weary with suffering. This is the path to purity.

Wisely discerning that all conditioned phenomena are unsatisfactory, one grows weary with suffering. This is the path to purity.

Wisely discerning that all things are not-self, one grows weary with suffering. This is the path to purity.”

Maggavagga, Khuddaka Nikāya, Dhammapada verses 277-279

Explanation:

The path to disenchantment refers to a mode of practice generating world-weariness and freedom from attachment, whereby one discerns the three characteristics (*tilakkhaṇa*). Through such discernment, one experiences tedium in relation to dukkha (‘suffering’; ‘stress’; ‘unendurability’) and one realizes purity (*visuddhi*): complete mental purity free from all defilement.

The Meaning of Saṅkhāra:

Saṅkhāra: ‘conditioned phenomenon’, ‘object arising due to conditioning factors’, ‘formation’. In this context, *saṅkhāra* refers to the five aggregates: the body (*rūpa*) comprised of the four elements (earth, water, fire and air); feeling (*vedanā*) – pleasant, painful, or neither-pleasant-nor-painful; perception (*saññā*); volitional formations (*saṅkhāra*) – mental factors other than feeling and perception; and consciousness (*viññāṇa*) arising by way of the six sense doors. The five aggregates, often summarized as ‘body and mind’, resemble a machine made up of various parts.

Although there are many different kinds of conditioned phenomena – depending on the power of karma – they are all marked by the universal characteristics of impermanence (*aniccatā*), unendurability (*dukkhatā*), and selflessness (*anattatā*).

Aniccatā

The impermanence of conditioned phenomena can be perceived in three ways:

1. In a clearly evident way: It is natural for conditioned phenomena to arise at the beginning and pass away at the end, as confirmed by this passage from the Mahāvagga of the Dīgha Nikāya:

*Aniccā vata saṅkhārā
uppādavayadhammino
Uppajjivā nirujjhanti*

“Indeed, all conditioned things are impermanent, prone to arise and pass away. Having arisen, they cease....”

Whichever formations arose in the past, ceased in the past; whichever formations arise in the present, cease in the present; whichever formations will arise in the future, will cease in the future. The standard lifespan of a human being – the time between birth and death – is one hundred years or slightly longer. In any case, it is short.

2. In a more refined way: Between arising and passing away, conditioned phenomena undergo transformation, as confirmed by this passage from the Sagāthavagga of the Saṃyutta Nikāya:

Accenti kālā tarayanti rattiyo

Vayoguṇā anupubbaṃ jahanti

“Time flies by, the nights swiftly pass;

The stages of life successively desert us.”

The three main stages of human life are determined as follows:

1) Beginning stage: from birth up to the age of twenty-five.

2) Middle stage: from the age of twenty-five to fifty.

3) Final stage: from the age of fifty to the time of death.

3. In the most refined way: Conditioned phenomena are changing in every moment. They are fleeting; they change within a blink of an eye, as confirmed by this passage from the Visuddhimagga:

Jīvitam attabhāvo ca sukhadukkhā ca kevalā

Ekacittasamāyuttā lahuso vattate khaṇo

“Life, individuality, pleasure and pain –

They are all bound together in a single mind moment –

A moment that takes place instantly.”

Such rapid change is clearly visible in the mind. In one moment, the mind is dull, in another bright. In one moment, one thinks of this, in another of that. So too with mental states (*cetasika*): in one moment, one is happy, in another unhappy, and in yet another equanimous. Perception, intention, initial and sustained application – they all change from moment to moment. Wise individuals point out how the body also changes constantly. Take teeth as an example: Although by chewing food, one’s teeth do not break (as may be the case with dentures), they are constantly worn away. The reason they still appear solid is because of a natural repair process. In any case, it is sometimes hard to recognize change within a short period of time. By paying close attention, one sees that, ultimately, phenomena exist only momentarily. Because of an uninterrupted sequence of arising, an object will appear to maintain its original shape. In Pali, such continuity is called ‘*santati*’. Only when this continuity is broken, is ending and death apparent.

The arising and passing away, and the transformation in between, of conditioned phenomena is encapsulated by the passage: *Uppajjati ceva veti ca aññathā ca bhavati*: “Surely, it arises, passes away, and becomes otherwise.” This passage sums up ‘*anicca-*

lakkhaṇa': the characteristic of impermanence of all conditioned things.

The impermanence of conditioned phenomena perceived through the three aforementioned ways applies to both animate objects (*upādinna-saṅkhāra*) and inanimate objects (*anupādinna-saṅkhāra*).

Dukkhatā

The unendurability (*dukkhatā*) of conditioned phenomena can be perceived by way of the following ten kinds of dukkha:

1. *Sabhāva-dukkha*: dukkha inherent in conditioned phenomena, i.e. birth, aging and death.
2. *Pakiṇṇaka-dukkha* (or *dukkha-cara*): sorrow, lamentation, pain, grief and despair.
3. *Nibaddha-dukkha*: continual or resident suffering, i.e. cold, heat, hunger, thirst, and the need to defecate and urinate.
4. *Byādhi-dukkha* (or *dukkha-vedanā*): suffering arising due to various causes, e.g. the disfunction of a bodily organ.
5. *Santāpa-dukkha*: the burning and agitation of the heart due to the 'fires' of defilement, i.e. greed, hatred and delusion.
6. *Vipāka-dukkha*: the afflictive fruits of karma, including: remorse, punishment, meeting with calamity, misfortune, and falling into states of perdition.
7. *Sahagata-dukkha*: concomitant suffering; accompanying suffering. Suffering on account of prosperity or suffering due to agreeable sense objects. As explained in the Lokadhamma Sutta of the Book of Eights

in the *Āṅguttara Nikāya*: gain, fame, praise, and happiness are all forms of suffering. Some teachers explain this passage to refer to *vipariṇāma-dukkha*: suffering inherent in change. A reasonable interpretation is as follows: when one acquires wealth, one is likely to lose sleep guarding it; one may even defend it with one's life. When one is bestowed with prestige, one will struggle to maintain adequate funds to maintain it; one will have a great number of duties and have little time for oneself; one will have many dependents and will become tangled up in their lives. Receiving praise is like drinking liqueur which is seductive and tends to make one feel euphoric; one has to beware not to get drunk and become careless. Experiencing superficial forms of happiness often makes one dissatisfied, hankering for more.

8. *Āhārapariyeṭṭhi-dukkha*: the suffering of seeking food; the suffering resulting from supporting oneself (*ājīva-dukkha*). Creatures of all shapes and sizes compete for food. Carnivorous animals devour smaller animals and often fight amongst themselves. Herbivores take great risks looking for food and live in constant fear of predators. Human beings compete, injure, and kill one another for the sake of earning a living, thus experiencing a great deal of suffering. Even those people who work without much interaction with others often feel that they do not earn enough to live comfortably. In the Pali Canon, this form of dukkha is listed as one of the 'grounds for anxiety' (*saṁvega-vatthu*).

9. *Vivādamūlaka-dukkha*: suffering caused by disputes. Fear and anxiety due to quarrels, fights, lawsuits, etc.

10. *Dukkha-khandha*: the entirety of suffering; the mass of suffering. This term refers to the five aggregates as objects of clinging (*upādāna*), as explained in the Dhammacakkappavattana Sutta: “In brief, the five aggregates subject to clinging are suffering,” and by the teaching on Dependent Origination: “Such is the origin of this whole mass of suffering.”

The importance of discerning these various aspects of dukkha, and gaining a thorough insight into them, is underscored in the following passage:

*Dukkham eva hi sambhoti dukkhaṃ tiṭṭhati veti ca
Nāññatra dukkhā sambhoti nāññatra dukkhā nirujjhati*

“Dukkha arises, dukkha is sustained, dukkha falls away. Nothing but dukkha comes to be, nothing but dukkha ceases.”

This group of ten factors describes the pressure and distress caused by arising and passing away, revealing the characteristic of unendurability (*dukkha-lakkhaṇa*) of all conditioned things.

Anattatā

The selflessness (*anattatā*) of conditioned phenomena can be perceived by way of the following five attributes:

1. Conditioned phenomena are not subject to control; they conflict with desire. As stated in the Anattalakkhaṇa Sutta: “If the five aggregates were self, they would not lead to affliction, and it would be possible to have it of them: ‘May they be thus; may they not be

thus.’ But because they are non-self, they lead to affliction and they do not obey our desires.”

2. They are inconsistent with or oppose a self. As stated in the Anattalakkhaṇa Sutta: “Is what is impermanent, stressful, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self?’”

3. They are ownerless. As stated in the suttas, e.g. the Anattalakkhaṇa Sutta: “This is not mine (*netam mama*), this I am not (*nesohamasmi*), this is not my self (*na meso attā*).

4. They exist in a state of emptiness. As explained in the Buddha’s answers to the brahmin Mogharāja in the Pārāyanavagga of the Suttanipāta: “Mogharāja, being ever mindful, look upon the world as empty. Having uprooted the view of self, one may thus cross over death. The King of Death does not see one who looks upon the world thus.”

When one has comprehensive insight into conditioned phenomena, whereby one is able to separate them into form (*rūpa*), feeling (*vedanā*), perception (*saññā*), volitional formations (*saṅkhārā*) and consciousness (*viññāṇa*), one will realize their empty nature, and one will abandon the perception of solidity (*ghana-saññā*): the belief in ‘I’, ‘him’, ‘her’, etc. As confirmed by the passage in the Pali Canon: “Just as with the combination of various parts the term ‘wagon’ ensues, so too, when the five aggregates still exist the conventional term ‘being’ ensues.”

The nature of emptiness can be known by the ending of formations in a particular lifetime, as confirmed by the passage in the Jarā Sutta: “Just as a waking person

does not see what he met in a dream, likewise one does not meet loved ones when they are dead and gone.”

5. They exist according to causes and conditions. This factor sums up the previous four factors as confirmed by the Buddha’s inspired utterance: “Whenever the Dhamma is revealed to a brahmin who diligently meditates, all doubts will be dispelled because he knows those things arising from causes and he knows the ending of such causes.”

These five factors comprise the characteristic of selflessness (*anatta-lakkhaṇa*) of all conditioned things.

The canonical passages explaining the characteristic of selflessness state that “all things (*dhamma*) are non-self,” rather than “all conditioned things (*saṅkhāra*) are non-self.” The first two characteristics, of impermanence and dukkha, refer only to conditioned things. The characteristic of non-self, however, refers to both conditioned things and to the Unconditioned (*visaṅkhāra*), i.e. Nibbāna. In respect to the path of disenchantment, however, the expression “all things (*dhamma*)” refers to the five aggregates, which are the focus of insight knowledge (*vipassanā-ñāṇa*) which is the ‘path of peace’.

Conclusion:

Those practitioners who wisely discern that all conditioned phenomena are impermanent, unenduring, and non-self, in the manner described above, will become disenchanted with the mass of suffering. They will not be captivated by alluring sense objects. The Anattalakkhaṇa Sutta states: “The instructed noble disciple experiences disenchantment with form, feeling, perception, volitional

formations and consciousness.” This disenchantment (*nibbidā*) springs from wisdom. Knowledge of disenchantment (*nibbidā-ñāṇa*) is a part of the ‘path of peace’ (*visuddhi-magga*).

2. Virāga – Dispassion

1. *Nibbindaṃ virajjati*

“Experiencing disenchantment, one becomes dispassionate.”

Anattalakkhaṇa Sutta, Vinaya Piṭaka, Mahāvagga

2. *Virāgo seṭṭho dhammānaṃ*

“Dispassion is the best of states.”

Maggavagga, Khuddaka Nikāya, Dhammapada verse 273

3. *Sukhā virāgatā loke kāmānaṃ samatikkamo*

“Dispassion, the passing beyond all sensuality, is happiness in the world.”

Vinaya Piṭaka, Mahāvagga

Explanation:

Virāga: ‘dispassion’; freedom from lust; shaking off all mental defilement acting as a cause for craving (*kilesa-kāma*). This term includes any quality conducive to the abandonment of lust and the dispelling of infatuation for sensual pleasure.

Eight Synonyms for Virāga

In the Aggappasāda Sutta of the Book of Fours in the Aṅguttara Nikāya, the Buddha declares dispassion as foremost among all qualities, both conditioned and

unconditioned. He goes on to enumerate eight synonyms for *virāga*:

1. *Madanimmadano*: quality making for sobriety.
2. *Pipāsavinayo*: eradication of thirst.
3. *Ālayasamugghāto*: uprooting of attachment.
4. *Vaṭṭūpacchedo*: cutting off of the round of rebirth.
5. *Taṇhakkhayo*: destruction of craving.
6. *Virāgo*: end of lust.
7. *Nirodho*: cessation.
8. *Nibbānaṃ*: Nibbāna; the absence of the piercing dart of craving.

1. *Madanimmadano*: quality making for sobriety; freedom from intoxication. The term ‘intoxication’ here refers to being intoxicated with alluring and attractive objects, e.g.: being born into an elite family, power, entourage, gain, fame, rank, profession, happiness, praise, vitality, good health, life force, etc. Those qualities making for sobriety – making for dispassion – are classified as *virāga*.

2. *Pipāsavinayo*: eradication of thirst. The term ‘thirst’ here refers to agitation arising from craving (*taṇhā*). Slaking this thirst is classified as *virāga*.

3. *Ālayasamugghāto*: uprooting of attachment. The term ‘attachment’ here refers to an infatuation with the five cords of sensuality (*kāma-guṇa*), i.e. desirable sights, sounds, smells, tastes, and tangible objects. Abandoning such attachment is classified as *virāga*.

4. *Vaṭṭūpacchedo*: cutting off of the round of rebirth. The term ‘round of rebirth’ refers to being reborn

in the three planes of existence, i.e. the sensuous plane (*kāmāvacara-bhūmi*), the fine-material plane (*rūpāvacara-bhūmi*), and the formless plane (*arūpāvacara-bhūmi*), through the power of defilements (*kilesa*), karma (*kamma*), and results (*vipāka*). Volitional action by unenlightened individuals is called 'karma'. Karma leads to rebirth which is the fruit of karma (*vipāka*). Being reborn, people tend to generate more mental defilements which lead to further karma – the cycle thus continues. In the context of a single lifetime, mental defilements shape people's actions, which lead to good and bad results. Reaping the fruits of karma, people tend to give rise to more defilement. When defilements have been eradicated, people's actions do not lead to rebirth. The actions of fully enlightened individuals are thus called '*kiriya*'. The round of rebirth has been severed.

5. *Taṇhakkhayo*: destruction of craving. There are three kinds of craving (*taṇhā*):

1) *Kāma-taṇhā*: craving for sense pleasure, i.e. hankering after delightful sights, sounds, smells, tastes, and tangibles.

2) *Bhava-taṇhā*: craving for existence; craving for rebirth; craving for eternal life. This factor also includes craving for the fine-material sphere (*rūpa-bhava*).

3) *Vibhava-taṇhā*: craving for non-existence; craving for annihilation; craving for death due to despair. Even a craving for the formless sphere (*arūpa-bhava*) or for Nibbāna is classified under this factor.

6. *Virāgo*: end of lust; freedom from passion; completely purifying the mind of the 'dye' of mental defilement.

7. *Nirodho*: cessation. The cessation of craving; the cessation of suffering.

8. *Nibbānaṃ*: Nibbāna; the absence of the piercing dart of mental defilements. The complete ending of mental defilement and the mass of suffering – the ultimate goal of Buddhism.

Conclusion:

According to the beginning quote: *Nibbindaṃ virajjati*: "Experiencing disenchantment, one becomes dispassionate," dispassion follows on immediately from disenchantment. Dispassion is described as the noble path (*ariya-magga*): clear knowledge leading to awakening. It can be separated into four stages: the path of stream-entry (*sotāpatti-magga*), the path of once-returning (*sakadāgāmi-magga*), the path of non-returning (*anāgāmi-magga*), and the path of arahantship (*arahatta-magga*).

In the quote: *Virāgo seṭṭho dhammānaṃ*: "Dispassion is the best of states," *virāga* is a synonym for Nibbāna. In the passage from the Visuddhimagga: *Virāgā vimuccati*: "With dispassion, one is liberated," *virāga* refers to the noble path.

Virāga applies to both noble path (*ariya-magga*) and noble fruit (*ariya-phala*). If the term follows on from *nibbidā*, it refers to the noble path; if it stands alone, it refers to noble fruit.

3. Vimutti – Liberation

1. *Virāgā vimuccati*

“Experiencing dispassion, one is liberated.”

Anattalakkhaṇa Sutta, Vinaya Piṭaka, Mahāvagga

2. *Kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha*

“The mind was liberated from the taint of sensual desire, from the taint of becoming, and from the taint of ignorance.”

Verañjakaṇḍa, Vinaya Piṭaka, Mahāvibhaṅga

3. *Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti*

“When the mind is liberated, there comes the knowledge: ‘It is liberated’.”

Anattalakkhaṇa Sutta, Vinaya Piṭaka, Mahāvagga

Explanation:

Vimutti: ‘liberation’; liberation from all mental taints (*āsava*).

The term *āsava* literally means ‘outflow’, ‘fermentation’. It can refer to a form of fermented liquor, e.g. in the word *phalāsava* (fruit brandy), or to mental defilement, e.g. in the word *kāmāsava* (taint of sense desire). In this context, it refers to the latter: to defilements that lie festering in the mind. There are three kinds of *āsava*: 1) *kāmāsava*: taint of sense desire; equivalent to *kāma-taṇhā*; 2) *bhavāsava*: taint of becoming; it stems from delight in some form of existence and is equivalent to *bhava-taṇhā*; 3) *avijjāsava*: taint of

ignorance; in particular this refers to ignorance of the Four Noble Truths; it is equivalent to *moha* ('delusion').

Vimutti in the first quote above refers to noble fruit (*ariya-phala*), because it follows on from dispassion. *Vimutti* in the second quote refers to the noble path (*ariya-magga*), because it is described in the sequence of realizing the Four Noble Truths. In the third quote, *vimutti* refers to the knowledge of reviewing (*paccavekkhaṇa-ñāṇa*), as this quote describes the knowledge arising from liberation, also known as *vimutti-ñāṇadassana*.

In the Tipiṭaka, it is not clear whether liberation (*vimutti*) arises in the moment of the path (*magga*) or in the moment of the fruit (*phala*). There is, however, a clear distinction between *vimutti* and *vimutti-ñāṇadassana*. For instance, the five 'bodies of doctrine' (*dhamma-khandha*) include: *sīla-khandha*, *samādhī-khandha*, *paññā-khandha*, *vimutti-khandha*, and *vimuttiñāṇadassana-khandha*.

The first three bodies of doctrine refer to *sīla*, *samādhī* and *paññā*, respectively, both mundane and transcendent. *Vimutti-khandha* refers exclusively to the transcendent. *Vimuttiñāṇadassana-khandha* refers to *paccavekkhaṇa-ñāṇa*: knowledge that reviews path, fruit, and Nibbāna, and that reviews both those defilements already abandoned and those still in need of abandonment. Such knowledge arises for awakened beings. It is classified as mundane because it does not function to eliminate defilement; instead, it simply reviews those defilements already abandoned or not.

Twofold Liberation (in the Pali Canon):

1. *Cetovimutti*: deliverance of mind; liberation due to the power of concentration. The mode of practice of one (e.g. an arahant) who gradually develops both tranquility meditation (*samatha*) and insight meditation (*vipassanā*).

2. *Paññā-vimutti*: liberation by way of wisdom. The mode of practice of an arahant who realizes the noble path by emphasizing insight meditation.

Fivefold Liberation (in the Commentaries):

1. *Tadaṅga-vimutti*: liberation by way of specific qualities. Temporarily quelling unwholesome mind states. For example, when anger arises, one mitigates it by generating loving-kindness; the anger will temporarily be dispelled.

2. *Vikkhambhana-vimutti*: liberation through the suppression of defilements and unwholesome states through the power of jhāna.

These first two kinds of liberation are mundane and subject to decline.

3. *Samuccheda-vimutti*: liberation through the cutting off of the defilements by way of the noble path.

4. *Paṭipassaddhi-vimutti*: liberation through the stilling of defilements. This refers to noble fruit, following on from noble path.

5. *Nissaraṇa-vimutti*: liberation through release, i.e. Nibbāna.

These final three kinds of liberation are transcendent and not subject to decline.

Conclusion:

Vimutti pertains to both the mundane and the transcendent. Practitioners should train in order to be freed from all defilements and unwholesome intention, thus realizing both noble path and noble fruit.

4. Visuddhi – Purity

1. *Paññāya parisujjhati*

“By wisdom is one purified.”

Yakkha Saṃyutta, Saṃyutta Nikāya, Sagāthavagga

2. *Esa maggo visuddhiyā*

“This (i.e. disenchantment) is the path to purity.”

Maggavagga, Khuddaka Nikāya, Dhammapada verse 277

Explanation:

Visuddhi: ‘purity’. Purifying the mind of all defilements.

Buddhism asserts that mental purity only arises by way of wisdom, as confirmed by the Dhammapada verse:

“By oneself, indeed, is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself, indeed, is one purified. Purity and impurity are personal. No one purifies another.”

Mental purity thus only arises on account of wisdom, in line with the nine stages of insight knowledge (*vipassanā-ñāṇa*):

1. *Udayabbaya-ñāṇa*: knowledge of birth and decay. Wise discernment of the arising and passing away of

conditioned phenomena (or of the five aggregates), to the extent that one clearly sees that everything that is subject to arising is subject to cessation.

2. *Bhaṅga-ñāṇa*: knowledge of dissolution. Wise discernment of the ending of conditioned phenomena.

3. *Bhayatūpaṭṭhāna-ñāṇa*: knowledge of the appearance of conditions as terrifying. This knowledge results from wisely discerning the ending of conditioned phenomena.

4. *Ādīnava-ñāṇa*: knowledge of disadvantages. Wisely discerning the disadvantages of conditioned phenomena on account of their being inherently unsatisfactory.

5. *Nibbidā-ñāṇa*: knowledge of disenchantment. By recognizing the fearfulness and disadvantages of conditioned things, one becomes disenchanted with them.

6. *Muñcitukamyatā-ñāṇa*: knowledge of the desire for deliverance. Wisely discerning the fearfulness and disadvantages of conditioned things, and wishing to pass beyond them.

7. *Paṭisaṅkhā-ñāṇa*: reflective knowledge seeking a way to gain freedom. Reflecting on methods for being released from conditioned phenomena.

8. *Saṅkhārupekkhā-ñāṇa*: knowledge of equanimity regarding all formations. Wisely discerning conditioned phenomena according to their true nature, free from fear, aversion, and desire, thus developing equanimity towards them. This knowledge is the pinnacle of insight knowledge.

9. *Saccānulomika-ñāṇa* (or *anuloma-ñāṇa*): knowledge in accord with the Four Noble Truths. Knowledge arising in conformity with the previous eight kinds of insight knowledge, and focusing directly on path, fruit, and Nibbāna. Following on from this knowledge is 'lineage knowledge' (*gotrabhū-ñāṇa*) marking the transition point between being an ordinary person and an awakened person. From this point path-knowledge (*magga-ñāṇa*) arises, thus perfectly fulfilling the state of awakening.

Alternative explanation of Visuddhi

1. *Maggānatṭhaṅgiko seṭṭho ...*

Eseva maggo natthañño dassanassa visuddhiyā

"The best of paths is the Eightfold Path....

This is the Way. There is none other for the purity of vision."

Maggavagga, Khuddaka Nikāya, Dhammapada verses 273-274

Explanation:

The Eightfold Path is called the 'Noble Path' (*ariya-magga*). It is the path leading to awakening, to passing beyond all defilement. It is also known as the Middle Way (*majjhima-paṭipadā*), avoiding the two extremes of sensual indulgence (*kāma-sukhallikānuyoga*) and self-mortification (*atta-kilamathānuyoga*).

The Dhammacakkappavattana Sutta describes the eight factors of the Path as follows:

1. *Sammā-diṭṭhi*: right view
2. *Sammā-saṅkappa*: right thought
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

The Aggappasāda Sutta states that the Noble Eightfold Path is foremost among all conditioned phenomena (*saṅkhata-dhamma*).

All eight factors are indisputably virtuous. Combined, they make for a supreme framework of practice. The Eightfold Path is the only path leading to the cessation of suffering and to the purity of vision. The Path is still classified as a ‘conditioned phenomenon’ because it arises due to conditioning factors and is subject to origination and passing away. The way in which the Path leads to purity of vision can be understood by comparing the eight factors with the seven stages of purity:

Right speech, right action and right livelihood constitute ‘purity of morality’ (*sīla-visuddhi*) – the first stage.

Right effort, right mindfulness and right concentration constitute ‘purity of mind’ (*citta-visuddhi*) – the second stage. (The Visuddhimagga states that purity of mind refers to the eight concentrative attainments – *samāpatti*.)

Right view and right thought encompass the remaining five stages of purity, beginning with ‘purity of

view' (*ditṭhi-visuddhi*) – the third stage. Right view functions to reflect; right thought functions to understand.

Discerning conditioned phenomena in light of the three characteristics (*tilakkhaṇa*) is purity of view.

Discerning how conditioned things exist according to causes constitutes 'purity of transcending doubts' (*kaṅkhāvitaraṇa-visuddhi*) – the fourth stage. Such purity is outlined in the sutta passage: "Just as seeds when sown on a field will sprout, owing to both the nutrients in the soil and the moisture within the seeds, so too, these aggregates, elements, and six senses arise dependent upon causes, and cease with the dissolution of those causes."

Similarly: "Whenever the Dhamma is revealed to a brahmin who diligently meditates, all doubts will be dispelled because he knows those things arising from causes and he knows the ending of such causes."

Discerning conditioned phenomena with wise reflection and directing attention in the correct manner – aware of the incorrect path as described in the Anattalakkhaṇa Sutta – constitutes 'purification of knowledge regarding Path and not-path' (*maggāmaggañāṇadassana-visuddhi*) – the fifth stage.

At this stage, the ten 'defilements of insight' (*vipassanūpakilesa*) may also arise, causing a person to overestimate their spiritual attainment. By recognizing these defilements as the wrong path, and by fully understanding the three characteristics by way of the nine kinds of insight knowledge (*vipassanā-ñāṇa*), one reaches the sixth stage of 'purity of the knowledge and

vision of the way of progress' (*paṭipadāññānadassana-visuddhi*).

Following on from this sixth stage, one fulfills the responsibilities in regard to the Four Noble Truths, that is, one fully understands suffering, one abandons the cause of suffering, one realizes the cessation of suffering, and one cultivates the Path leading to the cessation of suffering. One is awakened as a 'noble being', for example as a stream-enterer. One reaches the seventh stage of 'purity of knowledge and vision' (*ñānadassana-visuddhi*). This final stage of purity is transcendent.

The suttas describe the progressive sequence of these seven stages of purity until a person attains final absolute Nibbāna (*anupādā-parinibbāna*). This is similar to undertaking a journey and taking seven different 'stagecoaches' one after the other before one reaches one's destination.

Conclusion

When the Buddha gave the first sermon to the Group of Five monks, he began by describing the two extremes of sensual indulgence and self-mortification, stating that these two ways of practice should be avoided as they do not lead to the end of suffering. Only the Noble Eightfold Path – the Middle Way – truly leads to the cessation of suffering. It is thus considered by Buddhists to be the supreme of paths. It induces a balanced way of life by fostering the Threefold Training of moral conduct (*sīla*), concentration (*samādhi*), and wisdom (*paññā*), and by enabling a practitioner to realize purity and attain Nibbāna – the ultimate goal of Buddhism.

The seven stages of purity gradually bring about the fulfillment of the Threefold Training, culminating in the realization of Nibbāna. This is similar to relying on seven ‘stagecoaches’ to complete a journey and reach one’s final destination.

5. Santi – Peace

1. *Santimaggameva brūhaya*

“Cultivate the very path of peace.”

Maggavagga, Khuddaka Nikāya, Dhammapada verse 285

2. *Natthi santiparam sukhaṃ*

“Peace is the highest bliss.”

Sukhavagga, Khuddaka Nikāya, Dhammapada verse 202

3. *Lokāmisam pajahe santipekko*

“A seeker of peace should drop the world’s bait.”

Samyutta Nikāya, Sagāthavagga

Explanation:

In regard to the first quote above, peace occurs by way of the three ‘doors’ (*dvāra*), as confirmed by the Dhammapada verse: “For one whose mind is peaceful, their speech and physical actions are also peaceful.”

Peaceful speech and action are classified as external peace; a peaceful mind is classified as internal peace.

Whichever actions by way of body, speech and mind promote peace, one should engage in such actions. For instance: abstaining from harming others induces physical ease; abstaining from argumentation and verbal abuse, that is, speaking politely, induces peaceful speech; and establishing the mind in loving-kindness and training the mind in conduct leading to ultimate truth (*paramattha-paṭipadā*) induces mental peace. The Buddha encouraged such a practice because there is no happiness higher than inner peace.

Sensual pleasure (*kāma-sukha*) tends to be influenced by the fires of mental defilement. Happiness resulting from gain, fame and praise tends to be tied up with suffering. Happiness resulting from winning, whether this be in play, competition, debate, fighting, etc., often involves animosity.

External peace, for example mutual friendship, mutual assistance, and polite speech and action, tends to generate happiness both for the agent (i.e. the person who acts and speaks) and for the recipient of such peaceful actions.

Happiness arising from within, for example happiness due to the intention to live together free from enmity, to reflecting on one's own virtuous conduct, and to being skilled at dispelling mental defilements like greed and envy, is deeply refreshing as it is equivalent to genuine inner peace.

A person earnestly seeking this happiness of inner peace should relinquish the five cords of sensuality (*kāma-guṇa*), that is, alluring and enchanting sights, sounds, smells, tastes, and tangible objects, known

collectively as the ‘world’s bait’ (*lokāmisā*), as they ensnare people in the world, similar to bait dangling on the end of a hook. Renouncing the world’s bait is the practice of the peaceful and wise, as confirmed by the Jarā Sutta: “Just as water does not adhere to a lotus leaf, as a lotus is not tainted by water, a sage does not cling to what is seen, heard or perceived.”

Similar to purity (*visuddhi*), peace can be both mundane and transcendent. The former is summed up by the passage: “Peace of mind is not realized by crying and grieving.” The latter is summed up by the passage: “A seeker of peace should drop the world’s bait.”

Conclusion

Somdet Vajirananavarorasa listed peace as the quality immediately following on from purity, explaining that a pure mind is naturally peaceful, just as a pure, white cloth that has been thoroughly washed is also gentle and soft. The blessings for a practitioner of cultivating the three ‘doors’ on the pathway to peace are exceptional and marvelous.

6. Nibbāna – Cessation of Suffering

1. *Nibbānaṃ paramaṃ vadanti buddhā*

“All the Buddhas say that Nibbāna is supreme.”

Mahāparinibbāna Sutta, Dīgha Nikāya, Mahāvagga

2. *Nibbānagamaṇaṃ maggaṃ khippameva visodhaye*

“Swiftly clear the way that leads to Nibbāna.”

Maggavagga, Khuddaka Nikāya, Dhammapada verse 289

3. *Nibbānaṃ paramaṃ sukhaṃ*

“Nibbāna is the supreme happiness.”

Sukhavagga, Khuddaka Nikāya, Dhammapada verse 204

Explanation:

Nibbāna is defined as the end of greed, hatred and delusion, as confirmed by the Jambukhādaka Sutta in the Saṃyutta Nikāya: “The wanderer Jambukhādaka asked Sāriputta: ‘Friend Sāriputta, it is said, “Nibbāna, Nibbāna.” What now is Nibbāna.’ [Sāriputta replied:]: ‘The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is called Nibbāna.’”

Somdet Vajiranavarorasa provides two definitions of Nibbāna:

1. An absence of the piercing dart, i.e. a freedom from the stabbing influence of craving.
2. Cessation, i.e. the irrevocable destruction of greed, hatred and delusion.

Two Kinds of Nibbāna

In the Group of Twos of the Itivuttaka, the Buddha describes two kinds of Nibbāna:

“Bhikkhus, there are these two elements of Nibbāna, namely, Nibbāna with fuel (*upādi*) remaining (*sa-upādisesa-nibbānadhātu*) and Nibbāna with no fuel remaining (*anupādisesa-nibbānadhātu*).

“And what is the Nibbāna with fuel remaining? Bhikkhus, there is the case of a monk who is an arahant with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely

liberated through final knowledge. His five sense faculties still remain, and owing to their being intact, he experiences the agreeable and the disagreeable, he feels both pleasure and pain. His ending of lust, hatred and delusion is termed Nibbāna with fuel remaining.

“And what is the Nibbāna with no fuel remaining? There is the case of an arahant with taints destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is who is completely liberated through final knowledge. For him, all that is felt, not being delighted in, will become cool right here. This is termed Nibbāna with no fuel remaining.”

The gist of this sutta is that the destruction of the taints (*āsava*), that is, the attainment of arahantship, with ‘final consciousness’ (*carimaka-citta*) still remaining is *sa-upādisesa-nibbānadhātu*. The extinguishment of final consciousness is *anupādisesa-nibbānadhātu*.

The term ‘*upādī*’ refers to the five aggregates – body, feeling, perception, volitional formations, and consciousness – that are seized onto with mental defilement.

To sum up:

1. *Sa-upādisesa-nibbānadhātu*: Nibbāna with fuel remaining; the end of mental defilement, but with the five aggregates (*khandha*), that is, with life, remaining. It is also called *kilesa-parinibbāna* (‘release from defilement’).

2. *Anupādisesa-nibbānadhātu*: Nibbāna with no fuel remaining; the end of mental defilement and with no

aggregates remaining; the end of both defilements and of life. It is also called *khandha-parinibbāna* ('release from the aggregates').

The Buddha's teachings assert that Nibbāna is the 'deathless state' (*amata-dhamma*), as confirmed by the passages: *Appamādo amataṃ padam*: "Heedfulness is the path to the deathless," and: *Te yanti accutaṃ ṭhānaṃ yattha gantvā na socare*: "Those sages go to the undying state where they grieve no more."

Nibbāna – the ultimate goal – is referred to as the 'Unconditioned' (*visaṅkhāra*) and the 'Unformed' (*asaṅkhata*). Nibbāna is not subject to conditioning factors; it transcends conditioned phenomena.

It does not arise due to conditioning factors; it has transcended all conditioned phenomena; it is not subject to birth and death.

The Path to Nibbāna

The Buddha said:

"A bhikkhu who delights in heedfulness, and looks with fear on heedlessness, is not liable to fall. He is in the presence of Nibbāna."

Appamādavagga, Khuddaka Nikāya, Dhammapada verse 32

The term 'heedfulness' (*appamāda*) refers to being endowed with mindfulness (*sati*) – to constantly cultivating the Four Foundations of Mindfulness (*satipaṭṭhāna*) which is a vital teaching leading people to Nibbāna, as confirmed by the Buddha:

"Respectful toward the Teacher, respectful toward the Dhamma, deeply revering the Sangha; diligent,

respectful toward concentration, deeply respectful toward the training; respectful toward heedfulness, honoring hospitality: this bhikkhu cannot fall away, but is close to Nibbāna.”

Gārava Sutta, Aṅguttara Nikāya, Book of Sevens

This sutta highlights the importance of respect for the Triple Gem, for developing concentration, for undertaking the Threefold Training, for diligently practicing the Four Foundations of Mindfulness, and for ‘Dhamma hospitality’ (*dhamma-paṭisanthāra*). Someone endowed with such respect is called one who practices for prosperity and heads straight for the imminent realization of Nibbāna.

“In whom are both concentration and wisdom, he, indeed, is in the presence of Nibbāna.”

Bhikkhuvagga, Khuddaka Nikāya, Dhammapada verse 372

The term ‘concentration’ here is a translation of ‘jhāna’ which refers to a mind firmly established in concentration and undisturbed by the hindrances (*nīvaraṇa*). For practical purposes, this term refers to developing tranquility meditation (*samatha-kammaṭṭhāna*). The term ‘wisdom’ (*paññā*) refers to a comprehensive understanding of phenomena in accordance with truth. In terms of practice, this refers to developing insight meditation (*vipassanā-kammaṭṭhāna*).

“Bail out the water from your boat, O bhikkhu! Emptied by you it will move swiftly. Cutting off lust and hatred, to Nibbāna you will thereby go.”

Bhikkhuvagga, Khuddaka Nikāya, Dhammapada verse 369

The ‘boat’ here refers to our individuality which floats on the river of the round of rebirth (*saṃsāra-vaṭṭa*). ‘Bailing out the water’ refers to dispelling defilements and unwholesome mind states until they are cut off completely. With their cutting off, the ‘boat’ moves swiftly towards the final goal of Nibbāna.

Nibbāna with Fuel Remaining

Following are some of the Buddha’s words on sa-upādisesa-nibbānadhātu:

“It is by the abandoning of craving that ‘Nibbāna’ is spoken of.”

The Questions of Udaya, Pārāyanavagga, Khuddaka Nikāya, Suttanipāta

“Craving’s utter cessation, utter ending, is Nibbāna.”

Nandavagga, Khuddaka Nikāya, Udāna

“One element, present and visible, is called Nibbāna with fuel remaining; exhausted is craving, conduit to renewed existence.”

Khuddaka Nikāya, Itivuttaka

As mentioned in the earlier section on dispassion, one synonym for virāga is the term ‘maḍanimmadano’: ‘quality making for sobriety’. Note that this term refers to Nibbāna with fuel remaining.

Nibbāna with No Fuel Remaining

Following are some of the Buddha’s words on anupādisesa-nibbānadhātu:

“Free from hindrance, free from attachment: this is the island with nothing further. I call this ‘Nibbāna’, the ending of old age and death.”

The Questions of Kappa, Pārāyanavagga, Khuddaka Nikāya, Suttanipāta

“The other element, the future state, is Nibbāna with no remaining fuel, in which all becoming totally ceases.”

Khuddaka Nikāya, Itivuttaka

“The stilling of conditions is true happiness.”

Samyutta Nikāya, Nidāna Vagga

“Monks, there exists that sphere (i.e. Nibbāna) where there is neither the earth, water, fire, or air elements; nor the realm of infinite space; nor the realm of infinite consciousness; nor the realm of nothingness; nor the realm of neither perception nor non-perception; nor this world; nor the next world; nor the moon; nor the sun. I do not say that that sphere has going, coming, arising, staying, or passing away. It has neither foundation, nor movement, nor constraint. That is the end of suffering.”

Pāṭaligāma Vagga, Khuddaka Nikāya, Udāna

In this sutta, the Buddha refers to Nibbāna as a ‘sphere’ (āyatana). Somdet Vajirananavarorasa remarks that the term āyatana here most likely refers to ‘dhammāyatana’ (‘mind object’). Furthermore, based on this teaching, he summarizes six attributes of Nibbāna: 1) the fact that there is neither the earth, water, fire, or air elements indicates that Nibbāna is not the aggregate of materiality (rūpa-khandha); 2) the fact that there is neither the realm of infinite space, etc. indicates that Nibbāna is not the aggregate of mentality (nāma-

khandha); 3) the fact that it is neither this world nor the next world, etc. indicates that it is not a world in any sense defined by astronomy (or astrology); 4) the fact that there is neither going, coming, etc. indicates that Nibbāna has no interaction with other 'spheres'; 5) the fact that it has no foundation, etc. indicates that Nibbāna is not a world as ordinarily understood, including the world of living creatures (*satta-loka*); and 6) the fact that there is the end of suffering indicates that Nibbāna is the cessation of the 'mass of suffering'.

"Monks, there is the Not-born, Not-become, Not-made, Not-constructed."

Pāṭaligāma Vagga, Khuddaka Nikāya, Udāna

The Two Kinds of Nibbāna

"This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna."

Aṅguttara Nikāya, Book of Nines

The term 'attachment' here is a translation of 'upadhi', which can refer to the mental defilements (*kilesa*) as objects of clinging, for instance in the expression 'upadhi-viveka' ('secluded from defilement'). Alternatively, upadhi can refer to the five aggregates in the sense that they are a stressful burden, as suggested by the passage: "Forms, sounds, tastes, sensual pleasures, and women are praised as tributes, but I declare that they are impure and bases for suffering. For this reason, I take no satisfaction in sacrifices and propitiation."

The phrases, “the stilling of all formations” and “the relinquishing of all attachments” refer to anupādisesa-nibbānadhātu; the following three phrases, beginning with “the destruction of craving”, refer to saupādisesa-nibbānadhātu.

Conclusion

The Buddha encouraged his disciples to “swiftly clear the way that leads to Nibbāna,” because such practice leads to peace, to supreme knowledge, to Nibbāna. He declared that, “Nibbāna is the supreme happiness,” because Nibbāna is perfect peace and contentment, just as water fully quenches a person’s thirst. By cultivating the path to Nibbāna, one dwells closer to Nibbāna in every moment, as confirmed by the passage, “One is in the presence of Nibbāna” (nibbānassa’eva santike).

Previously, one may have felt lust towards objects inducing lust and been intoxicated by objects inducing intoxication. Afterwards, with wise reflection, one grows disenchanted and dispassionate. One realizes liberation, purity and peace. One arrives at ‘final consciousness’ (carimaka-citta): complete cessation. The terms nibbidā, virāga, vimutti, visuddhi, santi, and Nibbāna are thus interrelated.

Thus concludes the Paramattha-paṭipadā section of Dhamma Vicāraṇa

Dhamma Vicāraṇa

Saṁsāra-vaṭṭa

Gati – States of Existence

1. *Citte saṅkiliṭṭhe duggati pāṭikaṅkhā*

“When the mind is defiled, an unhappy destination may be expected.”

2. *Citte asaṅkiliṭṭhe sugati pāṭikaṅkhā*

“When the mind is undefiled, a happy destination may be expected.”

Vatthūpama Sutta, Majjhima Nikāya, Mūlapaṇṇāsaka

Explanation:

Saṁsāra-vaṭṭa: ‘round of rebirth’; the continual progression of the aggregates (*khandha*), elements (*dhātu*) and sense bases (*āyatana*); the spinning around in various states of existence.

Gatī: ‘state of existence’, ‘plane of rebirth’, ‘destination after death’. There are two kinds of *gati*: 1) *duggati*: unhappy destination; negative state of existence, i.e. a place of rebirth full of affliction; 2) *sugati*: happy destination, i.e. a place of rebirth full of ease. The scriptural explanations of these two destinations are as follows:

1. Duggati – Unhappy State of Existence

Some suttas describe *duggati* as twofold: 1) *niraya*: hell (‘realm of destruction’); 2) *tiracchāna-yoni*: animal realm (literal translation of *tiracchāna*: ‘animal moving transversely’, ‘animal going horizontally’). Some suttas

add a third state of existence, namely, *pitti-visaya*: the ghost realm. Synonyms for *duggati* include ‘*apāya*’ (‘domain void of prosperity’) and ‘*vinipāta*’ (‘place of ruin’). In most cases, the following four terms are used together: *apāya*, *duggati*, *vinipāta*, and *niraya*.

The commentaries to the Vinaya Piṭaka and Suttanta Piṭaka contain this fourfold definition of *duggati*:

1. *Apāya*: domain void of prosperity and happiness; place absent of making merit (*puñña*) which is the cause for good fortune in the human realm, the deva world, and the Brahma world.
2. *Duggati*: miserable state of existence; place of rebirth for those beings who perform bad karma due to hatred.
3. *Vinipāta*: domain of the wicked; place of ruin. The bodies of the inhabitants dwelling here are deformed and disabled.
4. *Niraya* (or *naraka*): hell; realm of destruction; place full of torment and affliction.

The Sumaṅgalavilāsinī states that the term ‘*vinipāta*’ refers to those beings who are not classified as dwelling in the four ‘states of perdition’ (*apāya-bhūmi*), i.e. to *vemānika-peta*: demons who dwell in heavenly mansions but who do not have the splendor of other devas. They may experience temporary happiness, but it is alternated with intervals of anguish and torment.

1. Niraya (naraka) – Hell Realms

Somdet Vajirananavarorasa provides an analysis of the concept of ‘hell’ as found in other religious traditions.

“The concept of hell is not exclusive to Buddhism. Many other religions that assert an existence after death also subscribe to a concept of hell. Hell as described in Brahmanism, for example, resembles that of Buddhism (the Sanskrit word for ‘hell’ is also *naraka*). Another shared term between Pali and Sanskrit is *pātāla* (‘abyss’, ‘underworld’). In Brahmanism, the underworld is composed of seven regions, whereas in Buddhism the term *pātāla* refers to the abode of the *nāgas* (divine serpents). In Brahmanism, hell is the place where the souls of sinners are tormented after death. The sacred canonical texts of Brahmanism (originally forbidden to be written down) specify which hell realm a person falls into according to their previous evil deeds. The messengers of Yama, the god of Death, survey the entire world, and when someone dies they take him to Yama. (In Pali, these guardians of the underworld are called ‘*niraya-pāla*’.) In order to arrive at the underworld, one must cross a river of fire. Traditionally, in Brahmanism, when someone is sick and close to death, the relatives offer a cow to the brahmin priests so that the deceased will have transport across the fiery river. When the person arrives in the underworld, Lord Yama does not interrogate him and seek testimony; he simply listens to an account of what karma that person performed while still a human being, and he then delivers a verdict. If the person performed no evil actions, or he performed both good and bad, he may receive clemency. He will be permitted to go to heaven or be reborn as a human being. If he performed much bad karma, or he performed some kind of especially egregious act, he will receive an appropriate punishment. This punishment is meted out in hell, where he will be confined in a pitch-dark place or submerged in a vat full

of dog urine and human snot. Other punishments include: being cast into fire; being branded with blazing iron; being bitten by poisonous animals; being pecked at and bitten by carnivorous birds and animals; having a rope pulled through the nose and being driven across a sharp blade; being forced through the eye of a needle; having one's eyes gouged out by vultures; and being crushed by two mountains. Even after all this torment, one does not die; instead one must wait until one's previous karma is exhausted; only then is there an escape. One is not destined to spend eternity in hell, as can be found in some religious traditions. Having said this, having escaped hell one is most likely to be reborn as a lowly animal. One must then wait for an opportunity to perform some good action before moving on to a happier destination. It is my belief that the hell realm called 'Padma' mentioned in the Padama Purāṇa most likely corresponds to the Buddhist hell of 'Paduma-niraya'."

Hell as Depicted in the Tipiṭaka

In the Devadūta Sutta (Majjhima Nikāya, sutta no. 130), the Buddha describes how evildoers are reborn in hell. They are taken by the guardians of hell (*niraya-pāla*) – those assigned with meting out punishment – to Yama the god of Death who delivers judgement and hands down a sentence for beings in hell. First, he asks these individuals: "When you were a human being, did you ever encounter the five divine messengers? And if you did, why did you remain heedless?"

'Divine messengers' (*devadūta*) are sent by Lord Yama to caution people so that they might understand the nature of human existence and refrain from heedlessness.

There are five such messengers: 1) a newly born infant; 2) an old person; 3) a sick person; 4) a person punished and tortured by royal decree; and 5) a corpse.

The guardians of hell seize that individual by both arms and present him to Lord Yama, saying: "This person has not looked after his parents, been of service to renunciants and brahmins, or shown respect for the elders of his family. Let the king order his punishment." Before ordering the punishment, Lord Yama questions and cross-questions him in regard to the divine messengers, asking: "Good man, have you never seen in the human world a young tender infant lying prone, fouled in his own excrement and urine? Have you never seen a man or woman at eighty, ninety, or a hundred years, decrepit, crooked, doubled up, supported by a walking stick, tottering, frail, teeth broken, grey-haired, bald, wrinkled, with blotchy skin? Have you never seen a man or a woman gravely ill, afflicted and in agony, lying fouled in his own excrement and urine, dependent on others to be lifted up and to walk? Have you never seen a robber, someone of immoral behaviour, punished and tortured in various ways, for instance by having him flogged with whips, beaten with clubs, having his hands cut off, his feet cut off, his hands and feet cut off? Have you never seen a man or woman one-day dead, two-days dead, three-days dead, bloated, livid, and oozing with fluid?"

When that individual admits to having seen these messengers, Lord Yama then says: "Did it never occur to you – an intelligent and mature person – 'I too am subject to birth, I am not exempt from birth' ... 'I too am subject to aging, I am not exempt from aging' ... 'I too am subject

to sickness, I am not exempt from sickness' ... 'Those who do evil actions have tortures inflicted on them here and now; not to mention in the hereafter' ... 'I too am subject to death, I am not exempt from death'. I had better do good in body, speech and mind."

That individual replies: "Due to negligence, I did not."

Then Lord Yama passes sentence, saying: "Through negligence you have failed to do good by body, speech and mind. The guardians of hell will therefore deal with you according to your negligence. But this evil action of yours was not done by your mother or your father, or by your brother or your sister, or by your friends and companions, or by your kinsmen and relatives, or by renunciants and brahmins, or by gods: this evil action was done by you yourself, and you yourself will experience its result."

The Punishments of Hell

Now the wardens of hell torture him with the fivefold transfixing, driving a red-hot iron stake through one hand, through the other hand, through one foot, through the other foot, and through the chest. They chop him with axes; set him with his feet up and his head down and hew him with adzes; they harness him to a chariot and drive him back and forth across blazing ground; make him climb up and down a great mound of burning coals; plunge him into a red-hot metal cauldron where he is boiled in a swirl of froth, swept now up, now down, and now across. Although he experiences severe pain, yet he does not die. Next, the wardens of hell throw him into the Great Hell (*mahānaraka*).

Attributes of the Various Hells

The Great Hell is shaped as a square with a door on each side and surrounded by an iron wall and covered by an iron roof. Its floor, covering a hundred leagues, is made of blazing iron. On occasion, one of the doors will open. Hell beings will rush towards the door while their skin, flesh, and sinews are scorched, and even their bones are turned to smoke. Yet these bodily organs regain their original form, and when they have almost reached the door, it suddenly shuts tight. They experience severe torment but do not die so long as that evil action has not exhausted its result.

At the end of the Devadūta Sutta, Lord Yama has the thought: “Those in the world who do evil unwholesome actions indeed have these many kinds of tortures inflicted on them by the wardens of hell. Oh, that I might attain the human state, that a Perfectly Enlightened Buddha might appear in the world, that I might wait on that Blessed One, that the Blessed One might teach me the Dhamma, and that I might realize that Blessed One’s Dhamma!”

The Buddha did not hear about this matter of hell from a renunciant or brahmin; instead, it is something that he actually knew, saw, and discovered by himself.

In the Devadūta Sutta, the Buddha mentions five other hell realms that surround the Great Hell, namely: 1) *gūṭha-naraka*: the Hell of Excrement; 2) *kukkuḷa-naraka*: Hell of Hot Embers; 3) *simbali-vana*: Wood of Simbali Trees; 4) *asipatta-vana*: Wood of Sword-leaf Trees; and 5) *khārodakā nadī*: Great River of Caustic Water.

The Saṅkicca Jātaka (Khuddaka Nikāya, Jātaka, Saṭṭhinipāta) mentions the names of eight ‘great hells’ (*mahānaraka*):

- 1) Sañjīva (‘reviving hell’)
- 2) Kālasutta (‘black thread hell’)
- 3) Saṅghāṭa (‘crushing hell’)
- 4) Roruva (‘screaming hell’)
- 5) Mahāroruva (‘great screaming hell’)
- 6) Avīci (‘uninterrupted hell’)
- 7) Tāpana (‘heating hell’)
- 8) Mahātāpana (‘great heating hell’)

The commentaries state that these eight great hells are very difficult to escape from. They are full of hell beings who have previously performed terrible actions. Each of these hells is surrounded on all four corners and all four sides by eighteen smaller hells called ‘*ussadaniraya*’ (‘projecting hell’ or ‘crowded hell’). In total there are thus 128 (8 x 16) smaller hells. Combined with the great hells, the total number is 136 hells.

Somdet Vajirananavarorasa’s Interpretation of Hell

“The Brahmanistic portrayal of hell is very similar to that of Buddhism. The representations of hell by both religions seem to share the same sources, whereby they probably copied material from each other and then adapted it to their own doctrine. For instance, in Buddhism, the ‘divine messengers’ (*devadūta*) are interpreted as representations of stress and decline inherent in nature. Lord Yama simply makes inquiries into these messengers. In order to instill a fear of

punishment for doing evil deeds, Lord Yama is depicted as interrogating and then falling silent, with the ‘guardians of hell’ well aware of people’s previous actions. And out of reverence for our own tradition, Lord Yama is depicted as gaining faith in Buddhism. A similar process occurs in Brahmanism. They portray redemptive divine powers that persuade evil doers to turn to their supreme God as a safe haven. They describe how the gods Vishnu and Siva are able to seize the souls of the faithful from the clutches of Yama’s demons, so that people can escape from hell and go to heaven. Moreover, Vishnu is able to release beings from hell. During the time period when these stories were composed, the brahmins most likely drew upon examples from everyday human life to help bring these teachings to mind. We should examine this matter in the following manner:

“1. Buddhism recognizes the existence of hell as is evident by simple lists of various hell realms mentioned in the Pali Canon or by more detailed depictions, for example in the Devadūta Sutta.

“2. If one cannot literally accept the contents of the Devadūta Sutta, one should consider that the Buddha spoke about hell in a figurative sense, and that some material was added to his teachings, or revised, at later times.

“3. A further critique may lead to the belief that Buddhism has adopted ancient legends without empirical evidence – without ‘seeing for oneself’ (*sandittiko*) with wise understanding – or that Buddhism endorses matters that are not really true.

“If people of other religious traditions are committed to truth, they won’t be overly critical of Buddhism. Although they may have the opinion that Buddhist scriptures contain legendary material that cannot be confirmed through wisdom, they won’t react with disapproval or aversion. Buddhists themselves naturally have a high estimation of the Buddha’s teachings, yet when they encounter these scriptural passages they may feel hesitation. They may be slightly embarrassed to accept them, while at the same time feel uneasy about denouncing them.”

2. Tiracchāna-yoni – Animal Realm

Tiracchāna-yoni: animal realm. Literally, the realm of creatures who ‘move across’ or who move by crawling. In the Samsappati Pariyāya Sutta of the Aṅguttara Nikāya (Book of Tens), the Buddha describes how the fruits of actions by human beings lead to rebirth in the animal realm:

“Here, someone takes the life of other creatures; he is brutal, bloody-handed, given to blows and killing, merciless to living beings. He strives to do evil by way of body, speech and mind. His bodily karma is crooked; his verbal karma is crooked; his mental karma is crooked. His course is crooked. There is for him, I say, one of two destinations: either the exclusively painful hells or a species of creeping animal, for example: a snake, a scorpion, a centipede, a mongoose, a cat, a mouse, an owl, or any other animal that creeps away when they see people.” To sum up, this sutta mentions seven kinds of creeping animal: snakes, scorpions, centipedes, mongooses, cats, mice, and owls.

The Bālappaṇḍita Sutta (Majjhima Nikāya sutta no. 129) mentions five kinds of animals:

1. Animals that feed on grass (*tiṇa-bhakkha*), i.e. horses, cattle, buffalos, donkeys, goats, deer, and any other such animals.
2. Animals that feed on dung (*gūtha-bhakkha*), i.e. chickens, pigs, dogs, jackals, and any other such animals.
3. Animals that are born, age, and die in darkness, i.e. grasshoppers, slugs, weevils, earthworms, and any other such animals.
4. Animals that are born, age, and die in water, i.e. fish, turtles, and any other such animals.
5. Animals that are born, age, and die in filth, i.e. those animals that are born, age, and die in rotten fish, in a rotting corpse, in rancid dough, in a cesspit, in a sewer, and any other such animals.

3. Pitti-visaya – Ghost Realm

Pitti-visaya (or *peta-visaya*): the ghost realm. Brahmanism has a tradition (called *śrāddha* in Sanskrit) of making offerings for deceased relatives. The Buddha made allowances for his disciples to make similar offerings which in Pali are called '*pubbapeta-bali*'. In the Ādiya Sutta of the Aṅguttara Nikāya (Book of Fives), the Buddha refers to making such offerings as one responsibility of a Buddhist.

The Pali term '*peta*' (Sanskrit: *preta*) has two meanings:

1. General meaning: the deceased; those who have passed away. This is the meaning of '*peta*' in the term

‘*peta-bali*’: making offerings and dedicating merit to the deceased. Hence, even those individuals who have been reborn as devatās are referred to as ‘*peta*’ in this sense.

2. Specific meaning: a name for beings born in the lower realm (*apāya*) referred to as the ‘ghost realm’ (*pitti-visaya* or *peta-visaya*). These beings reap various forms of suffering according to the evil deeds they committed in the past, for example: they are starved and emaciated due to lack of food; even if they find food, they are unable to eat it or they can only eat it with great difficulty, because their mouths are the size of the eye of a needle, or the food instantly turns into blood, pus, urine or feces. ‘*Peta*’ also refers to a group of beings who alternately receive the fruits of both good and bad karma. They are called ‘*vemānika-peta*’: ‘demons who dwell in heavenly mansions’. They experience divine pleasure at one moment, but at another moment they experience extreme suffering similar to ghosts and hell beings.

Appearance of Beings Born in the Ghost Realm
Ghosts have four kinds of bodies:

- 1) Those who are gaunt and emaciated.
- 2) Those who are disfigured, i.e. they have the body of a human but the head of an animal, e.g. a crow, pig, or snake.
- 3) Those who are disfigured. All alone, they are punished and mutilated for their evil deeds.
- 4) Those who look like ordinary human beings. They can be beautiful and they dwell in heavenly mansions, i.e. the *vemānika-peta*.

4. Asurakāya – Assembly of the Asuras

There are two kinds of Asuras:

1. A class of beings born in a lower realm who are fearful and miserable. One example of such beings are the Kāḷakañjakā: the Asuras whose bodies are three ‘leagues’ (*gāvuta*) long (1 *gāvuta* is a little less than 2 miles; 4 *gāvutas* = 1 *yojana*). They have a small amount of flesh, resembling withered leaves; they have eyes protruding from the tops of the head, similar to those of crabs; their mouths, also on the top of the head, are the size of the eye of a needle. They must stoop down in order to eat, which they do with great difficulty. The commentaries to the Dīgha Nikāya, Pāṭikavagga, classify the assembly of the Asuras as one of the lower realms (*apāya-bhūmi*). Asuras are similar to destitute human beings who go out at night to steal others’ belongings.

2. Celestial beings (*devas*) of a lower tier whose leaders include Vepacitti and Pahārāda. Their world is situated below Mount Sumeru. They are called ‘Asura’ (or ‘Asūra’) because they lack divine (*‘sura’*) qualities: they are cowardly and confined, and they lack the splendor of other *devas*.

2. Sugati – Happy State of Existence

Sugati: happy state of existence; happy destination; place of rebirth for those who have performed wholesome actions. There are two kinds of *sugati*:

1. Human realm (*manussa-loka*): state of existence for those with ‘elevated mind’ who are skilled at reasoning.

2. Celestial realm (*deva-loka*): state of existence for devas of the six sense-sphere celestial abodes (*kāmāvacara-sagga*) and for Brahmas dwelling in the Brahma worlds (*brahma-loka*).

Kāmāvacara-sagga: sense-sphere celestial abodes; the realms of bliss. The heaven realms of devas who are still caught up in the five cords of sensuality. These heavens are filled with pleasure and delight. There are six levels of such heaven realms:

1. Catummahārājika: the realm of the Four Great Kings; the heaven realm ruled by the Four Great Kings, i.e. Dhataratṭha, Virūlhaka, Virūpakka, and Kuvera.
2. Tāvatisa: the realm of the Thirty-Three Gods, ruled over by Lord Sakka.
3. Yāmā: the heaven realm of those who are 'misery-freed'.
4. Tusitā: the heaven realm of those devas delighting in divine bliss.
5. Nimmānaratī: the realm of the gods who delight in their own creations.
6. Paranimmitavasavattī: the realm of the gods who delight in the creation of others.

Brahma-loka: Brahma worlds. The abode of the excellent and pure Brahma gods, who, while previously born as a human being, developed unswerving concentration to the point of attaining the jhānas or who realized the fruit of non-returning. After passing away from the human realm, they are reborn in the Brahma worlds according to the stage of their realization.

There are twenty levels of Brahma worlds which are divided into two groups:

1. Fine-material Brahmas (*rūpa-brahma*): Brahmas of the fine-material plane (*rūpa-bhūmi*). Brahmas who possess the body aggregate (*rūpa-khandha*); Brahmas who have attained fine-material jhāna (*rūpa-jhāna*). This group is further divided into sixteen levels, i.e. three levels of the first-jhāna plane (*paṭhamajhāna-bhūmi*), three levels of the second-jhāna plane (*dutiya-jhāna-bhūmi*), three levels of the third-jhāna plane (*tatiya-jhāna-bhūmi*), and seven levels of the fourth-jhāna plane (*catutthajhāna-bhūmi*):

- 1) First-jhāna plane (*paṭhamajhāna-bhūmi*): the three planes of existence for those who attain the first jhāna and then die from the human realm: (1) Brahmapārisajjā, (2) Brahmapurohitā, (3) Mahā Brahmā.
- 2) Second-jhāna plane (*dutiya-jhāna-bhūmi*): the three planes of existence for those who attain the second jhāna and then die from the human realm: (4) Parittābhā, (5) Appamāṇābhā, (6) Ābhassarā.
- 3) Third-jhāna plane (*tatiya-jhāna-bhūmi*): the three planes of existence for those who attain the third jhāna and then die from the human realm: (7) Parittasubhā, (8) Appamāṇasubhā, (9) Subhakiṇhā.
- 4) Fourth-jhāna plane (*catutthajhāna-bhūmi*): the seven planes of existence for those who attain the fourth jhāna and then die from the human realm: (10) Vehapphalā, (11) Asañña-sattā, (12) Avihā, (13) Attapā, (14) Sudassā, (15) Sudassī, (16) Akaniṭṭhā.

The final five Brahma worlds, from Avihā to Akaniṭṭhā, are collectively referred to as the Suddhāvāsa realms (The Pure Abodes). They are the abodes of non-returners (*anāgāmi*), who are not reborn in the human realm but rather attain final Nibbāna in the Pure Abodes.

2. Immaterial Brahmas (*arūpa-brahma*): Brahmas of the immaterial plane (*arūpa-bhūmi*). Brahmas who do not possess the body aggregate (*rūpa-khandha*); Brahmas who have attained immaterial jhāna (*arūpa-jhāna*). There are four levels of immaterial Brahmas:

- 1) Ākāśānañcāyatana-bhūmi: plane of unbounded space.
- 2) Viññāṇañcāyatana-bhūmi: plane of unbounded consciousness.
- 3) Ākiñcaññāyatana-bhūmi: plane of nothingness.
- 4) Nevasaññānāsaññāyatana-bhūmi: plane of neither perception nor non-perception.

Conclusion

‘*Samsāra-vatṭa*’ refers to the cycle of birth and death in various states of existence, both unhappy (*duggati*) and happy (*sugati*). In the Devadūta Sutta, the Buddha describes the karma that leads to rebirth in both happy and unhappy destinations: “Bhikkhus, with the divine eye which is purified and surpasses human vision, I see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. I understand: ‘These beings who were well-conducted in body, speech and mind, not reviling the noble ones, endowed with right view, giving effect to right views in their actions, after death, have reappeared in a happy destination, even in the heavenly world.... These beings

who were ill-conducted in body, speech and mind, reviling the noble ones, endowed with wrong view, giving effect to wrong views in their actions, after death, have reappeared in the realm of ghosts ... in the animal world ... in an unhappy destination, in perdition, even in hell’.”

Thus concludes the Saṃsāra-vaṭṭa section of
Dhamma Vicāraṇa

Thus concludes the Dhamma Vicāraṇa

Twelves Kinds of Karma

Group 1: Classified according to the time of taking
effect

1. *Diṭṭhadhammavedanīya-kamma*: karma bearing fruit in the present
2. *Uppajjavedanīya-kamma*: karma bearing fruit in the next life
3. *Aparāpariyavedanīya-kamma*: karma bearing fruit in subsequent states of existence
4. *Ahosi-kamma*: karma having already borne fruit

Group 2: Classified according to the function of
taking effect

5. *Janaka-kamma*: productive karma; karma leading to birth
6. *Upatthambhaka-kamma*: supportive karma
7. *Upapīlaka-kamma*: obstructive karma
8. *Upaghātaka-kamma*: destructive karma

Group 3: Classified according to the order of taking effect

9. *Garuka-kamma*: weighty karma
10. *Bahula-kamma*: habitual karma
11. *Āsanna-kamma*: proximate karma
12. *Katattā-kamma*: casual act

Explanation:

‘*Kamma*’ (Sanskrit: ‘*karma*’) literally means ‘action’. On its own, the term ‘*kamma*’ is neutral. If an action is wholesome, it is called ‘*kusala-kamma*’; if unwholesome, it is called ‘*akusala-kamma*’. Based on the measure of how karma – both wholesome and unwholesome – takes effect, the commentaries present three groups of four factors, comprising twelve kinds of karma.

Group 1: Classified according to the time of taking effect

1. *Diṭṭhadhammavedanīya-kamma*: karma bearing fruit in the present; karma bearing fruit in this very life. It is a potent form of karma that bears fruit immediately, before any other kinds of karma. In sum, the person who performs such karma reaps its results in this lifetime.

2. *Uppajjavedanīya-kamma*: karma bearing fruit in the next life. This karma is less potent than the previous karma. The person who performs it does not reap the results immediately; instead, it bears fruit in the next lifetime.

3. *Aparāpariyavedanīya-kamma*: karma bearing fruit in subsequent states of existence. This karma is less

potent than the second kind. After the next lifetime, it waits for the opportunity to bear fruit unless it loses its potency. It cannot be determined with certainty in which future lifetime it will bear fruit. This is similar to a dog that chases an animal: whenever it can catch up with the animal, it will clamp its teeth on it.

4. *Ahosi-kamma*: karma having already borne fruit; karma ceasing to bear fruit; karma with no remaining potential to bear fruit. This is similar to a seed with no embryo; even if one puts it in the soil, it will not grow.

Group 2: Classified according to the function of taking effect

5. *Janaka-kamma*: productive karma; karma leading to birth; the primary karma for birth. It functions to bear fruit for an individual who passes away from one state of existence and is reborn in another state. If it is wholesome, it leads to rebirth in a happy existence (*sugati*); if unwholesome, it leads to rebirth in an unhappy existence (*duggati*) – depending on the strength of the karma performed. It is also known as *kamma-yoni*: ‘having karma as origin’. Its only function is to enable rebirth; after that its duty is completed. This is similar to parents, who provide life for their children.

6. *Upatthambhaka-kamma*: supportive karma. This kind of karma is not able to lead to rebirth on its own. After productive karma has enabled rebirth, this sixth kind of karma acts as a support, bringing about improvement or decline, depending on the power of good or bad karma. This is similar to a wet-nurse who suckles an infant belonging to another set of parents.

Supportive karma acts in unison with productive karma. If productive karma is wholesome and leads to a positive rebirth (e.g. in a well-to-do family or in a favorable land), supportive karma will help the infant experience lasting happiness and success, as illustrated by the Pali: *Joti jotiparāyano*: “Coming from light, heading to light.” If productive karma is unwholesome and leads to a negative rebirth (e.g. in a poor family or in an unfavorable land), supportive karma will compound the situation, as illustrated by the Pali: *Tamo tamaparāyano*: “Coming from darkness, heading to darkness.”

7. *Upapīḷaka-kamma*: obstructive karma; karma in conflict with productive karma. This kind of karma inhibits productive karma from fully bearing fruit. If productive karma is wholesome and leads to a positive rebirth, obstructive karma counteracts it and causes decline, as illustrated by the Pali: *Joti tamaparāyano*: “Coming from light, heading to darkness.” If productive karma is unwholesome and leads to a negative rebirth, that is, an unhappy state of existence (*duggatī*), e.g. in a lowly family or an impoverished country, obstructive karma helps to mitigate the adverse fruits of karma (*vipāka*), as illustrated by the Pali: *Tamo jotiparāyano*: “Coming from darkness, heading to light.”

8. *Upaghātaka-kamma*: destructive karma. This kind of karma is similar to *upapīḷaka-kamma*, but it is more potent. It is able to annul the fruits of positive and negative productive karma and supportive karma, and exert an effect in their place. It therefore obstructs both productive karma and supportive karma.

Group 3: Classified according to the order of taking effect

9. *Garuka-kamma*: weighty karma. This kind of karma is of the greatest significance in terms of karmic consequences. In respect to unwholesome acts, this refers to the four 'heinous deeds' (*anantariya-kamma*); in respect to wholesome acts, it refers to the eight concentrative attainments (*samāpatti*). Weighty karma produces results before any other kind of karma. This can be compared to experiments in physics. Taking into account mass and air resistance, different objects, e.g. a metal rod, a stone, a bundle of grass, a feather, etc., dropped from the same height at the same time reach the ground at different times.

10. *Bahula-kamma* (or *āciṇṇa-kamma*): habitual karma; karma performed frequently and made habitual. It produces effects next on down from weighty karma. When there is no weighty karma, habitual karma tends to bear fruit before other kinds of karma. This is similar to a wrestler. The stronger or more agile wrestler normally wins the competition. Or it is similar to criminal who engages in repeated robbery homicide. If he hasn't committed a heinous deed, the consequences of his robbing and killing bear fruit immediately after death.

11. *Āsanna-kamma*: proximate karma; death-threshold karma; the karma that one performs immediately before one dies. Although the strength of this karma is weak, if there is no weighty karma or habitual karma, it bears fruit before other kinds of karma. This is similar to a herd of cattle crammed into a pen. When the cowherd opens the gate, the cow closest to the

gate exits first, even if it is old and weak and there are stronger cows in the same pen.

12. *Katattā-kamma*: casual act; karma performed with weak intention or unintentionally. For instance, someone might inadvertently step on ants while walking, or do so without reflecting on whether such an action is good or bad. If there is no other karma, this kind has the opportunity to bear fruit. This is similar to an arrow shot without any clear target. It may hit an object or not, with varying degrees of impact.

Conclusion

This teaching on the twelve kinds of karma helps to demonstrate how some people who perform evil deeds might experience prosperity in the present, because their previous wholesome deeds from the past are currently coming to fruition, or because their evil deeds don't yet have the opportunity to ripen. Note that these twelve kinds of karma do not appear as a group in the Tipiṭaka. Later commentators, including Ven. Buddhaghosa, compiled them, as can be found in the Visuddhimagga and the Abhidhammatthasaṅgaha (Section V).

Thus concludes the twelve kinds of karma

The Heart of Tranquility Meditation (*samatha-kammaṭṭhāna*)

*Samādhim bhikkhave bhāvētha samāhito
yathābhūtaṃ pajānāti*

“Develop concentration, monks. One whose mind is concentrated discerns things as they actually are.”

Saṃyutta Nikāya, Saḷāyatana Vagga

Explanation:

Physical actions and speech are accomplished by way of the mind as chief. If the mind is well-trained, it governs bodily actions and speech in a skillful way. Conversely, if the mind is impure, bodily actions and speech will also be corrupted. For this reason, the Buddha instructed his disciples to develop concentration (*samādhī*). If the mind is concentrated, even if one applies such concentration for thinking and reflection, the quality of attention will be refined. One will be able to discern the truth of phenomena better than someone who lacks concentration. An absence of concentration can lead to impaired mindfulness, because the mind will lack restraint.

Kammaṭṭhāna

Kammaṭṭhāna: ‘basis for work’; ‘subject of meditation’. A synonym for *kammaṭṭhāna* is ‘*bhāvanā*’, which is often translated as ‘mental cultivation’. There are two kinds of *kammaṭṭhāna*:

1. *Samatha-kammaṭṭhāna*: tranquility meditation. It consists primarily of directing attention on a designated meditation object and applying firmly-

established mindfulness. It is particularly effective for suppressing the hindrances (*nīvaraṇa*). It does not necessarily involve the application of wisdom (*paññā*).

2. *Vipassanā-kammaṭṭhāna*: insight meditation. It consists primarily of wisdom application, by investigating natural phenomena, namely: the five aggregates (*khandha*), the twelve sense spheres (*āyatana*), the eighteen elements (*dhātu*), and the twenty-two dominant faculties (*indriya*). One analyzes the reality of these phenomena with reference to the three universal characteristics (*tilakkhaṇa* or *sāmañña-lakkhaṇa*), i.e. that they are all impermanent, unenduring, and non-self.

The Heart of Tranquility Meditation

The expression ‘heart of tranquility meditation’ refers to the five key methods for developing concentration, namely:

1. *Kāyagatā-satī*: mindfulness of the body.
2. *Mettā*: loving-kindness.
3. *Buddhānussatī*: recollection of the Buddha.
4. *Kasiṇa*: kasiṇa meditation.
5. *Catudhātu-vavatthāna*: reflection on the four elements.

1. *Kāyagatā-satī*: mindfulness of the body. Here, one directs attention to the unattractiveness of the body which is comprised of hair of the head, hair of the body, nails, teeth, skin, etc. One’s focus begins at the top of the head and sweeps down to the soles of the feet. One is mindful of the color, shape, smell, source, location, etc. of the thirty-two parts of the body, until one recognizes that

they are all repulsive. The body is like a container full of excrement and other foul substances. Although it may appear attractive on the outside, inside it is full of myriad filthy objects.

2. *Mettā*: loving-kindness; the wish for others to be happy; spreading thoughts of loving-kindness and intending to benefit all living creatures. One who practices loving-kindness meditation (*mettā-kammaṭṭhāna*) should begin by reflecting on how others are similar to oneself: “Just as I cherish happiness and shrink away from suffering, so too do others cherish happiness and shrink away from suffering. That which gives me pleasure is likely to give others pleasure. That which gives me displeasure is likely to give others displeasure.”

One should continue by spreading loving-kindness to those with whom one feels most intimate, e.g. one’s parents, spouse, children, teachers, etc. One should then spread loving-kindness in an all-inclusive way, generating goodwill to all people on the planet or to all living creatures. Spreading loving-kindness to specific individuals generates power of mind, but the degree of freedom from enmity and the benefits produced for others are limited. Although spreading kindness in an all-inclusive way might not generate the same power of mind, its benefits are broader: it fosters a pervading and comprehensive love, harmony, and mutual assistance in society. The following chant is frequently used in loving-kindness meditation: *Sabbe sattā averā abyāpajjhā anīghā sukhī attānaṃ pariharantu*: “May all beings abide free from hostility, free from ill-will, free from anxiety, and may they maintain well-being in themselves.”

There are eleven blessings to developing loving-kindness: (1) one goes to sleep with joy; (2) one wakes with joy; (3) one does not have nightmares; (4) one is cherished by human beings; (5) one is cherished by non-human beings; (6) the devas protect one; (7) one is not assailed by fire, poison, or weapons; (8) the mind is quickly tranquil and concentrated; (9) one's complexion is radiant; (10) one dies with mindfulness; and (11) if one has not yet become fully enlightened, one is reborn in the Brahma world.

3. *Buddhānussati*: recollection of the Buddha; recollection of the Buddha's virtues. Here, one's reflections are entirely positive; one does not recollect the Buddha in order to criticize him.

When meditating on the Buddha, one should reflect on his nine attributes, namely: Arahaṃ (the Accomplished One); Sammāsambuddho (the Perfectly Self-Enlightened One); Vijjācaraṇa-sampanno (perfect in knowledge and conduct); Sugato (the Well-Farer); Lokavidū (the Knower of the Worlds); Anuttaro purisadhamma-sārathi (the Incomparable Leader of those who wish to be trained); Satthā devamanussānaṃ (Teacher of gods and humans); Buddhō (the Awakened One); and Bhagavā (the Blessed One). Alternatively, one can meditate on just one of these attributes. The two that are most frequently used for this purpose are 'Arahaṃ' and 'Buddhō'.

4. *Kasiṇa*: kasiṇa meditation. '*Kasiṇa*' means 'inducement'. Kasiṇa objects are used to bind attention and to induce concentration. There are ten such objects: (1) earth (*paṭhavī*); (2) water (*āpo*); (3) fire (*tejo*); (4) air (*vāyo*); (5) green (*nīlaṃ*); (6) yellow (*pītaṃ*); (7) red

(*lohitam*); (8) white (*odātam*); (9) light (*āloko*); and (10) space (*ākāso*).

The first four factors are collectively called '*bhūta-kasiṇa*': the *kasiṇa* meditations on the four great elements, i.e. earth, water, fire, and air. Factors five through eight are called '*vaṇṇa-kasiṇa*': the *kasiṇa* meditations on color, i.e. green, yellow, red, and white.

5. *Catudhātu-vavatthāna*: reflection on the four elements. This meditation brings about the discernment that our bodies are simply a collection of the four elements of earth, water, fire, and air. This discernment helps to uproot the perception of a fixed sense of self – the belief that one exists as a 'being', 'person', 'ego', etc. Other names for this meditation include '*dhātu-manasikāra*' and '*dhātu-kammaṭṭhāna*'.

These five key methods for developing concentration directly counteract the five mental hindrances (*nīvaraṇa*):

1. *Kāyagatā-sati* counteracts sensual desire (*kāma-chanda*).
2. *Mettā* counteracts ill-will (*byāpāda*).
3. *Buddhānussati* counteracts sloth and torpor (*thīna-middha*).
4. *Kasiṇa* counteracts restlessness and worry (*uddhacca-kukkucca*).
5. *Catudhātu-vavatthāna* counteracts doubt (*vicikicchā*).

The Five Hindrances

Nīvaraṇa: 'hindrance'; 'impediment'. The hindrances obstruct the healthy functioning of the mind,

thwart wholesome qualities, and weaken wisdom. They can be seen as a stain and corrosion of the mind. There are five hindrances:

1. *Kāma-chanda*: sensual desire; delighting in the five cords of sensuality (*kāma-guṇa*): in alluring sights, sounds, smells, tastes, and tangible objects. Sensual desire arises from the perception of beauty (*subha-saññā*).

2. *Byāpāda*: ill-will. Hostility, vindictiveness, resentment, indignation, hatred, spite, malice, etc. Ill-will arises from '*paṭigha*': aversion or irritation.

3. *Thīna-middha*: sloth and torpor; listlessness; lethargy. This is a compound word comprised of '*thīna*' (sloth; apathy; despondency; dispiritedness) and '*middha*' (torpor; drowsiness; sluggishness). Sloth and torpor arise from '*arati*': discontent or dissatisfaction.

4. *Uddhacca-kukkucca*: restlessness and worry; mental disturbance; fretfulness; agitation. This too is a compound, comprised of '*uddhacca*' (restlessness; mental agitation) and '*kukkucca*' (worry; disquietude; anxiety). Restlessness and worry arise from '*cetaso-avūpasama*': mental turmoil.

5. *Vicikicchā*: doubt. For example, one harbors doubt about the Triple Gem, one does not believe in the fruits of good and bad deeds, etc. Doubt arises from '*ayoniso-manasikāra*': a lack of wise reflection; a lack of circumspection; a mistaken way of thinking.

Jhāna Factors as Counteracting the Five Hindrances

Jhāna: ‘meditation’; ‘meditative absorption; ‘burning up defilements’. This term refers to exceptional states arising from developing concentration. The *jhānas* are separated into two categories:

1. *Rūpa-jhāna*: fine-material *jhāna*; absorptions of the form sphere. There are four levels:

- 1) *Paṭhama-jhāna* (first *jhāna*), comprising five factors: *vitakka* (initial application), *vicāra* (sustained application), *pīti* (bliss), *sukha* (happiness), and *ekaggatā* (one-pointedness).
- 2) *Dutiya-jhāna* (second *jhāna*), comprising three factors: *pīti*, *sukha*, and *ekaggatā*.
- 3) *Tatiya-jhāna* (third *jhāna*), comprising two factors: *sukha* and *ekaggatā*.
- 4) *Catuttha-jhāna* (fourth *jhāna*), comprising two factors: *ekaggatā* and *upekkhā* (equanimity).

2. *Arūpa-jhāna*: immaterial *jhāna*; absorptions of the formless sphere. A person (with the exception of a non-returner or an arahant) who dies while abiding in immaterial *jhāna* has a certain destination, namely that of being reborn in the immaterial sphere (*arūpa-bhava*) – in one of the four realms of the formless Brahmas (*arūpa-brahma*).

The *jhāna* factors counteract the five hindrances as follows:

- 1) One-pointedness counteracts sensual desire.
- 2) Bliss counteracts ill-will.
- 3) Initial application counteracts sloth and torpor.
- 4) Happiness counteracts restlessness and worry.
- 5) Sustained application counteracts doubt.

Equanimity exists together with all the other jhāna factors; for this reason, it is not included in the list of counteracting the hindrances.

Conclusion

As a basis for tranquility meditation, five key methods for developing concentration are described, namely: mindfulness of the body, loving-kindness, recollection of the Buddha, kasiṇa meditation, and reflection on the four elements. Moreover, these five methods are designated as counteracting the five mental hindrances (*nīvaraṇa*) of sensual desire, ill-will, sloth and torpor, restlessness and worry, and doubt, respectively.

Practicing tranquility meditation to the point of firmly established concentration and suppression of the mental hindrances is known as ‘attaining jhāna’. This is the apex of tranquility meditation.

There are two kinds of jhāna: fine-material jhāna and immaterial jhāna. There are four levels of fine-material jhāna, each containing jhāna factors that counteract the five hindrances: 1) one-pointedness (or concentration) counteracts sensual desire; 2) bliss counteracts ill-will; 3) initial application counteracts sloth and torpor; 4) happiness counteracts restlessness and worry; and 5) sustained application counteracts doubt. Equanimity is linked with all other jhāna factors.

Tranquility Meditation (*samatha-kammaṭṭhāna*)

Detailed Exposition

1. “Whichever action is performed by a faithful practitioner in order to give rise to calm is called ‘tranquility meditation’ (*samatha-bhāvanā*).”

2. “The means by which a faithful practitioner generates serenity of mind is called ‘tranquility meditation’ (*samatha-bhāvanā*).”

3. “All of the actions undertaken in the development of stillness are referred to as ‘tranquility meditation’ (*samatha-bhāvanā*).”

Explanation:

Samatha-kammaṭṭhāna: ‘means for developing tranquility’; ‘tranquility meditation’. This method of meditation prevents the mental hindrances from overpowering the mind, similar to how a person might build a dam in order to prevent water from leaking out. Moreover, it helps as a restraint, preventing restlessness and agitation, similar to how a royal horse trainer might train a horse and make it fit as a means of transportation for a monarch.

Samatha Meditation Objects as Explained in the Pali Canon

The Pali Canon (i.e. the Tipiṭaka) describes two main teachings to be applied for developing concentration, namely, the five Subjects for Frequent

Recollection (*abhiñhapaccavekkhaṇa*) and the four Foundations of Mindfulness (*satipaṭṭhāna*).

1. *Abhiñhapaccavekkhaṇa*: subjects for frequent recollection; ideas to be constantly reviewed in one's daily life. There are five such subjects:

- 1) *Jarā-dhammatā*: frequent recollection on the truth of aging. This is a means to reduce heedlessness in regard to youth.
- 2) *Byādhi-dhammatā*: frequent recollection on the truth of illness. This is a means to reduce heedlessness in regard to good health.
- 3) *Maraṇa-dhammatā*: frequent recollection on the truth of death. This is a means to reduce heedlessness in regard to being alive.
- 4) *Piyavinā-bhāvatā*: frequent recollection on the inevitable separation from all that is dear. This is a means to reduce sorrow and anguish.
- 5) *Kammassakatā*: frequent recollection on how one is the owner of one's actions. This is a reminder of how all beings are the owners of their karma. If one does good, one reaps good; if one does bad, one reaps bad.

2. *Satipaṭṭhāna*: foundations of mindfulness; directing attention on the truth of phenomena by focusing on four key areas of life. There are four foundations of mindfulness:

1) *Kāyānupassanā-satipaṭṭhāna*: the foundation of mindfulness regarding contemplation of the body. This factor is divided into six sections (*pabba*):

- 1) *Ānāpāna-pabba*: the section on mindfulness of in- and out breathing – long, short, coarse, refined, etc.
- 2) *Iriyāpatha-pabba*: the section on mindfulness of the four main postures, i.e. walking, standing, sitting, and lying down. In particular, one is aware of how the postures are accomplished as a result of the wind element and intention.
- 3) *Sampajañña-pabba*: the section on clear comprehension of the body, for instance while moving forwards or moving backwards. One remains mindful during every moment of bodily movement.
- 4) *Paṭikkūla-pabba*: the section on mindfulness of the various parts of the body, e.g. hair of the head, hair of the body, nails, teeth, and skin, both of oneself and others, seeing them as unattractive and unclean, filled with filthy and repulsive substances.
- 5) *Dhātu-pabba*: the section on mindfulness of the body, both one's own and that of others, as comprised simply of the four elements: that which is hard is perceived as the earth element; that which is liquid, permeating the earth element and enabling it to solidify, is perceived as the water element; that which heats earth and water is perceived as the fire element; that which supports and propels earth and water and sustains fire is perceived as the wind element.
- 6) *Navasīvathikā-pabba*: section on contemplating a corpse that has been discarded, for example in

a charnel ground, and is in various stages of decay. There are nine stages of decay, beginning with a corpse that is one day, two days, three days old, a bloated and livid corpse, a corpse oozing pus, all the way to a corpse that has disintegrated into dust.

Establishing mindfulness of body in one of these six ways, whereby the mind becomes firmly concentrated and the five hindrances are dispelled, is called 'tranquility meditation' (*samatha-kammaṭṭhāna*).

2. *Vedanānupassanā-satipaṭṭhāna*: the foundation of mindfulness regarding contemplation of feelings: pleasant, unpleasant, and neutral. When one experiences a pleasant feeling, for example, one knows it as a pleasant feeling, until the mind becomes concentrated and the hindrances are dispelled.

3. *Cittānupassanā-satipaṭṭhāna*: the foundation of mindfulness regarding contemplation of the mind. Here, one meditates on the quality or state of the mind. For example, when the mind is lustful, one knows it as lustful; when it is free from lust, one knows that it is free from lust. In this way, the mind becomes concentrated and the hindrances are dispelled.

4. *Dhammānupassanā-satipaṭṭhāna*: the foundation of mindfulness regarding contemplation of mind objects, including those that are wholesome, unwholesome, and neither-wholesome-nor-unwholesome. For example, one clearly perceives whether sensual desire exists in the mind or not. In this way, the mind becomes concentrated and the hindrances are dispelled.

Although there are numerous meditation objects, if they help to calm the mind and suppress the hindrances, they can be designated as objects of tranquility meditation (*samatha-kammaṭṭhāna*).

Samatha Meditation Objects as Explained in the Commentaries

The authors of the Commentaries and the Visuddhimagga have compiled forty different objects of tranquility meditation that are organized into seven different groups, as follows:

Group no. 1: Ten Kasiṇas

1. *Paṭhavī-kasiṇa*: kasiṇa with earth as object of meditation
2. *Āpo-kasiṇa*: kasiṇa with water as object of meditation
3. *Tejo-kasiṇa*: kasiṇa with fire as object of meditation
4. *Vāyo-kasiṇa*: kasiṇa with air as object of meditation
5. *Nīla-kasiṇa*: kasiṇa with the color green as object of meditation
6. *Pīta-kasiṇa*: kasiṇa with the color yellow as object of meditation
7. *Lohita-kasiṇa*: kasiṇa with the color red as object of meditation
8. *Odāta-kasiṇa*: kasiṇa with the color white as object of meditation
9. *Āloka-kasiṇa*: kasiṇa with light as object of meditation

10. *Paricchinṇākāsa-kasiṇa*: kasiṇa with space as object of meditation

‘*Kasiṇa*’ means ‘inducement’. Kasiṇa objects are used to gaze at and to induce concentration. The first four factors are collectively called ‘*bhūta-kasiṇa*’: the kasiṇa meditations on the four great elements, i.e. earth, water, fire, and air. The following four factors are called ‘*vaṇṇa-kasiṇa*’: the kasiṇa meditations on color, i.e. green, yellow, red, and white.

When practicing kasiṇa meditation, one should prepare a kasiṇa disk corresponding to the kasiṇa object that one has chosen. This disk should be no larger than 16 inches and no smaller than a (small) water bowl. One should accompany one’s meditation with a mantra. In the case of earth kasiṇa, for example, one chants: “paṭhavī, paṭhavī, paṭhavī,” or, ‘earth, earth, earth.’ One can meditate with one’s eyes open or shut. Tranquility of mind gradually deepens accompanied by various ‘signs’ (*nimitta*). Focusing on a kasiṇa object and reciting a corresponding mantra is known as a ‘preliminary sign’ (*parikamma-nimitta* or *parikamma-bhāvanā*). When one has fulfilled this preliminary stage of meditation, a ‘learning sign’ (*uggaha-nimitta*) arises – a vivid mental image of the object. At this stage, the hindrances begin to subside and the mind attains ‘access concentration’ (*upacāra-samādhi*). Eventually, a ‘counterpart sign’ (*paṭibhāga-nimitta*) arises, which a meditator is able to expand or contract at will. At this stage, the mentally created sign (*nimitta*) is bright and clear, and the mind reaches an even more refined level of tranquility known as ‘attainment concentration’ (*appanā-samādhi*), culminating in jhāna.

Group no. 2: Ten Meditations on Corpses at Different Stages of Decay (*Asubha*)

1. *Uddhumātaka*: a bloated corpse
2. *Vinīlaka*: a livid, discolored corpse
3. *Vipubbaka*: a festering corpse
4. *Vicchiddaka*: a corpse split in two
5. *Vikkhāyitaka*: a corpse gnawed by animals, e.g. vultures, crows and dogs
6. *Vikkhittaka*: a severed and scattered corpse
7. *Hatavikkhittaka*: a hacked and mangled corpse
8. *Lohitaka*: a blood-stained corpse
9. *Puḷuvaka*: a maggot-infested corpse
10. *Aṭṭhika*: a skeleton

‘*Asubha*’ means ‘unattractive’, ‘repulsive’, ‘foul’. In this context, the term refers to meditations on corpses at ten stages of decay, beginning with a bloated corpse and ending with a skeleton.

Practicing the meditation on foulness (*asubha-kammaṭṭhāna*) requires a corpse in various stages of decay. When contemplating a corpse, one should not stand directly upwind or downwind, and neither too near nor too far away from it. One should stand by the middle section of the corpse where one can view it clearly, but without being disturbed by its stench. The corpse should still be intact. One should not contemplate the corpse of someone of the opposite sex (as this could potentially give rise to lust). There are six points of contemplation:

- 1) Color: is the corpse livid, pale, etc.?
- 2) Age: is the corpse of someone who died early in life, at middle age, etc.?

- 3) Composition: what particular body parts are visible?
- 4) Direction: at which side or direction are the particular body parts located?
- 5) Placement: how are the various body parts positioned?
- 6) Overall picture: one examines the corpse as a whole, from the top of the head to the tip of the toes, discerning it as comprised of the thirty-two parts of the body, e.g. hair of the head, hair of the body, nails, etc., up to and including the brain, all of which are unattractive and repulsive in regard to color, smell, and so on.

By meditating on foulness as described above, the three signs of *parikamma-nimitta*, *uggaha-nimitta*, and *paṭibhāga-nimitta*, gradually arise until one attains jhāna, in a manner similar to practicing kasiṇa meditation.

Group no. 3: Ten Recollections (*Anussati*)

1. *Buddhānussati*: recollection of the Buddha. Meditating on the virtues of the Buddha.
2. *Dhammānussati*: recollection of the Dhamma. Meditating on the virtues of the Dhamma.
3. *Saṅghānussati*: recollection of the Sangha. Meditating on the virtues of the Sangha.
4. *Sīlānussati*: recollection on virtue. Meditating on one's own pure and impeccable conduct.
5. *Cāgānussati*: recollection on generosity. Meditating on the gifts one has offered and on one's virtue of generosity and relinquishment.

6. *Devatānussati*: recollection of devas. Recalling the celestial beings one has encountered and meditating on the virtues that lead a person to be reborn as a deva.
7. *Upasamānussati*: recollection on peace. Meditating on the blessings of Nibbāna – the eradication of mental defilement and the cessation of suffering. (Note that the Visuddhimagga lists this as the tenth factor.)
8. *Maraṇassati*: recollection of death. Meditating on one's own inevitable mortality in order to prevent heedlessness.
9. *Kāyagatā-sati*: mindfulness of the body. Meditating on the body in order to discern how it is made up of various unattractive, foul, and repulsive components.
10. *Ānāpānassati*: mindfulness of in- and out-breathing.

Anussati means 'recollection'. In this context, it refers to repeated bearing in mind of one's meditation object.

1-3. Recollection of the Buddha, Dhamma and Sangha. Reflecting on the value of the Triple Gem in accordance with the chant: *Itipi so bhagavā araham sammāsambuddho ... Svākkhāto bhagavatā dhammo ... Supaṭipanno bhagavato sāvakaśaṅgho*. There are three aspects to this meditation:

- 1) Chanting: chanting traditional verses of praise for the Triple Gem until the mind becomes still and attention does not vacillate.

- 2) Directing the mind: establishing mindfulness on a chant praising the blessings of the Triple Gem ("Buddho, Dhammo, Saṅgho") and linking a particular verse or word with the breathing. For example, on the in-breath one recites 'Bud' and on the out-breath one recites 'Dho'.
- 3) Contemplation: one reflects on one of the verses praising the blessings of the Triple Gem until the mind becomes peaceful.

4. *Sīlānussati*: recollection on virtue. When practicing this meditation, one should first purify one's moral conduct so that it is impeccable. One should then go to a secluded place and reflect on one's impeccable conduct – conduct that is praised by the noble ones, praised by the wise. By recollecting one's own virtuous conduct, the hindrances are dispelled and the mind is gradually established in momentary concentration (*khaṇika-samādhi*) and access concentration (*upacāra-samādhi*).

5. *Cāgānussati*: recollection on generosity. When practicing this meditation, one should delight in the gifts one has offered and make the following determination: "If there is an available recipient, and if I have not yet offered a gift, I won't eat until I accomplish an act of generosity." One should then use this recollection of offerings made with pure intention as one's object of meditation. Going to a secluded place, one should reflect: "It is indeed a gain for me that I have been born as a human being and encountered Buddhism." By recollecting one's generosity, the hindrances are dispelled and the mind is gradually established in momentary and access concentration.

6. *Devatānussati*: recollection of devas. When practicing this meditation, one should reflect on those virtues that lead to being born as a deva. One should consider thus: “Those devas in heaven filled with celestial happiness were born there because in a previous life they were endowed with the virtues of faith, moral conduct, learning, generosity, and wisdom. I too am endowed with these virtues. By recollecting in this way, delight arises, the hindrances are dispelled, and the mind is gradually established in momentary and access concentration.

7. *Upasamānussati*: recollection on peace. When practicing this meditation, one should go to a secluded place and reflect on Nibbāna thus: “Nibbāna is the end of craving, the freedom from passion, the complete cessation of greed, hatred and delusion, the utter extinguishment of the fires of mental defilement and the mass of suffering, the supreme happiness.” By recollecting in this way, the hindrances are dispelled and the mind is gradually established in momentary and access concentration.

8. *Maraṇassati*: recollection of death. When practicing this meditation, one should go to a secluded place and recite the following verses: “Death awaits me in the future. It is inevitable that I must die. My life must surely come to an end. I am of the nature to die. I have not gone beyond dying.” Skillful recollection of death consists of three factors: 1) mindfulness (*sati*) of death; 2) knowledge (*ñāṇa*) of the inevitability of death; and 3) a sense of urgency (*saṁvega*). By recollecting in this way, the hindrances are dispelled and the mind is gradually established in concentration and access concentration.

9. *Kāyagatā-satī*: mindfulness of the body. When practicing this meditation, one should contemplate the body, from the top of the head to the soles of the feet, as a collection of unclean and repulsive parts covered by skin. In total, thirty-two parts are mentioned, namely: hair of head, hair of the body, nails, teeth, skin, flesh, sinews, bones, bone-marrow, spleen, heart, liver, membranes, kidneys, lungs, large intestine, small intestine, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, mucus, oil of the joints, urine, and brain. One should contemplate the color, smell, shape, source, location, etc. of these various parts until one recognizes that they are unattractive and repulsive. By meditating in this way, the hindrances are dispelled and the mind is gradually established in momentary concentration, access concentration, and attainment concentration (*appanā-samādhi*).

10. *Ānāpānassatī*: mindfulness of in- and out-breathing. When practicing this meditation, one should go to a secluded place, e.g. a forest, an empty hut, a quiet hall, etc., that is convenient for mental development, and sit crosslegged with the right foot over the left foot and with the right hand over the left hand, and with one's back straight. One should establish firm, unbroken mindfulness, taking note of the in- and out-breath. When breathing in, one knows that one is breathing in; when breathing out, one knows that one is breathing out. When the in- and out-breath is shallow or deep, one is clearly mindful of these attributes in every moment. The mind is thus established quickly in concentration.

Group no. 4: Four Sublime States of Mind
(*Brahmavihāra*)

1. *Mettā*: loving-kindness; the wish for others to be happy.
2. *Karuṇā*: compassion; the wish to help all sentient creatures to be freed from affliction.
3. *Muditā*: empathetic joy; delight when witnessing others experiencing good fortune or meeting with success.
4. *Upekkhā*: equanimity; not being biased due to liking and disliking; remaining just and impartial (symbolized by a set of scales). One contemplates how all beings are the owners of their actions; they receive the consequences of whatever deliberate actions they perform.

Brahmavihāra: ‘sublime state of mind’; ‘divine abiding’; ‘principles of excellent conduct’; ‘principles of a pure life’; ‘guidelines for righteous practice’. Another term for *brahmavihāra* is ‘*appamaññā*’ (‘boundless states of mind’) because they can be radiated outwards in an all-inclusive way. They are developed as follows:

1. *Mettā*: loving-kindness. When one recognizes the harm in anger and the advantages of patience, one begins by spreading loving-kindness towards oneself, thus: “May I abide in happiness, in freedom from affliction, in freedom from hostility, in freedom from ill-will, and may I maintain well-being in myself.” One should make the comparison: “Just as I cherish happiness and shrink away from suffering, so too, other people and sentient creatures cherish happiness and shrink away from suffering.” One should then extend loving-kindness to all

beings in an all-inclusive way, thus: “May all beings abide in freedom from hostility, in freedom from ill-will, in freedom from affliction. May they maintain well-being in themselves.”

Loving-kindness is the direct adversary to anger and ill-will. By cultivating loving-kindness, one is able to abandon both of these negative qualities, and the mind is gradually established in momentary concentration, access concentration, and attainment concentration. There are eleven blessings to cultivating loving-kindness: (1) one goes to sleep with joy; (2) one wakes with joy; (3) one does not have nightmares; (4) one is cherished by human beings; (5) one is cherished by non-human beings; (6) the devas protect one; (7) one is not assailed by fire, poison, or weapons; (8) the mind is quickly concentrated; (9) one’s complexion is radiant; (10) one dies with mindfulness; and (11) if one has not yet become fully enlightened, one is reborn in the Brahma world.

2. *Karuṇā*: compassion. When one sees other beings in misery, one spreads a heart of compassion, thus: “May all beings be released from all suffering.” By frequently practicing in this way, cruelty (*vihiṃsā*) is eliminated, the hindrances are dispelled, and the mind is gradually established in momentary concentration, access concentration, and attainment concentration. One realizes the happiness of the sense sphere (*kāmaṇvacara*) and of the fine-material sphere (*rūpāvacara*).

3. *Muditā*: empathetic joy. When one sees or hears about the good fortune of others, one should delight in their circumstances and spread a heart of empathetic joy, thus: “May all beings not be parted from the good fortune they have attained,” or: “May they remain prosperous.” By

meditating in this way, displeasure (*arati*) in others' happiness and good fortune is abandoned, and the mind is gradually established in momentary concentration, access concentration, and attainment concentration.

4. *Upekkhā*: equanimity. One should spread a heart of equanimity and impartiality towards all beings while reflecting thus: "All beings are the owners of their action and inherit its results." By reflecting frequently in this way, desire and aversion in respect to others' fortunes, both good and bad, are abandoned. Equanimity has the power enabling a practitioner to attain the highest level of jhāna.

Group no. 5: Perception of the Loathsomeness of Food (*Āhārepaṭikūla-saññā*)

This meditation involves contemplating the repulsive nature of food in order to prevent attachment to it. There are ten domains for contemplating the disagreeableness of food, namely: 1) going out on almsround; 2) searching for alms; 3) eating; 4) stomach cavity; 5) fermentation; 6) food in an undigested state; 7) food in a digested state; 8) outcome of digestion; 9) excretion; 10) contamination. Somdet Vajirananavarorasa lists only eight factors (excluding factors 1 & 2).

By contemplating in this way, the hindrances are dispelled and the mind is established in access concentration. One realizes the happiness of the sense sphere and one creates the 'support condition' (*upanissaya-paccaya*) for path, fruit, and Nibbāna.

Group no. 6: Reflection on the Four Elements
(*Catudhātu-vavatthāna*)

Meditating on the nature of the body as merely a convergence of the four elements – earth, water, fire, and air – in order to bring about disenchantment and to uproot the misguided perception of existing as a fixed ‘being’, ‘person’, ‘self’, etc. This meditation is also called *dhātu-manasikāra* or *dhātu-kammaṭṭhāna*.

When practicing this meditation, one should put aside all worries, go to a secluded place, and contemplate the body by separating it into the four elements as follows:

That which is firm and solid, e.g. hair of the head, hair of the body, nails, teeth, skin, flesh, tendons, bones, etc., is classified as the earth element (*paṭhavī-dhātu*).

That which is liquid, e.g. spittle, snot, tears, soft fatty tissue, sweat, blood, etc., is classified as the water element (*āpo-dhātu*).

That which warms the body, brings it into decline, makes it unattractive, causes fevers, and digests food, is classified as the fire element (*tejo-dhātu*).

That which enables the body to successfully move, get up, walk about, stand, sit, lie down, etc. is classified as the wind element (*vāyo-dhātu*). There are six attributes of the wind element in the body: 1) wind rising up; 2) wind moving downwards; 3) wind in the abdomen; 4) wind in the intestines; 5) wind pervading all the organs; and 6) the in- and out-breath.

By regularly meditating in this way, the mind is gradually established in momentary concentration and access concentration, and the hindrances are dispelled.

One gains a profound understanding of emptiness (*suññatā*), that is, one recognizes that the body is essentially empty of a fixed being, person, self, soul, etc. The mind then enters a state of equanimity, not caught up in either desirable or undesirable sense objects, and one eventually realizes path, fruit, and Nibbāna.

Group no. 7: Four Absorptions of the Formless Sphere (*Arūpa*)

1. *Ākāsānañcāyatana*: jhāna focusing on the sphere of infinity of space.
2. *Viññāṇañcāyatana*: jhāna focusing on the sphere of infinity of consciousness.
3. *Ākiñcaññāyatana*: jhāna focusing on the sphere of nothingness.
4. *Nevasaññānāsaññāyatana*: jhāna focusing on the sphere of neither perception nor non-perception.

Arūpa: ‘absorptions (*jhāna*) of the formless sphere’. The immaterial states of those who attain the four formless jhānas (*arūpa-jhāna*) are as follows:

1. *Ākāsānañcāyatana*: the jhāna of one who finishes meditating on a kasiṇa object and consequently focuses on the infinity of space. They might repeat the phrase: *Ananto ākāso*: “Space is limitless.” The mind is gradually established in access concentration and attainment concentration.

2. *Viññāṇañcāyatana*: the jhāna of one who finishes meditating on space and consequently focuses on the infinity of consciousness. They might repeat the phrase: *Anantaṃ viññāṇaṃ*: “Consciousness is limitless.” The

mind is gradually established in attainment concentration.

3. *Ākiñcaññāyatana*: the jhāna of one who finishes meditating on consciousness and consequently fixes attention on the state of nothingness in regard to the first formless jhāna, while reciting: *Natthi kiñci*: “There is nothing (in space).” The mind is gradually established in attainment concentration.

4. *Nevasaññānāsaññāyatana*: the jhāna of one who finishes meditating on the third formless jhāna – relinquishing it as an object of meditation – and focuses on the subtlety of the fourth formless jhāna, while reciting: *Santametam pañītametam*: “This formless jhāna is so subtle, so refined; there is neither perception nor non-perception.” The mind is gradually established in attainment concentration.

The Six Character Dispositions (*carita*):

The reason why the scriptures list forty different objects of meditation is because people have different character dispositions. They are thus able to select a technique that suits their temperament. If one makes a suitable choice, then one’s Dhamma practice will proceed quickly and effectively.

‘*Carita*’ literally means ‘behavior’ or ‘conduct’. In this context it refers to ‘character disposition’, ‘temperament’, ‘inclination’, or ‘inherent tendency’. A synonym for *carita* is ‘*cariyā*’. There are six main character dispositions:

1. *Rāga-carita*: one of lustful disposition; one of lustful temperament. Such people are inclined towards

pleasure, beauty, and order; their work is meticulous; they tend to be cunning, boastful, and conceited; they have a lot of libido and seek out fame; they like sweet food.

2. *Dosa-carita*: one of angry disposition; one of angry temperament. Such people are hot-headed, irritable, aggressive, and cranky; they disparage others and like to gain the upper hand over them; they are abrupt, hasty, and rebellious; they work quickly but not very orderly; they are prone to jealousy; they like spicy food.

3. *Moha-carita*: one of deluded disposition; one of deluded temperament. Such people are ignorant, forgetful, confused, and irrational; they get caught up in foolish matters; their work is shoddy; they are naive, credulous, lazy, and doubtful.

4. *Saddhā-carita*: one of faithful disposition; one of faithful temperament. Such people are yielding and devoted to others; they are often superstitious; their work is neat and orderly; they like elegance and simplicity; they are not flashy or showy; their hearts are uplifted by goodness; they are disinclined to boast.

5. *Buddhi-carita*: one of intelligent disposition. Such people are inclined towards reflecting on truth; they are clever, discriminative, and insightful; they have a good memory; they perform beneficial, comprehensive, and excellent work; they are well-disciplined.

6. *Vitakka-carita*: one of speculative disposition. Such people tend to have convoluted thoughts, be incoherent, lack self-confidence, and be unnecessarily

worried; their work is aimless; they follow the opinions of the crowd.

Meditation Techniques Suitable for Different Character Dispositions

The eleven meditation techniques, namely, the ten meditations on foulness (*asubha*) plus mindfulness of the body (*kāyagatā-satī*), are suitable for someone of lustful disposition.

The eight meditation techniques, namely, the four kasiṇa meditations on color (*vaṇṇa-kasiṇa*) – green, yellow, red, and white – plus the four sublime states of mind (*brahmavihāra*) – loving-kindness, compassion, empathetic joy, and equanimity – are suitable for someone of angry disposition.

Mindfulness of in- and out-breathing (*ānāpānassatī*) is suitable for those of deluded disposition and speculative disposition.

The six recollections (*anussati*), namely, recollection of the Buddha, recollection of the Dhamma, recollection of the Sangha, recollection on virtue, recollection on generosity, and recollection of devas, are suitable for someone of faithful disposition.

The four meditations of recollection of death, recollection on peace, perception of the loathsomeness of food, and reflection on the four elements, are suitable for someone of intelligent disposition.

The four kasiṇa meditations on the four elements (*bhūta-kasiṇa*) and the four absorptions of formless sphere (*arūpa*) are suitable for people of all character dispositions.

The Three Mental Images (*nimitta*)

Nimitta: 'mental image'; 'sign'. The three mental images perceived in meditation:

1. *Parikamma-nimitta*: 'preliminary sign'. This term refers to the object used in meditation, e.g. a kasiṇa disc, the breath, the virtues of the Buddha, etc.
2. *Uggaha-nimitta*: 'learning sign'; 'visualized image'. A preliminary sign that has been focused on until it becomes a vivid mental impression. For instance, one gazes at a kasiṇa disc until it is perceived even with one eyes closed.
3. *Paṭibhāga-nimitta*: 'counterpart sign'. This mental image resembles the previous sign but it is more deeply imbedded, to the extent that it arises from the perception (*saññā*) of a person in a state of concentration. It is stainless and pure; for example, it is colorless. A meditator is able to expand or contract the image (or part of the image) at will.

The Three Stages of Meditation (*bhāvanā*)

1. *Parikamma-bhāvanā*: preliminary stage of meditation. Focusing on a meditation object, e.g. gazing at a kasiṇa disc, observing the in- and out-breath as it passes the tip of the nostrils, recollecting the Buddha's virtues, etc. This stage refers to focusing on the preliminary sign.
2. *Upacāra-bhāvanā*: proximate stage of meditation. Meditation based on the preliminary stage whereby one focuses on the learning sign (*uggaha-*

nimitta) until it becomes firmly embedded in the mind. A counterpoint sign arises, the hindrances are dispelled, and one is established in access concentration (*upacāra-samādhi*).

3. *Appanā-bhāvanā*: attainment stage of meditation. Meditation based on a counterpoint sign arising continually within access concentration. Eventually, one reaches attainment concentration (*appanā-samādhi*) resulting in the realization of the first jhāna.

Eight Concentrative Attainments (*jhāna-samāpatti*): Superior States Arising from Tranquility Meditation

Samāpatti: ‘attainment’; exceptional states to be attained by meditators. In this context, the term refers to the four fine-material jhānas and the four formless jhānas. A person who attains one of these states is called a ‘*jhāna-lābhi*’ (‘attainer of jhāna’). In order to maintain the concentrative attainment for a sustained period, a practitioner requires proficiency (*vasī*) in regard to a particular level of attainment. There are five kinds of proficiency:

1. *Āvajjana-vāsī*: proficiency in regard to directing attention to the factors of jhāna.
2. *Samāpajjana-vāsī*: proficiency in regard to entering jhāna.
3. *Adhiṭṭhāna-vāsī*: proficiency in regard to sustaining jhāna as determined.
4. *Vuṭṭhāna-vāsī*: proficiency in regard to exiting jhāna as determined.

5. *Paccavekkhaṇa-vāṣī*: proficiency in regard to reviewing the jhāna factors that one has accessed.

Renunciants of other religious traditions are capable of realizing the eight concentrative attainments, but they are not able to make a complete end of mental defilement and realize Nibbāna. Their attainments can merely lead them to be reborn in the Brahma worlds, as was the case for the ascetics Ālāra and Uddaka.

In Buddhism, the eight concentrative attainments are regarded as *diṭṭhadhamma-sukhavihāra* ('abiding at ease in the present'), and they are seen as conducive to the realization of Nibbāna. Note that the term '*samāpatti*' is used in different contexts. Two common definitions include: 1) 'fruition attainment' (*phala-samāpatti*) which refers to the specific level of realization of an awakened being; and 2) 'attainment of cessation' (*nirodha-samāpatti*) which is accessible only to non-returners and arahants who have realized the eight concentrative attainments.

The four fine-material jhānas, the four immaterial jhānas, and *saññāvedayita-nirodha* (another name for *nirodha-samāpatti*) are collectively referred to as the nine *anupubba-vihāra* ('progressive abidings of concentrative attainment'):

1. First jhāna (*paṭhama-jhāna*)
2. Second jhāna (*dutiya-jhāna*)
3. Third jhāna (*tatiya-jhāna*)
4. Fourth jhāna (*catuttha-jhāna*)
5. Jhāna focusing on the sphere of infinity of space (*ākāsānañcāyatana-jhāna*).

6. Jhāna focusing on the sphere of infinity of consciousness (*viññāṇañcāyatana-jhāna*).
7. Jhāna focusing on the sphere of nothingness (*ākāṅkhaṇāyatana-jhāna*).
8. Jhāna focusing on the sphere of neither perception nor non-perception (*nevasaññānāsaññāyatana-jhāna*).
9. The cessation of perception and feeling (*saññāvedayita-nirodha*).

The reason why a variety of meditation techniques are mentioned in the scriptures is to provide specific meditations suitable for different character dispositions, to help in dispelling the five hindrances, and to assist in the gradual realization of the concentrative attainments.

The Buddha's Chief Attributes (*buddha-guṇa*)

The Nine Virtues of the Buddha

1. *Arahaṃ*: the Accomplished One; Arahant
2. *Sammāsambuddho*: the Perfectly Self-Enlightened One
3. *Vijjācaraṇa-sampanno*: perfect in knowledge and conduct
4. *Sugato*: the Well-Farer
5. *Lokavidū*: the Knower of the Worlds
6. *Anuttaro purisadhamma-sārathi*: the Incomparable Leader of those who wish to be trained
7. *Satthā deva-manussānaṃ*: Teacher of gods and humans
8. *Buddho*: the Awakened One

9. *Bhagavā*: the Blessed One

Explanation:

Buddha-guṇa: the Buddha's chief attributes; the Buddha's virtues. This term refers both to the Buddha's internal attributes as well as his virtues expressed outwards when performing meritorious deeds for others. There are nine such attributes:

1. *Arahaṃ*: the Accomplished One; Arahant. This term refers to being utterly purified of mental defilement. The Commentaries and the Visuddhimagga present five definitions of *arahaṃ*:

- 1) He is completely beyond defilements; he has eradicated all defilements and false notions by way of the noble path.
- 2) He has utterly vanquished the 'enemy' of defilements.
- 3) He has broken the spokes of the wheel of rebirth (*saṃsāra-cakka*) – the cycle of birth and death in various states of existence.
- 4) He is worthy of the four requisites; he is worthy of veneration, because he is supreme amongst those worthy of offerings (*dakḥiṇeyya*). He is revered by both devas and human beings.
- 5) He has no secrets in regard to evil deeds; he performs no evil deeds either in public or private.

2. *Sammāsambuddho*: the Perfectly Self-Enlightened One. The Buddha gained clear insight by himself into all that which should be fully comprehended, abandoned, realized, and cultivated, without receiving

teachings by others. In sum, he realized the Four Noble Truths by himself.

3. *Vijjācaraṇa-sampanno*: perfect in knowledge and conduct. He was fully accomplished in the threefold higher knowledge (*vijjā*), the eight kinds of supernormal knowledge (*vijjā*), and the fifteen mode of conduct (*caraṇa*).

The Threefold Higher Knowledge:

- 1) *Pubbenivāsānussati-ñāṇa*: knowledge of the recollection of past lives.
- 2) *Cutūpapāta-ñāṇa*: knowledge of the decease and rebirth of beings.
- 3) *Āsavakkhaya-ñāṇa*: knowledge of the destruction of the taints.

The Eight Kinds of Supernormal Knowledge:

- 1) *Vipassanā-ñāṇa*: insight knowledge; insight into the interdependent nature of mind and body (i.e. the five aggregates).
- 2) *Manomayiddhī*: mind-made magical power, e.g. the ability to use psychic power to create diverse manifestations of one's body.
- 3) *Iddhi-vidhā*: supernormal powers, e.g.: levitation, walking on water, diving through the earth, etc.
- 4) *Dibba-sota*: 'divine ear'; the ability to hear sounds from great distances.
- 5) *Cetopariya-ñāṇa*: telepathy, e.g.: the ability to read others' thoughts.
- 6) *Pubbenivāsānussati-ñāṇa*: knowledge of the recollection of past lives.

- 7) *Dibba-cakkhu*: 'divine eye'; knowledge of the decease and rebirth of beings.
- 8) *Āsavakkhaya-ñāṇa*: knowledge of the destruction of the taints.

Fifteen Modes of Conduct:

- 1) *Sīla-saṁvara*: moral restraint.
- 2) *Indriya-saṁvara*: sense restraint.
- 3) *Bhojane-mattaññutā*: moderation in eating.
- 4) *Jāgariyānuyoga*: practice of watchfulness; making unremitting effort.
- 5) *Saddhā*: faith in regard to karma and its results.
- 6) *Hiri*: moral shame.
- 7) *Ottappa*: fear of wrongdoing.
- 8) *Bāhusacca*: great learning.
- 9) *Viriyārambha*: effort.
- 10) *Sati*: mindfulness.
- 11) *Paññā*: wisdom.
- 12) *Paṭhama-jhāna*: first jhāna.
- 13) *Dutiya-jhāna*: second jhāna.
- 14) *Tatiya-jhāna*: third jhāna.
- 15) *Catuttha-jhāna*: fourth jhāna.

4. *Sugato*: The Well-Farer. Alternatively, the 'Well-Spoken One'. The Commentaries present four definitions of *sugato*:

- 1) He has fared impeccably along the noble path.
- 2) He has gone to the Deathless, i.e. Nibbāna.
- 3) He does not return to those defilements that he has abandoned.
- 4) He speaks skillful, truthful, and beneficial words.

5. *Lokavidū*: Knower of the Worlds. There are two definitions of this term:

- 1) He knows the inner world, i.e. the body endowed with consciousness. He thoroughly understands the nature of the body, the causes for its arising, the causes for its ending, and the path of practice leading to its cessation.
- 2) He knows the external world, i.e. the three kinds of worlds: 1) *saṅkhāra-loka*: the world of formations, for instance the fact that all living creatures require food as nourishment in order to survive; 2) *satta-loka*: the world of living creatures which can be divided into human beings, devas, and Brahmas; and 3) *okāsa-loka*: the earth or any other worlds existing in the universe.

6. *Anuttaro purisadhamma-sārathi*. the Incomparable Leader of those who wish to be trained: the Buddha acted similar to a charioteer. He trained devas, human beings, non-human beings, and animals who were fit for training, through various methods suitable to each individual's personal disposition. He was peerless in this regard.

7. *Satthā devamanussānaṃ*: Teacher of gods and humans. he was the sublime teacher who, through his great compassion, instructed people from every level of society, intending for their present welfare, future welfare, and supreme welfare (i.e. Nibbāna).

8. *Buddho*: The Awakened One. He was a Buddha in the complete sense of the word; he understood all things that are worthy of understanding and he was able to

transmit this knowledge to others. He himself woke up from false beliefs and misguided practices prevalent in society, and he helped wake others up from ignorance. His heart was joyous and pure when performing his ministry.

9. *Bhagavā*: The Blessed One. The Commentaries and the Visuddhimagga present six definitions of *bhagavā*:

- 1) He is the Fortunate One. He aspired to knowledge of awakening (*bodhiñāṇa*) and achieved this knowledge through the power of the spiritual perfections that he had cultivated over four incalculable periods (*asaṅkheyya*) and one hundred thousand eons (*kappa*).
- 2) He has completely eradicated mental defilements and vanquished all forms of 'Māra'.
- 3) He is endowed with the six kinds of good fortune (*bhaga-dhamma*), namely: 1) he has control over his mind; 2) he realized the supramundane states (*lokuttara-dhamma*); 3) his good reputation spreads throughout the three worlds (*tiloka*); 4) he possesses splendor and grace in every regard; 5) he fulfilled all of his wishes; 6) his right effort is the cause for being revered by people far and wide.
- 4) He analyzes the Dhamma. He is a speaker of reason (*vibhajja-vādi*) when teaching the Dhamma. He distinguishes various categories of the Dhamma in a comprehensive and intricate way.

- 5) He delights in the 'abidings of the noble ones' (*ariya-dhamma*), in physical and mental seclusion (*viveka*), in liberation (*vimokkha*), and in extraordinary spiritual attainments (*uttarimanussa-dhamma*), e.g. in the concentrative attainments (*jhāna-samāpatti*).
- 6) He has abandoned all craving in the three spheres of existence (*tibhava*). He is freed of all defilement and craving that leads to being reborn in the three spheres of existence: the sense-sphere (*kāma-bhava*), the fine-material sphere (*rūpa-bhava*), and the immaterial sphere (*arūpa-bhava*).

Conclusion

All of these attributes, from *arahaṃ* to *bhagavā*, are 'special epithets' (*nemittaka-nāma*) arising naturally from the Buddha's state of arahantship and his unsurpassed supreme enlightenment. They were not conferred on him by anyone in either the human world or the celestial world.

Somdet Vajirananavarorasa classifies these nine attributes into the two headings of wisdom and compassion. The authors of the sub-commentaries classify them into three headings: wisdom (*paññā*), purity (*visuddhi*), and compassion (*karuṇā*). The key attributes that are found throughout the scriptures are the two factors of wisdom and compassion. Purity is directly related to wisdom as it arises automatically from awakening; for this reason, it is often not included as a separate factor.

The attributes of *araham*, *sammāsambuddho*, *vijjācaraṇa-sampanno*, *sugato*, and *lokavidū* correspond to the heading of wisdom. The attributes of *anuttaro purisadhamma-sārathi* and *satthā devamanussānaṃ* correspond to the heading of compassion. The attributes of *buddho* and *bhagavā* correspond to the headings of both wisdom and compassion.

Furthermore, the attributes of *araham*, *sammāsambuddho*, *vijjācaraṇa-sampanno*, *sugato*, and *lokavidū* are personal attributes of the Buddha (*attahita-guṇa*). The attributes of *anuttaro purisadhamma-sārathi* and *satthā devamanussānaṃ* highlight qualities providing benefit to others (*parahita-guṇa*). The attributes of *buddho* and *bhagavā* are both personal attributes and qualities providing benefit to others (*attaparahita-guṇa*).

Insight Meditation (*vipassanā-kammaṭṭhāna*)

“Whichever action is performed by a faithful practitioner in order to give rise to insight knowledge, whereby one sees clearly into sense objects, is called ‘insight meditation’ (*vipassanā-bhāvanā*).”

Explanation:

Insight meditation (*vipassanā-kammaṭṭhāna* or *vipassanā-bhāvanā*) refers to any method of wisdom training giving rise to a realization of the truth of phenomena as marked by the three characteristics of impermanence, unendurability, and non-self.

Fundamentals of Insight Meditation

When practicing insight meditation, one must be familiar with the objects of insight meditation. In a similar fashion, when one engages in planting crops, one must have fertile land; otherwise, the plants won't grow. The 'fundamentals' or 'points of focus' of insight refer to the objects used to fix attention in order to cultivate insight knowledge (*vipassanā-paññā*). Objects of insight meditation are organized into six groups, namely: the five aggregates (*khandha*), the twelve sense spheres (*āyatana*), the eighteen elements (*dhātu*), the twenty-two dominant faculties (*indriya*), the Four Noble Truths (*ariyasacca*), and the twelve factors of Dependent Origination (*paṭiccasamuppāda*). Essentially, all of the factors comprising these six groups can be summarized as materiality and mentality (*rūpa* and *nāma*).

1. The Five Aggregates: *rūpa* (body), *vedanā* (feeling), *saññā* (perception), *saṅkhāra* (volitional formations), and *viññāṇa* (consciousness):

- 1) *Rūpa*: the body comprised of the four elements: earth, water, fire, and air.
- 2) *Vedanā*: feeling; sensation. Pleasant feeling, painful feeling, and neutral feeling.
- 3) *Saññā*: perception of sense objects that make contact with the sense doors of the eyes, ears, nose, tongue, body, and mind.
- 4) *Saṅkhāra*: volitional formation; mental formation; thoughts and emotions that shape the mind as wholesome, unwholesome, or neither-wholesome-nor-unwholesome.
- 5) *Viññāṇa*: consciousness; cognition of sense

objects by way of the six sense doors: the eyes, ears, nose, tongue, body, and mind.

2. *Āyatana*: the twelve sense spheres. *Āyatana* literally means 'link', 'junction'. In this context it refers to 'sense sphere'. The sense spheres are divided into the six internal sense bases (eye, ear, nose, tongue, body, and mind) and the six external sense objects (sights, sounds, smells, tastes, tangible objects, and mind objects).

3. *Dhātu*: the eighteen elements. *Dhātu* literally means 'element', 'natural condition', 'constituent part'. In this context it refers to things that exist naturally as determined by causes and conditions. They are not created by any person or being:

- 1) *Cakkhu-dhātu*: eye element
- 2) *Rūpa-dhātu*: visual-form element
- 3) *Cakkhaviññāṇa-dhātu*: eye-consciousness element
- 4) *Sota-dhātu*: ear element
- 5) *Sadda-dhātu*: sound element
- 6) *Sotaviññāṇa-dhātu*: ear-consciousness element
- 7) *Ghāṇa-dhātu*: nose element
- 8) *Gandha-dhātu*: odor element
- 9) *Sotaviññāṇa-dhātu*: nose-consciousness element
- 10) *Jivhā-dhātu*: tongue element
- 11) *Rasa-dhātu*: flavor element
- 12) *Jivhāviññāṇa-dhātu*: tongue-consciousness element
- 13) *Kāya-dhātu*: body element
- 14) *Phoṭṭhabba-dhātu*: tangible-data element
- 15) *Kāyaviññāṇa-dhātu*: body-consciousness element

- 16) *Mano-dhātu*: mind element
- 17) *Dhamma-dhātu*: mental-data element
- 18) *Manoviññāṇa-dhātu*: mind-consciousness element

4. *Indriya*: twenty-two dominant faculties. *Indriya* literally means 'governing factor', 'dominant faculty'. In this context it refers to the prominent spheres of human engagement with the world. The eye, for example, is prominent in the act of seeing.

- 1) *Cakkhundriya*: eye-faculty.
- 2) *Sotindriya*: ear-faculty.
- 3) *Ghānindriya*: nose-faculty.
- 4) *Jivhindriya*: tongue-faculty.
- 5) *Kāyindriya*: body-faculty.
- 6) *Manindriya*: mind-faculty. The 89 or 121 states of mind (*citta*).
- 7) *Itthindriya*: femininity faculty.
- 8) *Purisindriya*: masculinity faculty.
- 9) *Jīvitindriya*: life faculty.
- 10) *Sukhindriya*: bodily-pleasure faculty.
- 11) *Dukkhindriya*: bodily-pain faculty.
- 12) *Somanassindriya*: joy faculty.
- 13) *Domanassindriya*: grief faculty.
- 14) *Upekkhindriya*: neutral-feeling faculty.
- 15) *Saddhindriya*: faith faculty – prominent in the domain of belief, conviction, trust, etc.
- 16) *Viriyindriya*: energy faculty – prominent in the domain of effort.
- 17) *Satindriya*: mindfulness faculty – prominent in the domain of recollection, recall, remembering, etc.

- 18) *Samādhindriya*: concentration faculty – prominent in the domain of focused attention.
- 19) *Paññindriya*: wisdom faculty – prominent in the domain of clear understanding.
- 20) *Anaññātāññassāmīdriya*: ‘I shall come to know the unknown’ faculty; the faculty of one who strives for the knowledge of the path of stream-entry.
- 21) *Aññindriya*: perfect-knowledge faculty; the faculty of realizing the knowledge of the fruit of stream-entry up to the knowledge of the path of arahantship.
- 22) *Aññātāvindriya*: perfect-knower faculty; the faculty of one who realizes the knowledge of the fruit of arahantship.

5. *Ariyasacca*: Four Noble Truths. *Ariyasacca*: ‘noble truth’; ‘truth enabling one to become an awakened being’. The Four Noble Truths are *dukkha* (suffering), *samudaya* (cause of suffering), *nirodha* (cessation of suffering), and *magga* (Path leading to the cessation of suffering).

6. *Paṭiccasamuppāda*: the twelve factors of Dependent Origination. Another name for Dependent Origination is ‘mode of conditionality’ (*paccayākāra*). The twelve links are: 1) *avijjā* (ignorance); 2) *saṅkhāra* (volitional formations); 3) *viññāṇa* (consciousness); 4) *nāma-rūpa* (mind and body); 5) *saḷāyatana* (six sense bases); 6) *phassa* (contact); 7) *vedanā* (feeling); 8) *taṇhā* (craving); 9) *upādāna* (grasping); 10) *bhava* (becoming); 11) *jāti* (birth); and 12) *jarā-maraṇa* (aging and death).

Causes Giving Rise to and Sustaining Insight

Meditation

The first two factors of the seven kinds of purity are the causes giving rise to and sustaining insight meditation, namely:

- 1) *Sīla-visuddhi*: purity of moral conduct
- 2) *Citta-visuddhi*: purity of mind

A person who sets out to practice insight meditation must first be grounded in purity of moral conduct and purity of mind. If their moral conduct is impure and their mind is agitated, they should abstain from such practice.

Factors of Insight

The essential factors of insight meditation are the final five kinds of purity, namely:

- 1) *Diṭṭhi-visuddhi*: purity of view
- 2) *Kaṅkhāvitaraṇa-visuddhi*: purification of knowledge leading to the transcending of doubts
- 3) *Maggāmaggañāṇadassana-visuddhi*: purification of knowledge regarding Path and not-path
- 4) *Paṭipadāñāṇadassana-visuddhi*: purity of the knowledge and vision of the way of progress
- 5) *Ñāṇadassana-visuddhi*: purity of knowledge and vision, i.e. the realization of the Four Noble Truths

From another perspective, the essential factors of insight meditation are the three universal characteristics (*tilakkhaṇa* or *sāmañña-lakkhaṇa*), namely:

- 1) *Aniccatā*: impermanence
- 2) *Dukkhatā*: unendurability
- 3) *Anattatā*: selflessness

Hallmark, Function, Fruit, and Support of Insight Meditation

- Hallmark of insight meditation: clear discernment according to reality that all conditioned phenomena are impermanent, unenduring, and non-self.
- Function of insight meditation: driving away 'darkness' (i.e. delusion) which obscures the truth that all conditioned phenomena are impermanent, unenduring, and non-self.
- Fruit of insight meditation: a direct realization of the nature of conditioned phenomena as impermanent, unenduring, and non-self. Such realization is similar to a bright lamp illuminating the way.
- Support for insight meditation: that which gives rise to and sustains insight meditation is a concentrated and firmly established mind.

Sixfold Analysis by Insight Meditation

- 1) *Aniccaṃ*: impermanence. Conditioned phenomena are impermanent because they arise and subsequently become otherwise; they do not sustain an original shape.
- 2) *Anicca-lakkhaṇaṃ*: marks of impermanence revealing how conditioned phenomena are impermanent – arising, transforming, and fleeting.

- 3) *Dukkham*: unendurability. Conditioned phenomena are unenduring because they arise and pass away, and are subject to instability and dissolution, as a result of the constant stress inherent in aging, illness, and death.
- 4) *Dukkha-lakkhanam*: marks of unendurability revealing how conditioned phenomena are unenduring as a result of aging, illness, and death – constantly oppressed, afflicted, and eventually destroyed.
- 5) *Anattā*: selflessness. All things, both conditioned phenomena and the Unconditioned, are non-self, insubstantial, and empty of any enduring self.
- 6) *Anatta-lakkhanam*: marks of selflessness revealing how all things – conditioned things and the Unconditioned – are insubstantial and non-self.

Two Types of Individuals Who Practice Insight Meditation

1. *Samatha-yānika*: one who uses tranquility as a vehicle. A practitioner who develops tranquility until they attain jhāna, and then uses this tranquility as a basis for developing insight. When such an individual realizes arahantship, they are endowed with exceptional qualities, e.g. the ability to display psychic powers.

2. *Vipassanā-yānika*: one who uses insight as a vehicle. A practitioner who develops insight exclusively, without giving special emphasis to tranquility meditation and without attaining jhāna. They meditate on mind and body (*nāma-rūpa*) in relation to the three characteristics.

When they realize arahantship, they do not have the ability to display psychic powers. Another name for such individuals is *sukkha-vipassaka* ('bare-insight practitioner').

Ten Impurities of Insight

It might happen that someone practicing insight meditation will experience qualities that sully the mind, which are called 'impurities of insight' (*vipassanūpakilesa*). In such cases, their insight is still weak, leading them to mistakenly believe that they have attained path and fruit. These impurities will impede their progress in insight knowledge (*vipassanā-ñāṇa*). The ten impurities are as follows:

1. *Obhāsa*: a beautiful radiance emanating from the head.
2. *Ñāṇa*: a penetrating knowledge; a feeling that one can clearly discern the nature of mind and body.
3. *Pīti*: bliss pervading the entire body.
4. *Passaddhi*: serenity of body and mind that is able to still all anxiety.
5. *Sukha*: an exceptional, refined happiness suffusing the body and mind.
6. *Adhimokkha*: a tremendous faith that fills the mind with joy.
7. *Paggāha*: balanced effort that helps sustain attention on a meditation object.
8. *Upaṭṭhāna*: clear, well-established, and potent mindfulness.
9. *Upekkhā*: deep equanimity in relation to all conditioned phenomena.

10. *Nikanti*: a profound satisfaction creating an attachment to insight.

If a practitioner of insight meditation encounters any of these impurities, they should reflect thus: “This mental state is not insight; it is simply an impurity of insight. It is not the way to path and fruit.” They shouldn’t delight in or get caught up in these impurities. Instead, they should continue making effort in their meditation. By practicing in this way, they will attain to higher levels of insight knowledge.

Conclusion

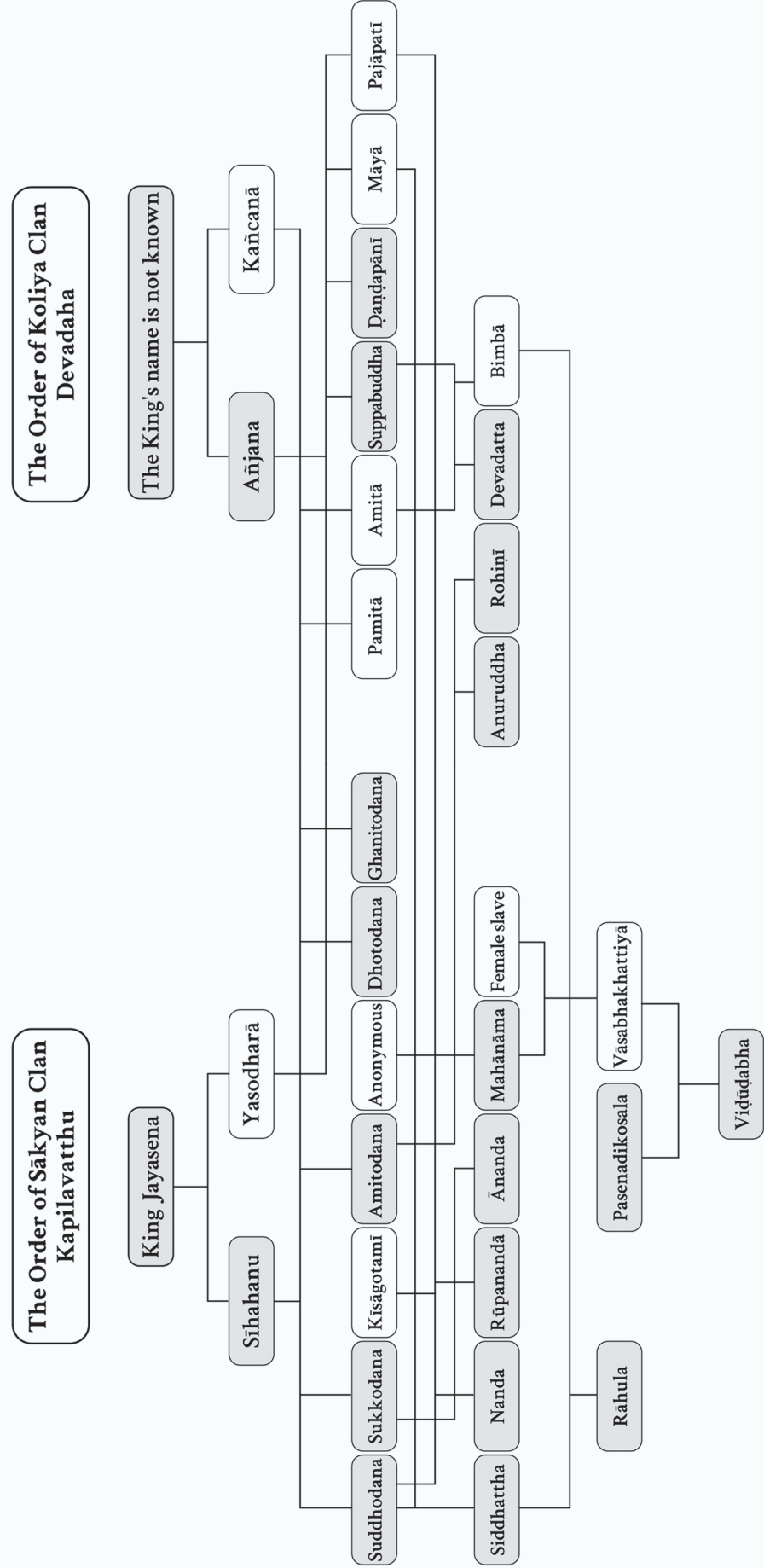
One who practices insight meditation to the point of giving rise to insight knowledge will discern all materiality and mentality as they truly are – as marked by the three characteristics of impermanence, unendurability, and selflessness. The favorable results they gain from such practice are greater than those received from practicing generosity or keeping moral precepts. There are four favorable results of insight meditation:

1. One has firmly established mindfulness. One will not die confused; instead, one will die mindful and alert.
2. One will be reborn in a happy destination, i.e. in the human world or in heaven.
3. One will have built a foundation for attaining path, fruit, and Nibbāna in a future life.
4. Having built such a foundation, it is possible to attain path, fruit, and Nibbāna in this very lifetime.

In Buddhism, developing insight meditation is considered the highest and most excellent form of worship by way of practice (*paṭipatti-pūjā*), because it leads to freedom from mental defilement and all suffering, and it shuts the door to states of perdition (*apāya-bhūmi*). Buddhists should thus be diligent and find every opportunity to cultivate insight.

Thus Concludes the Curriculum of Dhamma Study
For Advanced Level

Schematic diagram showing the order of
Sākyan Clan



Subject: *Buddhānubuddha*

The Buddha and His Noble Disciples

Chapter 1 - *Jāti kathā*

The Birth of the Buddha

With his compassion, the Rightly Self-Enlightened Buddha guided all sentient beings, delivering them from sorrow. Prior to his last birth, the *Bodhisattva* had accumulated all ten perfections since he had been given a prediction by *Dīpankara* Buddha. The prediction was that the *Bodhisattva* would attain Enlightenment and become a Buddha. After he fulfilled all ten perfections in his last life as Prince *Vessantara* and passed on, he took birth in the *Tusita* realm.

Before he came to Earth, the great gods of the five *Suddhāvāsa* worlds including *Avihā*, *Atappā*, *Sudassā*, *Sudassī*, and *Akaniṭṭhā* came down to Earth and declared the arrival of the Rightly Self-Enlightened Buddha and that a hundred thousand years later, anyone who wished to be in his presence must abide in the virtuous conducts of generosity, moral restraint, and mental cultivation. This caused several chaotic events in the world:

1. Chaos about the Buddha – occurred 100,000 years before the arrival of the Buddha.

2. Chaos caused by a period of alternate processes of destruction and renovation of ordinance (*Kappa*) – occurred 10,000 years before the world's great disaster.
3. Chaos about the Great Emperor – occurred 100 years before the arrival of the Great Emperor.
4. Chaos about the auspicious Blessings – occurred 12 years before the Buddha's discourse on Blessings.
5. Chaos about the Perfect Sage – occurred 7 years before the appearance of the Perfect Sage.

Before leaving the heavenly realm, there appeared five premonitions signifying that the Divine Being was about to leave:

1. The divine floral adornment became withered.
2. The divine garments became somber.
3. Sweat poured out from his armpits.
4. His complexion became gloomy.
5. He became weary of the heavenly world.

When the five premonitions appeared to *Sandusita Devaputta*, it was the sign that this particular Divine Being is the future Buddha. Other devas respectfully invited him to appear in the human realm. At that time, the *Bodhisatta* did not accept their invitation, as he was considering the five important conditions before appearing in the world (*Pañcamahāvilokana*):

1. The era or period of time – he would only appear in the world when the life span of a human is around 100 years.

2. The continent – only in the subcontinent of India, among the four continents or *Jambudīpa* would a Buddha appear.
3. The place of birth – only in the central province or *Majjhima-janapada* would a Buddha appear.
4. The clan or tribe – only from a King or the *Brahma* clan would a Buddha be born.
5. The mother – only the woman who has abided in the five precepts for a hundred thousand *Kappas* would a *Bodhisattva* be in her womb.

Following his thorough consideration of the matter, he accepted the invitation to appear on Earth. He was conceived in the womb of Queen *Siri-Mahāmāyā* Devi, the empress of King *Suddhodana* of the great city of *Kapilavatthu*.

Jambudīpa

Jambudīpa, or the Indian subcontinent, includes an area located in the northwest of Thailand. It was one of the most prosperous and civilized countries among its peers. It was a sovereign state that had its own government. The land was administrated and divided into states such as *Kosala* and *Magadha*. *Jambudīpa* can be divided into two parts: the Central or Interior Province, which is called *Majjhima-janapada*, and the Peripheral or Exterior Province called *Paccanta-janapada*.

Beliefs of the People in *Jambudīpa*

At that time, most of the people in *Jambudīpa* lived in *Majjhima-janapada*, where large cities with progress in trade and education were located, as well as many scholastic schools of thought. The major religion at that time was Brahmanism. Their belief was based on having a strong pride. They disdained and despised other nationalities and clans.

Their views concerning life and death or happiness and unhappiness can be divided into two major categories. Some believed in rebirth after death, and some believed in annihilation after death.

Those who believed in rebirth after death can be further categorized into two groups. The first group believed that what life is like before death is the same after death. There is no change of life in rebirth. The other group, on the other hand, believed that what life is like before death is different after death. There is a change of life in rebirth.

Those who believed in annihilation after death can also be further categorized into two groups. The first group believed in a complete annihilation after death. The other group believed in a partial annihilation after death.

Most people were saturated with excessive pride in their tribe and ancestors. They were vain and had a disgust towards people from lower clans. Thus, they

refused to associate themselves with other castes or to marry people outside their castes. For example, King or *Kattiya* and the Brahmins or *Brāhmaṇa* disdained the laborers or *Sudda* and the Untouchables or *Caṇḍhāla*. This led to a feeling of disgust and became the cause of the split into social castes or *Vaṇṇa*, into these four social castes: *Kattiya*, *Brāhmaṇa*, *Vessa*, and *Sudda*.

The Establishment of *Kapilavatthu* and the *Sākyan* Clan

In ancient times, there was a King named *Okakākaraja* who ruled over the country. He had four sons and five daughters born from his wife who was once his own sister. After his wife passed away, he then married a new wife. He was very pleased with his new wife and intentionally promised her that she could ask for whatever she wanted. She, therefore, asked for the throne to be given to her son. Her request was denied, but she did not relent in her efforts. As his words had been delivered and should not be broken, King *Okakākaraja* then ordered his four sons and five daughters to establish a new country.

The new country was established in the teakwood grove of the *Himavanta* forest, which was the residence of a hermit named *Kapila*. Therefore, the new country was called *Kapilavatthu* in order to be in line with the name of the hermit *Kapila*.

Genealogy of the *Sākya* clan

After they established the new capital city of *Kapilavatthu*, their civil service officers who had accompanied them suggested they should enter into marriage. The four princes objected to their idea of marrying into other clans, for fear of the impurity of their future offspring. After the endogamous marriage, the four princes and the five princesses established the *Sakyavaṃsa* or the *Sākya* family or clan. The elder princess, who later married the King of *Devadaha*, established the *Koliya* clan. Since that time, the two clans were considered related. The *Sākya* clan continued to reign over the province, called *Sakka-janapada* or *Sakka* province, until the reign of King *Jayasena*. The King had a prince son named *Sīhanu* and a princess daughter named *Yasodharā*. Following the death of King *Jayasena*, Prince *Sīhanu* reigned over the kingdom and married his queen, named *Kaṇṇanā*, the elder sister of King *Devadaha*. King *Sīhanu* and Queen *Kaṇṇanā* had five sons – *Suddhodana*, *Sukakodana*, *Amitodana*, *Dhotodana*, and *Ghanitodana*, and two daughters – *Pamitā* and *Amitā*.

Princess *Yasodharā*, the daughter of King *Jayasena*, became the queen of King *Añjana*. They had two princes – *Suppabuddha* and *Dandapāṇi*, and two princesses – *Māyā* and *Pajāpati*.

When the young Prince *Suddhodana* was mature and ready for marriage, King *Sīhanu* sent eight *Brahmans* to ask Princess *Mahā-Māyā*, daughter of King *Añjana* and Queen *Yasodharā* of *Devadaha*, for her hand in marriage.

Princess *Mahā-Māyā* was an exceptional young lady (*Kalyāṇī*) with five superior qualities – beautiful hair, beautiful complexion, beautiful muscle tone, beautiful teeth, and beautiful in age. King *Añjana* consented and the royal wedding was held on an auspicious day. *Suddhodana* returned to succeed the throne over *Kapilavatthu*.

The Dream of the Queen Mother

One night, Queen *Mahā-Māyā* had a dream that the Four Heavenly Kings (*Cātu-Mahārāja*) lifted her to the foot of a big tree. There was a white elephant descending from a golden mountain. The elephant used its trunk to catch a white lotus and lift it up, and then the elephant cried out. The elephant circumambulated the Queen three rounds, and then entered her womb. When she woke up, she was overwhelmed with delight. She informed the King of her dream. He gathered the prophetic Brahmins, who predicted her son would be born a supreme person. If he were to be in the secular world, he would be a great emperor, but if he were to be in the monastic world, he would become the Rightly Self-Enlightened Buddha.

The Birth of the *Bodhisattva*

By the time the *Bodhisattva* was to enter the world, Queen *Mahā Māyā* was strolling in the royal garden under the *Sāla* trees, which were blooming with fragrant flowers. She gave birth to the infant with thirty-two perfect characteristics and eighty perfect minor attributes in the *Lumbinī* Garden, located between *Kapilavatthu* and *Devadaha*.

Heroic Utterances (*Āsabhivācā*)

After the *Bodhisattva* was born, he surveyed all ten directions, and then turned to the north, walked seven steps, and proclaimed the bold and heroic utterances, (*Āsabhivācā*) ‘*aggohamasmi lokassa jeṭṭhohamasmi lokassa seṭṭhohamasmi lokassa ayamantimā jāti natthidāni punabbhavo*’ meaning, “I am the foremost, I am the chief, I am the greatest in the world. This is my last birth; now there is no more rebirth.”

Sahajāta, Those Who Were Born on the Same Day as the *Bodhisattva*

The day the *Bodhisatta* was born, there were seven things that came to exist or be born on the same day: 1) Princess *Bimbā*, 2) Venerable *Ānanda*, 3) *Kāludāyī*, the counselor 4) *Channa*, the royal attendant, 5) *Kaṇṭhaka*, the horse 6) the *Bodhi* tree, and 7) the four treasures.

Being informed of the news that the Prince had been born, King *Suddhodana* was very contented and commanded his vassals to invite his Queen and his son to return to *Kapilavatthu*.

The ascetic *Asita*, known as *Kāla Devala*, who lived near the *Himavanta* Mountain and was well-known and respected by the royal family, was also informed of the news and came to visit three days after the Great Man was born. King *Suddhodana* invited him to be seated, paid respect to him, and delivered a proper amount of speech. Then King *Suddhodana* demanded the Prince to be taken to respect the ascetic. Seeing the Prince holding the perfect characteristics of the Great Man, the ascetic *Asita* bowed his head down at the feet of the infant Prince with profound reverence. After that, *Asita* laughed and then cried immediately. The people there asked the ascetic if there would be any dangers that would happen to the Prince. The ascetic *Asita* replied that he had laughed as he knew that the Prince would attain Enlightenment and become the Buddha. He cried because he knew that he would not live long enough to see the Prince when he was Rightly Self-Enlightened.

Seeing the gesture of his revered ascetic bowing his head to the feet of the Prince with great respect, King *Suddhodana* also bowed to the Prince. Seeing such action, the members of the royal family were impressed by the Prince. Each of them offered one of their own sons to be the Prince's followers. Then King *Suddhodana* ordered

the wet nurses to nurture and take the best care of his son.

After the ascetic *Asita* gave blessings, he returned back to his hermitage, realizing that he would never live long enough to see the Prince Rightly Self-Enlightened as a Buddha and hear the *Dhamma* from the Great One. He went to his sister's home and told his nephew, *Nālaka*, of the news and instructed him to go forth (ordain), and wait for the Great Buddha. *Nālaka* did just that. He shaved his head, put on robes, carried an alms bowl, and headed towards the foothills of the Himalayas, waiting for the day he would listen to the Dhamma of Deliverance from the Blessed One.

Naming Ceremony

When the Prince was five days old, King *Suddhodana* invited members of his royal family, his officers, and one hundred and eight Brahmins for a naming ceremony in the palace. They named the Prince '*Siddhattha*', meaning one who gets what he wishes for. However, most people called him by his clan's name of '*Gotama*.' As the Prince also had a lustrous complexion, the Brahmins gave him another name, '*Aṅgīrasa-Rāja-Kumāra*'.

Prophecy for the Great Man

The 108 Brahmins with complete knowledge of *Triveda* consisting of *Rigveda*, *Sāmaveda*, and *Yajurveda*

chose eight Brahmans who were experienced in character prediction. The eight were *Rāma-Brahmana*, *Lakṣaṇa-Brahmana*, *Yañña-Brahmana*, *Dhura-Brahmana*, *Bhojana-Brahmana*, *Sudatta-Brahmana*, *Sayāma-Brahmana*, and *Koṇḍañña Brahmana*. The first seven Brahmans, seeing the thirty-two characteristics and the eighty perfect attributes of the Prince, prophesized two possible destinies for the Prince:

1. If he remained a householder, he would become a wheel-turning monarch, the greatest emperor in the world, with the four oceans as boundaries.
2. If he went forth into the renunciant life, he would be enlightened as the world's supreme spiritual teacher.

However, the Brahman *Aññā-Koṇḍañña*, who was the youngest among all the Brahmins, predicted that the Prince had only one single destiny, that he would go forth into the renunciant life and become enlightened as the world's supreme spiritual teacher.

The Passing Away of Queen *Siri Mahā Māyā*

When Prince *Siddhattha* was seven days-old, his mother, Queen *Siri Māyā*, passed away and was reborn in the divine realm of *Tusita*. He was placed in the hands of his aunt, '*Pajāpatī-Gotamī*,' who later became his aunt-queen after she married his father, to bring him up.

Pajapati-Gotamī later gave birth to a son, Prince *Nanda-Kumāra*, and a daughter, Princess *Rupanandā*.

When Prince *Siddhattha* was seven years old, his father built three lotus ponds in the royal residence for his pleasure. Each pond was planted with different beautiful lotus plants. One was for green lotuses, another was for royal lotuses, and the other was for white ones. His clothes were brought from *Kāsī*, the region popular for its exquisite quality of clothes. Wherever he went, all the days and nights, the Prince was in the shade of royal umbrellas to prevent his body from being exposed to the heat, cold, dust, and dew. When he was old enough, he was sent to study Arts and Sciences at the Royal Academy of Learning, under the tutelage of *Visavāmitta*. Prince *Siddhattha* was extremely intelligent and excelled in all disciplines. He exhausted his teachers' knowledge.

Attending the Annual Plowing Ceremony

The annual plowing ceremony was one of the most important events in the State. That year, King *Suddhodana* ordered a special ceremony to be celebrated. The whole city made exquisite displays everywhere. The King and his entourage went to the ceremony place with all the royal families and royal advisors. The *Bodhisattva* also accompanied his father. He was left to watch the ceremony by himself underneath a java plum tree. All of his sitters went to watch the ceremony. He proceeded to meditate and attained the First Absorption (*Jhāna*) while he developed mindfulness of breathing (*Ānāpānasati*). As the afternoon moved on, instead of moving with the sun,

the shade of the java plum tree remained in the same position, as if it were at midday. This created an amazing sight for everyone who attended the ceremony. Then this was reported to King *Suddhodana*. When he came and witnessed the miraculous event, he recalled the time when the ascetic *Asita* had come to visit the newborn Prince and he had bowed down to the young Prince for the first time. And for the second time, King *Suddhodana* put his hands together and bowed his head down to the *Bodhisattva* again. After this, they went back to the city.

The Royal Wedding

Wishing his son to be the greatest emperor according to the prophesy, King *Suddhaodana* nurtured Prince *Siddhattha* exceptionally well and built him three palaces for the three seasons, one for winter, one for summer, and one for the rainy season. Each palace was decorated in order to be an appropriate residence for the Prince during each season. When he was sixteen years old, which was old enough at that time to marry, his father, King *Suddhodana*, asked for the hand of Princess *Yasodharā* (who may be called Princess *Bimbā* in some places), the daughter of King *Suppabuddha* and Queen *Amitā*, the older sister of King *Suddhodana*, to be married to Prince *Siddhattha*. After the marriage, Prince *Siddhattha* indulged in worldly pleasures day and night, until he was twenty-nine years old.

Chapter 2 - *Pabbajjā*

Going Forth to the Great Renunciation

Trips to the Royal Garden

Prince *Siddhattha* had enjoyed the consummate life of bliss since he was small. Yet he had been prudent and discreet. Both of his parents were well aware of the prediction that he could be either a great emperor or a great religious leader. They tried very hard to keep him occupied with the sensuality of worldly pleasures. Nonetheless, the Great Man had the opportunity to make three trips to the Royal Park. He encountered an old man, a sick man, and a dead man. These were the divine messengers (*Devadūta*). The encounters caused him a great deal of dejection and despondence. He realized that he could not go beyond the three states he had just witnessed. He returned to the palace, feeling miserable. Before he reached the palace, he met a holy man, a homeless one who had renounced worldly pleasures. He became encouraged to see that life of a recluse could be the answer. He became more and more cheerful with this thought. He stayed in the park all day and returned to the palace in the evening.

The Birth of Prince *Rāhula*

At the same time, a messenger came from his palace and informed him of the news that Princess *Bimbā Devī* had just given birth to a Prince. This prompted him to

exclaim, '*Rāhulaṃ jātam bandhanaṃ jātam* - the noose is here, the bond has arrived.' That was the reason why his son was named *Rāhula*.

***Kīsāgotamī* Admired the Great One**

While the Great One was on his way back to his palace, a young beautiful royal descendant named *Kīsāgotamī* saw him. She was very delighted and gave him a graceful compliment to the extent that, 'Whoever were the parents of this youth, they would be able to cease their heartache, and whoever would be his wife, she would cease her sorrow.' The *Bodhisattva*, having heard the remark, was very appreciative of how she described the way to cease sorrow, as he was pondering how to end suffering. He took off his precious jewel necklace and presented it to her. *Kīsāgotamī*, who mistook his gift as a token of love, was extremely glad.

Background of Going Forth to the Great Renunciation (*Pabbajjā*)

One day, Prince *Siddhattha* was reflecting on the fact that by the nature of being born, sentient beings are subject to illness and death. No one could go beyond sickness and death. Even when the wise had repeatedly told us this truth, no one had ever realized it by heart.. So, when one saw others become sick or die, one became anxious, weary, and loathed everything. Never would one

think that he would be in the same state. People remained intoxicated with youth, health, and life, and seemed to think they would never be sick or die; they never thought of finding the way to transcend old age, sickness, and death. Prince *Siddhattha* himself was no different. However, he thought he should find the way to go beyond these conditions. When he came to this conclusion, he began to lessen his attachment to the intoxication of youth, health, and life. Ordinarily, everything in the world has its opposite or its counterpart. If there were cold, there would be hot as its opposite; dark, there would be light; day, there would be night, etc. There must be a solution to solve the three miserable conditions of old age, sickness, and death. But it seemed too far out of reach, especially when one was still confined to the householder life. The life of the laity was too narrow and restrictive. It was the dwelling place for objects of sorrow, lust, resentment, fury, and delusion. They were the source of fine dust that irritated and blinded the eyes. Going forth into renunciation (*Pabbajjā*) was a way to leave the business of being a householder. It might be an opportunity to search for freedom from the miseries of being in the sensual world. From that moment on, Prince *Siddhattha's* mind was inclined towards *Pabbajjā* and was no longer contented with the treasures of the secular world.

Visiting Princess *Bimbā's* Chamber

That night, when his mind was set to go forth, there was no lingering thought of the sensual life he had been

used to, nor of the alluring dancing of the beautiful young dancers. When he looked at those concubines while they were asleep in unsightly postures, he became disgusted. It was like a charnel ground with corpses strewn all over. The three realms of existence - the Sense-Sphere, the Form-Sphere, and the Formless Sphere - were like a house on fire. He told *Channa*, his attendant, to prepare his horse to be ready to go forth that night. Then he went to see his wife, Princess *Bimbā*. While he was standing at the doorway, Princess *Bimbā* was sleeping while holding his son, Prince *Rāhula*, in her arms. He could not see his son clearly, but he was afraid to lift her arms up because he might awaken her and his plan might have to change. He decided to leave without seeing his son. When he discovered the *Dhamma* of freedom from misery, he would come back to see him. He left the palace, got on *Kaṇṭhaka*, his horse, and left the city with *Channa* accompanying him.

Going Forth to the Great Renunciation

That night was the full moon night of the eighth lunar month. *Vasavattī Māra*, who was afraid that the *Bodhisattva* would soon be out of his snare, called out to him and told him that in seven days, a wheel of precious gems would be delivered to take him to the throne of the great emperor. The *Bodhisattva* declined *Māra's offer* and told him to leave. He no longer desired the emperor's treasure but rather, the *Bodhi* treasure.

He then left *Kapilavatthu* and continued on his journey through *Sāvatthī* and *Vesalī* until the early morning, when he reached the *Anomā* River, the border of the three cities. After they crossed the river, he took off his garments and handed them to *Channa*. He cut his hair, threw his hair and his head scarf into the air, and made a resolute determination that if he were to be successful in his quest for deliverance, his hair and scarf would stay in the air. They did, and King *Amarinda* (*Sakka*-the King of the devas) carried them on a tray and preserved them in *Cūlāmanicetiya* in the heavenly realm of *Tāvatisā*. The *Bodhisattva* told *Channa* to take his garments back and inform everyone of his decision. *Channa* did not want to leave him but reluctantly followed his command. As soon as the *Bodhisattva* was out of sight, his horse, *Kaṇṭhaka*, dropped down and died. He was reborn as a deva named *Kaṇṭhaka Devaputta* in the realm of *Tāvatisā*. The *Bodhisattva*'s robe and alms bowl were delivered to him by a *Brahma* god named *Ghaṭikāra*, who was his old friend in past lives in the time of *Kassapa* Buddha when the *Bodhisattva* was a Brahmin named *Jotipāla*. After the *Bodhisattva* put on the robe brought by the *Ghaṭikāra Brahma* god, he handed his old clothes to the *Brahma* god and the *Brahma* god preserved them in the *Dussa Cetiya* in the realm of *Brahma*.

Trying Out Many Ancient Techniques

Deciding to seek the path of emancipation from the misery of life, the *Bodhisattva* had never experienced any

method of the ancient practices, but wanted to try those techniques. He went to the school of *Ālāra Kālāma*. He remained there until he had attained the seven concentrative attainments (*samāpatti*). He had outlearned all the teachings, so there was nothing else he could learn there. Also, he considered that it was not the right path to the complete extinction of suffering. He thus went forth to study with *Uddaka Rāmaputta* and could attain the eight concentrative attainments – four levels of *Rūpa Jhāna* and four levels of *Arūpa Jhāna*. However, the two masters were unable to direct him to the Supreme Knowledge of Enlightenment. In spite of their praise and request for him to remain as a teacher, he declined and continued his journey to the *Uruvelā-Senānigama* district (presently called *Buddhagayā* in Bihar State, India). As it was an area with a shady lush forest with a river of clean water flowing near a village, he thought this place would be suitable for one who could persevere in his effort.

The *Bodhisattva* stayed by himself in that area, which was called '*Anupiya-ambavana*.' He abstained from eating for seven days, indulging in the bliss of renunciation. On the eighth day, he left that place and went to the city of *Rājagaha* for alms round. This caused a certain commotion in the city. People were not used to seeing a monk going for alms. King *Bimbisāra* was curious about what went on. He sent his attendant to investigate, and then went to see the *Bodhisattva* himself. After he realized who the *Bodhisattva* was, he offered to share the kingdom with him. The *Bodhisattva* expressed his appreciation, but he declined. He was searching for

the Insight of Perfect Self-Enlightenment (*Sammāsambodhi-ñāna*). King *Bimbisāra* was appreciative of his endeavor, bade him farewell, and requested that when the *Bodhisattva* conquered the *Dhamma* of deliverance, would he please return to deliver such *Dhamma*.

The Three Metaphors

Then the three metaphors appeared before him:

1. Fresh wood, saturated with resin and remaining in water, would never be aflame. This is just like the monk and *Brahmin* who remained physically indulging in sensuality, with his mind still clinging to sensual pleasures. He would never reach the state of enlightenment with any amount of effort.

2. Fresh wood, saturated with resin, though not in water, would never be aflame. This is just like the monk or *Brahmin* who, although having abandoned physical contact with sensual objects, his mind still longed for sensual pleasures. No matter how much effort he put forth, he would never reach the state of enlightenment.

3. Dried wood, placed on land away from water, could be aflame easily. This is just like the monk or *Brahmin* who has abandoned physical sensual contacts, with his mind still free from desire for sensual pleasures. He could put forth the right effort and would be able to reach enlightenment.

The Practice of Three Stages of Austerities (*dukkarakiriyā*)

When the Great Man decided to seek the path to the complete extinction of suffering by himself, he thought the practice of austerities or extreme asceticism would be the path to enlightenment. Therefore, he started to undertake the austere practices, which consisted of three stages of self-mortification.

In the first stage, he began with clenching his teeth and pressing his tongue against his palate until sweat poured out from his armpits and everywhere on his body. He experienced a great deal of suffering. It was like a weak man's neck being tightly held by a strong man. Although his body suffered greatly, his mind was stable. When he realized that this was not the path to enlightenment, he discarded the method and attempted another one.

In the second stage, he slowly withheld his in-breath and out-breath, both through his nose and his mouth, until there was a loud noise in both of his ear holes. This caused a tremendous pain in his head, stomach, and body. Nevertheless, the suffering could not overwhelm his mind and make him restless. As he considered that this practice did not seem to bring him close to realizing the truth, he discarded the practice and changed to another direction.

In the third stage, he gradually began starving himself, first with eating just a small amount of food each

day, and then he ate only very fine food until his body began to become emaciated. His complexion was sullen. His bones protruded from his whole body. He had no strength, such that he would collapse as he started to move. Again, this was not the path to enlightenment. The perfect thirty-two characteristics and the complete eighty minor attributes faded away. He was left with only skin and bones.

At that time, King *Amarinda* (*Sakka*-the King of the devas) came down and demonstrated the pleasant sound of a sitar with moderate tension on its string. This made him realize the idea of moderation in his practice, and that the Middle Path (*Majjīmā paṭipadā*) is the path to Enlightenment (*bodhiñāna*). The weak body and mind would never succeed. With that, he started to eat regular food again.

When the five ascetics (*Pañcavaggiya*) discovered that the Great Man had abandoned the extreme asceticism practices and returned to the regular consumption of food, they were dismayed, as they believed the austere practices were the only way to enlightenment. As a result, they decided to leave and head to the Deer Park at *Isipatana*, in the city of Benares (*Bārāṇasī*).

Milk Rice (*madhupāyasa*) offered by *Sujātā*

There was a beautiful young lady by the name of *Sujātā*, who resided in the village of *Senānigama*. Before

she was married, she made a vow before a forest deva that if she were to be married, she would marry a suitable young man of comparable wealth, caste, and intellect. And if she should have an offspring, it would be a son. The vow she made came true on both points. She was delighted and then made a promise to offer the most exquisite prepared rice of extraordinary milk produced by a thousand cows. She fed them with licorice so the cows' milk would be sweet. Then she divided the cows into two groups, five hundred in each, and milked the first group of cows to feed the second group. The five hundred cows that were fed with the milk of the first group were taken to be raised and fed with licorice. Then they were divided into two groups, two hundred and fifty cows each. The process was repeated until eight cows were left. This was done to get the sweetest milk to use to prepare the milk rice.

One day, her attendant went by the *Bodhi* tree where the *Bodhisattva* was staying. When she saw the Great One, she mistook him as a divine being. She rushed back and reported to *Sujātā* that the forest deva had appeared at the *Bodhi* tree. They were very excited and prepared rice cooked with the extraordinary sweet milk. *Sujātā* took the milk rice and went to see the divine being at the *Bodhi* tree. It was the full moon day of the sixth lunar month. By that time, the *Bodhisattva* had already completed his bath in the *Nerañjarā* River. He was sitting at the root of the *Bodhi* tree. When she saw the *Bodhisattva*, she was overwhelmed with joy. She offered him the specially prepared milk rice on a golden tray. She

told him what she had wished for and how all of her wishes had come true. Then she said that she would like to return the favor to him by wishing him the same, of getting whatever he wished for. Then she bade him goodbye.

The Dream of the *Bodhisattva*

The night before, the *Bodhisattva* had a dream. There were five things that appeared in his dream:

1. He was lying down in a supine position using the Himalaya Mountain range as his pillow. His left arm dipped into the east ocean. His right was in the north ocean. Both feet were in the south ocean.

2. Tall grasses grew from his navel reaching the sky.

3. White worms swarmed all over his body, from his feet to his knees.

4. Birds of four colors – yellow, green, red and black – flew from the four directions, stopped at his feet, and all turned white.

5. He was practicing walking meditation on the top of the mountain, which was full of feces, but his feet never got soiled by them.

He came to his own predictions:

1. It was the sign of the Rightly Self-Enlightened One realizing the unsurpassed knowledge.

2. It was the sign that he would deliver the Noble Eightfold Path to divine and human beings.

3. It was the sign that a large number of people would trek to his place to abide by the Triple Gem as their refuge.

4. It was the sign that all four castes would be ordained in the same Doctrine and Discipline and would attain the Dhamma of Emancipation.

5. It was the sign that he would receive the four necessities, but he would never become attached to them.

Floating the Golden Tray

After the *Bodhisattva* completed his bath and received the tray of rice cooked in special milk, he broke the rice into forty-nine lumps and slowly consumed them. After he finished them, he went to the *Nerañjarā* riverbank and put the golden tray in the river, saying if he could succeed in attaining enlightenment and become the Buddha, let the tray go upstream. The tray then went upstream for about 80 feet according to his words, and then it sank. He was delighted and returned to his place under the tree.

Back to the Tree of Enlightenment

In the afternoon, while going back to the *Mahā Bodhi* tree (*Sattha-rukka*), he accepted a bunch of

straw offered by *Sotthiya*, a straw-handler, and made his seat facing the east direction, underneath the *Mahā Bodhi* tree. There he made a vow – if he could not attain enlightenment, he would not get up from his seat, even if his flesh and blood would completely dry up, leaving him with only skin, tendons, and bones.

Confronting *Māra* – the Destroyer

Ever since the Great Man had gone forth into the renunciant life, *Māra* had followed him and tried to obstruct him from achieving his quest. In the evening of the Enlightenment Day, *Māra* was afraid that the Great Man would become free from his grasp, gather his army, and show off his supernatural power to frighten and run him off. Having seen *Māra* riding the *Girimekhalā* elephant with his army, the Great Man was not disturbed. He recollected his Ten Perfections (*pāramī*) that he had accumulated in his past lives, including giving or charity (*dāna*), morality (*sīla*), renunciation (*nekkhama*), wisdom (*paññā*), effort (*virīya*), forbearance (*khanti*), truthfulness (*sacca*), self-determination (*aditṭhāna*), loving-kindness (*mettā*), and equanimity (*upekkhā*). The Great Man finally defeated *Māra*.

Mental Cultivation and Enlightenment

After the *Bodhisattva* returned to eating regular food, he became physically stronger. He continued his mental effort with tranquility development (*Samatha bhāvanā*).

With no mental defilements, he attained the First Absorption (*Jhāna*), then the Second, the Third, and finally the Fourth Absorption. Then he reflected on the quest of going beyond aging, sickness, and death, and during the first watch of the night (*Paṭhamayāma*), he realized the knowledge of the recollection of his past lives and other beings (*pubbenivāsānussati-ñāṇa*). During the middle watch (*Majjhimayāma*), he realized the knowledge of the death and rebirth of beings (*cutūpapāta-ñāṇa*) in accord with their karmic retribution.

After attaining these two kinds of knowledge (*Ñāṇa*), he continued exerting his mental effort and attained the knowledge of the destruction of mental intoxication (*āsavakkhaya-ñāṇa*) to realize that all cankers are the result of birth. Because of *Avijjā* as a condition, arises *Saṅkhāra*; because of *Saṅkhāra* as a condition, arises *Viññāṇa*, etc. Each of these factors depends on the other as its causal condition. On the opposite spectrum - Dependent Cessation of *Dukkha* - he could see that because of the cessation of *Avijjā* as a condition, *Saṅkhāra* ceases; because of the cessation of *Saṅkhāra* as a condition, *Viññāṇa* ceases, etc. Finally, before dawn, he attained Enlightenment (*Sammā-Sambodhi Ñāṇa*), realizing the Four Noble Truths – suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. As he was Rightly Self-Enlightened, he became the Buddha (*sammāsambuddha*) on the fifteenth day of the waxing moon in the sixth lunar month.

Chapter 3 - *Satta Mahāsathāna*

The Magnificent Abodes of the Great Man

Experiencing the Bliss of Emancipation

The Rightly Self-Enlightened One attained the three *Vijjā* under the great *Bodhi* tree at the bank of the *Nerañjarā* River, in the *Uruvelā-Senānigama* district, in the state of *Magadha*. After his Enlightenment, the Buddha experienced the bliss of emancipation in seven different places – seven days in each – for a total of seven weeks as follows:

Week I

During the first week after his enlightenment, he indulged in the bliss of deliverance under the *Bodhi* tree. At that time, he contemplated the dependent nature of the rise and fall of all twelve conditioning factors that cause suffering (*Paṭiccasamuppāda*). He was able to penetrate the truth of both the arising and ceasing of suffering. Each time he realized the truth, he exclaimed with delight.

Exclamation in the early watch: –‘Whenever the four noble truths were apparent to the persevered *Brahman*, his doubt dissipated. Thorough knowledge of suffering and its causes clearly appeared before him.’

Exclamation in the middle watch: - ‘Whenever the truth was apparent to the persevered *Brahman*, his

doubt evaporated. He has penetrated the truth of the ceasing of all causal conditions.'

Exclamation in the late watch: - 'Whenever the truth was apparent to the persevered *Brahman*, he would be able to conquer *Māra* and his retinues of birth, old age, illness, and death. It is similar to the rays of the sun that remove the darkness of night.

Week II

In the second week, the Blessed One moved to an area northeast of the *Bodhi* tree. He stood and looked at the tree without blinking, reflecting with deep gratitude of having attained the Supreme *Dhamma* under the tree. This place was called *Animisa Cetiya*.

Week III

In the third week, he created a path in the northern area of the tree for walking meditation between the *Bodhi* tree and *Animisa Cetiya*. He walked continuously on the path. It was named *Ratanacaṅkama Jetiya*.

Week IV

In the fourth week, the Awakened One went to sit cross-legged in a glass chamber created by the devas in the northwestern area of the *Bodhi* tree, and reflected on the *Abhidhamma Pitaka*. This place was called *Ratanaghara Cetiya*.

Week V

In the fifth week, he moved to the goatherds' banyan tree called *Ajapālanigrodha*, (where the shepherd stayed) on the east side of the *Bodhi* tree. At that time, there was a *Brahmin* named *Huhukka Jāti* who always shouted, 'Ha! Ha!' at others, asking everyone about the principle of being a real *Brahmin*. The Buddha, having heard the question, made a remark saying, 'How could a person who claimed to have abandoned evils and defilements, but always had the habit of menacing others with 'Ha! Ha!,' ever be called a virtuous *Brahmin*? Only the one who has abandoned all defilements, never shouts 'Ha, Ha' at others, has always been composed and restrained, is knowledgeable in *Dhamma* and abides in the holy life, should be called a real *Brahmin*,' said the *Buddha*. Having heard the *Buddha's* words, *Huhukka Jāti Brahmin* walked away.

Week VI

In the sixth week, the Buddha went to sit cross-legged under the *Mucalinda* tree in the southeastern direction of the *Bodhi* tree for another seven days, and continued to experience the bliss of emancipation. He proclaimed that no happiness would surpass the happiness of peacefulness. He who had seen the ceasing of all *Saṅkhāra* the way they are; he who no longer encroached upon anyone; he who had become fully composed, restrained, and had abandoned all passion,

had attained the ultimate bliss in the world because he had abolished the belief of ‘self’ – *Asmi-Māna*. And indeed, it was bliss.

At that time, it was raining throughout the week. Then *Mucalinda*, the *nāga* or serpent king, came out from his abode in the pond nearby, encircled the Buddha’s body, and extended his great hood over the Buddha’s head in order to protect the Buddha from the storm and the rain. When the rain stopped, the *nāga* king, *Mucalinda*, unwound his body from the Buddha, transformed into a human, paid respect, and moved away.

Week VII

In the seventh week, the Buddha moved to stay at the foot of the *Rājāyatana* tree, which was in the area south of the *Bodhi* tree. While he was experiencing the bliss of emancipation, there came two merchants named *Tapussa* and *Bhallika*, who were on their way from *Ukkala-janapada*. They saw the Buddha sitting under the *Rājāyatana* tree, and thus offered him rice cakes and lumps of honey, and requested refuge in the *Buddha* and the *Dhamma*, called *Dvevācika Upāsaka*. They were the original disciples of the Buddha.

Brahmā Sahampati Requests the Teaching of the Buddha’s *Dhamma*

After the end of seven weeks of experiencing the bliss of emancipation, the Blessed One went back to sit

under the *Ajapālanigrodha* tree. He repeatedly contemplated on the *Dhamma* he had discovered and realized they were very profound and may be too difficult for anyone who is still indulging in sensual pleasures to comprehend. He thus decided not to teach anyone of his discovery. Suddenly, *Brahmā Sahampati* appeared and begged him to teach, saying that there were some people who may have only fine dust covering their eyes that might be able to realize the *Dhamma*. These people may lose great benefits and opportunities if the Buddha decided not to teach them. With his great compassion to all beings, the Buddha accepted *Brahmā Sahampati's* entreaty and surveyed the world with the eyes of a Buddha. Indeed, there were beings whose mental eyes were filled with little dust, some with much dust, some beings had strong faculties, some with weak faculties, some were easy to instruct, some difficult to instruct, and some were unable to be instructed. These were like the three different kinds of lotus flowers. Some lotuses are born and grown up under water, some reach to the surface of the water, and some rise above the water. When exposed to the sun, those that rise above the water will immediately bloom, those reaching the surface of the water will bloom the next day, and those under water will bloom a few days later.

Chapter 4

Proclamation of *Dhamma-Vinaya*

Going to Teach the Five Ascetics (*Pañcavaggiya*)

After the Buddha made his decision to propagate the *Dhamma*, he immediately thought of his first two teachers, *Ālāra Kālāma* and *Uddaka Rāmaputta*, as they had taught him to attain the eight concentrative attainments (*samāpatti*). They had little dust in their eyes, so they could easily obtain the Eye of *Dhamma*. However, both of them had passed away. Then he thought of the five ascetics (*Pañcavaggiya*) who had attended him during his practice of extreme asceticism and had deserted him when he discarded this practice. At that time, these five ascetics were at the Deer Park at *Isipatana*, in the city of Benares (*Bārāṇasī*).

As the Blessed One had made the decision to teach the five ascetics (*Pañcavaggiya*), he then left the *Ajapālanigrodha* tree on the morning of the 14th day of the waxing moon of the eighth lunar month. He set off on his journey to Benares (*Bārāṇasī*), the capital of the state of *Kāśī*. While he was traveling between the *Gayā* River and the Great *Bodhi* tree, he met a mendicant by the name of *Upaka Jīvaka* who was passing by and who was very impressed with the Buddha's complexion and demeanor. The mendicant asked him who his master was. The

Buddha replied that he was Self-Awakened and had no masters. *Upaka Jīvaka* shook his head and then walked away. The Buddha continued his journey, and in the evening of that day, he reached the Deer Park at *Isipatana* where the five ascetics lived

When the five ascetics saw him, they had already agreed not to welcome him, as he had given up his austere practices and had turned toward living an abundant life. They agreed to prepare only a seat for him but not to salute him, to welcome him, nor to receive his bowl and robe. When the Buddha approached them, they greeted him without respect, addressing him with the term '*Āvuso*,' which referred to people of an inferior status. The Buddha stopped them from saying such a thing because he had already discovered the Ultimate *Dhamma*, the *Dhamma* of Immortality. He came to give them the Supreme *Dhamma*. If they listened to him, soon they would reach Immortality.

Delivery of the First Sermon

After the Buddha said that, the five ascetics disagreed and reminded him that he had given up the only practice that could bring deliverance. Following this same kind of exchange twice, the Buddha reminded them that he had never proclaimed such a statement of being Self-Awakened in the past. Then the five ascetics remembered that indeed, they had never heard him say

such a thing before. Therefore, they paid respect to him and willingly listened to the sermon.

The Buddha delivered the First Sermon called *Dhammacakkappavattana Sutta* to the five ascetics on the full moon day of the eighth lunar month. The gist of this sermon was there were two extremes to be avoided for those who had gone forth. The first was *Kāmasukhallikānuyoga* or sensual indulgence, and the second was *Attakilamathānuyoga* or self-mortification, such as the practice of extreme asceticism. These two extremes were not the path to deliverance. Instead, *Majjīmā paṭipadā* or the Middle Path, was the path to deliverance consisting of eight factors: *Sammā Diṭṭhi* - right understanding, *Sammā Saṅkappa* - right thought, *Sammā Vācā* - right speech, *Sammā Kammanta* - right action, *Sammā Ājīva* - right livelihood, *Sammā Vāyāma* - right effort, *Sammā Sati* - right mindfulness, and *Sammā Samādhi* - right concentration. Then he announced the Four Noble Truths, namely:

- 1) The Truth of suffering (*Dukkha*) is to be comprehended;
- 2) The Truth of the Cause of suffering (*Dukkha Samudaya*) is to be abandoned;
- 3) The Truth of the Cessation of suffering (*Dukkha Nirodha*) is to be realized and finally,

4) The Truth of the Path leading to the cessation of suffering (*Dukkha-nirodha-gāminī Paṭipadā*) is to be developed.

Koṇḍañña Attaining the Eye of Dhamma

While this explanation was being given, there arose in *Koṇḍañña* insight, discernment, knowledge, illumination, and the dustless & stainless *Dhamma* Eye – ‘Whatever is subject to rising is subject to ceasing.’ The Blessed One realized that *Koṇḍañña* had attained the Eye of *Dhamma*. He then made a remark, “*aññāsi vata bho Koṇḍañño*,” which means *Koṇḍañña* had realized the Eye of *Dhamma*. This remark made him become known as *Aññā Koṇḍañña*.

Ordination by Invitation Method (*Ehi Bhikkhu Upasampadā*)

Koṇḍañña, having no doubt in the *Dhamma*, no fear of pursuing the Buddha’s teachings, and with full confidence in his enlightenment without relying on others, then asked the Buddha for ordination. The Buddha granted him permission by announcing, “Be a *Bhikkhu* in this discipline. The *Dhamma* has been well expounded. Do live the chaste life to rightly cease all sorrows.” This method of ordination by invitation is

called *Ehi Bhikkhu Upasampadā*. Those who were given this method of ordination are called *Ehi Bhikkhu*. Venerable *Koṇḍañña* was the first in the bhikkhu assembly. Hence, the Triple Gem (the Buddha, the *Dhamma*, and the *Saṅgha*) was fulfilled.

After that, the Buddha gave more *Dhamma* to the other four ascetics. *Vappa* and *Bhaddiya* attained the Eye of *Dhamma* and asked for ordination in the same way as *Añña Kondañña* and their requests were granted. Soon, *Mahānāma* and *Assaji* attained the Eye of *Dhamma* and also asked for ordination. They were also granted ordination using the same method.

Delivering the Discourse on the *Anattalakkhaṇa Sutta*

After the Group of Five Monks (*Pañcavaggiya*) had become stream – enterers and had perfectly cultivated the five powers, they were ready to attain Arahantship. The Blessed One then preached the second discourse to them which was called the *Anattalakkhaṇa Sutta*. The gist of this teaching is about the Five Aggregates: the body (*rūpa*), feeling (*vedanā*), perception (*saññā*), volitional formations (*saṅkhāra*), and consciousness (*viññāṇa*), which are impermanent, suffering, and non-self. If they were a self, they would not be affected by illness and decay, and they could control themselves by their own wishes. However, since those five are non-self, they are

always affected by illness, and it is impossible for them to control themselves by their own wishes.

While the Buddha was teaching them, the minds of the Group of Five Monks (*Pañcavaggiya*) were all blessed with ecstatic delight. Their minds were delivered from all defilements. They all became *Arahants* or the Worthy Ones.

Therefore, there now were a total of six *Arahants* in the world at that moment, the *Buddha* and the five Fully Liberated Disciples or the Group of Five Monks (*Pañcavaggiya*), consisting of Venerable *Koṇḍañña*, Venerable *Vappa*, Venerable *Bhaddiya*, Venerable *Mahānāma*, and Venerable *Assaji*.

Delivering *Dhamma* to *Yasa*

There was a young man, a son of a wealthy man named *Yasa*, who had three mansions – one for summer, one for the rainy season, and one for winter. One night during the rainy season, *Yasa* fell asleep before his attendants. They fell asleep after him while the oil lamp was still burning all night. Then *Yasa* awoke and saw his attendants sleeping – one with a lute at her arm-pit; one with a tabor near her neck; one with a drum at her chest; one with disheveled hair; one with saliva dripping from her mouth; and some were muttering in their sleep. These sights were as unpleasant as they usually were, and they were like corpses in a cemetery. *Yasa* was dejected and became weary of the worldly life. Then he left home,

uttering the words, 'How chaotic is this place. How doleful it is,' until he reached the Deer Park at *Isipatana*.

It was before dawn and the Buddha was engaged in walking meditation. Hearing the youth expressing his solemn utterance, the Buddha called out to him saying, 'This place is not chaotic, this place is not doleful. Do come. I shall preach the *Dhamma*' to you. Having heard such words, *Yasa* was delighted. He approached the Buddha, prostrated to him, and took a proper seat before him.

The Buddha then instructed him with the Graduated Sermon (*Anupubbīkathā*). This sermon was about charity (*Dāna*), morality (*Sīla*), heavenly pleasures (*Sagga*), the disadvantages of sensual pleasures (*Kāmādīnava*), and the benefits of renouncing sensual pleasures (*Nekkhammā-nisaṁsa*).

When *Yasa's* mind was cleansed free of desire for sensuality, the Buddha then gave him the sermon on the Four Noble Truths – suffering, the cause of suffering, the cessation of suffering, and the path leading to the cessation of suffering. At the end of the instruction, *Yasa* realized the Eye of *Dhamma* and became a Stream-Enterer (*Sotāpanna*).

Primary Male and Female Disciples – *Paṭhama Upāsaka and Upāsikā*

In the morning, *Yasa's* mother went to his mansion and could not find her son. She thus went to inform her husband, *Yasa's* father, and they sent out their people in search of *Yasa*. As they were approaching the Deer Park at *Isipatana*, they saw *Yasa's* sandals. So, they went further and found *Yasa* sitting there with the Buddha.

After *Yasa's* father prostrated to the Buddha and took a proper seat, the Buddha then preached to him with the Graduated Sermon (*Anupubbīkathā*) and the Four Noble Truths. At the end, *Yasa's* father became a Stream-Enterer and declared himself to be an *Upāsaka* – a male disciple, taking refuge in the Triple Gem. Therefore, he was the first male lay disciple who took refuge in the Buddha, the *Dhamma*, and the *Saṅgha*, called - *Tevācika Upāsaka*.

After *Yasa* had listened to the same instructions the second time while the Buddha was instructing his father, his realization deepened and his mind was released from all cankers and attachments. He thus attained the fruit of *Arahantship* and was the first layman to become an *Arahant* without being given ordination as a monk (*bhikkhu*). His father did not realize that his son had attained *Arahantship*. He asked his son to come home, as his mother was heart sick awaiting him at home. The Blessed One informed *Yasa's* father that his son was no longer an ordinary man. He had gone beyond this world. He was not fit to live in the laity way. His father

understood and rejoiced with his son. He then invited the Buddha and *Yasa* to have a meal at his home the next day. The Buddha accepted the invitation by remaining quiet. Then *Yasa's* father left.

After his father left, *Yasa* asked for ordination. The Buddha gave him ordination in the method of *Ehi Bhikkhu Upasampadā* with his speech, 'Come O *Bhikkhu*, well taught is the doctrine, lead a holy life.' The expression 'for the sake of the complete extinction of suffering' was omitted because Venerable *Yasa* had already attained *Arahantship*. At that time, there were a total of seven *Arahants* in the world.

That morning, the Buddha, with Venerable *Yasa* as his attendant, went to the Venerable *Yasa's* father's house. Venerable *Yasa's* mother and former wife came to pay respect to them. The Buddha delivered the Graduated Sermon (*Anupubbīkathā*) to these two ladies, followed by the Four Noble Truths. As a consequence, they attained the Eye of *Dhamma* and became Stream-Enterers (*Sotāpanna*). Hence, they declared themselves to be female lay disciples (*Upāsikā*), taking refuge in the Triple Gem throughout their lives. These two laywomen were the first two female disciples (*Upāsikā*) in the world. After that, Venerable *Yasa's* father, mother, and former wife served and offered food to the Buddha and Venerable *Yasa* with their own hands. After the meal, the Buddha blessed them and went back to the Deer Park at *Isipatana*.

Ordination of Venerable *Yasa's* 54 Friends

Venerable *Yasa* had four close friends – *Vimala*, *Subāhu*, *Puṇṇajī*, and *Gavampati*. They were the sons in some wealthy families in *Benares*. When they heard Venerable *Yasa* had ordained as a *Bhikkhu*, they wished to know the *Dhamma* that had caused Venerable *Yasa* to leave the worldly life. They came to see him at *Isipatana*. Venerable *Yasa* took them to pay respect to the Buddha and asked him to preach to his friends. The Buddha gave them the same instructions. After the instructions were given, they attained the Eye of *Dhamma* and asked for ordination. Their request was granted. The Buddha continued to instruct them until they all attained Arahantship. Now, there were eleven *Arahants* in the world.

Another fifty friends of Venerable *Yasa* who had heard the news came to see him. They all received instructions from the Buddha, and then ended up seeing the Truth and asked for ordination. Eventually, they all attained Arahantship. All together, there were sixty-one *Arahants* at that time.

Sending Sixty *Arahants* on a *Dhamma* Mission

With this sizable number of *Arahants*, the Buddha was considering sending forth his disciples to propagate the *Dhamma*. After the Buddhist Lent, the Buddha called his sixty disciples together and addressed them: ‘The *Tathāgata* is delivered from all bonds, so are you all. Now

go forth for the benefit, advantage, and happiness of many human beings as well as divine ones. Let each one of you go alone. Two of you may not go together in the same direction. There are sentient beings whose wisdom eyes are not so clouded by defilements. Thus, there are those who are able to understand the *Dhamma*. As for me, I too shall go to the district of *Uruvelā Senānigama* to preach the *Dhamma*.'

All sixty fully liberated disciples received the Buddha's words, bowed to him, and left the Deer Park at *Isipatana*. They went on to preach the Dhamma separately as directed. However, they were unable to ordain any new *bhikkhu* by themselves. They had to bring them to the Buddha for ordination, sometimes by making a very long, rugged, and arduous journey. The Buddha realized their difficulties and then permitted the *Arahants* to ordain new *bhikkhu* by themselves, with these conditions: First, one who wished to ordain must shave his head and beard. Then he should clothe himself with a bark-dyed robe and kneel down at the feet of the *Arahants* with his palms together at the level of his heart. Then he should announce his intention to take refuge in the Triple Gem. This method of ordination was called *Tisaraṇagamana Upasampadā*. From that period on, there were two ways of ordination - one was *Ehi bhikkhu Upasampadā* and the other, *Tisaraṇagamana Upasampadā*.

Ordination of *Bhaddavaggi*

After the Buddha left *Isipatana*, he came to *Uruvela Senānigama*. He took a rest in a cotton field, under the shade of a tree. While the Exalted One was staying there, there was a group of thirty young men, called *Bhaddavaggi*, who came to entertain themselves with their wives, except for one unmarried lad who had brought a woman of the night as his companion. While they were carelessly enjoying themselves, the woman took off with their valuables. When they realized what had happened, they went after her. They continued towards the cotton field where the Buddha was staying. After inquiring of the Buddha whether he had seen the young lady, the Buddha asked, 'Young friends, which would be better, looking for the woman or looking for yourself?' They all answered that it would probably be better to look for oneself. The Buddha then delivered the Graduated Sermon (*Anupubbikathā*), followed by The Four Noble Truths. All of them attained the Eye of *Dhamma*. Then they asked and received ordination through *Ehi Bhikkhu Upasampadā*. After that, the Buddha sent them out to propagate the *Dhamma* with exactly the same instructions as those sixty disciples.

Preaching the Three Matted-Hair Ascetics

The Blessed One continued on to *Uruvelā Senānigama*, the residence of the three matted-hair brothers (*Jaṭila*) of the *Kassapa* clan: *Uruvelā Kassapa*, *Nadī Kassapa*, and *Gayā Kassapa*, who had all built hermitages along the *Nerañjarā* River. The oldest brother, *Uruvela Kassapa*, with five hundred followers, built their hermitage upriver in *Uruvela Senānigama*. The middle brother, *Nadī Kassapa*, with three hundred followers, resided in the mid-river area. The youngest one, *Gayā Kassapa*, with two hundred followers, resided in the down-river area. Because *Uruvela Kassapa* was full of pride and had a strong belief in his own tenets, it took the *Buddha* two months to convince him that his beliefs were without merit. He had to engage the eldest with innumerable techniques of persuasion to inspire him to seek the truth of ultimate reality. Eventually *Uruvela Kassapa* was satisfied that the tenets he believed were without any substance. Hence, he became dejected and abandoned the beliefs he was holding. Consequently, he threw away all his fire-worshipping implements into the river and, together with his retinues, he asked the Buddha for ordination. The Buddha granted ordination to all of them with the method of *Ehi bhikkhu Upasampadā*.

When *Nadī Kassapa*, the middle brother, saw his elder brother's belongings in the river, he thought of the

worst. *Nadī* and his three hundred attendants rushed to see his brother. He discovered that his brother and followers had already become *bhikkhus*. He inquired of the reason, and when it was fully explained, he was convinced to follow their example. He and his attendants then threw away all their fire-worshipping implements into the river and asked for ordination, which they were all granted.

The youngest, *Gayā Kassapa*, saw his two brothers' belongings in the river and thought that misfortune had happened to his elder brothers. He and his two hundred retinues rushed to the hermitage of *Uruvelā Kassapa*. He discovered that his two brothers and their followers had already become *bhikkhus*. He inquired of the reason and was convinced to follow their example. So, he and his two hundred retinues threw away their fire-worshipping implements into the river and asked for ordination from the Buddha. They were all granted ordination with the method of *Ehi bhikkhu Upasampadā*.

Delivering the Discourse on the *Ādittapariyāya Sutta*

The Blessed One, having spent some time at *Uruvelā Senānigama*, decided that it was time to leave. He led the *bhikkhus* to the *Kayāsīsa* district, in the city of *Rājagaha* near the *Kayā* River. There he preached to them the *Ādittapariyāya Sutta* – the discourse about how all

things are burning and aflame – which would be in accordance with their preferences, as they used to be matted – hair ascetics who were fire worshippers. The summary of this discourse is that when the internal sense bases – the eyes, the ears, the nose, the tongue, the body, and consciousness – are in contact with external sense objects – the visual form, the sound, the odor, the flavor, the tangible objects, and the thoughts – they become burning and are aflame. By what were they aflame or burning? They were aflame or burning by the fire of lust, anger, and delusion. Furthermore, they were also aflame by the fire of *Dukkha* from birth, aging, physical pain, death, sorrow, lamentation, distress, and anguish. When one is weary of all things, he is released from passion and is no longer attached to anything in the world. When the mind is released, the insight of being delivered thus arises.

When the Buddha finished preaching the *Ādittapariyāya Sutta*, the minds of one thousand and three *bhikkhus* were released from all bonds of defilements and attachment, thereby becoming one thousand and three *Arahants*.

Bestowing *Dhamma* to King *Bimbisāra*

Having spent some time resting at *Gayāsīsa* district, the Buddha then proceeded with the newly ordained *Bhikkhus* to the city of *Rājagaha*, the capital city of

Magadha. They stayed at *Latthivana* – the young Palmyra orchard. His reputation of being the Great Recluse, *Gotama* of the *Sākya* clan, had spread wide in all directions, as well as the news that now he was staying at *Latthivana*. King *Bimbisāra*, the great King of the state of *Magadha*, having heard of his reputation, went together with his retinue of *Brahmins* and wealthy persons of *Rājagaha* to approach the *Buddha* where he was staying. The King, after paying homage to the *Buddha*, seated himself at the proper place on one side. However, the *Brahmins* and wealthy persons of *Magadha* still displayed dissimilar attitudes and demeanors. One group paid homage to the Buddha in the same way as the King. Another group verbally greeted him. Another group just extended their well wishes. Still another group just loudly announced their names and their clans' names. The last group remained indifferent and showed no interest.

The Buddha took note of the incident of disrespect, which was not suitable for one who is worthy of receiving the *Dhamma*. He decided to call on *Uruvelā Kassapa* to demonstrate the lack of substance of the old dogma of these people. He asked *Uruvelā Kassapa* why he had abandoned the fire ritual that he and many others had followed in the past. He replied, 'All the sacrificial rituals were aimed at praising the forms, sounds, and flavors. They are alluring objects for lustful pleasures. Those sacrifices only gratified lustful desire which only produced spiritual taints. Therefore, I no longer take

delight in the fire ritual.’ The Buddha further asked him, ‘*Kassapa*, as your mind no longer takes pleasure in forms and sounds, then what does your mind take pleasure in, the realm of humans or deities?’ Venerable *Uruvelā Kassapa* replied, ‘I now take delight in the *Dhamma* that extinguished all defilements causing sorrow. I am no longer involved with lustful desire, nor cling to the realm of sensual craving. Thus, I no longer take delight in the fire ritual.’

Then he got up from his seat, slanted his robe onto one shoulder, prostrated himself at the feet of the Buddha, and declared in the presence of the assembly that the Blessed One was his Master, whereas he himself was a disciple. It was through this declaration by *Uruvelā Kassapa* that the minds of the *Magadha* people were rid of uncertainty and became ready for instruction. The Buddha then delivered the Graduated Sermon (*Anupubbīkathā*) followed by the Four Noble Truths. Of the twelve groups of the audience, eleven groups attained the Eye of *Dhamma* and became Stream - Enterers. The last group had their faith established in the Triple Gem and declared themselves to be lay disciples, taking refuge in the Triple Gem throughout their lives.

King Bimbisāra's wishes

At that time, King *Bimbisāra* made it known to the *Buddha* that there were five wishes he had longed to fulfill. They were:

1. May he be crowned the King of the *Magadha* state.
2. May an *Arahant* come to his land.
3. May he be seated by the side of the *Arahant*
4. May the *Arahant* deliver the *Dhamma* to him.
5. May he realize the *Dhamma* of an *Arahant*.

Now his wishes had all been fulfilled.

The Acceptance of *Veluvana* as a Monastery

After King *Bimbisāra* informed the *Buddha* that what he had wished for had come true, he praised the virtue of the Buddha's *Dhamma*. The King also devoted himself to be a lifelong patron of the Triple Gem. He invited the Buddha and his *Bhikkhu* disciples to have a meal at his palace the next day. The Buddha accepted his invitation. After that, King *Bimbisāra* and his followers paid homage to the Buddha and then left.

The following day, the Buddha and his *Bhikkhu* disciples proceeded to have their meal at the King's palace. King *Bimbisāra* offered the food with his own hands to the Order of *Bhikkhus*, with the Buddha at its head. When the Buddha finished the meal, King

Bimbisāra came to talk to him. He expressed his thoughts that *Latthivana*, the place where the Buddha and *Bhikkhus* were dwelling now, was too small and too far away from the villages. He thus would like to offer the Bamboo Grove or *Veluvana* to the Order of *Bhikkhus* for their dwelling place. *Veluvana* was large, neither too far nor too near the villages, not too crowded during the day, serene at night, convenient to commute to and from, and suitable for seclusion. King *Bimbisāra* then poured water from his golden vessel, making known to the Buddha his intention to offer his Bamboo Grove as a dwelling place for the Buddha and his *Bhikkhu* disciples, and requested the Buddha to accept his Bamboo Grove for that purpose.

The Buddha accepted his offering and after delivering a discourse of *Dhamma*, he praised the King for his kindness and courage. From that day on, the Buddha and his *bhikkhus* remained at the Bamboo Grove. It was the first time the Buddha accepted the offering of a dwelling place for *bhikkhus* by laity. In so doing, he had firmly laid the solid foundation of confidence in *Buddhism* in the state of *Magadha*. People who devoted themselves to *Buddhism* were divided into two groups – those who dedicated themselves as *Pabbajita* (Going forth), and those who belonged to the household laity.

Chapter 5

Fulfilling the Duty of the Buddha

The Two Chief Disciples

Before the *Buddhist* era, there were two *Brahmin* villages near the city of *Rājagaha*. One village was led by *Upatissa* (or *Vaṅganta*) whose wife was *Sārī*. They had one son, also named after him, *Upatissa*. His other name was *Sārīputta* – or son of *Sārī*. The other village was led by *Kolita*, whose wife's name was *Moggallī*. They had one son, named after his father's clan, *Kolita*. The other name he was called was *Moggallāna* – son of *Moggallī*. These two families had been close friends for generations. The two young sons were about the same age, and they also were close friends. They grew up and went to school together. They often enjoyed themselves by attending shows in the city. One day, the two friends went out as usual but did not quite enjoy themselves, even while watching their favorite entertainment show. They were uninterested and oblivious to the scene of merriment. *Kolita* asked *Upatissa* why he did not seem to enjoy the show like he used to. *Upatissa* told him that, before long, within a hundred years from now, these people would disappear and be lost. These people and these shows did not make any sense to him. It seemed empty and useless to waste his time watching them. Wouldn't it be better to

find something more substantial to free himself from all these bindings? When he asked *Kolita* his opinion, he said that he felt the same way. Both of them decided to leave the lay life and seek solitude – going forth – in the school of Master *Saṅjaya*, the ascetic. After they both graduated, they helped *Saṅjaya* teach at the school, but they did not feel satisfied with the dogma. They agreed between themselves that whoever found the path to freedom first would tell the other.

After the Buddha had declared *Dhamma* and *Vinaya* and sent out his disciples to propagate the religion, Venerable *Assaji*, one of his original five disciples, was going for alms food in the city of *Rājagaha*. *Upatissa* met Venerable *Assaji* and was impressed by his pleasant behavior, his decorous and courteous walking and standing, and his eyes that were cast down, all of which distinguished him from other ascetics. Some thoughts occurred to him, and he wondered who this ascetic was and whether he had attained *Arahantship* or an Eye of *Dhamma*. As Venerable *Assaji* was on his alms-round, it would not be appropriate to ask. So, he decided to follow him. When Venerable *Assaji* finished his alms-round, *Upatissa* approached him and asked the *Bhikkhu*, “Your reverence, you possess decorous behaviors and your complexion is bright. Who is your Master? Whose *Dhamma* do you profess?” In reply, Venerable *Assaji* said that he devoted his homeless life to the Blessed One, the Prince of the *Śākya* clan. The Blessed One was his master,

and it was the Blessed One's *Dhamma* that he took delight in. *Upatissa* then asked what the teachings of his Master were. Venerable *Assaji* answered that he was new to the discipline, so he could not explain the teachings in detail, but would tell him some of the teachings in brief: 'Whatever *Dhamma* is of the nature of being born, the *Tathagata* has explained the cause of its birth and also of its cessation. Such is the teaching of the Great Recluse'

When Venerable *Assaji* finished his *Dhamma* exposition, *Upatissa* obtained the Eye of *Dhamma*. He had the realization that everything that has nature to arise has the nature to cease. *Upatissa* asked where the Exalted One was now, and Venerable *Assaji* replied that he was staying at *Veluvana*. *Upatissa* then told Venerable *Assaji*, 'Please go on, Your Venerable. After I fetch my friend, we will go pay reverence to the Blessed One.'

Upatissa hurried back to see his friend *Kolita* and told him of what he had heard from Venerable *Assaji*. He recited the same verse to *Kolita*, who likewise obtained the Eye of *Dhamma*. They went back to bid farewell to their teacher, *Saṅjaya*, who repeatedly asked them to stay. *Upatissa* and *Kolita* then took their retinues and proceeded to see the Buddha. All of them asked for ordination and were granted it with '*Ehi Bhikkhu Upasampadā*'. After the ordination, *Upatissa* was given the *bhikkhu* name of *Sāriputta* and *Kolita* was called *Moggallāna*. Their retinues who were ordained with them attained *Arahatship* a short time after that.

The Two Chief Disciples Attaining *Arahantship*

Venerable *Sārīputta*

It was fifteen days after Venerable *Sārīputta* was ordained when he followed the Buddha to a cave called ‘*Sukarakhātā*’ on Mount *Gijjhagūṭa*, in the city of *Rājagaha*. A mendicant by the name of *Dīghanakha Aggivesana*, who was his own nephew, came to see the Buddha. He expressed his strong opinion of himself, and he was always disagreeable with others. The Buddha said to him, “*O’ Aggivesana*, with a view such as yours, you should not agree with nor take delight with such a view. There are three kinds of people. One kind holds that all things are agreeable, and he takes delight in them. The other kind holds that all things are not agreeable with him, and he does not take delight in them, while the other holds that some things are agreeable at one time, and he is taking delight in them, while there are some things that are not agreeable with him, and he would not take delight in them. These views lead to misunderstanding, dispute, offense, harm, and violence. A wise man realizing this fact abandons that view and does not adhere to the others. In this way, he can give up the wrong view.”

After that, the Buddha went on to instruct the mendicant with *Vedanāpariggaha Sutta*. The gist of this instruction was that the body is an assembly of the four

fundamental elements – earth, water, air, and fire. It was born of a father and mother. It grows by the feeding of rice and dessert. It is inconstant, destined to dissolve and decompose. With this realization, one would give up desire and affection for the body. The Buddha also described the three kinds of feeling – pleasant, painful, and neither pleasant nor painful. These three are changeable, conditioned, and arising through causes. They are of the nature to decline, fade away, and to be extinguished. The noble disciple realizing this truth becomes weary, with his mind divorced from lust and freed from attachment. One who is free from bondage would not quarrel and argue. Whatever words are construed to give a clear understanding among the world beings, one can use them without adhering to them.

During this time, Venerable *Sāriputta* was also listening to the instructions given to the mendicant. Contemplating it, he was satisfied with how the Buddha advocated giving up all the *Dhamma* by means of supreme wisdom. As a result, his mind was delivered from all kinds of *Āsava* - subtle defilements. He attained *Arahathood* that day, which was fifteen days after ordination. The mendicant, *Dīghanakha*, attained the Eye of Dhamma and became a Stream-Enterer. He let go of his uncertainty in Buddhism and praised the instruction as magnificent. It was like turning upright what was overturned, to uncover what was hidden, to show the way to whomever was lost, and to shine the light into the dark.

He proclaimed himself to be a lay disciple and took refuge in the Triple Gem throughout his life.

Venerable *Moggallāna*

After ordination, Venerable *Moggallāna* exerted his effort in the village of *Kalvānamuttagama*, in the state of *Magadha*. At that time, he was overcome by the feeling of drowsiness. When the Buddha sensed his difficulty, he encouraged Venerable *Moggallāna* to counter the drowsiness by various means.

1) First, the Buddha told him to increase his attention on the object of meditation that he was meditating on.

2) If it still did not work, recall the Dhamma he had learned and to recite them one by one.

3) If it still did not work, rub both ears with his hands.

4) If it still did not work, massage the whole body.

5) If it still did not work, stand up and rub the eyes with water.

6) If it still did not work, look up, survey the night stars, and brighten the sky with internal light to make it look like daytime.

7) If it still did not work, get up and do walking meditation, and keep guarding the mind.

8) If it still did not work, lie down on the right side and set the time to get up in the morning and earnestly continue to complete the task.

The Buddha also gave Venerable *Moggallāna* three more instructions:

1) Train yourself so that you will not visit families with pride. Since there are many jobs to be done in families, people may not pay attention when a monk visits. The monk may misinterpret this as if there is someone who has caused a split between the monk and the families. Or when he goes on alms-round but gets nothing, he will become embarrassed, restless, and unrestrained, which keeps him away from concentration.

2) Train yourself so that you will not speak with contentious speech. If there is contentious talk, there is sure to be much wordiness; with much wordiness, there will be excitement; he who is excited, will lose self-control; and if uncontrolled, his mind will be far from being able to find concentration.

3) The Buddha dispraised the association with others, whether they be householders or renunciates. Instead, he praised association with the dwelling places that are serene, free

from noise and people, and appropriate for seclusion as a renunciant.

After that, Venerable *Moggallāna* asked the Exalted One to teach him the practice that ends craving. The Exalted One said that all things are not worthy of being attached to. *Bhikkhus* should perceive all *Dhamma* with wisdom and contemplate them as impermanent and inclined to decay, leading to disillusioned weariness. One should detach from all things in the world. By following the Buddha's instruction, Venerable *Moggallāna* attained *Arahantship* the same day.

When Venerable *Sāriputta* and Venerable *Moggallāna* attained enlightenment, the Buddha regarded both of them as his foremost disciples. He always praised them as excellent teachers. He referred to *Sāriputta* as the mother who gives birth to a child, and *Moggallāna* as the nanny who brings up the child. *Sāriputta* instills the spiritual quality of a Stream Enterer, whereas *Moggallāna* continues to a higher level, to *Arahantship*.

The Final Passing Away of the Two Chief Disciples

One day, Venerable *Sāriputta* was examining his own life and found that he would have only one week left of his life. He was pondering where he would enter *Parinibbāna*. He knew Venerable *Rāhula* had already

achieved *Nibbāna* in *Panḍukambala sila-āsana*. Venerable *Añña-Kondañña* had entered *Parinibbāna* at the *Chaddanta* in the *Himavanta* forest. He thought of his mother, who had given birth to seven *Arahants* but had yet to even penetrate the *Dhamma*. He decided to go home and would try to persuade his mother to have confidence in the *Dhamma*. He gathered his five hundred disciples and told them of his plan to return home. He took all of them to the Buddha and informed him of his plan. The Buddha asked where he intended to have his *Parinibbāna*. After Venerable *Sārīputta* told him of his plan to go home to deliver *Dhamma* to his mother, the Buddha praised him and said to all *bhikkhus* that they should follow the excellent example of Venerable *Sārīputta*. There were not many noble people like him. He was one of the rarest.

Before he left, the Buddha asked him to give one last discourse to everyone. Venerable *Sārīputta* delivered the last discourse in the air and after he finished, he came down and prostrated at the feet of the Buddha, saying that many past lives ago, he had wished to have an opportunity to see the Rightly Self-Enlightened Buddha. His wish was fulfilled. He bowed down at his feet, bade him goodbye, and began his journey home with the five hundred disciples. He arrived at his mother's home in *Nālandā*. He asked to stay in his old room at his mother's house. All the *bhikkhus* stayed around the house. During

the night, he became very sick. He started to vomit blood, which made his mother very worried.

That night, many divine beings came down to visit him. His mother was filled with profound delight in her son's achievement. It gave Venerable *Sārīputta* the opportunity to deliver the *Dhamma* to her, resulting in her attainment of the Eyes of *Dhamma*. At near dawn, he called Venerable *Cunda* in and asked everyone to gather around. He asked everyone for forgiveness. Then he entered *Parinibbāna*. It was the full moon day of the twelfth lunar month. Venerable *Cunda* performed the cremation ceremony and brought his relics back to the Buddha. The Buddha ordered that a stupa be constructed and had the relics enshrined there at the gate to *Jetavana Vihāra* in *Sāvatthī*. After this, the Buddha left and returned to *Rājagaha*, staying at *Veluvana Mahā Vihāra*.

During the time Venerable *Moggallāna* was staying in *Kālasilā* in *Magadha* country, he was most influential among the people. He could travel to the heavens and ask the celestial beings about the *Kamma* that had caused them to be born there, and likewise he could travel to the dark realms of hell to meet the miserable beings there and ask them about the *Kamma* that had driven them to this terrible state. Then he delivered those answers to the people and taught them about virtues and evils. This helped establish their confidence in Buddhism. However,

this had also caused jealousy among followers of other cults and beliefs, so they decided to get rid of him. They hired a band of criminals to kill him. For two months, they tried to capture him several times, but they were unsuccessful because he could foresee their arrivals. Eventually after several attempts, he realized that this was the effect of his past *Kamma*. In the third month, he surrendered. He let them kill him. They beat him up and broke almost every bone in his body until they believed he was dead, and then left him in the woods. After they were gone, Venerable *Moggallāna* came to and composed his physical body with his psychic power and flew to say goodbye to the Buddha. When he was asked where he would be to enter *Parinibbāna*, he said he would be back at *Kālasilā*. Because of his exceptional ability to deliver the *Dhamma*, the Buddha asked him to give one last sermon to everyone before he left. With his miraculous power, he gave his last sermon in the air. After he finished, he begged for his last leave of the Buddha and flew back to *Kālasilā*. It was the last day of the twelfth lunar month, fifteen days after Venerable *Sārīputta's* *Parinibbāna*.

The Buddha performed his cremation ceremony and ordered that a stupa be built to contain his relics at the gate of *Veluvana Mahā Vihāra*, in the city of *Rājagaha*.

Chapter 6

Sixteen Disciples of *Bāvarī Brahmin*

Answering the Questions of *Mānavas*

Bāvarī Brahmin, who resided at the bank of *Godhāvārī* River between the cities of *Assaka* and *Ālaka*, taught *Triveda* at his ashram. He had heard of the Buddha, who was the descendant of the *Sakya* and who had gone forth for a renunciant life, proclaiming himself as self-rightly enlightened, and that a lot of people followed his Doctrine. *Bāvarī Brahmin* was curious and decided to send sixteen of his disciples to ask prepared sets of questions lead by *Ajita-mānava*. The sixteen disciples bade their teacher goodbye and went to attend to the Buddha at *Pāsāna Cetiya* in *Magadha* State. They asked the Buddha for permission to ask each set of questions. When the Buddha granted them permission, *Ajita-mānava* was the first to ask a set of four questions.

Questions from *Ajita-mānava*

Ajita: What seems to obscure the view of living beings in the world, as if they are in the dark, and what would be the greatest danger of this?

The Buddha: Ignorance (*Avijjā*) or not knowing the whole truth is the main obstacle that blocks the

vision of beings in the world. The reasons for not seeing are craving and heedlessness that obscures one's vision and results in Dukkha, the greatest danger.

Ajita: What *Dhamma* could bear the craving which is like a stream flowing into all emotions?

The Buddha: Mindfulness (*Sati*) could be the barricade that blocks craving, and Wisdom (*Paññā*) can make one abandon craving.

Ajita: How could Wisdom (*Paññā*), Mindfulness (*Sati*), Form (*Rūpa*), and Mentality (*Nāma*) cease?

The Buddha: When consciousness (*Viññāṇa*) ceases, Form (*Rūpa*), and Mentality (*Nāma*) would cease.

Ajita: Of the two groups of people, one who had fully contemplated *Dhamma* and the other who continues to study *Dhamma*, how would these two groups conduct themselves?

The Buddha: They both must abandon sensual lustful desires, clear the mind from all pollutions, be vigilant of all *dhamma* and must be ever-mindful.

Considering himself as the wisest among the fifteen, *Mogharāja-mānava*, would have liked to ask the Buddha before anyone else. However, he let *Ajita-*

mānava ask first as *Ajita-mānava* was older. After the Buddha answered all of *Ajita-mānava's* questions, *Mogharāja-mānava* wanted to be the second to ask. However, the Buddha restrained him and told him to wait and let other *mānavas* ask. *Mogharāja-mānava* agreed.

Questions from *Tissametteyya-mānava*

Then, *Tissametteyya-mānava* asked the second set of questions: 'Who is considered to be contented and free from attachment? Who has no desires? Who knows both ends (past and future) and does not get stuck in the middle of the present? Who is a great man? Who has overcome the craving that binds the heart of humans in this world, just like the thread that binds clothes together?'

The Buddha replied that the *bhikkhu* who lives a chaste life, restrains all sensuality, who is free from craving, being ever-mindful, who had extinguished fervor from the flame of desire, he who knows both ends (past and future) and does not get stuck in the middle of the present, is the one who is contented and free from attachment. The *Tathāgatha* said he is a great man who is beyond the craving that binds the heart of humans in this world, just like the thread that binds clothes together.

Questions from *Puṇṇaka-mānava*

Puṇṇaka: What are the reasons why many people in this world, including hermits, kings or Brahmin, perform sacrifices to a deity?

The Buddha: Those people wish to have whatever they desire. That is why they perform sacrifices.

Puṇṇaka: By consistently performing sacrifices, can those people go beyond birth and aging?

The Buddha: These people praise sacrifices because they aim for the fortune they desire. These people who maintain the ritual of sacrifice are still lustful for existence. They will never be beyond birth and aging.

Puṇṇaka: If these people who perform sacrifices cannot go beyond birth and aging, then who else in this world or the divine realm can go beyond them?

The Buddha: One who has no craving as he comprehends the truth, one who has calmed the mind to be beyond evil behavior that clouds the mind like the soot from smoke, and one who is no longer impacted by desire, will go beyond birth and aging.

Questions from *Mettagū-mānava*

Mettagū: There are many kinds of suffering (*dukkha*) in the world. What is the origin of *dukkha*?

The Buddha: *Dukkha* originates from the substratum (*upadhi*) of *kamma* and *kilesa*. Not knowing this, fools cling to *kilesa* and perform *kamma* which make them continue to suffer from *dukkha*. Recognizing this, one should not create the cause of suffering.

Mettagū: How do the wise cross the sea of birth, aging, sorrow, and lamentation?

The Buddha: I will preach you the Dhamma so you will realize for yourself, and you will no longer wonder about the reason, which can put you in a state of being ever-mindful and will help you get over the desire to remain in this world.

Mettagū: Please do, Blessed One.

The Buddha: One who has already understood one of these - the direction above (future), the direction below (past), and the middle direction (present) - he then can lessen the delight in the pleasure and adherence to these directions. His consciousness will not settle in these realms. A Bhikkhu who abides in such *Dhamma*, is always mindful, is never negligent, and who abandons attachment to

one's own belief, will cease their *dukkha* from birth, aging, sorrow, and lamentation in this world.

Mettagū: I am forever in debt to your kind explanation to me about the *Dhamma* without substrate for existence (*Upadhi*). I am certain you have already ceased your *dukkha* because you have realized its origin. People whom you have incessantly taught must also cease their *dukkha*. I am here to pay obeisance to you and hope that you will continue to teach me like you have taught others.

The Buddha: Whoever has complete knowledge, has no attachment, and has no desire in sensuality, he has crossed over the ocean of *dukkha*. He has reached the other shore without any trace of defilement that binds to his mind, and without any shred of doubt. He who has realized complete knowledge has no more doubt that would bind him to the three realms. He is no longer hankering about any passion that would impact his mind. He is rid of craving. He is the one whom I call having transcended birth and aging.

Questions from *Dhotaka-mānava*

Dhotaka: Having heard your voice, I am confident that your Dhamma can help me extinguishing my afflictions.

The Buddha: If so, do cultivate your wisdom, mindfulness, and energetic effort, and you will succeed.

Dhotaka: I say you are the One who can traverse both human and divine worlds. You have no worry or concern. I bow down before you, and may you please dispose all my doubts.

The Buddha: I cannot dispose anyone's doubt. But when you have realized the Supreme *Dhamma*, you and you alone will overcome the sea of hindrances.

Dhotaka: May you please expound the Supreme *Dhamma*, just so my mind can be calm and free from skeptical doubt, like the clear sky with no rain cloud.

The Buddha: I shall tell you how you can perceive the Supreme *Dhamma* by yourself without any quoted words. Then you will be mindful to surpass all desires that bind your mind to the world.

Dhotaka: I am deeply grateful for your *Dhamma* that will help me surpass my own defilements.

The Buddha: When you realize the craving of the above, below, and in between, as the cause that binds you to this world, then you will never crave for existence in these realms.

Questions from *Upasīva-mānava*

Upasīva: I alone cannot cross the sea of defilements. Could you please expound to me the *Dhamma* that will help me overcome the sea of defilements?

The Buddha: Contemplate on the infinity of nothingness, *Ākiñcaññāyatana Jhāna*, to overcome the sea of defilements. Abandon all desires and doubts, and mindfully observe all day and night the ending of craving.

Upasīva: As one is free from desires by contemplating on nothingness, *Ākiñcaññāyatana Jhāna*, would insight knowledge of *Ākiñcaññāyatana* fade away?

The Buddha: The insight of *Ākiñcaññāyatana Jhāna* would not fade away.

Upasīva: If one stays in *Ākiñcaññāyatana Jhāna* for a long time, would he mortally stay there or attain *Nibbāna*? What is his consciousness like?

The Buddha: The flame that was extinguished by the blowing wind did not know to which direction the fire was blown. So too, as the one who is released from Form (*Rūpa*) and Mentality (*Nāma*), he is without all causes leading to existence.

Upasīva: Does he still exist, or is he all gone, or is his mortal life unaffected?

The Buddha: The one who was delivered from the aggregates of Form (*Rūpa*) and Mentality (*Nāma*) would not have any of its substrate remaining in existence.

Questions from *Nanda-mānava*

Nanda: There are people who say there are sages (*Munī*) in the world. Please explain what a *Munī* is. Is a person called a *Munī* because of being endowed with Insight knowledge, or is it because he lives his life in a certain way?

The Buddha: The wise would not say that one is a *Munī* because of his view, learning, or knowledge, but I say a person is a *Munī* because he is free from defilements. There is no trace of defilement in him; he is no longer passionate for sensual pleasures or roaming in sensual realms or the godly realm. This person, I say, is a *Munī*.

Nanda: They say a *Brahman* is regarded as a person who is pure in his view, perfect in his knowledge, and has devoted his life to precepts and practices. For those who have lived their lives in this way because they believe the precepts and practices are pure, will they be able to transcend birth and aging?

The Buddha: These people, though they may have perfected themselves in such a way, I say they cannot transcend birth and aging.

Nanda: If you say they cannot cross over birth and aging, then who else in this world or the heavenly world can transcend birth and aging?

The Buddha: I have said earlier that every *Brahman* is affected by birth and aging, but I do say now, for any *Brahman* who has abandoned the object he has seen, heard, or known, or has engaged in precepts and practices and has completely relinquished defilements, becoming one who has extinguished all stains, I say he is the one who has crossed the ocean of birth and aging.

Nanada: I am extremely delighted in your words. You have rightly expounded the *Dhamma* of no substrate (*kilesa*). I do say and call one a

Brahman as he is the one who has crossed the ocean.

Questions from *Hemaka-mānava*

Hemaka: Before you went forth in the world, I heard many masters testify that something had been like this or that in the past, and something would be like this or like that in the future. All these words only lead to more distraction. I do not like this. Would Your Venerable please describe the *Dhamma* that will help me transcend this world?

The Buddha: He who has realized that *Nibbāna* is what has totally extinguished all passions, as well as all that is pleasing in sight, sound, smell, taste and thought, he is one who is mindful. He has penetrated the *Dhamma* that has quenched all defilements (*Kilesa*) and has surpassed craving (*Tanhā*). He is no longer bounded to this world.

Questions from *Todeyya-mānava*

After the Buddha answered the questions from *Hemaka-mānava*, *Mogharāja-mānava* again rose up to ask his questions. The Buddha still restrained him, asking him to wait. So, *Todeyya-mānava* began his ninth set of questions.

Todeyya: When one says he is no longer with sense desire and craving, he has surpassed all doubts. What is his deliverance like?

The Buddha: For he who has surpassed the doubt of overcoming passion and craving, his deliverance will be constant.

Todeyya: Is he with desire? Does he possess true wisdom? How could I recognize such a person?

The Buddha: He is one who is no longer with desire or clings to the realm of existence. He is no longer ambitious or yearning for world sense desire. He is truly wise. He has no mental distress or wrong view of the world.

Questions from *Kappa-mānava*

Kappa: Venerable Sir, please preach me the *Dhamma* for one who is surrounded by aging and death, so this one can dwell upon such *Dhamma*, and please tell me the place one can depend on as an island in the midst of the ocean where the monstrous waves come crashing.

The Buddha: I say *Nibbāna*, in which all defilements have been extinguished, where there is release from all passion and attachment, this is the destiny for the ending of aging and death.

There is no *Dhamma* like it. He who penetrates *Nibbāna* will be ever mindful. He has realized the supreme *Dhamma* and has extinguished all *Kilesa*. He is released from the bonds of *Māra* and is no longer on the same path as *Māra*.

Questions from *Jatukaṇṇī-mānava*

Jatukaṇṇī: I know you have released all passion and stepped over the sea of defilements, so could you please give me the Dhamma that can burn off those afflictions, just like the sun that dries the earth.

The Buddha: Quench off all passions and see emancipation as secure. Do abandon the entanglement that you cling to with passion and wrong view. Dry up all desires in the past. Do not allow new ones to arise. And if you do not allow present conditions to create new concerns, the fermentation that is the long arm of death will not reach you.

Questions from *Bhadrāvudha-mānava*

Bhadrāvudha: Could the One who has renounced all passion please give me the Dhamma that forsakes delight in the worldly states, so people can step cross the sea of *Kilesa*, renouncing craving and wrong view.

The Buddha: Distinguish the craving that overwhelms people, that makes them cling to the future, past, and present conditions. They must abandon all of them. What binds them to these conditions is the strong bond of *Māra*. Thus, the *bhikkhu* who sees sentient beings who are bounded to the three rounds of existence realizes that because of clinging, *Māra* can get hold of them. They must be vigilant and mindful so they will no longer cling to anything in the world.

Questions from *Udaya-mānava*

Udaya: Please expound the *Dhamma* that will deliver one from defilements and destroy ignorance.

The Buddha: I say the *Dhamma* that makes one abandon sensual desire and mental distress, that alleviates drowsiness and anxiety, that is endowed with equanimity and mindfulness, this is the aspiration for purification of the mind. This is the knowledge that will destroy ignorance.

Udaya: What is the world bound with? What causes the world to continue? As the wise mention *Nibbāna*, what does one have to abandon to reach *Nibbāna*?

The Buddha: The world is bound with sensual pleasures. Indulging in thoughts makes the world

continue. *Nibbāna* is reached by abandoning craving.

Udaya: How could one be mindful in order to cease consciousness?

The Buddha: When one does not relish the internal and external sensual pleasures, being mindful in this way leads to the cessation of consciousness.

Questions from *Posāla-mānava*

Posāla: What else does one have to do after the attainment of Absorption (*Rūpa Jhāna*—having abandoned all form objects), and having experienced the infinity of nothingness (attainment of *Arūpa Jhāna* called *Ākiñcaññāyatana*)?

The Buddha: One who abides in the infinity of nothingness (*Ākiñcaññāyatana*) and takes delight in such attainment, concomitantly realizes the insight of the three characteristics of existence – impermanence (*Aniccā*), suffering (*Dukkha*), and non-self (*Anattā*). It is the true insight of a Brahmin who has perfected the chaste life and has done what needs to be done in this life.

Questions from *Mogharāja-mānava*

Mogharāja: I have tried to ask the question twice but you have told me to wait, and now it is my turn. Of all the human and godly worlds that may not understand your view, in what way does one regard the world in order not to be seen by the King of Death (*Maccu-rāja*)?

The Buddha: One has to be always mindful, regard the world as empty, and remove any view in terms of self. This way, one is above and beyond death. One who regards the world this way is not seen by the King of Death (*Maccu-rāja*).

Questions from *Pinṅgiya-mānava*

Pinṅgiya: Sir, I am an old man, my strength is gone. My complexion has evaded me. I cannot see or hear well. I do not wish to cease with ignorance. May you please give me the Dhamma that will help free me from birth and aging.

The Buddha: Most people who are heedless would suffer from decline of form (*Rūpa*). Therefore, you must abandon the delight in *Rūpa*, and then you will not be born again.

Pinṅgiya: Of all the ten directions – the four main directions, the four sub directions, the above, and the below – there are none you have not

realized and overcome. Would you please give me the *Dhamma* that will help me forsake birth and aging in this existence?

The Buddha: You have seen sentient beings who are overwhelmed by craving; they are miserable from decay and aging. Therefore, you must be precautions and renounce craving, and then you will not be reborn.

During the time the Buddha was expounding *Dhamma* to the sixteen disciples of *Bāvarī Brahmin*, they all contemplated his words. All of them, except *Pinṅiya*, who was thinking of his uncle *Bāvarī*, attained the Supreme *Dhamma*.

The Sixteen *Mānavas* Asking for Ordination

All sixteen asked for ordination, which the Buddha granted with *Ehi Bhikkhu Upasampadā* by saying the verse, 'Come O Bhikkhu, well taught is the doctrine, lead the holy life for the sake of the complete extinction of suffering.' *Pinṅiya* went back to his uncle, *Bāvarī Brahmin*, and described the sixteen *Dhamma* questions and answers. After *Pinṅiya* returned and having listened to more *Dhamma* from the Buddha, he attained the Supreme *Dhamma* just like the others, while *Bāvarī Brahmin* attained the first level of knowledge.

Chapter 7

Granting Ordination by *Ñatticatutthakamma Upasampadā*

Venerable *Rādha*

One day, while the Buddha was staying at the *Veluvana*, he saw an old *Brahmin* named *Rādha*. The *Brahmin* looked hacked and worn. The *Buddha* asked if there were any problems with him. The old man replied that he lived in the city of *Rājagaha*. When he was young, he was a rich man, but his family had left him when he got older. He then came to live in the monastery of *Veluvana*. He wished to ordain, but no one would grant him an ordination. The Buddha inquired if anyone could recall that this *Brahmin* had supported any bhikkhu before. Venerable *Sārīputta* remembered that one time, this *Brahmin* had offered him a spoon of rice. The Buddha praised Venerable *Sārīputta* for his gratitude, and asked *Sārīputta* to ordain him through the acceptance by the Order of *Saṅgha*. The Buddha had revoked the old way of ordination and allowed a person to be ordained with the method called *Ñatticatutthakamma Upasampadā*. First, the preceptor will announce to the order of *Bhikkhus* the name of the one who desires to ordain. This is called *Ñatti*. Then there would be three more announcements to confirm the intention to ordain. This is called

Anussāvanā. If there were no objections from any member of the order, then the person would be accepted, and the ordination would be granted by the order. This method of ordination is called *Ñatticatutthakamma Upasampadā*, and it is practiced until the present day.

After he was ordained, Venerable *Rādha* went to see the Buddha and asked if he could have an instruction to go by when he leaves to practice in solitude with effort, precaution, and with the mind that is ever-abiding in *Dhamma*. The Buddha told him to avoid *Māra*. And what is *Māra*? 'It is the five aggregates of *Rūpa*, *Vedanā*, *Saññā*, *Sankhāra* and *Viññāna*. They are inconstant, suffering, and selfless; they continue to decline and dissolve; whatever is subject to arising, it is subject to ceasing by nature. Do abandon the passion for form, feeling, perception, mental formation, and consciousness.' Venerable *Rādha* accepted the instruction with delight.

He went on to travel with Venerable *Sārīputta*. He continued to practice ardently until he attained *Arahantship*. When they came back, the Buddha asked Venerable *Sārīputta* about Venerable *Rādha*. He informed the Buddha that *Rādha* was exceptional in his study. Whatever he was told, he would diligently follow without complaint or delay. This made Venerable *Rādha* a great student and brought him great success. The Buddha praised Venerable *Rādha* as excellent in aptitude and easy to teach.

Venerable *Puṇṇamantānī Putta*

One time, the Buddha went to *Kapilavatthu* to give some advice to *Puṇṇamantānī Putta*, son of *Puṇṇamantānī Brahmanī*, who was Venerable *Añña Koṇḍañña's* sister. After he was ordained for a short period of time, he practiced with diligent effort, and soon he attained the supreme *Dhamma*. He abided in the ten virtues – modesty, contentment, fondness of solitude, not associating with many people, perseverance, perfection in *Sīla*, *Samādhi*, *Paññā*, *Vimutti* and knowledge of *Vimutti*. Whenever he had company, he always taught them to abide in the same virtues. When his disciples went to see the Buddha and praised his ways of practice, Venerable *Sāriputta*, who was also present, wished to get better acquainted with Venerable *Puṇṇamantānī Putta*. When the Buddha went to *Sāvatthī*, Venerable *Puṇṇamantānī Putta* came to pay homage to him. After Venerable *Puṇṇamantānī Putta* left, Venerable *Sāriputta* heard the news and rushed to see the Buddha, wishing to have the opportunity to meet with Venerable *Puṇṇamantānī Putta*. When Venerable *Sāriputta* went there, he saw an elder *bhikkhu* but did not know who he was. He started the conversation by addressing him with, ‘Your Elder, do you live the chaste life in this dispensation?’

Puṇṇamantānī: Yes, indeed, Your Elder.

Sārīputta: Do you live the chaste life for the sake of purity of *Sīla* (*Sīla Visuddhi*)?

Puṇṇamantānī: No, not for that.

Sārīputta: Is it for the purity, then?

Puṇṇamantānī: No, not for that.

Sārīputta: If not for that, then is it for the purity of the mind (*Citta Visuddhi*)?

Puṇṇamantānī: No, not for that.

Sārīputta: Then is it to gain wisdom for the sake of purity of overcoming doubt (*Kaṅkhāvitarāṇa Visuddhi*)?

Puṇṇamantānī: No, not for that.

Sārīputta: Is it to gain wisdom for the sake of purity of knowledge and insight into right and wrong paths (*Maggāmagga-ñāṇadassana Visuddhi*)?

Puṇṇamantānī: No, not for that.

Sārīputta: Is it to gain wisdom for the sake of insight and knowledge of purity of the path (*Paṭipadā-ñāṇadassana Visuddhi*)?

Puṇṇamantānī: No, not for that.

Sārīputta: Is it to gain wisdom for the sake of insight and knowledge of purity of release (*Vimutti-ñāṇadassana Visuddhi*)?

Puṇṇamantānī: No, not for that.

Sārīputta: I have asked you over and over again, why you have lived the chaste life for such and such and you continue to tell me they were not the reasons. What, then, what do you live the chaste life for?

Puṇṇamantānī: I live the chaste life to extinguish defilements until there is no trace left.

Sārīputta: Is it for the purity of *Sīla* or *Dhamma* with the purity of mind, the extinguishment without any trace left?

Puṇṇamantānī: No, not like that.

Sārīputta: So then, is it for the extinguishment without any trace beyond all *dhamma*?

Puṇṇamantānī: No, not like that.

Sārīputta: I have asked you if such and such are the ways leading to extinguishment without any trace and you said they are not, so how can one have the insight and knowledge of knowing what it is?

Puṇṇamantānī: Your Elder, if the Blessed One has established such and such *dhamma* as the ways leading to total extinguishment without a trace, one may be led to believe that such *dhamma* that is still with a trace is the total extinguishment. And if the total extinguishment is beyond this *dhamma*, it may lead people to believe that it

is extinguishment without a trace, because they do not possess such *dhamma*.' 'For that I shall give you an analogy. If there were a business that needs the King's immediate attention in *Sāketa*, but King *Pasendī* is still in *Sāvatthī*, to travel by royal chariot between *Sāketa* and *Sāvatthī* requires seven transfers. The King had to transfer from the palace to the second station by the first chariot, and then onto the second transfer, so on and so forth, until he reaches the gate of *Sāketa's* palace. If his officer were to ask him at the palace if he had traveled from *Sāvatthī* to *Sāketa* with just one chariot, what would the right answer be?

Sārīputta: He must answer he came by seven transfers. That would be the right answer.

Puṇṇamantānī: Your Elder, just like the seven transfers that are needed to travel from *Sāketa* to *Sāvatthī*, just so is the seven-step *dhamma*, with *Sīla visuddhi* as the starting point, and dependent on each other, they are all needed to reach total extinguishment without a trace.

Sārīputta: Who are you? What do your chaste companions call you?

Puṇṇamantānī: My given name is *Puṇṇa*. My chaste companions call me *Mantānī Putta*.

Sārīputta: Such a profound *Dhamma* you have expounded. *Puṇṇamantānī Putta* has penetrated the *Dhamma* with transcendental wisdom. It is like the

disciple who has listened to the discourse preached correctly by the Buddha himself.

Puṇṇamantānī: And what is your name, Your Elder? What does your chaste companion call you?

Sārīputta: My given name is *Upatissa*. My chaste companions call me *Sārīputta*.

Puṇṇamantānī: If I had known that you are *Sārīputta*, the words expressed might not have been as clear if the question were not inquired in such a fashion. You have queried with such wisdom that it could prompt a clear answer to the profound *Dhamma*.

And with that, both Elders rejoiced with each other's discussions. Because *Puṇṇa Mantānī Putta* had been living his life abiding in such virtue, it was no wonder that, he taught others to live the same way. This prompted the Buddha to praise him as foremost among the *bhikkhus* as a *Dhamma* preacher (*dhamma-kathika*).

Chapter 8

A Visit to *Kapilavatthu*

Expounding *Dhamma* to his Royal Father

When King *Suddhodana* heard the news of the Buddha who had come to preach to the people at *Rājagaha*, he wanted to see him. He thus sent out an envoy to pay respects to the Buddha. When the envoy arrived, the Buddha was giving a sermon to the Buddhist assembly. After the Buddha completed his sermon, the whole envoy attained *Arahantship* and asked for ordination. They did not inform the Buddha about the invitation. After waiting for a long time, King *Suddhodana* sent another envoy to do the same thing. And again, after the sermon was completed, the whole envoy attained *Arahantship* and asked for ordination. No one returned to King *Suddhodana*. This went on nine times. Finally, King *Suddhodana* sent his privy councilor – *Kāludāyī* – who was born on the same day as the Buddha, to lead another envoy to invite the Buddha to *Kapilavatthu*. The same result occurred. They all ordained, but this time, after seven days of ordination, Venerable *Kāludāyī* invited the Buddha to visit *Kapilavatthu*. The Buddha accepted and made the journey with his 20,000 disciples. It took them sixty days to reach *Kapilavatthu*. Venerable

Kāḷudāyī was leading the procession. He sent the progress of the journey to the King every day.

When the Buddha and his disciples arrived at *Kapilavatthu*, they stayed at *Nigrodhārām Mahāvihāra*, where his royal family and relatives had built a place for him and his followers to stay. His father and many older relatives came to greet him at the *Vihāra*. Because of the Buddha's young age, most of the relatives were reluctant to pay reverence to him because of their conceit and vanity. The Buddha chastened them and convinced them of his greatness by creating red rain and making it fall upon them. This magical rain would soak only those who wanted to be soaked and would not fall on those who did not want to be soaked. After that, he preached the *Mahāvessantara Jātaka* – Discourse of the Great Charity – to them. When he finished the sermon, all paid respect to the Buddha, bade him goodbye, and left. No one invited the Buddha and his disciples for a meal the following day. Early the next morning, the Buddha, accompanied by his 20,000 *Bhikkhu* disciples, went out for alms, carrying his bowl through the streets and alleys. This caused chaos and confusion for the whole city.

Hearing the chaotic noise, Princess *Bimbā* - mother of Prince *Rāhula* - was informed that the Buddha was going for alms food in the middle of *Kapilavatthu*.

She took Prince *Rāhula* to see his father. Witnessing the six-direction aura around him, she expressed her esteem veneration for him with the eight verses of supreme glory. She also informed King *Suddhodana* of the incident. The

King was grief-stricken and hurriedly went to see the Buddha. Facing him in the middle of the street and feeling disgraced, he asked how the Crown Prince of the land could walk with an alms bowl begging for food in the middle of the street. He asked if he did not think that his father, the King, could provide support to feed him and his disciples with a decent meal. The Buddha said to him, 'Your Majesty, this is the tradition of the one who has gone forth the Buddha's way.' And while he was standing in the middle of the road, he gave his father the discourse on '*Uttitthe nappamajjeyya*,' meaning, 'He who is heedful, standing up while going for alms with energy and perseverance and living his life righteously, he will abide in a blissful state both in the present realm and future realm.' As soon as the Buddha finished preaching to him, the Royal Father attained *Sotapattiphala* – becoming a Stream-Enterer while he was standing in the middle of the street. He then took the Buddha's alms bowl and invited him and all his disciples to receive alms food in the palace.

The next morning, the Buddha and his disciples received alms food in the palace. He expounded the *Dhamma* to Queen *Pajāpati* with the discourse on '*Dhammañcare sucaritaṃ*,' meaning, 'He who lives righteously and never behaves depravedly, will live in bliss both in the present and the next world.' At the end of the discourse, Queen *Pajāpati* attained *Sotāpatti-phala* – Stream Enterer – while King *Suddhodana* attained *Sakadāgāmi-phala* – Once Returner.

King *Suddhodana* attained *Anāgāmi-phala*

On the third day, the Buddha went to receive his alms food in the Royal Palace along with his disciples. While he was having his meal, King *Suddhodana* said to him, ‘During the time the *Bodhisattva* was engaging in a self-torturing practice, there was a divine being who told me that you were starved to death. I did not believe him.’

‘Your Majesty, in the ancient past when I was a *Bodhisattva*, Master *Disāpāṃokkha* showed you a goat skeleton and informed you I was dead, and you did not believe him either,’ said the Buddha. Then he proceeded to preach to him the story from the *Mahā Dhammapāla Jātaka*, which ennobled the King to reach *Ānāgāmi-phala* – state of Non-Returner.

Visiting Princess *Yasodharā*

After three days of receiving his alms food in the palace, Princess *Yasodharā* had yet to come to the Buddha. King *Suddhodana* sent one of the attendants to invite her to the palace. But she refused. The King then invited the Buddha to visit Princess *Bimbā* at her palace. The Buddha accepted the invitation, and with the two chief disciples along with his father, he went to see her.

When Princess *Bimbā* heard of the Buddha’s arrival, she brought Prince *Rāhula* to see him at the door. As soon as she saw him, she was overcome by emotion. She dropped to the ground and placed her face at his feet,

holding on to him and crying uncontrollably. King *Suddhodana* informed the Buddha that while he was away, Princess *Bimbā* had never looked at other man. There was no woman who was as faithful to her husband as Princess *Bimbā*. She had only one love in her heart. And ever since the *Bodhisattva* left, she had been overwhelmed by sorrow day and night, awake and sleep. To lessen her grief, the Buddha confirmed the story in the ancient past lives of *Candakinnara Jātaka*. While he was preaching with a soothing voice, Princess *Bimbā*, gazed at his face and regained her confidence and joy in her life, knowing that she had a role in supporting the quest of the *Bodhisattva*. Her heartache had eased. Her sorrow was alleviated, and her heart was filled with gladness and ecstasy. As a result, she attained *Sotāpatti phala* – Stream Enterer.

Ordination of Prince *Nanda Kumāra*

One day, the Buddha went to Prince *Nanda Kumāra's* wedding. After the ceremony was completed, he handed his bowl to Prince *Nanda*. Prince *Nanda* thought that soon, the Buddha would take his bowl back and he would return to his newly wedded wife. His wife called out after him to come back soon. When the Buddha was back at this residence, he asked Prince *Nanda* if he wanted to ordain. Out of great respect, the young lad could not refuse and reluctantly agreed to go forth. He kept thinking of his wife calling out to him to return soon. He became very restless. He could not stay at ease and

wanted to disrobe. The Buddha intrigued him with the image of heavenly life and heavenly treasures that were much superior to human treasures. His longing for his wife began to lessen. Eventually, he realized that desire for carnal love would never end; it had become a piercing pain in his heart. It would stop only when he let go of that desire, which he did. After he had persevered in his practice, he attained *Arahantship*.

Ordination of Prince *Rāhula*

One day, the Buddha went to his Royal Father's palace. Princess *Bimbā* dressed up the young Prince *Rāhula* to meet with his father, the Buddha, to ask for the royal treasure that he deserved. The Buddha was destined to become the King of the land but he had renounced lay life, and thus, Prince *Rāhula*, who was the descendant of the Buddha, should have the right to the throne. The Buddha felt that there was no treasure that can surpass the virtue of the *Dhamma*. So, he asked Venerable *Sārīputta* to ordain Prince *Rāhula*. Venerable *Sārīputta* asked how he should proceed to ordain Prince *Rāhula* because he was still a boy. The Buddha recommended that all young men under the age of twenty should be ordained as a *Sāmanera* first, by using the *Tisaraṇagamana Upasampadā* – Going to the Triple Gem for Refuge. This method was once the way for ordination but had been replaced by *Ñatticatutatha-kamma Vācā* – ordination by the announcement of the four motions.

To Obtain Parental Permission Before Ordination

After Prince *Rāhula* was ordained as a novice, King *Suddhodana* was very distraught about the situation. At first, he was looking for Prince *Nanda Kumāra* to be his heir to the throne. After he was ordained, King *Suddhodana* was hoping that Prince *Rāhula* would take his place. Now he had no heir to reign over the kingdom after he was gone. He went to see the Buddha and requested the favor to bestow ordination only on those who had already receive parental permission. If the parents did not give permission for the ordination, that man should not be ordained. The Buddha agreed to the request. It has thus become the rule of the Monastic Order that permission must be given by the parents before any ordination can be granted. After staying at *Kapilavatthu* for a while, the Buddha bid his father goodbye and left with his *Bhikkhu* disciples.

The Royal Father Becoming Sick and Attaining *Arahantship*

During the fifth rains residence, while the Buddha and his five hundred *Arahants* went from *Rājagaha* to the City of *Vesālī* and stayed at *Kūtāgārasālā* - a hall in *Mahāvana* Forest - to preach to the people there, his father became very ill. King *Suddhodana* was suffering a great deal of pain. He wished his son, the Buddha, were there to rub his head, and for Venerable *Nanda* to gently rub the left side of his body, and for Venerable *Ānanda* to

do that on his right side, and for Venerable *Rāhula* to rub his feet, so that then his pain would tremendously subside.

On the early morning of that day, after the Buddha entered into the great compassion state (*Mahākaruṇā Samāpatti*), he envisioned his father in great pain and wished to see him. He told Venerable *Ānanda* to inform five hundred other *Arahants* that he would go to see this father to preach to him for the last time. From there, they went to *Kapilavatthu* by air. Arriving at his father's bed, the

Buddha asked King *Suddhodana* if he could endure the pain. King *Suddhodana* shed his tears with the reply that the pain was so much for him to endure, to live on with. The Buddha, Venerable *Nanda*, Venerable *Ānanda*, and Venerable *Rāhula* went on to subdue his suffering just as he had wished. After he felt relieved, he got up from his bed and paid homage to the Buddha. The Buddha realized that his father would live for only seven more days. He began to preach to him the discourse on *Aniccā-Dipaṭisaṃyutta* and *Ariya-Sacca*, day and night for seven days. By the end of the seven days, King *Suddhodana* attained *Arahantship*.

Arranging the Royal Cremation

After the King attained his Supreme *Dhamma*, he asked the *Buddha* for forgiveness and informed him that it was his time to enter *Parinibbāna*. He then lay down on his bed and passed on. At that time, Queen *Pajāpati*, Princess *Yasodharā*, and all other Royal relatives were grievously mourning his passing away. The *Buddha* consoled all his relatives who fell in deep despair with the discourse on '*Aniccatā-paṭisaṃyutta*.' Then the Buddha ordered Venerable *Mahākassapa* to arrange a place for the cremation. The Buddha went on to clean his father's body with perfumed water. While he was doing that, he gave his relatives the instruction on how one can fulfill one's wishes by supporting and taking care of one's parents. Then the Buddha carried his father's body and put in a glass urn and proceeded to the crematorium. After the Buddha completed the cremation, he went back to stay at *Nigrodhārām*.

Offering the Dwelling Place by *Anāthapiṇḍika*

Anāthapiṇḍika, a wealthy man who came to *Rājagaha*, invited the Buddha to *Sāvatthī* after having listened to his instruction and becoming confident of his *Dhamma*. He went back ahead of the Buddha to arrange the construction of the *Jetavana Mahāvihāra* for the Buddha and his disciples. After that, whenever he came to *Sāvatthī*, the *Buddha* always stayed at *Jetavana Mahāvihāra*.

Chapter 9

Ordination of the *Sākyan* Princes

While the Buddha was staying at *Anupiya-ambavana* near *Anupīyanikama*, the six members of the *Sākyan* family - *Bhaddiya*, *Anuruddha*, *Ānanda*, *Bhagu*, *Kimbila*, and *Devadatta*, and their barber, *Upāli*, decided to ordain. They left *Kapilavatthu* and went to the country of *Malla* (*Malla-janapada*) to see the Buddha at *Anupiya-ambavana*.

Background of Prince *Anuruddha's* Ordination

While the Buddha was staying at *Anupiya-Ambavan*, many of the *Sākyan* members had already ordained in his dispensation. One day, the older son of *Amitodana*, Prince *Mahānāma Sākya*, made a comment to his younger brother, *Anuruddha Sākya*, that one of them should ordain out of respect to the Buddha because some of the cousins in the same lineage of *Sākyan* already had already done so. He asked his brother who should ordain. Prince *Anuruddha* felt that his older brother should go ahead and ordain, and he told him so. In that case, Prince *Mahānāma* would need to prepare Prince *Anuruddha* for the duty of being a laity who would be responsible for the welfare of many other citizens. He must start with plowing the land and preparing the field

for sowing seeds or planting seedlings. He should dig a trough for irrigating the field because water will be needed. If too much water was allowed in the field, it will inundate the rice field and the plants will be drowned. In that case, he must drain the excess water through another conduit. When the rice yields the grains, he must expel the flock of birds that will devour the grains. When the grains are ripened, he will have to harvest them and keep them in the silo. He must prepare a space for threshing and separating the grains from the straw. After this, he must keep them dry in another silo to be distributed to everyone. Then they all have to wait for the next season to start all over again.

When Prince *Anuruddha* asked if this kind of work of the laity would ever end, Prince *Mahānāma* said there is no ending. When Prince *Anuruddha* heard of what he had to do, he decided to let his older brother continue with what he had been doing, because he already knew what to do. That was when Prince *Anuruddha* decided he would rather ordain. He went to his mother and asked her permission to ordain. His mother was very reluctant, and after several requests from him, she thought of King *Bhaddiya*, who was very close to her son. She told him that if King *Bhaddiya* was to ordain with him, she would give her permission.

Prince *Anuruddha* went to see his friend, King *Bhaddiya*, and after a convincing talk, he agreed to ordain

with him seven days after the talk. Prince *Anuruddha* also asked other *Sākya* cousins including *Ānanda*, *Bhaggu*, *Kimbila*, *Koliyan* cousin, *Devadatta*, and his barber, *Upāli*. So, there were seven people in total. They all went to see the Buddha at *Anupīyanikama* and asked for ordination. All of them agreed to ordain after their barber. The Princes explained that if *Upāli* received ordination first, they would have to respect him, to give up their seats for him, and to treat him as their elder brother in the Dhamma. In this way, they would remove the undesirable quality of pride. The Buddha complied with their wish. *Upāli* was ordained first, followed by the Princes.

Among the newly ordained *bhikkhus*, *Upāli* followed the Buddha's advice to make the utmost effort and thus was able to attain *Arahantship* in a short time. He was very proficient in the codes of discipline (*Vinaya*) and was praised by the Buddha as the chief repository for the *Vinaya*. After the Buddha's passing away, during the First Council (*Śaṅgāyanā*) held by Venerable *Mahākassapa*, Venerable *Upāli* was chosen to recite the *Vinaya* to the gathering of monks so that they could memorize it and pass it on to their own disciples.

As for Venerable *Bhaddiya*, after a short time of earnest practice, he attained the Supreme *Dhamma*. People close by always heard him exclaim, very often with delight, 'Oh, this is such bliss! Oh, this is such bliss!' The *Bhikkhus* reported this to the Buddha and thought that

Venerable *Bhaddiya* might be thinking of the royal pleasures. When he was asked by the Buddha if it were true, he acknowledged in the positive. He said when he was the King, he was always guarded by many guardsmen, but still did not feel safe. Wherever he went, he felt there was danger lurking around. But now that he was staying in the forest, there was no one around to guard him. He instead felt very secure, and thus arose those exclamations.

Devadatta Committed the Most Heinous Crime
(Anantariya kamma)

While the Buddha was staying at *Kosambī*, there were plenty of people who came to pay homage and offer requisites to the *Buddha*, his two principle disciples, Venerable *Sārīputta* and Venerable *Moggallāna*, and his other important disciples, but very few asked for *Devadatta*. He felt slighted and neglected. He thought of allying himself with *Ajātasattu*, the son of King *Bimbisāra*. He morphed himself into a youth surrounded by seven large serpents and appeared before him. *Ajātasattu* was very frightened. *Devadatta* consoled him and revealed himself as *Bhikkhu Devadatta*. When *Ajātasattu* realized that *Devadatta* had an extraordinary psychic power, he became his admired disciple, and many offerings were given to *Devadatta*. Later, *Devadatta* had a thought that he wanted to rule all the *Bhikkhus*. With this evil thought,

his extraordinary psychic power disappeared. *Devadatta* went to attend the Buddha at *Veluvana* and announced to the assembly that as the Buddha was becoming old, he should rest and retire from his duties. *Devadatta* asked the Buddha to let him take his duties and rule over the *Bhikkhus*. The Buddha did not allow this, and this made *Devadatta* disappointed, so he wanted to take revenge. He convinced *Ajātasattu* that King *Bimbisāra* was very old and should be replaced. *Devadatta* suggested that *Ajātasattu* assassinate his father and crown himself King of *Magadha*. *Ajātasattu* believed him and thus killed his own father. As for *Devadatta*, he would try to kill the Buddha himself. He hired several archers to kill the Buddha, but all of them became Stream - Enterers when they met the Buddha. When this plan failed, *Devadatta* tried to roll a large boulder down from the hill top of *Gijjhakūta* to kill the Buddha, but it missed him. It only caused a small contusion on his foot from a small stone. Instigated by *Devadatta*, King *Ajātasattu* released a drunk maddened wild elephant, *Nālāgiri*, on the Buddha's path in order to kill him. While the elephant *Nālāgiri* was approaching the Buddha, Venerable *Ānanda* risked his life by stepping in front of the Buddha. The Buddha spread his loving-kindness to *Nālāgiri*. The power of loving-kindness subdued the wild drunk maddened elephant. *Nālāgiri* knelt down to respect the Buddha and returned to his dwelling place quietly. Then the Buddha went back to *Veluvana*.

When these incidents became known to the townspeople, it became obvious to them that *Devadatta* was an evil person. They shunned him and nobody offered him alms food. Even *Ajātasattu* realized his mistake by allowing *Devadatta* to persuade him to commit the most heinous crime by killing his own father; he was ashamed and no longer associated with *Devadatta*. Even then, *Devadatta* still plotted to continue deceiving people. He approached the Buddha and made a suggestion to change the disciplinary rules with five articles: 1) to dwell in the forest, 2) to dwell at the roots of trees, 3) to wear a robe of discarded cloths, 4) to maintain livelihood by going for alms food and 5) to abstain from eating meat and fish. All of these suggestions were rejected by the Buddha, for the reason that every *bhikkhu* should have his right to follow what was appropriate for him. This has made *Devadatta* even angrier. He was able to convince five hundred newly ordained monks, who had yet to clearly understand the *Dhamma*, to follow him. This created a schism in the Order. The Buddha was trying to reason with him without success. *Devadatta* told Venerable *Ānanda* that from that day on, he and his five hundred followers would be separated from the Buddha and the *Saṅgha*. On the *Uposatha* day, they would draw lots to practice the five disciplinary rules as he proposed to the Buddha. Then he took his followers to the *Kayāsīsa* district. The Buddha asked both of his principle disciples, Venerable *Sāriputta*

and Venerable *Moggallāna*, to go with them and convince the newly ordained *bhikkhus* to return.

Swallowed by the Earth

Kokālika - one of the *bhikkhus* - was angry with *Devadatta*, so he kneed him in the chest and caused him to cough up blood. He was very sick for nine months. When he realized he would die soon, he wanted to go back to ask the Buddha for forgiveness. As soon as he reached the lotus pond outside of the *Jetavana Mahā Vihāra*, the earth opened up a big crack and *Devadatta* fell through, only his chin left on the ground. At his last utterance, he offered his breath and chin bone to worship the Buddha. Then he was swallowed into the earth, straight to the hell realm of *Avīci*. With his offering at his last breath, he would be reborn as a *Pacceka Buddha* in the next thousand *kappas*.

The Eight Thought Conceptions of a Great Man (*Mahāpurisa vitakka*)

One day, while Venerable *Anuruddha* was contemplating *Dhamma-Vinaya*, he had come to realize a very important aspect of the teachings:

1) This *Dhamma* is for one who desires little, not for hankering,

- 2) This *Dhamma* is for being contented in what one has, not coveting,
- 3) This *Dhamma* is for one who takes delight in seclusion, not for partying,
- 4) This *Dhamma* is for one who is energetic, not for a sluggish one,
- 5) This *Dhamma* is for one who is steadfast, not for one who vacillates,
- 6) This *Dhamma* is for a concentrated one, not for one who is not concentrated,
- 7) This *Dhamma* is for one who is endowed with wisdom, not for a foolish one.

When the Buddha arrived, he knew what Venerable *Anuruddha* was thinking, so he said to him, 'I like that, I like that. This was the way a great man thinks. You also should think of the eighth aspect – it is the *Dhamma* for one who takes delight in ardency, not for the one who is slothful and lazy. If you deliberately contemplate these eight conceptions, you shall attain the first, second, third, and fourth *Jhāna* in no time, just like you have a treasure chest full of discarded robes that merrily clothe you to *Nibbāna*. It is not different from a wealthy man's chest full of silks; it is not different from a rich farmer's chest that is full of pure rice grains; it is not different from a well-established residence and a throne covered with fine

cloths and ornaments; it is not different from a chest full of good medicine for a person who needs all kinds to help cure his ills.

After the Buddha finished with Venerable *Anuruddha*, he went back to his residence and preached to the rest of his disciples on the same discourse of the eight thought conceptions of a great man (*Mahāpurisa vitakka*).

Venerable *Anuruddha* Praised the Four Foundations of Mindfulness

Soon after that, Venerable *Anuruddha* attained his enlightenment. One day, several *bhikkhus* gathered around and asked him what had brought him the Supreme *Dhamma*. He told them it was the great pursuance of the Four Foundations of Mindfulness that gained him *Deliverance*. He said, 'One must dwell contemplating the body as just the body, contemplating the feelings as just feelings, the mind as just the mind, and the *dhamma* as just *dhamma*. He must be ardent, mindful and fully comprehending. Thus, he is free from covetousness and mental distress and is no longer clinging to anything in this world.'

Venerable *Anuruddha* explained this to the *bhikkhus* and praised those who had developed the Four Foundations of Mindfulness with an analogy that it was

like the Ganges (*Gangā*) River that flows to the east, but some people would irrigate the river and try to turn the flow of the river back to the west. It is a very difficult and impossible task to turn the flow of a river. Those people's attempts would be in vain. This is the same as a *bhikkhu* who has developed and cultivated the establishment of the Four Foundations of Mindfulness. Even if a king, royal ministers, or relatives convinced him to disrobe and enjoy wealth and make merits as a layperson, it would be impossible to move that *bhikkhu's* mind, as his mind only inclines to *Nibbāna*, just like the Ganges River flowing to the east.

Venerable *Ānanda's* Eight Stipulations

Not long after his ordination, Venerable *Ānanda* became a stream enterer after listening to the instruction of the Venerable *Puṇṇamantānī Putta*. In the early Buddhist period, personal attendants of the Buddha were not always the same person. They came and took turns to look after the Buddha, and sometimes there was no one available to do the duty. One day, the Buddha asked the community of *Bhikkhus* to find him a personal attendant who would help him administrating the Order. Venerable *Ānanda* was chosen. Having been chosen, he requested eight conditions from the Buddha:

1. The Buddha should never give him any robe of a superior kind.
2. The Buddha should never give him alms-food of a superior kind.
3. The Buddha should never allow him to stay in the Buddha's dwelling place.
4. The Buddha should never allow him to accompany the Buddha when the Buddha was invited to have a meal.
5. The Buddha should agree to go to a place for which he had accepted an invitation.
6. The Buddha should agree to receive in audience those coming from afar who would be brought in by him.
7. Whenever he had any doubts regarding the *Dhamma*, he would be allowed to approach the Buddha with questions.
8. Whenever the Buddha preached to anybody in his absence, the Buddha should agree to repeat the instruction to him later on.

The Buddha asked what benefits he intended to obtain from the conditions. Venerable *Ānanda* explained that the first four were intended to prevent people from accusing him of looking for material gains by taking the position. The next three were to prevent accusations that his attendance upon the Buddha would be useless to others. The final condition was so that if anyone should ask about the Buddha's instruction at such and such a place, he would be able to tell them. Hearing his reply, the

Buddha granted him all eight conditions. Venerable *Ānanda* thus became the Buddha's constant companion. Venerable *Ānanda* performed his duty as the Buddha's personal attendant with great effort, loyalty, and devotion. Venerable *Ānanda* was unique among the disciples in having been cited by the Buddha as being foremost among *Bhikkhus* in five categories: his wide knowledge of the Dhamma; his memory; his mastery over the order of the teachings and the manifold ways of understanding and explaining them; his diligence in studying; and as an attendant of the Buddha. After the Buddha's passing, Venerable *Ānanda* was chosen to attend the First Council presided over by Venerable *Mahākassapa* to recite the *Suttas*.

As for Venerable *Bhaggu* and Venerable *Kimpila*, both were able to attain enlightenment after an earnest period of strenuous practice.

Chapter 10

Delivering *Dhamma* to his Royal Mother

Performing Miracles (*Yamaka-pātihāriya*)

One time while the Buddha was staying at *Veluvana Mahāvihāra*, there was a wealthy man in *Rājagaha* who wished to enjoy swimming in the *Gangā* River. To be safe, he ordered his servants to stretch a net around the dock to prevent dangerous animals from coming onto the dock. One day, a piece of sandalwood got caught at the net. The wealthy man sent for that piece of wood and shaped it with a lathe into an alms bowl. Then he joined some bamboo sticks into a ten-meter pole and hung the bowl at the top of the pole. He made a challenge to anyone who claimed to be an *Arahant* to fly and take the bowl. He and his family would pay obeisance and support that *Arahant* for the rest of their life.

During that time, there were six famous religious masters including *Pūraṇa Kassapa*. He told the wealthy man that he deserved the bowl because he was a real *Arahant*. There was no need to demonstrate any kind of miracle. If he were a real one, he must prove it, said the wealthy man. Six days passed, but no one had taken up the challenge. *Nigantha Nātaputta* sent his disciples to claim the bowl, stating that he was a real *Arahant*. Again, the wealthy man didn't give in. *Nigantha Nātaputta* informed the wealthy man that he would take the

challenge. At the same time, he told his disciples that as soon as he made a gesture of jumping up to fly, they should grasp his hands and beg him not to because a mere wooden bowl was not worthy of revealing the secret of an *Arahant*. So he said to just give him the bowl because his disciples did not let him fly. Again, the wealthy man stood his ground.

On this seventh day, Venerable *Moggallāna* and Venerable *Piṇḍola Bhāradvāja* went for alms round nearby. A few gangsters were laughing at the claim that there were *Arahants* in the world, and that in fact, there was no such thing. Venerable *Moggallāna* told Venerable *Piṇḍola Bhāradvāja* that these people disparaged the religion, so he should show them that there were *Arahant*. Venerable *Piṇḍola Bhāradvāja* entered the eight concentrative attainments (*samāpatti*) and flew up in the air and all around *Rājagaha*. Then he floated over the roof of the wealthy man's mansion. When he witnessed such a miracle, the man put his head down to the ground and asked Venerable *Piṇḍola Bhāradvāja* to come down. He filled the sandalwood bowl with all the best food and promised to maintain his vow. When the Buddha heard of the incident, he denounced such acts and ordered that the sandalwood bowl be destroyed. He forbade any more displays of miracles by any disciples.

Challenged by the Heretics

Having heard the Buddha's prohibition of his disciples to perform miracles, the heretics publicly challenged the Buddha himself. When King *Ajātasattu* heard the news, he went to the Buddha and asked how he should deal with them. The Buddha told him that he would accept the challenge because the heretics' rules did not apply to him, only to his disciples, and he would demonstrate his power in five months, on the full moon day of the eighth lunar month near the town of *Sāvatthī*.

After he finished his alms round, the Buddha left *Rājagaha* to *Sāvatthī* alone that day. The heretics followed him to town and built a large pavilion to display the miracle. King *Pasenadikosala* offered to also build a pavilion, but the Buddha stopped him. He would demonstrate the miracle at a mango tree. When the heretics heard the news, they sent people out to cut down all the mango trees within the radius of one mile.

Performing the Twin Miracles (*Yamakapātihāriya*)

On the morning of the full moon day of the eighth lunar month, *Ganda*, the King's gardener, found a ripened mango. He took the mango and was going to offer it to the King, but he came across the Buddha first and offered the Buddha this mango instead. The Buddha accepted it, and Venerable *Ānanda* made mango juice out of it. After the Buddha drank the juice, he told the gardener to plant the

seed on the ground nearby. As soon as the Buddha washed his hands over it, the seed sprouted and grew into a fifty-foot tall mango tree, branching off in four directions. The tree was called *Gandhāma*. When the afternoon arrived, the Buddha announced it was time to display the miracle. Many noble disciples offered to display the miracle in their places, but the Buddha told them it was not for anybody's disposition, only his. He entered the eight concentrative attainments (*samāpatti*) and levitated up in the air. He performed walking meditation in the air. He created duplicates of himself in different positions, walking, lying, questioning, and answering. Then he descended and sat on a crystal throne above the top of the mango tree and delivered a sermon. After the sermon, eight hundred and forty million could attain the Eye of *Dhamma*. Fearful of his miraculous power, all the rival heretics, including the six famous masters, fled away.

Spending the Rains Retreat in *Tāvātimsa*

After displaying the miracle, the Buddha reflected on what would be the appropriate place for him to spend the Rains Retreat. According to the ancient past history, following such a miracle display, the past Buddha usually spent the Rains Retreat in the *Tāvātimsa* realm and delivered the *Abhidhamma*. The Buddha recalled his mother's past wish of being the mother of the Rightly Self-Enlightened Buddha. To repay her a debt of gratitude, he would deliver the same discourse. He then ascended to

the realm of *Tāvātimsa* and sat on *Sakka's* throne, *Pandukambasilāsana*, at the foot of the *Pāricchattaka* tree.

Delivering *Abhidhamma* to His Royal Mother

The great god, *Sakka*, upon seeing the Buddha in his realm, made a worldwide announcement of his arrival. All the deities came to pay respect to the Buddha with their offerings, but there was no sign of his mother. The Buddha asked for her, and then *Sakka* went to the *Tusita* realm to invite *Māyādevaputta*. Overjoyed with the Buddha's arrival, *Māyādevaputta* went to *Tāvātimsa*, paid homage to the Buddha, and was seated on his right-hand side. The Buddha said that the debt of gratitude he must pay to his mother for carrying him through pregnancy and bringing him to the world was immeasurable. There was no *Dhamma* that was worthy of and could measure up to what she did for him, except for the *Abhidhamma*. Then for three months, the Buddha continuously preached all seven books of the *Abhidhamma* consisting of *Dhammasaṅgāṇī*, *Vibhaṅga*, *Kathāvatthu*, *Puggalapaññatī*, *Dhātukathā*, *Yamaka* and *Paṭṭhāna*. After the preaching ended, *Māyādevaputta* and one thousand *devas* became Stream-Enterers.

Descending from *Tāvātimsa*

After the Buddha displayed the miracle and disappeared in the air, people were worried that they did not know where he would be and when he would return. They went to ask Venerable *Moggallāna*, who referred them to Venerable *Anuruddha*. They went to ask Venerable *Anuruddha* and were told that the Buddha went to spend the Rains Retreat at *Pandukambasilāsana* in *Tāvātimsa* to deliver all seven books of the *Abhidhamma* to his mother, and would return to Earth on *Pavāraṇā* day. The people said that they would wait until they could see the Buddha. Then they stayed there without any shelter.

About seven days before the end of the Rains Retreat, people went to see Venerable *Moggallāna* and asked for the exact date that the Buddha would return. They said if they do not get to see the Buddha, they would not leave this place. Venerable *Moggallāna* went up to see the Buddha and informed him of what was going on. The Buddha told him he would return in seven days. On *Pavāraṇā* day, he would descend to the earth near the city gate of *Sankassa*. So, Venerable *Moggallāna* came back and announced this news to the people.

On the waxing moon day of the eleventh lunar month, the Buddha told the great god, *Sakka*, that he would descend to the Earth. King *Sakka* then created three celestial staircases: a golden one on the right for the

devas, a silver one on the left for the *Brahmas*, and a crystal one in the middle for the Buddha. The staircases appeared near the gate of *Sankassa*, which was later called *Acala Cetiya*. The top of the staircases rose to Mount *Sineru*, where *Tāvatiṃsa* is located.

While the Buddha was descending from *Tāvatiṃsa* to the Earth, he saw *devas* and humans performing splendid worship. The Buddha then performed a miracle by opening the three worlds, allowing humans, deities, and beings of woeful planes to see one another. After that, the Buddha delivered a sermon which brought five hundred disciples of Venerable *Sāriputta* and many other people to the Eye of *Dhamma*.

Receiving the Twin Cloths from Queen *Pajāpatī Gotamī*

When the Buddha visited *Kapilavatthu* for the second time, Queen *Pajāpatī Gotamī* realized that she had not given him anything, so she thought of offering him a rare cloth of the finest cotton. She started by planting the cotton seeds herself and then took care of all the processes until the weaving was done. The cloths were made into two pieces. She prepared these two pieces of priceless cloths, put them in a glass casket, and offered the cloths to the Buddha at *Nigrodhārām*. The Buddha refused and suggested that she offer them to the *Saṅgha*, which would bring more virtuous results as they were

offered to the Buddha and all *Bhikkhus*. However, she insisted and asked three times to offer them to the Buddha personally. The Buddha declined her offer, and this made her very sad. Then Queen *Pajāpatī Gotamī* went to see Venerable *Ānanda* and told him what had happened. Venerable *Ānanda* then went to see the Buddha and requested that he accept her offer. So, the Buddha delivered a sermon on the *Dakkhiṇāvibhaṅga Sutta*, which describes the offerings in three categories – fourteen kinds of personal offerings (*Paṭipuggalika Dāna*), seven kinds of community offerings (*Saṅgha Dāna*), and four kinds of purity offerings. After listening to the sermon, Queen *Pajāpatī Gotamī* was delighted and offered the cloths to the two principle disciples, who both refused. She then offered them to the rest of the eighty *Arahants*, but no one accepted her offering, until the very last and youngest one, named *Ajita Bhikkhu*. She was distressed because no *Arahants* had accepted her offering except for the newest and youngest one.

Seeing her in distress, the Buddha told Venerable *Ānanda* to bring him his bowl and aspired that none of the disciples would see this bowl except for *Ajita Bhikkhu*. Then he threw the bowl into the air and it disappeared. Venerable *Sāriputta* volunteered to bring it back, but he could not find it. The other eighty *Arahants* also volunteered, but none of them could find the bowl. The Buddha turned to *Ajita Bhikkhu* and told him to bring to the bowl back. In wonder, *Ajita Bhikkhu* thought to

himself if he were the one that the Buddha had chosen, and with the past miraculous power he had, he would be able to find the bowl. *Ajita Bhikkhu* made his determined resolution that if his reason for ordination was pure, if his life was chaste and his *Sīla* would continue to be perfect, may the bowl appear before him. The bowl fell into his hands, and he brought it back to the Buddha. Queen *Pajāpatī Gotamī* witnessed the whole incident and was filled with joy. She paid homage to the Buddha many times and went back to her palace.

Ajita Bhikkhu took the cloths to worship the Buddha. At the Buddha's residence, he arranged one cloth as a canopy under the ceiling and the other cloth was torn into four pieces to make curtains to decorate all four corners. He then announced that this was a really neat and pleasant worship. The result of this worship that he wished for was nothing, except for becoming a Buddha in the future. The Blessed One saw what *Ajita Bhikkhu* had done, so he smiled. Venerable *Ānanda* asked for the reason of his smile. He replied that *Ajita Bhikkhu* would become the next Buddha, called *Metteyya*.

Metteyya Bodhisattva would be born to *Subrahmavatī Brahmanī*, the wife of *Subrahma Brahmin*, a royal chaplain of King *Saṅgha Cakkavatti*. He would be born at *Isipatana* Park, in the city of *Ketumatī*. He would be married to *Candamukhī* as his chief wife and live a household life for seven thousand years. Having seen the

four signs and after his wife delivered a baby named *Brahmavaddhana Kumāra*, he would renounce the world with his followers. He would practice austerities for seven days. On the fifteenth day of the waxing moon day in the sixth lunar month, he would accept the milk rice of *Sunandā Brahmanī* and eight bunches of grass from *Sotthiya Brahmin* as his seat for his mental exertion. That night, he would self-rightly become enlightened as a Buddha.

Chapter 11

Accepting Disciples

Venerable *Soṇa Koḷivisa*

One time, while the Buddha was staying at Mount *Gijjhakūṭa* in *Rājagaha*, there was a young man named *Soṇa* of the *Koḷivisa* clan who came to listen to the Buddha's sermon with other villagers. After the sermon, *Soṇa* came to pay respect to the Buddha and asked for ordination. He gave the reason that it would be extremely difficult to live the perfect holy life as a householder. The Buddha granted him his wish. After his ordination, *Soṇa* put forth strenuous effort in his practice. He continued his walking meditation without rest until his feet became swollen and bruised. However, he did not attain any *Dhamma*. He thought to himself that he was among those disciples of the Buddha who strived to practice, but whose mind could not be released from defilements. Therefore, he thought he should disrobe, enjoy his wealth, and make merits as a laity.

When the Buddha knew what had happened to him and what he was thinking, he visited him at his place. The Buddha asked, '*Soṇa*, when you were a laity, did you know how to tune the sitar's strings?' He said, 'Yes.' Then the Buddha continued his questioning. 'Does the sitar produce a proper sound when the strings are too tight?' 'No, Sir,' he answered. Then the Buddha asked, 'Does the sitar produce a proper sound when the strings are too

loose?’ ‘No, Sir,’ he answered. ‘Does the sitar produce a proper sound when the strings are not too tight or too loose?’ ‘Yes, Sir,’ he answered. Then the Buddha explained, ‘This is comparable to the effort that is made. Too much effort leads to agitation, and too little effort leads to laziness. So, the effort should be moderate as should the other pairs of faculties as well – confidence and wisdom, and effort and concentration. Then the Buddha left for his residence.

Having heard the instruction, Venerable *Soṇa Koḷivisa* continued his practice in a moderate way and eventually attained *Arahantship*. After that, he paid respect to the Buddha and recited the attributes of an *Arahant* who had ceased all defilements, had completed all tasks, had released all burdens, and had relinquished all existence. An *Arahant Bhikkhu* had these six characteristics: renouncing sensuality, seeking solitude, restraining from harming, liberating one’s self from all bonds, ceasing all craving, and ending delusion. However, these attributes should not be mistakenly regarded as proof that a *Bhikkhu* went forth only because of his strong faith, or because he had no more things to be done as his defilements had all ceased, or because of the fame and gain from going forth for solitude, or because of his wrong devotion to rites and rituals to maintain his restraint. A *Bhikkhu*, however, had abandoned all defilements and was free from delusion. His mind was stable and nothing could overwhelm it, just like a granite mountain that is unshakable by the wind from all directions. A *Bhikkhu* clearly saw the nature that all things are declining. After

this, the Buddha praised Venerable *Soṇa Koḷivisa* for his insight of the attributes of *Arahantship* without bringing himself into the comparison, and for his effort from the beginning. He was praised for being foremost among all *Bhikkhus* in exerting his effort.

Venerable *Raṭṭhapāla*

One time, the Buddha and his large group of *Bhikkhus* went to *Thullakoṭṭhitanigama* in the state of *Kuru*. Having heard that the Buddha had arrived at their village, the townspeople went to pay respect to him and listen to his sermon. Among the townspeople there was a man named *Raṭṭhapāla*, who was the son of a famous family that headed the community. He was satisfied by the sermon and wanted to ordain. After the sermon, he went to the Buddha and asked for ordination. The Buddha asked if his parents had given him permission to do so, as the Buddha could not grant an ordination to anyone without their parents' permission. *Raṭṭhapāla* then went home and asked for his parents' permission. His parents did not agree since he was their only son. *Raṭṭhapāla* asked them many times, but his request was denied. He was stricken with grief, and then laid down and refused to eat or drink. He would prefer to die if he could not ordain. His parents tried everything, but to no avail. Then, they asked his friends to convince him to eat. Still, it was in vain. His friends then gave some reasons to his parents that if *Raṭṭhapāla* is not allowed to be ordained, he will die and his parents will not see him

again in this life. However, if he is allowed to ordain, his parents can see him again once in a while, which is better than death. Besides, the life of a *Bhikkhu* is hard. When he would like what is hot, he would get what is cold, and vice versa. A *Bhikkhu* leads a difficult life. *Raṭṭhapāla* was used to living a delicate life. He would not endure it and eventually return home. His parents agreed but asked him to visit them some time after ordination. *Raṭṭhapāla* was very glad. He got up, ate until he was strong enough, and went to see the Buddha for ordination.

Fifteen days after his ordination, the Buddha left *Thullakoṭṭhitanigama* to *Sāvatthī*, and Venerable *Raṭṭhapāla* accompanied him. With his earnest effort in his practice, Venerable *Raṭṭhapāla* soon attained *Arahantship*. After that, he asked the Buddha for permission to visit his parents. Having seen that Venerable *Raṭṭhapāla* would never change his mind from a renunciant life, the Buddha granted him permission to visit his parents. Venerable *Raṭṭhapāla* paid homage and bid farewell to the Buddha and then left *Sāvatthī*. On his way home in *Thullakoṭṭhitanigama*, he stayed at the royal garden of King *Korabya* of *Kuru*. While he was going for alms round in that village, his father was there but did not recognize him. Seeing a group of *Bhikkhus*, his father yelled out with frustration that because of these *Bhikkhus*, he had lost his only son. Venerable *Raṭṭhapāla* went for alms round until he reached his former home. However, he did not get anything except blame. At that time, one of the servants was about to throw away some left-over dessert. Venerable *Raṭṭhapāla* asked her to put

it in his bowl instead. The servant recognized his voice, and when she put the dessert into the bowl, she could see his hands and feet and was certain that it was Venerable *Ratṭhapāla*. She rushed to inform her masters, Venerable *Ratṭhapāla*'s parents. His father came to see him eating left-over dessert and asked him to have a meal at his place. Venerable *Ratṭhapāla* replied that as a *Bhikkhu*, he didn't have his own place, and he had already finished his meal. His father then asked him to accept a meal the following day, and he agreed.

Venerable *Ratṭhapāla* returned the next morning, and his father piled up all the treasures and tried to convince him to disrobe and enjoy these treasures. Venerable *Ratṭhapāla* refused and advised his parents to put all these treasures in a cart and throw them into a river. This would cease their physical and mental suffering which resulted from the treasures. Later, his father offered a very fine meal to him. After finishing the meal, Venerable *Ratṭhapāla* delivered a short sermon, blessed them, and left.

Delivering the Fourfold Dhamma Exposition (*Dhammuddesa*)

One day, King *Korabya* visited his royal garden and saw Venerable *Ratṭhapāla*. The King recognized the Venerable and went to greet him. Then the King mentioned the four kinds of loss – loss through aging, loss through illness, loss of wealth, and loss of relatives – that when a person experienced some of these losses, he would ordain. The King wondered why Venerable

Raṭṭhapāla, who was still young with black hair, physical strength, wealth, and little illness, had decided to ordain. Venerable *Raṭṭhapāla* answered that there were four topics of *Dhamma* (*Dhammuddesa*) that the Buddha suggested to bring into consideration:

1. The world of living beings is inconstant and unstable.

2. The world of living beings is without a protector and insecure.

3. The world of living beings is without ownership. One has to pass on everything.

4. The world of living beings is insatiable, enslaved by craving.

Your Majesty, when you were young, you may have fought wars with all your strength. Advancing in old age, it is difficult to just stretch your leg to one side. Thus, the Buddha said the world of living beings is inconstant and unstable.

In the royal court, there are troops of elephants, horses, and chariots to protect you from danger. However, when you are sick, you are surrounded by your people or relatives, but they cannot take away your pain. You alone have to endure the pain and misery from illness. Thus spoke the Buddha, the world of living beings is without protector and insecure.

In the royal court, there are immeasurable treasures of gold and silver. Now Your Majesty can enjoy

the wealth and pleasures of the five senses. However, when you pass on, you have to leave everything behind. The treasures will later be owned by others. Thus, it is said the world of living beings is without ownership. One has to pass on everything.

Right now, Your Majesty rules over the state of *Kuru*. What if a trustworthy man from the east comes to you and informs you that there is a prosperous county in the east, and you can conquer it with ease? The King replied that he would conquer that county. Venerable *Raṭṭhapāla* went on with similar questions like what if a trustworthy man from the west, north, south, and the other side of the sea comes to you and informs you that there is a prosperous county in those directions and you can conquer them with ease? The King gave the same response that he would conquer them all. Venerable *Raṭṭhapāla* concluded that with reference to these suppositions, the Buddha thus spoke that the world of living beings is insatiable, enslaved by craving.

After mentioning the reasons for his ordination to King *Korabya*, Venerable *Raṭṭhapāla* went back to his residence. With his great conviction, Venerable *Raṭṭhapāla* was praised by the Buddha as foremost among all *Bhikkhus* in faith and confidence.

There were many other disciples who, after listening to a sermon, decided to go for a renunciant life. Some attained *Arahantship*. Some became a Non-Returner, a Once-Returner, or a Stream Enterer. Some did not attain the Eye of *Dhamma* but took refuge in the

Triple Gem. Among the *Bhikkhu* disciples, there were eighty Noble Disciples who were selected as the Foremost Elders; for example, the five ascetics, Venerable *Yasa* and his friends, the three matted-hair hermit brothers, Venerable *Sārīputta*, Venerable *Moggallāna*, and Venerable *Mahākassapa*. Among these disciples, some of them entered the final passing away (*Parinibbāna*) before the Buddha such as Venerable *Aññā Kondañña*, Venerable *Sārīputta*, Venerable *Moggallāna*, and Venerable *Rāhula*. Some entered *Parinibbāna* after the Buddha, for example, Venerable *Mahākassapa*, Venerable *Upālī*, Venerable *Anuruddha*, and Venerable *Ānanda*. Some were not recorded as to whether they entered *Parinibbāna* before or after the Buddha.

Chapter 12

Entering *Parinibbāna*

One day, while the Buddha was resting at *Mahāvihāra*, Venerable *Ānanda* approached him and expressed his concern about the Buddha's health during the Rains Retreat. He was relieved that the Buddha had not informed his disciples about his passing away. Hence, he would not yet enter *Parinibbāna*. The Buddha told him that all the *Dhamma* that his disciples needed to know had been given. Nothing was hidden from any disciples. The Buddha at that time was 80 years old; his body was very old, just like a worn-out carriage held together by bamboo. He also reminded Venerable *Ānanda* to not seek any external refuge, but to be his own refuge.

The next morning, the Buddha went for alms in *Sāvatthī*. After finishing his meal, he went to *Vesālī* with his 500 *Bhikkhu* disciples. While there, he stayed at *Kūtāgārasālā*, a hall in the *Mahāvana* Forest. Having heard this news, the King of *Licchavī* gladly came to offer the Buddha requisites. He listened to the Buddha's sermon, and invited the Buddha to receive alms food in the palace the following morning.

The next day, the Buddha went to the palace to receive alms food. After that, he blessed the people and returned to look at *Vesālī* for the last time. Then he went back to *Kūtāgārasālā*, at *Mahāvana* Forest.

Displaying a Sign of Radiance (*Obhāsa nimitta*)

When the Buddha arrived, he asked Venerable *Ānanda* to carry his seating cloth to *Pāvāla Cetiya*. When seated, the Buddha said, ‘*Ānanda*, if there were a person who has perfectly cultivated the Four Paths of Accomplishment (*Iddhipāda*) and who wishes to live for an exceedingly long time, he could do so.’ He gave Venerable *Ānanda* the sign of radiance (*Obhāsa nimitta*) three more times, but Venerable *Ānanda* did not catch the hint. The Buddha finally sent him away.

Relinquishing His Vital Force (*Āyu-Saṅkhāra*)

After Venerable *Ānanda* left, *Māra* came to confront the Buddha and asked him to enter *Parinibbāna*. The Buddha agreed and announced that three months from then, he would enter *Parinibbāna*. As soon as the Buddha relinquished his vital force, a severe earthquake occurred. When Venerable *Ānanda* felt the earthquakes, he went and asked the Buddha about the severe earthquake. The Buddha explained that there were eight reasons for an earthquake and that the Buddha had relinquished his vital force. Venerable *Ānanda* asked the Buddha to sustain his life for a longer time, but he refused. The Buddha reminded Venerable *Ānanda* that he had displayed the sign of radiance (*Obhāsa nimitta*) to him sixteen times – ten times in *Rājagaha* and six times in

Vesāli. Venerable *Ānanda* had not been aware of that, and now it was too late.

The Last Alms Round

Later, the Buddha ordered Venerable *Ānanda* to inform all *Bhikkhus* to travel to the city of *Pāvā*, passing through the villages of *Bhaṇḍugāma*, *Hathīgāma*, *Ambagāma*, *Dhambagāma*, and the city of *Bhoga*. The Buddha stayed at the *Ambavana* Mango orchard of *Cunda kammāraputta*. When *Cunda* heard of the Buddha's arrival, he went to greet him at the mango orchard. There he listened to the *Dhamma* delivered by the Buddha and became a Stream-Enterer. He invited the Buddha and his disciples to have a meal at his home the next day. That night, *Cunda* told his people to prepare a delicate meal and *sūkaramaddava* for the Buddha and his disciples for the next day.

The next morning, the Buddha went to *Cunda's* home. After he was seated, he told *Cunda* to serve *Sūkaramaddava* only to him and serve something else to the *Bhikkhus*. He advised that the rest of *Sūkaramaddava* should be buried. After finishing the meal, the Buddha blessed him and returned to the *Ambavana* Mango orchard. Later that day, the Buddha suddenly became severely ill. He vomited blood and suffered great pain. He told Venerable *Ānanda* that it was time to go to *Kusinārā*.

Accepting the Exquisite Cloths (*Siṅgivaṇa*)

While traveling, the Buddha was quite thirsty. He stopped and rested under the shade of a tree and asked Venerable *Ānanda* to fetch some water for him. At the same time, a Prince named *Pukkusa*, the son of King *Malla*, traveling from *Kusinārā* to *Pāvā* city, saw the Buddha underneath the shade of a tree. So, he went to pay homage to the Buddha. After he seated himself at one side, the Buddha preached a discourse to him. The Prince highly praised the sermon. He offered him a pair of *Siṅgivaṇa* cloths - exquisite fiery-gold cloths. The Buddha accepted one piece and told him to offer the other to Venerable *Ānanda*. Being gladdened by his meritorious deeds that day, the Prince bade the Buddha goodbye and left.

The Fruit of Alms Offering

Not too long after Prince *Pukkusa* had left, Venerable *Ānanda* went to the Buddha and offered the other piece of the paired *Siṅgivaṇa* cloth to him. When the Buddha wore one and covered himself with the other, suddenly his complexion became lustrous. Venerable *Ānanda* praised his grace and radiance. The Buddha explained that there were two occasions when the complexion of the Buddha became bright and radiant: 1) On the night he attained the Rightly Self-Enlightenment, and 2) On the night he attained final *Nibbāna*. Then the Buddha left for the *Kakudhānadī* River. He went to take

his bath and then rested under the shade of a tree. He asked Venerable *Cundaka* to fold his robe into four layers so he could reside on his right side, having one foot on top of the other. When the Buddha felt relieved from his exhaustion, he called Venerable *Ānanda* and told him that some people may accuse *Cunda* of having served him his last meal, which made him sick and caused him to pass on. This could make *Cunda* feel very ill. The then Buddha praised two alms offerings because they produced the same results. Both of them gave benefits superior to other alms offerings – the first alms offering rendered the Buddha the Rightly Self-Enlightenment, and the second one rendered him *Parinibbāna*.

Comments on Worshipping

After that, the Buddha with his *Bhikkhu* disciples went across the *Hiraññavaṭī* River to *Kusinārā* and resided at *Sālavanodayāna*, the Royal Garden of King *Malla*. The Buddha asked Venerable *Ānanda* to prepare a couch with the head to the north, between the twin Sal (*Sāla*) trees. Then the Buddha lay down on his right side and did not rise again. At that time, the twin Sal trees were in full bloom. The flowers sprinkled down onto the Buddha. Also, the heavenly *Mandārava* flowers poured down onto that area, with their fragrance filling the air. Then he preached to Venerable *Ānanda* saying ‘This kind of worship or *Āmisa-pūjā*, although it is done in a great amount, it does not truly honor the *Tathāgata*. Whether *Bhikkhu*, *Bhikkhuni*, layman, or laywoman, whoever,

practices and leads their life in line with the *Dhamma*, they are the ones who truly honor and worship the *Tathāgata* with their practice or *Paṭipatti-pūjā*. This is the highest degree of worship.'

During that time, Venerable *Upavāṇa* was in front paying respect to the Buddha, but the Buddha told him to move aside. This astonished Venerable *Ānanda*. He went to ask the Buddha why he had asked Venerable *Upavāṇa* to move aside and was told that an enormous crowd of deities had been gathering to pay respect to the Buddha for the last time, but Venerable *Upavāṇa* was standing in front and blocking them from seeing the Buddha. The deities were displeased and disappointed. This is the reason why the Buddha told Venerable *Upavāṇa* to move aside.

Four Places of Pilgrimage (*Samvejanīya-Thāna*)

Venerable *Ānanda* commented to the Buddha that prior to this time, when the *Bhikkhu* disciples from all directions wished to see him after the Rains Retreat, they would travel to pay reverence to him. They wanted to be near so they could hear his *Dhamma*. But after he entered *Parinibbāna*, no one would be able to see him any longer, so Venerable *Ānanda* asked the Buddha what they should do. The Buddha replied, '*Ānanda*, there are four sites to visit: the birthplace of the *Tathāgata*; the place where the *Tathāgata* was enlightened; the place where the *Tathāgata* revealed the Wheel of the *Dhamma*; and the

place where the *Tathāgata* attained final *Nibbāna*. These are the four places that *Bhikkhus*, *Bhikkhunīs*, laymen (*Upāsaka*), and laywomen (*Upāsikās*) who have faith in the *Tathāgata* should visit. These places would inspire religious urgency.'

Venerable *Ānanda* asked the Buddha how people should respect and take care of the body of the Buddha. The Buddha replied that people should respect his body in the same manner as they do to the body of an emperor or a great king. After that, the Buddha recommended to Venerable *Ānanda* that a stupa be established to enshrine the relics of the four kinds of worthy people (*Thūpārahapuggala*): a Buddha (*Sammāsambuddha*), an independent Buddha (*Pacceka**buddha*), an *arahant*, and a king who is a world-ruler.

Venerable *Ānanda* asked the Buddha the reason why he chose *Kusinārā* as the place for his *Parinibbāna*. The city was rural and it was small, so it did not seem to be a suitable place to enter *Parinibbāna*. He could have gone to a big city such as *Rājagaha*. The Buddha answered that *Kusinārā* in the past was called *Kusāvati*. It was the ancient capital city for emperors. It was the land of justice and prosperity. People's lives were secure and peaceful. People traveled across the city doing noisy activities in all kinds of trades and business. The city had never been silent from the sound of elephants, horses, carts, drums, tambourines, mandolins, gongs, choruses, conch shells, and the sound of people calling for customers.

Then the Buddha told Venerable *Ānanda* to inform the Kings of *Malla* about his final passing away (*Parinibbāna*) on the last watch that night. As soon as the Kings of *Malla* heard the news, they rushed to pay respect to the Buddha. Venerable *Ānanda* divided them into groups according to their royal titles and ranks, and then presented and announced their names to the Buddha. Due to his arrangement, all of the *Mallas* had a chance to pay respect to the Buddha by the first watch of that night.

Acceptance of *Subhadda* into the Order

At that time, an ascetic named *Subhadda* wanted to ask the Buddha some questions. However, he met Venerable *Ānanda*, who forbade him to pay respect to the Buddha. *Subhadda* insisted on seeing the Buddha many times, but Venerable *Ānanda* did not allow him. The Buddha heard the discussion between Venerable *Ānanda* and, and allowed *Subhadda* to be let in. *Subhadda* asked whether all six of the famous teachers who claimed to be *Arahants* were really enlightened. The Buddha said that the Noble Eightfold Path is the virtuous teaching that teaches one to live his life rightly. There are eight factors. There is no such teaching in other discipline. Thus, there will be no *Samaṇa* in other disciplines. If *Bhikkhus* live and practice righteously according to the *Dhamma-Vinaya*, the world will not be deprived of *Arahants*. *Subhadda* was endowed with full confidence in the Buddha. He requested refuge in the Triple Gem and asked for ordination. After

ordination, he went into seclusion and fully exerted his diligent effort, which soon paid off with the attainment of *Arahantship* that night. He was the last *Arahant* who had the opportunity to see the Buddha alive before he entered *Parinibbāna*.

Imposing the Higher Penalty (*Brahmadaṇḍa*)

Venerable *Ānanda* brought up the topic of *Bhikkhu Channa*, who thought that no one could teach him as he felt that he was the oldest attendant of the Buddha and had known the Buddha longer than anyone else. Venerable *Ānanda* asked how to handle this situation, especially after the Buddha entered *Parinibbāna*. The Buddha suggested that all *Bhikkhus* should not talk to him, teach him, or advise him on any subject. This conduct is called *Brahmadaṇḍa* (the higher penalty). When *Channa* is punished this way, he would repent and pay more respect to the *Dhamma-Vinaya*, and he would be more compliant and take up the instruction and practice in line with the *Dhamma*. After that, the Buddha stated that after he entered *Parinibbāna*, one should not think that there was no leader. Instead, all the *Dhamma-Vinaya* that he had expounded would be their leader.

The Final Exhortation

Then the Buddha gave his last instruction: ‘Now *Bhikkhus*, I remind you all that all conditioned things are

of the nature to decay. Abide in diligence. Fulfill your duty thoroughly with *Trisikkhā* – precepts, concentration, and wisdom – with heedfulness.’ After that, the Buddha did not say another word. He entered the nine successions of meditative attainments (*Anupubbavīhāra Samāpatti*). In the last watch of that night, the Buddha entered the Fourth Absorption (*Jhāna*). After rising from the Fourth Absorption, he entered *Parinibbāna* on the full moon day of the sixth lunar month. A horrifying earthquake occurred and thunder echoed throughout the sky.

The Body Could Not Be Moved

Having heard the news, all the Buddhist assemblies were stricken and afflicted with deep sorrow. They mourned the loss of the Buddha. Citizens from all directions, near and far, came to pay their last respects. They carried flowers, candles, and incense to pay homage to the Buddha continuously for six days.

On the seventh day, the Kings of *Malla* united together to respectfully prepare the Buddha’s body to be moved outside of the city for cremation through the south gate. When it was time, no matter how much they tried, they could not move the body. The Kings of *Malla* were mystified. They asked Venerable *Anuruddha*, who presided over the community of *Bhikkhu*, for the reason. He said all the deities wished they would move the body

into the city by the north gate, travel through the center of the city, and exit the city through the east gate. The cremation would be performed at the *Makuṭabandhana Cetiya* on the east side of *Kusinārā*. When the Kings of *Malla* realized the reason, they all complied. The procession of moving the body of the Buddha out of the city was done with ease. People paid homage to his body along the way that the procession passed by.

***Mallikā Devī* Paying Homage**

Having heard that the procession was about to pass, *Mallikā Devī* reflected that her costly ornament, *Mahālatāpasādhana*, was kept without being used. It should be offered to decorate the Buddha's body. As the procession was passing by, she paid homage to the Buddha and offered her priceless possession, *Mahālatāpasādhana*, to cover the body, which then became more pleasing and elegant.

The Body was Non-Flammable

The body was moved out of the city through the east gate to *Makuṭabandhana Cetiya*. After the Buddha's body reached *Makuṭabandhana Cetiya*, the Kings of *Malla* asked Venerable *Ānanda* for advice about the way they should treat the Buddha's body to be in line with what the Buddha wanted. Venerable *Ānanda* replied that they should act in the same manner as they would to the body

of an emperor or a great king. So, the body of the Buddha was wrapped with a new cloth and cotton wool. After that, it was covered up with five hundred layers of new clothes. Then the body was placed above a steel track filled with oil, and enclosed with another steel track on top. The body was then placed on a pyre built from fragrant woods where it was prepared for cremation.

After the preparation was completed, they began to kindle the fire, but their efforts were unsuccessful. No matter how many times they tried to light it, it would not start. The Kings of *Malla* turned to ask Venerable *Anuruddha* for the reason. He told them it was because the deities wanted them to wait for Venerable *Mahākassapa* to pay homage to the Buddha, and then the cremation could proceed. The Kings understood and waited for him.

At that time, Venerable *Mahākassapa* was traveling from *Pāvā* city to *Kusinārā* with five hundred *Bhikkhu* disciples. On the way, he was resting under the shade of a tree when he saw a mendicant carrying the *Mandārava* flower. He was amazed as *Mandārava* is a heavenly flower and it appeared only on a special occasion that is related to the Buddha. He asked the mendicant and it was confirmed that it had been seven days since the Buddha entered *Parinibbāna*. Having heard this news from the mendicant, *Bhikkhus* whose eyes were still clouded by defilements were weeping and lamenting to the Buddha. Those who had reached the noble state stayed calm and

remained composed. They dwelled contemplating the inconstant condition of all existence.

At that moment, there was an elder *Bhikkhu* named *Subhadda* who had ordained when he was old. He stood up and told those *Bhikkhus* to stop weeping for their loss. He said that while the Buddha was still alive, he always forbade them from doing this or that. He would say these were appropriate and those were not. Now he was gone and they should be happy. There was no one to prohibit them from doing something, and they should be free to do whatever they wanted. When Venerable *Mahākassapa* heard such a disrespectful remark from the elder *Bhikkhu Subhadda*, he was aghast and dismayed. Such an unfortunate incident occurred only seven days after the Buddha was gone. He did not feel it was appropriate to bring this incident up at that time because he wanted to get to the cremation in time. He assembled all the *Bhikkhus* and rushed to *Kusinārā*.

Spontaneous Combustion

When Venerable *Mahākassapa* arrived at *Makuṭabandhana Cetiya*, he slanted his robe onto one shoulder. With his palms together in salutation at the level of his heart, he commenced three circumambulations around the pyre. He and his five hundred *Bhikkhu* disciples then bowed down at the Buddha's feet. Suddenly, the fire became ablaze and the

consecrated cremation began. After the cremation was completed, the Buddha's body, his five hundred pieces of cloth, and the golden casket had burnt to ashes, except for

1. one piece of inner robe and one piece of outer robe;
2. the four canine teeth;
3. the two clavicle bones;
4. the frontal bone.

These seven bones were left intact without being burnt and thus became the relics.

Distribution of the Relics

After the cremation, the Kings of *Malla* sprinkled the pyre with perfumed water. They began to collect the relics and respectfully installed them on the throne under the Royal Umbrella at the Royal Hall in the capital city. A homage to the relics was manifested with various kinds of flowers, perfumes, scented incense, and celebrations, which were carried out for seven days.

At that time, King *Ajātasattu* of *Rājagaha*, in the state of *Magadha*, King *Licchavi* of *Vesali*, King of *Sākya* of *Kapilavatthu*, King *Thūli* of *Allakappa*, King *Koliya* of *Rāmagāma*, King *Malla* of *Pāvā*, and the Brahmans who reigned over *Vetṭhadīpaka*, for a total of seven states, all sent entourages to *Kusinārā* asking for the relics to be enshrined in the stupa in their home state. The Kings of *Malla* refused to share any of the relics. Seven troops from seven states were sent to the border of *Kusinārā*.

In the assembly, there was a *Brahman* named *Doṇa*, who was well-known to all as the teacher of those Kings and who was well-respected by the people in those cities. He convinced all seven Kings not to wage war because of the relics. He suggested that the relics be shared to all states so that all the people could have an opportunity to worship them.

Having heard the wise suggestion of *Brahman Doṇa*, the Kings of *Malla* and the entourages of the seven cities all agreed. They asked *Brahman Doṇa* to divide the relics equally among the states. *Brahman Doṇa* then invited all seven Kings into the city. When he opened the golden chest, all the Kings paid homage to the relics. While the Kings were lamenting, *Brahman Doṇa* took the upper right canine tooth and hid it in his hair. Then he divided the relics equally and put them in golden urns for each of the seven Kings, giving two urns to each of them.

The Canine Teeth Were Established in the Heavenly Realm

While *Brahman Doṇa* was dividing the relics, *Sakka* – the King of the gods – knew that *Brahman Doṇa* had hidden one of the canine teeth in his hair. Realizing that *Brahman Doṇa* himself would not be able to worship and honor the canine tooth appropriately, the *deva* King, *Sakka*, took the relics and enshrined them in *Tāvātimsa*.

After distributing the relics, *Brahman Doṇa* could not find the canine tooth in his hair. So, he asked that the measuring urn used to divide the relics to be enshrined in the *Stupa*.

Afterwards, King *Moriya of Pipphalivana*, having heard of the final passing away of the Buddha, sent his entourage to *Kusinārā* asking for a share of the relics, but they had already been distributed. The Kings of *Malla* gave him the Buddha's ashes instead, which were then enshrined in the *Stupa* on his land.

The Five Stages of Disappearance (*Antaradhāna*)

There are five stages of disappearances in Buddhism:

1. *Pariyatti Antaradhāna* – disappearance of the discourse.
2. *Paṭipatti Antaradhāna* – disappearance of the practice.
3. *Paṭivedha Antaradhāna* – disappearance of attainment on the path and fruition.
4. *Linga Antaradhāna* – disappearance of the monkhood.
5. *Dhātu Antaradhāna* – disappearance of the relics and supreme elements.

Among these five stages of disappearance, the first to disappear is the scriptural discourse, followed by the practice. When there is no practice, the attainment on the

path and fruition cannot not occur. Without attainment, monkhood would alter and decline. Eventually, the relics would disappear from the world, and this would mark the end of Buddhism.

Chronology of the *Dhamma* Mission

From the time the Buddha had attained his Rightly Self-Enlightenment, he began his *Dhamma* mission as follows:

The 1st Rains at the *Isipatana*, the Deer Park in *Bārāṇasī*;

The 2nd, 3rd, and 4th rains at *Veluvana Maha Vihāra*, in *Rājagaha*;

The 5th Rains at *Kūtāgārasālā*, a hall in *Mahāvana* Forest near *Vesālī*;

The 6th Rains at the *Mankulapabbata* Mountain, preaching to the deities, the inferior deities (*Asura*), and humans;

The 7th Rains at *Pandukambasilāsana* at the foot of the *Pāricchattaka* tree, in the *Tāvatisa* realm;

The 8th Rains at the *Bhesakalāvana* Forest near the city of *Sumsumāragiri*;

The 9th Rains at the *Pārileyya* Forest, where an elephant named *Pārileyya* looked after the Buddha;

The 10th Rains at the residence of *Nālāya Brahmin*;

The 11th Rains under the shade of a *Pucimanda* tree near the city of *Verañja*;

The 12th Rains at *Pāliyapabbata* Mountain;

The 13th Rains at *Jetavana Mahāvihāra*, in the city of *Vesālī*;

The 14th Rains at *Nigrodhārāma Mahāvihāra* near *Kapilavatthu*;

The 15th Rains at *Aggālava Cetiya* near the city of *Ālavī*, where he preached *Ālavaka Yakkha*;

The 16th, 17th and 18th Rains at *Veluvana Mahāvihāra*;

The 19th to 44th Rains at *Jetavana Mahāvihāra* and *Pubbārāma*.

The Buddha stayed at the *Jetavana Mahāvihāra*, which was established by

Anāthapiṇḍhika, for nineteen years, and at *Pubbārāma*, which was established by *Visākhā*, for six

years. During the 45th Rains, which was the last *vassa*, the Buddha stayed at *Veḷuvagāma*, a village near the city of *Vesālī*. During this Rains Retreat, the Buddha became severely ill. With complete forbearance, he remained mindful of his condition and stayed in the state of concentrative attainments (*Samāpatti*). After the Rains Retreat, the Buddha told Venerable *Sāriputta* that soon he would enter *Parinibbāna*.

Chapter 13

Bhikkhunī

Queen *Mahāpajāpatī*, the First Female Noble *Bhikkhunī* Disciple

One time, the Buddha was residing at *Nigrodhārām*, near *Kapilavatthu* in the *Sakka* province. Queen *Mahā Pajāpatī* came to him, prostrated, and asked for ordination. The Buddha denied the request, even though Queen *Mahā Pajāpatī* asked him many times. She was very sad and cried; she bade the Buddha goodbye. After staying for a while in *Kapilavatthu*, the Buddha went on to the City of *Vesālī*, and stayed at *Kūtāgārasālā*, a hall in the *Mahāvana* Forest. After the Buddha's refusal, Queen *Mahā Pajāpatī* and her entourage decided to shave their heads and don the dark-colored robes. They decided to follow the Buddha to *Vesālī*. With extreme difficulty, they walked with their feet all swollen and waited painfully in front of the gate to see the Buddha. At that moment, Venerable *Ānanda* saw that the queen was crying, standing with her feet all swollen, and her robes were dusty and dirty. He stopped and asked for the reason why she was in this situation. After hearing of the matter, he told her to stay there and he would do his best to ask the Buddha on their behalf himself. When the Buddha heard the request from Venerable *Ānanda*, he again refused to

grant his permission. At that moment, Queen *Mahā Pajāpatī* went to the Buddha and asked for ordination again. Even after the second and third time, he refused to grant his permission, and he was adamant about his intention.

After the Rains Residence was over and the Buddha had gone to *Sāvatthī*, Venerable *Ānanda* thought of another way of approaching the subject. He asked the Buddha what if a woman could ordain, would she be able to attain the highest fruit of Dhamma, the *Arahantship*? At this point the Buddha said, 'Yes, if a woman were ordained, she could attain the *Arahantship* just like everybody else.' Then, Venerable *Ānanda* asked the Buddha to recall the time after the young Prince had lost his mother, his aunt Queen *Mahā Pajāpatī Gotamī* had stepped in and cared for him with all her love. She loves him just like his own mother. If a woman could ordain and attain *Arahantship*, Queen *Mahā Pajāpatī Gotamī* should be allowed to ordain. The Buddha replied that if Queen *Mahā Pajāpatī Gotamī* could accept the eight weighty rules (*Garudhamma*), she would be granted ordination. The eight *Garudhammas* were

1. Even if a *Bhikkhunī* were to be ordained for a hundred years, she still would have to pay respect to the *Bhikkhu* who was ordained for just one day.

2. During the Rains Residence, a *Bhikkhunī* cannot stay at any residence without a *Bhikkhu*. There must be a *Bhikkhu* staying at the residence.

3. A *Bhikkhunī* must perform monastic duty with the *Bhikkhus* and follow their advice every half month.

4. After the ending of the Rains Residence, a *Bhikkhunī* must admit her misbehavior and confirm her dedication to the codes of conduct to her peers and also to the *Bhikkhu*.

5. If the *Bhikkhunī* were to commit any offense of the code, she must disclose it to both communities.

6. When one decides to ordain as a *Bhikkhunī*, she must follow the procedure of both communities. She must abide by the precepts of six factors for at least two years: A. Abstention from killing. B. Abstention from stealing. C. Abstention from sexual intercourse. D. Abstention from false speech. E. Abstention from taking intoxicating drugs and liquid. F. Abstention from eating at an inappropriate time. If there is any offense, she must begin all over again.

7. A *Bhikkhunī* must not utter a word or display any gesture of ill-intent towards any *Bhikkhu*.

8. After a *Bhikkhunī* is ordained, only a *Bhikkhu* can give advice to her, never the other way.

Ordination after Acceptance of *Garu-Dhamma*

After Venerable *Ānanda* gave Queen *Mahā Pajāpati Gotamī* and her five hundred followers these eight

weighty rules (*Garu-Dhammas*), they gladly accepted them. Venerable *Ānanda* then returned to the Buddha and informed him that they all agreed to abide by those *Garu-Dhammas*.

Reason for not Allowing Women to Ordain

The Buddha explained that his reason for not allowing women to ordain in the beginning was because the chaste life of one who has gone forth would not last long. It is comparable to a family with more women than men. That family is easily attacked by bandits. Hence, the eight weighty rules (*Garu-Dhammas*) were established for *Bhikkhunī* to follow as a way of protection.

After Queen *Mahā Pajāpatī Gotamī* accepted to abide by these *Garu-Dhammas*, she was granted ordination. Then she paid respect to the Buddha and asked about her followers who would also like to ordain. He told her that they should follow the instruction given in the sixth *Garu-Dhamma*. As for the younger ones, the Buddha allowed the *Bhikkhunīs* to ordain them as female novices (*Sāmaṇerī*).

Ordination of Princess *Bimbā*

After Queen *Mahā Pajāpatī Gotamī* went forth for ordination, the ministers and officers of the court

consulted with each other and conferred the throne on Prince *Mahānāma*, son of Prince *Amitodana*, as King of *Kapilavatthu*. Princess *Yasodharā* reflected on her life and saw that the royal treasures and titles were impermanent. Even her husband had abandoned them and left for the quest of something supreme. She thought of forsaking all her possessions and going forth for renunciation. She went to bid goodbye to king *Mahānāma* and left for *Jetavana Mahāvihāra* in *Sāvattihī* with her 500 followers to ask for ordination from the Buddha. She and her followers were granted ordination after accepting the eight weighty rules (*Garudhammas*). With her strenuous practice, she soon attained *Arahantship*.

There were thirteen *Bhikkhunīs* who attained *Arahantship*:

- | | |
|--------------------------------------|---------------------------------|
| 1. <i>Mahā Pajāpatī Gotamī Therī</i> | 2. <i>Khemā Therī</i> |
| 3. <i>Upalavaṇṇā Therī</i> | 4. <i>Paṭācārā Therī</i> |
| 5. <i>Dhammadinnā Therī</i> | 6. <i>Nandā Therī</i> |
| 7. <i>Soṇā Therī</i> | 8. <i>Bakulā Therī</i> |
| 9. <i>Bhaddā Kuṇḍhalakesā Therī</i> | 10. <i>Bhaddakāpilānī Therī</i> |
| 11. <i>Bhaddākaccānā Therī</i> | 12. <i>Kisāgotamī Therī</i> |
| 13. <i>Sigālamātā Therī</i> | |

Subject: *Vinaya* (Discipline)

Chapter 1

What Makes One Look Beautiful and Glamorous?

We are unable to determine our gender, physical appearance and skin tone at birth. The conditions in which we were born into were according to our genetic background: tall, short, dark-skinned, fair-skinned, male, female. Generally, those who were born attractive could be more desirable or admirable than those who were born unattractive. The unattractive persons may be less desired by others.

This is comparable to flowers. Flowers that have characteristics and colours that are beautiful and vibrant would naturally attract those who lay eyes on them. If the flowers are not beautiful, those who see them would not be drawn to them. Moreover, if the flowers are odoriferous, they would be undesirable to most. On the contrary, beautiful flowers would receive praises for their beauty, but nothing else. In a similar manner, the unattractive but aromatic flowers would receive praises as well. Nonetheless, the flowers that are both beautiful and aromatic would receive many praises and are continuously desired by many.

We humans are also the same. If we are physically attractive and thoughtful, endowed with Dhamma or virtues, we would be respected and liked by others. If, on the other hand, we are attractive but inconsiderate,

lacking Dhamma or virtues, it would be hard to become well-liked and successful when compared to unattractive persons who have a good heart. Furthermore, if those persons are physically unattractive, unethical, and unkind, they are much worse than the other types of people, and one should disassociate oneself from these persons. Hence, virtues would be a true litmus test of a person's character.

What helps make a person's beauty, loveliness and attractiveness are their ethics. The ethical persons are charming and well-respected regardless of their physical appearance. They appear attractive because of their morality and ethical behaviors. The most important ethical value that adorns hearts and behaviors are precepts (sīla).

That is because precepts are the foundations for good actions or behaviors and ensure consistent good conduct. Once one is endowed with the precepts and maintains the precepts as their habitual nature, one will live life with ease, and one can easily conduct oneself without fear or worries. A metaphor for observing the precepts would be like a paper with straight lines, on which one can write. If and when one can skillfully write on the paper with straight lines, one would be able to write on blank pages in an orderly manner as well.

On the contrary, those who are without precepts and have no interest in observing them would live a life lacking a strong foundation. Their mind would not be stable, but would fluctuate and be prone to committing wrongdoings.

So, it could be said that sīla (precepts) helps make one become attractive because it builds values and supports good mannerisms and behaviours. No matter

the age or the physical appearance, those who hold the precepts will appear beautiful and attractive, and their beauty is eternal. Even the elder ones with an unattractive or unhandsome physical body can appear to be lovely and attractive persons. These kinds of beauty are long-lasting or sustainable kinds of beauty and attraction.

Vinaya (Discipline) As a Guiding Rule for Society

The term “Vinaya” in Pali refers to rules, regulations, orders, directives, etc., that control physical and verbal behaviors of members of a society to make them behave in an orderly way and in the same manner. In Buddhism, the Vinaya refers to the teachings or disciplines that prohibit certain actions prescribed by Lord Buddha. Such teachings or precepts (*sīla*) have been prescribed for members of the Sangha to practice and for being used as an administrative or management tool of the Sangha.

When people live or work together, whether as a community, office, agency, or organization, as well as a nation, there must be rules, regulations, and laws to create and control social order and for peaceful co-existence, and for the purpose of common responsibility and for unity, peace, and harmony. All these will be conducive to and provide security for common livelihood and activities. It also requires good discipline in controlling social behaviors in such a way as to create social unification. The Vinaya or Code of Discipline can therefore be divided into two categories, namely:

1. The Worldly Vinaya refers to the rules and regulations that can keep people in each society under

control. They are the agreement accepted by people in that particular society to do or not to do certain things or commit certain actions. Such rules and regulations are sometimes called a constitution, laws, acts, a royal decree, regulations, or orders, including traditions. All these are considered as Worldly Vinaya (Worldly Code of Discipline).

2. Dhamma Vinaya or Buddhist Code of Discipline is meant for Buddhist society, which covers both lay persons and Buddhist renunciants, including Bhikkhu (monks), novices, and nuns. The Buddhist Code of Discipline is further divided into two sub-sections:

- 2.1 Āgāriya-vinaya, Code of Discipline for the laity or laypersons; and
- 2.2 Anāgāriya-vinaya, Code of Discipline for Buddhist renunciants or mendicants.

Āgāriya-vinaya refers to the Code of Discipline, i.e., rules or regulations for laypersons. They include the five precepts, eight precepts, and ten wholesome courses of actions, called kusalakammamārga, etc. All these rules or regulations are practical guidelines for the purpose of maintaining good order, good living conditions, peace, and tranquility.

Anāgāriya-vinaya, on the other hand, is the Code of Discipline for those who have left household life. A person who renounces the worldly life is called pabbajita in Pali. The Anāgāriya-vinaya, therefore, refers to the rules and practices that are prescribed for the monastic order (the Sangha) to observe and follow for the purpose of common practice and social harmony and unity.

Five Precepts are the Fundamental Rules for Humankind

The Code of Discipline (Vinaya) for lay society or human society are the five precepts. They are considered “Dhamma for humans” because the five precepts elevate human beings to live a better or higher life than that of animals. The five precepts are the foundation for human beings to live peacefully and harmoniously together without causing trouble for one another. Typically, laypersons or householders who are still seeking materials for their living and products for consumption would naturally seek to have as much as they could. So those who are stronger, with better opportunities, may obtain more resources and may take advantage of those who are weaker and disadvantaged. As a result, a society where there are more people who do not observe the five precepts would be troublesome and full of exploitive people.

The five precepts therefore have been laid out as a guideline to be followed. Whosoever seeks to have or do anything, he or she should conduct themselves within the limits or boundaries of not transgressing the five precepts. With this principle, society would, to some extent, remain peaceful and not in a state of conflict. Every member of the society would live peacefully and harmoniously together. In this instance, the five precepts suggest that everyone should:

1. Refrain from killing living beings, from transgressing or infringing upon one’s body, including animals;

2. Refrain from taking what is not given, i.e., not to infringe upon the right to ownership on each other's properties or belongings;

3. Refrain from sexual misconduct, i.e., from infringing upon the other's partner;

4. Refrain from telling lies, i.e., lies that cause harm or for self-benefit;

5. Refrain from taking intoxicants, i.e., intoxicants can threaten the security of oneself and others.

Human society, ranging from the level of country, institution, organizations, and various agencies, should not only observe the five precepts, but also follow its own rules or code of discipline, for example, constitution, etiquettes like medical etiquettes, official etiquettes, media etiquettes, etc.

Objectives of the Social Order Setting

The objectives of creating social order through the stipulation of just rules and regulations called the Vinaya are as follows:

1. For a peaceful, harmonious, and happy coexistence;

2. For social harmony;

3. For mutual sharing without taking advantage of one another;

4. For participatory sharing and responsibility;

5. For social integration and unity;

6. For prevention of evil and damages;

7. For preventing evil and providing opportunities for good persons;

8. For providing opportunities for lives and activities towards achieving the goals;

9. For a beautiful culture of happily living together;

10. For ensuring security for life.

What are the Benefits of the Five Precepts?

In actuality, the observance of the five precepts is truly tantamount to the gift of giving, generosity or giving dana. Because when one observes the five precepts, it means to give in the subjective sense as it is felt/received in the heart. It is not giving objects in its typical sense. This type of giving is greater and considered the greatest and purest gift.

The Benefits of the Five Precepts Are as Follows:

When observing the first precept, i.e., abstaining from killing living beings, it is like giving life to an animal. That is because life is more precious than any other property. So, killing an animal means depriving it of its life. It causes the animal to lose everything. When one does not cause any harm to its life, it means one causes it to have a safe life and to live happily. So, by not killing it is equal to giving life.

When observing the second precept, i.e., abstaining from stealing anything, it means to give security to valuables, which are considered the property that everyone loves and protects. Such properties and valuables have been acquired with hardship and

difficulties. When they are not stolen or taken away, they would be safe. So, when they are safe, the owner would be free from worry, remaining happy because their properties are safe.

When observing the third precept, i.e., refraining from sexual misconduct, it means giving comfort and security to families of both oneself and others. They could live peacefully, free of suspicion among them because they have trust in their respective partner, not infringing upon the rights of the others. One could see that families that have lived unhappily together, with suspicion and quarrelling, do so because of not observing the third precept. So, when the third precept is observed, that means comfort and security are given to every family.

When the fourth precept, i.e., refraining from telling lies, is observed, it means being sincere to one another. Being sincere towards one another is, in itself, equal to being truthful (sacca). One who observes the fourth precept is a trustworthy person, is unhypocritical, and anybody can believe in him. So, such a person is always sincere towards others and therefore one can associate with such a person without worry or tension and uneasiness that could cause mental tension for oneself.

When observing the fifth precept, refraining from consuming intoxicants, one is giving mindful wisdom to oneself. It is quite common that when one drinks alcohol, one could easily lose mindfulness and become heedless and negligent. It could also be a cause for quarreling, fist fighting, and even killing. All these actions cause embarrassment or humiliation for our family or loved ones such as a wife, children, and parents.

In addition, one's physical health could also be affected. One ages sooner, with wrinkling skin, etc. Without drinking, one would not have suffering. Others would not suffer too. Everyone would live a happy life and remain in good health.

What one and others can gain from observing the five precepts is, indeed, a direct or indirect reward for us and them.

Many people tend not to see that these are the benefits of observing the five precepts. But they instead look only at other aspects that lead them to forget about the five precepts, causing problems for the world and society as we have seen nowadays.

The Five Precepts as Social Security

If we are asked how the five precepts can ensure social security, we can then say that the five precepts can certainly be a security for the things we and others in our society love and long for because society is a unit that comprises people who live together. When they have virtues or are observing precepts, that means there is security for ourselves and the people surrounding us, including security for properties or belongings that we love.

In detail, it can be stated that:

The First Precept Provides Security for Life

Every living being can be secure, stable, well-lived, not subject to killing, and not disturbed by members of

the society, if and when everyone refrains from the taking of life (pāṇātipātā), that is, to refrain from taking the life of one another. Every life, be it human or animal, can live a happy life throughout their respective life span without facing anything life-threatening, without having a worry-feeling, and with being free of distrust. Therefore, this precept is considered security for life.

The Second Precept Provides Security for Properties

The second precept provides security for properties because the properties that we all have are a result of hard work, so we have to protect them. If members of a society do not infringe upon the second precept, i.e., adinnādāna, not taking what is not given, then those properties would be secure and not be taken or stolen. In addition, public properties would also be secure and not taken by such means as embezzlement, misappropriation, corruption, etc.

The Third Precept Provides Security for Families

The third precept provides security for the family because when the family leader observes the third precept by not engaging in sexual misconduct, all family members would trust one another, resulting in a happy and warm family life. Everyone looks at each other with a smiling face.

The Fourth Precept Provides Security for Rights to Know the Truth

The fourth precept provides security for the right to know the truth because everyone has the right to hear or listen to the truths or truthful stories. Telling untrue stories or talking nonsense lies would violate or infringe upon the listener's rights to hear the right things and thereby cause them to be misled in having to listen to misleading stories or information. The teller or speaker would also lack trust or be untrustworthy among listeners. This rule therefore is considered as a security guarantee for hearing the truth.

The Fifth Precept Provides Security for Intellect and Good Health

Consuming intoxicants such as alcohol and any other intoxicants would affect mindfulness and wisdom, as the drinker might become negligent or aggressive and could irresponsibly and thoughtlessly do bad things without proper thinking and consideration, causing ill-health as well to himself. So, if and when he can avoid taking alcoholic beverages or consuming intoxicants, he would have good mindfulness and wisdom in daily life, not forgetting this and that, and maintain good health. By refraining from intoxicants, he would not get sick, which causes suffering, and he can also reduce the chances of causing kidney disease as a result of excessive consumption of alcohol which could lead to imminent death. If he could avoid smoking cigarettes, he would also reduce the risk of lung cancer or emphysema which is

chronic obstructive pulmonary disease (COPD), both of which are well-known diseases.

Each of the five precepts provides different kinds of social safety nets as described earlier. All precepts are useful or beneficial for all human beings. If the majority of people are not interested in precepts, do not observe them, and do not support virtuous or precepts-observant people, there would be fewer people who observe precepts and, as a result, less security for the society, which would lead the society into a state of confusion. People would be selfish and not care about others, and therefore peace and security in the society could or would ultimately disappear.

End of Chapter Questions

1. What makes a person appealing and charming?
2. What are the ornaments for good persons?
3. What shapes one's mind and good behaviour?
4. What is the basic foundation for good behaviour?
5. What is the meaning of the term Vinaya? How many kinds of Vinaya are there? What are they?
6. What is the difference between the "Worldly Vinaya" and the "Dhamma Vinaya"?
7. What make Buddhist monks look poised and respectful?
8. What qualities should society embrace to cultivate peacefulness and tranquility?

9. What are the objectives of social rules and regulations?

10. What are the benefits of the five precepts?

- To themselves;
- To their family;
- To society;
- To the country;
- To humanity.

11. What are the benefits of the observance of precepts?

12. What are the five precepts giving us?

13. How can the five precepts form a safety net for society?

14. If people/the public are not interested in precepts and do not observe precepts, what are the pitfalls or dangers for the worldly society?

Chapter 2

Akusalakammapatha (Unwholesome Courses of Action)

Kammapatha consists of two combined words, which are “kamma” and “patha”.

The word “kamma” means action or doing. The word is neutral and does not connote good or bad action. The word for good action is “kusalakamma”, and the word for bad action is “akusalakamma”.

The word “patha” refers to the path or course that leads to such actions, which are divided into three categories: physical action, verbal action, and mental action. The three actions are the causes leading one to the wholesome state (sugati) or unwholesome state (duggati).

Combining the two words together as “kammapatha,” means courses or paths of action that can lead one either to the bad state - duggati, or the good state - sugati. There are two paths of livelihood for all human beings on earth: the path that should be avoided and the path that one should follow. The avoidable path leads one to deterioration and yields suffering. This path is called “akusalakammapatha”, while the followable path leads one to prosperity and success and yields happiness. This path is called “kusalakammapatha”. We should study these two paths to the fullest of our understanding and comprehension so that we would attain the skills to avoid the dangerous path and follow the correct path. Details are as follows:

Akusalakammapatha

Akusalakammapatha means unwholesome paths of action that lead to unwholesome destinations or states. There are ten components, divided into three categories: three physical actions (kāyakamma); four verbal actions (vacīkamma); and three mental actions (manokamma).

Kāyakamma means actions that are mainly committed physically or bodily. There are three such physical actions:

1. Pāṇātipāta – action of killing living beings;
2. Adinnādāna – action of taking what is not given;
3. Kāmesu-micchācāra – action of sexual misconduct.

Vacīkamma means actions that are mainly committed through speech. There are four unwholesome verbal actions:

1. Musāvāda – lying;
2. Pisuṇavācā – slandering;
3. Pharusavācā – harsh language;
4. Samphappalāpa – frivolous talk.

Manokamma means mental action, more specifically wicked or sinful thoughts are considered completed mental act. There are three unwholesome mental acts:

1. Abhiṇṇhā – covetousness;
2. Byāpāda – ill will;
3. Micchādiṭṭhi – wrong view.

Commentary on the Three Physical or Bodily Actions (Kāya-kamma)

1. Pāṇātipāta means to kill a living being or animal (satta in Pali and sattva in Sanskrit). The word “kill” refers to causing death. The word “satta” typically includes all living beings such as animals, beasts, hell beings, hungry ghosts (peta), demons (asurakāya), human beings, gods (devas), and supreme beings (brahma). In this particular instance, it refers to human beings and animals or beasts only, i.e., animals with flesh and blood that can be killed. All other beings cannot be killed; they would die only after the results of their kammās (actions) expired.

The killer’s mind or thoughts can be classified into two divisions: intentional killing and unintentional killing. The act of “killing” is also divided into two categories: (1) completing the act of killing by oneself; and (2) having someone else complete the act of killing on one’s behalf.

The Criteria for the Unwholesome Courses of Action (Akusalakamma-patha)

There are five criteria identifying “akusalakamma-patha” as follows:

1. The animal is alive;
2. The killer knows that the animal is alive;
3. An intention to kill;
4. An attempt to kill;
5. The animal died because of the attempt.

The Detrimental Effects of Committing Pāṇātipāta (Killing a Living Being)

According to a commentary, there are four ways of determining the severity of committing pāṇātipāta (killing a living being), namely:

1. By virtues or merits. This implies that killing virtuous living beings will carry a heavier penalty or have more severe effects than killing a less virtuous or unvirtuous animal, which will have less detrimental effects. So, killing parents (matricide and patricide) and killing a Noble One (arahanticide) will have the heaviest penalty, called anantariyakamma (unpardonable action). Those who have committed such actions will not be able to reach the heaven realm and to attain the state of Nibbana (the quenching of all suffering or attaining the so-called supreme happiness);

2. By magnitude of the concerned being. The size of the animal is a determining factor. Killing a big animal carries a more severe or heavier penalty than killing a small animal because killing a big animal requires more effort than killing a smaller animal;

3. By effort to kill. The greater the effort used in killing, the greater the penalty incurred. If less effort is used in killing, the penalty shall be less as well; and

4. Defilement or Intent to kill. Any killing that is caused by forceful defilement or intention, for example, intentional killing because of revenge, will carry a heavier penalty or have more detrimental effects. Whereas, a killing that is caused by a smaller degree of defilement or intention, for example, killing because of self-defense

revenge, will carry less penalty or have less detrimental effects.

The Detrimental Effects of Killing

Those who kill living beings would receive the following five detrimental or evil effects:

- 1) Being born in the hell realm;
- 2) Being born in the animal realm;
- 3) Being born in the demon realm,
- 4) Being born with a deformed body; and
- 5) Having a short life.

2. **Adinnādāna** means to take any property or asset that is not given by the owner. The word “take” means taking that property or asset away from where it originally was, by means of terminating the rights of the owner or causing damages to that asset.

There are two kinds of “assets”: movable assets, e.g., elephants, horses, buffalos, etc., and immovable assets or properties, e.g., houses, land, etc.

The word “owner” means a person who owns or has ownership of that asset.

The Main Criteria for Identifying the Path of the Unwholesome Action (Akusalakammapatha)

To take what is not given by the owner in such a way as to be classified as akusalakammapatha is fivefold, namely:

1. The property or “thing” has its owner;
2. Knowing that the property has its owner;
3. Intention to steal;
4. Efforts to steal; and
5. Having taken that property through the efforts.

The Detrimental Effects of Adinnādāna (Taking What Is Not Given)

The detrimental effects of adinnādāna would depend on the value of the property or item, the virtues of the owner, and efforts to steal the property.

The person who takes the item not given by the owner will receive the fivefold results:

1. Being born in the hell realm;
2. Being born in the animal realm;
3. Being born in the realm of hungry ghosts;
4. The assets or properties would be lost or damaged; and
5. Being born a poor person.

3. Kāmesu micchācāra – sexual misconduct

Sexual misconduct refers to the sexual misconduct against two kinds of forbidden persons, namely, a forbidden woman and a forbidden man.

The women who are forbidden for men are threefold:

1. Married woman. This refers to a woman who lives or resides with a man as husband and wife, either as a married couple or unmarried couple. It also includes a woman who receives items such as a property from a man and agrees to live together with that man, as well as a woman who a man agrees to take care of as his wife, whether or not through a registered marriage ;

2. Women protected by relatives. This means the women who are under the protection of their relatives and have no freedom of their own because they are under the care and protection of their parents, relatives, or families; and

3. Women protected by Dhamma. These women are those protected by virtues, law, or tradition.

There are two categories of men who are forbidden for married women and women in general, that is, for married women, any other men apart from her husband and for women in general, any men protected by tradition.

Any other men apart from her husband are forbidden or prohibited for married women.

Any men protected by tradition, consisting of religious recluses who are not allowed to have sexual intercourse, e.g., Bhikkhus (monks) and novices, etc., are forbidden for women in general, both married and unmarried.

Any woman committing sexual misconduct with a forbidden man is considered committing kāmesu

micchācāra. If both sides agreed to commit sexual misconduct, then the offence is shared between both parties.

The Main Criteria or Conditions in Justifying If Kāmesu Micchācāra Is Akusalakammāpatha

There are four main criteria or conditions that would fulfill the act of sexual misconduct (kāmesu micchācāra):

- 1) The man or woman is a forbidden one;
- 2) The thought to have sexual intercourse;
- 3) Consequent efforts following the thought; and
- 4) The contact of sexual organs.

The Detrimental or Evil Effects of Kāmesu Micchācāra

The severity of kāmesu micchācāra will depend on: (1) the merits of the affected person; (2) forceful defilement; and (3) the efforts.

A person who commits sexual misconduct (kāmesu micchācāra) would have the following five detrimental effects:

1. Being born in the hell realm;
2. Being born in the animal realm;
3. Being born in the realm of hungry ghosts;
4. Being born physically or bodily deformed; and
5. Being born in the midst of enemies.

Two of the unwholesome courses or paths of action (akusalakammapatha), i.e., killing a living being (pānātipāta) and taking what is not given (adinnādāna), can be committed via two ways:

1. Physical: This refers to physical actions, e.g., taking other's items by hand, which is an act that arises through the body-door (kāyadvāra); and
2. Verbally: This refers to an action committed through words, e.g., ordering someone to kill, which is a physical action occurring through the speech door (vacīdvāra).

The detrimental effects of sexual misconduct (kāmesu micchācāra) can only arise through the body-door (kāyadvāra).

Commentary on the Verbal Actions (Vacīkamma)

1. Musāvāda, telling a lie, is the intent to mislead others by omitting the truth. This means that telling a lie for the purpose of misleading others and causing misunderstanding, which can be done through both speech (verbally) and body (physically or bodily):

Verbally. It means making false speech or telling a lie. This kind of verbal action is commonly or generally understood.

Bodily. This means an untrue or false expression such as writing a false letter, circulating false information, writing a false report, providing or making false evidence, publishing false information, spreading false information, making false signs to mislead others, including making a hint to mislead others, for example, shaking one's head to

deny what should be accepted or nodding to signal acceptance of what should be denied.

**The Main Criteria in Justifying Whether or Not
Telling Lie Is Akusalakammapatha (Unwholesome
Path of Action)**

There are four factors under which the making of false speech can be considered the unwholesome path of actions (akusalakammapatha):

1. The story is untrue;
2. Volitional intention to make false speech;
3. Efforts made to speak or make false speech; and
4. The listener heard and understands the message.

The following are explanations of the factors or conditions of the musāvāda, making false speech:

The phrase “untrue story” means what is or has been said is not true. For example, “seeing” is said as “not seeing”, “knowing” is told as “not knowing”.

The phrase “volitional intention to make false speech” means the speaker seriously or desperately intends to speak words contrary to what is true.

The phrase “efforts made to speak or make false speech” means the speaker purposely intends to make false speech or to become successful in making false speech.

The sentence “the listener heard and understands the message” means the listener heard the messages and

understands the meaning that the speaker intended to make him understand. It is insignificant whether or not the listener believes it.

Detrimental Effects of Musāvāda (Making False Speech)

Whether musāvāda (making false speech or lying) will have greater or less adverse or detrimental effects would depend on the benefit-loss or the disadvantage. The greater the loss of benefits or the disadvantage, the more the severity of the detrimental effects. For example, a stingy person who did not want to give his own thing to anyone simply told everybody that he does not have anything or that particular thing. This kind of musāvāda would have less degree of detrimental effects. But in the case of being a witness and a person tells a lie (musāvāda), the detrimental effects of musāvāda would be much greater.

According to the Atthakanipāta Anguttaranikāya Commentary, the following adverse or detrimental effects will occur to persons who speak or tell lies (musāvāda):

1. Being born in the hell realm;
2. Being born in the animal realm
3. Being born in the realm of the hungry ghosts
4. Being born a human, they would always be accused of some wrongdoings.

6. **Pisuṇavācā** (Slandering). It is an act of taking the words or speech of one side to tell the other side, and vice versa, with the purpose of causing a rift or the purpose of creating admiration or endearment for one's benefit.

**The Main Criteria in Justifying Whether or Not
Pisuṇavācā (slandering) Is Akusalakammapatha
(Unwholesome Course of Action)**

There are four conditions under which the pisuṇavācā, slandering, is considered or classified as akusalakammapatha:

1. There is a victim as a result of the lie;
2. The speaker has the intention to cause a rift or to make oneself endeared or admired;
3. Efforts made to convey the messages; and
4. The two parties understood the messages.

The explanations of the factors of pisuṇavācā, slandering, are as follows:

The phrase "There is a victim as a result of the lie" means that there are two sides or parties that the slanderer wants to cause a rift or a division between.

The wording "The speaker has the intention to cause a rift or to make oneself endeared or admired" means that there exists an ultimate objective in the mind of the slanderer to defame others or to make oneself be adored and liked by others.

The phrase "Efforts made to convey messages" means messages from one side were conveyed to the

other side, and vice versa, with the intention to cause conflict and division, or to make oneself be adored and liked by others.

The wording “The two parties understood the messages” means the two sides understood the meaning of the messages the slanderer intended for whether or not the slanderer succeeded in causing a rift is irrelevant.

Detrimental Effects of Pisuṇavācā (Slandering)

Whether pisuṇavācā, slandering, will have greater or less detrimental effects depends on the following three factors:

1. The virtues of the victim(s) of the slanderer;
2. The defilements of the speaker. If it is spoken with strong defilements, it would result in heavier punitive outcomes or have more detrimental effects, but if with weaker defilements, it would result in a lesser or weaker penalty.
3. The division or separation has been successful, i.e., if after slanderous words are spoken and it resulted in a conflict within communities or rifts in friendships then there would be more adverse or detrimental effects. If, however, the outcome was unsuccessful, meaning there is no conflict or division, the detrimental effects would be less severe.

According to the commentary of Atthakanipāta, Anguttaranikāya, the result of actions arising from slandering are as follows:

1. Being born in the hell realm;
2. Being born in the animal realm;
3. Being born in the realm of the hungry ghosts;
4. Being born a human, the person would be abandoned or deserted by his friends.

3. **Pharusavācā**, harsh speech, cursing, or speaking under the influence of coarse-minded-thoughts with the intention of causing discontent to the listener.

**The Main Criteria in Justifying Whether or Not
Pharusavācā Is Akusalakammapatha (Unwholesome
Course or Path of Action)**

There are three main criteria or factors under which making harsh speech, pharusavācā, would be considered or classified as akusalakammapatha:

1. The person who would be receiving harsh speech is present;
2. The speaker has an angry thought; and
3. Harsh words have been uttered or delivered.

Further Explanations of harsh speech are as follows:

The phrase “The person who would be receiving harsh speech is present” means there is a recipient/victim of the curse which is intended to cause discontent or shame.

The wording “The speaker has an angry thought” means the speaker is getting angry at the person he is using harsh speech with.

The wording “Harsh words have been uttered or delivered” means curse words, scolding words, satirical words, sarcastic words have been uttered or articulated.

Harsh speech that is caused by or based on ill-intention and done in a deliberate and confrontational manner with intent to inflict pain is classified as akusalakammāpatha. Any speech, including scolding made by parents towards their children, made with good intention or kind-mindedness would not be considered harsh speech. On the contrary, any speech, however polite or nice it can or may be, that is uttered with ill-will or with a coarse mind, would be considered as pharusavācā.

Detrimental Effects of Pharusavācā

There are three factors under which pharusavācā, harsh speech, can result in more or less adverse or detrimental effects:

1. The virtue or worthiness of the person who is the subject of scolding or harsh speech. If he is a virtuous person, the detrimental effects will be stronger, and if the person is less virtuous, the severity of the detrimental effects will be less.

2. The defilements or unwholesome desires of the speaker. If harsh words are made or spoken with stronger defilements or unwholesome desires, the detrimental

effects will be stronger, but if with weaker defilements, the severity of the detrimental effects will be less.

3. Pharusavācā that is considered akusalakamma-patha will result in severe detrimental effects; if not, the severity of the detrimental effects will be less.

Detrimental Effects of Pharusavācā

According to the commentary of Atthakanipāta, Anguttaranikāya, the person who gave or delivered harsh words or speeches will receive the results of his actions as follows:

1. Being born in the hell realm;
2. Being born in the animal realm;
3. Being born in the realm of the hungry ghosts;
4. Being born a human, he would hear or listen to only unpleasant sounds.

4. **Samphappalāpa**, frivolous talk. Samphappalāpa is non-sensical, unbeneficial, insubstantial and untrue words.

Main Criteria Under Which the Samphappalāpa, Frivolous Talk, Would Be Classified as Akusalakammamapatha

There are two factors under which samphappalāpa would be considered or classified as akusalakammamapatha:

The story or issue is not beneficial to the listener(s); and

The frivolous talk has been delivered or completed.

Detrimental Effects Caused by Samphappalāpa

There are three conditions which determine the severity of the detrimental effects caused by samphappalāpa:

1. If the speaker is habitually accustomed to such frivolous talk and continues to use it often, the adverse or detrimental effects would be more severe. If the speaker infrequently uses frivolous talk, the severity of the detrimental effects will be less.

2. If the speaker speaks under the influence of strong defilements, there will be more detrimental effects. If the speaker speaks with less defilements, the detrimental effects will be less accordingly.

3. The detrimental effects will be greater if the listener believes it. If not, there will be less detrimental effects.

According to the commentary of Atthakanipāta, Anguttaranikāya, the person who speaks frivolously (samphappalāpa) will receive the results of his actions as follows:

1. Being born in the hell realm;
2. Being born in the animal realm;
3. Being born in the realm of the hungry ghosts; and
4. Being born a human, he will be an untrustworthy person, i.e., no one would trust or believe him.

There are two channels or doors through which these four courses of paths of unwholesome action, akusalakammapatha, can be committed:

Verbal channel, meaning thereby it is committed through speech or words. They are then verbal actions arising through the verbal door (vacīdvāra), and the physical or bodily channel, referring thereby to a physical or bodily act aim at making the other party understand what he meant it to be, e.g., waving hands, nodding head, writing, etc. It is then a verbal action arising from the body door (kāyadvāra).

Summary of the Three Physical Actions and Four Verbal Actions

The three physical or bodily actions, kāyakamma, i.e., pāṇātipāta (killing living being), adinnādāna (taking what is not given) and kāmesu micchācāra (sexual misconduct), and the four verbal actions, vacīkamma, i.e., musāvāda (telling lies), pisunavācā (slandering), pharusavācā (making harsh speech), and samphappalāpa (frivolous talk) must be committed or uttered with intention or volition for it to be classified as akusalakammapatha. This is in accordance with the following words of the Buddha: “cetanāham bhikkhave kammam vadāmi” meaning “Volition (cetanā), O monks, is what I call action.” The intention must consist of all or any of the three unwholesome roots or causes, i.e., greed, hatred, and delusion.

Commentary on the Three Mental Actions (Manokamma)

1) Abhijjhā, covetousness. It refers to an idea or thought of longing or yearning for a property or properties belonging to another person in such a way that there is this thought: “How can that property become mine?”

The Main Criteria in Justifying Whether or Not It Is Akusalakamapatha

There are two conditions under which the thought of taking possession of the others’ properties or assets would be classified as akusalakammapatha:

The properties belong to another person or persons; and

The thought or thinking of having the properties for oneself.

Detrimental Effects of Abhijjhā

Whether there will be more or less detrimental effects out of Abhijjhā (covetousness) depends on the following three factors:

1. The value of the object one is yearning for; the more valuable the object, the greater the severity and vice versa;
2. The owner of the object; if it is one who is virtuous, then the negative consequence or detrimental effects will be more severe, and vice versa; and

3. The intent of the covetous person; if the intent comes from the strong defilements of the person, then there will be more detrimental effects, otherwise there will be less detrimental effects.

2) **Byāpāda**, ill-will towards another person. It means to hold a grudge or malice that arises when one was blamed, scolded, or physically and mentally hurt, with the thought or idea of taking revenge or retaliation.

Byāpāda, ill-will, arises as a result of any of the ten kinds of thinking or thoughts:

1. Thinking he ruined me;
2. Thinking he is ruining me;
3. Thinking he will ruin me;
4. Thinking he ruined my loved ones;
5. Thinking he is ruining my loved ones;
6. Thinking he will ruin my loved ones;
7. Thinking he has offered or provided benefits to the one I do not like and am not pleased with;
8. Thinking he is offering or providing benefits to the one I do not like and am not pleased with;
9. Thinking he will offer or provide benefits to the one I do not like and am not pleased with; and
10. Ill-will or malicious thought arises without any real reason.

The Main Criteria in Justifying Whether or Not Byāpāda is Akusalakamapatha

There are two factors which make byāpāda to become or fall under the notion of akusalakammapatha:

1. Human being(s) or animal(s); and
2. Thoughts to cause devastation to human being(s) or animal(s).

Adverse or Detrimental Effects of Byāpāda

There are two conditions under which byāpāda, ill-will, would be more or less detrimental:

1. Whether or not the person who is subject to byāpāda, ill-will, is very much meritorious or virtuous. If he is, the severity of detrimental effects would be more, otherwise they would be less.

2. If the person with ill-will acted under the influence of strong defilements, the severity of detrimental effects would be greater, whereas if he acted under the influence of weaker defilements, there would be less adverse or detrimental effects.

3) Micchādiṭṭhi, false or wrong view, means the views that are not in line with Dhamma or truthful laws of nature, for example, the view that there are no merits or virtues, no sin or wickedness, parents are not virtuous nor meritorious persons, etc.

There are three categories of wrong view (micchādiṭṭhi) that are considered or classified as akusalakammapatha, namely:

1. Akiriya-diṭṭhi, the false view or opinion of the inefficacy of action. It means the view that doing a good act is not considered a good or wholesome act, doing a bad or wicked act is not considered as doing a bad or wicked act, e.g., killing a living being is not considered a wicked or sinful act, giving donation or taking precept is not considered making merit. They are just mere actions.

2. Ahetuka-diṭṭhi, the false view of the uncausedness or causelessness. It refers to the view that happiness (sukha) and suffering (dukkha) have no causes or are causeless. They just have arisen by themselves, without being created or made, nor from good or bad actions.

3. Natthika-diṭṭhi, the view of nihilism, i.e., nothing exists whatsoever. This refers to such a view as good or bad actions do not yield any result; whatever is done, there would be no result or consequence. There are ten categories of natthika-diṭṭhi:

1) Dāna (generosity or giving with non-attachment) is fruitless, i.e., not yielding any result;

2) Pūjā (paying veneration to the worthy or virtuous ones) is fruitless, i.e., without yielding any result;

3) There are no such virtues as welcoming or offering gift to guests and ancestors;

4) There are no fruits of neither good or evil deeds;

5) There is no existence of the present world;

6) There is no existence of the world beyond;

7) There are no virtues of a father, i.e., father is not a virtuous person for his children;

8) There are no virtues of a mother, i.e., mother is not a virtuous person for her children;

9). The opapātika beings (spontaneously born or born without the instrumentality of parents) such as devas (gods) do not exist;

10) There is no existence of such righteous and well-disciplined recluses as ones who have realized and attained nibbāna by their own super-intellect and can teach others accordingly.

Among the three categories of micchādiṭṭhi (wrong view), akiriya-diṭṭhi negates kamma (action), ahetuka-diṭṭhi negates the fruits of kamma, and natthikadiṭṭhi negates both kamma and its fruits.

Main Criteria in Justifying If Micchādiṭṭhi Is Considered Akusalakammapatha

There are two conditions or factors under which micchādiṭṭhi is considered as akusalakammapatha:

1. The issue or subject matter to which the view has been attached or clung to is contrary to the truth or reality;
2. The attachment to the view of that issue or subject matter that it is true or real.

Adverse or Detrimental Effects of Micchādiṭṭhi (wrong views)

Whether or not micchādiṭṭhi will or can cause adverse or detrimental effects would depend on the following two factors:

1. High degree of āsevana (frequency of exposure or association with wrong view). That is, the more frequently one exposes to or associates with such a wrong view to such an extent that it becomes habitual, the more serious or detrimental the effects of such interaction will become. If the degree of āsevana is less, it would have less detrimental effects.

2. If the micchādiṭṭhi has transformed to niyata-micchādiṭṭhi (permanent wrong view), that is, a fixed wrong view, deep-rooted, and invariable, it will have severe adverse or detrimental effects. If it has not, it will have a lesser degree of adverse or detrimental effects.

Manokamma (Mental Actions) Through the Three Doors (Dvāras)

The three actions: Abhijjhā (covetousness), Byāpāda (ill-will) and Micchā-diṭṭhi (wrong view), are mental actions (manokamma), which arise mainly through the mind door (mano dvāra). However, mere thinking that is without a physical or verbal act could also give rise to or be considered akusalakammapatha. But at times these three kinds of akusalakammapatha can also arise through kāyadvāra (body door) and vacīdvāra (speech door). For example, a person who is greedy or longing for someone's possession and grabs it by using the hand; a person who is angry and revengeful takes a knife or piece of wood in the hand to harm another person; or a person who has the wrong view and pays respect to or worships a five-legged buffalo, asking for a lottery number, etc. Such action of the person is mental action (manokamma), whereas the door for those actions

is the body door (kāyadvāra). The action is not kāyakamma (physical action) because the main focus or emphasis is on the abhijjhā (covetousness), byāpāda (ill-will) and micchā-diṭṭhi (wrong view), not on his intention or volition (cetanā). If, however, the emphasis or highlight is on the intention (cetanā) that gives rise to physical action, it can or may be considered kāyakamma.

A person with a greed-stricken mind is saying to himself “How can I get that thing and make it mine?” A nother person with his mind full of aversion is saying cursedly, “How will this person die?” nother with wrong view is saying, “There are no results arising from good actions or bad actions”. Actions of the persons above are considered mental action (manokamma), while the door for the actions is the verbal door or speech door (vacīdvāra).

Some people who do not act, do not speak or take verbal action, but are just greedily thinking, aversely and revengefully thinking, and taking the wrong view or understanding, their actions are classified as mental action (manokamma), and the door for the actions is manodvāra (mind door) as well. So, mental actions that are unwholesome (akusala) can arise through the three doors as stated above.

However, among all ten unwholesome courses or paths of actions, (akusalakammapatha), the one that arises through the mind-door is more significant than those arising through the body-door and speech-door simply because both body and speech cannot give an order or instruction to the mind to commit unwholesome acts, but the mind is able to give an order to or instruct

both body and speech to commit unwholesome acts, as can be seen from the words of the Buddha as follows: “All mental phenomena (Dhamma) have mind as their forerunner; they have mind as their master; their greatest influencer is mind; they are mind-made; if one speaks or acts with an evil mind, there follow bad actions and bad verbal actions”. It is also important that among the unwholesome courses or paths of actions (akusala-kammapatha) that arise through the mind-door, micchā-diṭṭhi is more serious than any other unwholesome paths of action because when one has a wrong view, there easily arise other unwholesome paths of action (akusala-kammapatha). It is therefore important to be more aware of or be careful with micchā-diṭṭhi than any other akusalakammapatha.

Chapter 3

Kusalakammapatha (The Wholesome Courses of Action)

All humans long for or desire happiness. But without dhamma or goodness, happiness cannot arise. Thus, only the course of life that is taken along the path of goodness can bring happiness. The course of goodness or wholesomeness is called “kusalakammapatha”, i.e., wholesome courses of action.

The Ten Wholesome Courses of Action (Kusalakammapatha)

There are ten wholesome courses of action which can be divided into three parts: three physical actions (kāyakamma); four verbal actions (vacīkamma); and three mental actions (manokamma).

Kāyakamma, actions committed mainly through the body, can be divided into three, namely:

1. Pāṇātipātā veramaṇī – intent to abstain from killing;
2. Adinnādānā veramaṇī – intent to abstain from stealing; and
3. Kāmesu micchācāra veramaṇī – intent to abstain from sexual misconduct.

Vacīkamma. actions committed mainly through speeches, can be divided into four, namely:

1. Musāvādā veramaṇī – intent to abstain from lying;
2. Pisuṇāya vācāya veramaṇī – intent to abstain from slandering;
3. Pharusāya vācāya veramaṇī - intent to abstain from harsh speech; and
4. Samphappalāpā veramaṇī – intent to abstain from frivolous talk.

The three physical actions (kāyakamma), i.e., pānātipāta veramaṇī, adinnādānā veramaṇī, and kāmesu micchācārā veramaṇī, and four verbal actions (vacīkamma), i.e., musāvāda veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, and samphappalāpā veramaṇī, must be acted or committed only on a volitional or intentional basis for them to be classified as kusalakammapatha, wholesome courses or paths of action. This is in line with what the Buddha said: “cetanāham bhikkhave kammam vadāmi”, meaning “Volition (cetanā), O monks, is what I call action.” And the volition must be based on all or any of the three wholesome roots (kusalamūla), i.e., non-greed (alobha), non-hatred (adosa), and non-delusion (amoha).

Manokamma, actions arise through mind, i.e., when thought just arises, the virtue or goodness is achieved. It is divided into three categories, namely:

1. Anabhijjhā – non-avarice or non-covetousness towards other's property;
2. Abyāpāda – non-ill-will or non-hatred, i.e., no ill-will or hatred against anybody; and
3. Sammādiṭṭhi – right view in line with the Dhamma.

The three categories: anabhijjhā (non-avarice or non-covetousness), abyāpāda (non-ill-will or non-hatred) and sammādiṭṭhi (right view), are mental actions and would be acted mainly through the mind-door. That is, even without physical or verbal or speech movement, it could be kusalakammapatha because it is just a thought or thinking.

These ten wholesome courses of actions (kusala-kammapatha) are praised by Lord Buddha as sādhudhamma (good dhamma), ārayadhamma (dhamma of the nobles), kusaladhamma (dhamma that destroy evils), atthadhamma (fruitful dhamma), anāsavadhamma (dhamma that cannot be defiled), anavajjadhamma (dhamma that is free of damages or detrimental effects), atapanīyadhamma (dhamma that give rise to peace and tranquility), and apacayagāmidhamma (dhamma that will not give rise to suffering).

However, according to the Saleyyaka sutta, Pañcama-vagga, Mūlapaṇṇāsaka, the Buddha calls the ten courses of action (kusalakammapatha) “Dhammacariya-samacariyā”, which can be translated as right conduct or virtuous practice. The Buddha expressed that one who wishes to gain human treasure, heavenly treasure, brahma treasure (brahmasampatti) or the Path (magga), Fruition (phala) or Nibbāna (true peace and tranquility),

must conduct himself according to such right and correct conduct as mentioned above.

The Buddha said that there are, Brahmins and householders, three kinds of physical conduct, four kinds of verbal conduct, and three kinds of mental conduct that are in accordance with the Dhamma, which are righteous and virtuous conduct.

What are, brahmins and householders, the three kinds of physical conduct in accordance with the Dhamma which are righteous and virtuous conduct? Here a certain person, abandoning the killing of living beings, abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides with compassion for all living beings.

Abandoning the taking of what is not given, he abstains from taking what is not given; he does not take by way of theft the pleasing wealth and property of others, in the villages or in the forests, that are not given by the owner.

He abandons misconduct in sensual pleasures, abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father together, elder brother, elder sister, relatives, or with women who have a husband, who are protected by law, or with those who are garlanded in a token of betrothal.

Brahmins and householders, that is how the three kinds of physical conduct in accordance with the Dhamma, are righteous conduct.

Brahmans and householders, what is the fourfold righteous and virtuous verbal conduct? Here, a certain person in this world refrains from telling lies, absolutely abandons making false speech when going to an assembly, public gathering, being with his relatives, being among the honorable, being among members of the royal family, or being called upon to stand as a witness, and being asked "Please, gentleman, tell exactly whatever you know". He, when not knowing, would then say, "I do not know", when knowing, would say "I know", not seeing, would say "I did not see", seeing would say, "I saw." Knowingly, he would not tell lies just because of himself or of others, or for any gains or benefits.

He abandons malicious speech and abstains from malicious speech, i.e., when hearing words from one side, he would not take them to tell the other side for the purpose of causing damage to the that side, or vice versa. He instead helps unite the divided, promotes closer friendship among friends, appreciates the united group, congratulates the united friends, admires the united group, and speaks only words that promote concord and unity.

He abandons harsh speech, abstains from harsh speech, speaks of such unharsh words, pleasing to the ear and lovable to the heart of the public, and likable and dear to many.

He abandons frivolous speech, abstains from frivolous speech or vain talk, speaks when it is appropriate to do so, speaks what is factual, speaks what is beneficial, speaks what is in line with the Dhamma, speaks what is or about the discipline (Vinaya), and

speaks words that are based on reality and can be referred to and are beneficial at an appropriate time.

Brahmans and householders, that is what the four kinds of the Dhammic, righteous and virtuous verbal conducts are like.

And, Brahmans and householders, what about the three kinds of righteous, Dhammic mental conduct? Here, a certain person who is not greedy or covetous, not a coveter of another's pleasing chattels and property, not saying thus: 'Oh, may that which is another's be mine!'

He has no mind of ill-will, with the intention of a mind unaffected by hate, saying thus: 'May these beings be free from enmity, affliction, and anxiety, may they live happily!'

He has right view, an undistorted vision, saying thus: 'There are good results of what is given, what is offered, and what is sacrificed, and there is fruit and ripening of good and bad actions (kamma), and there is this world, there is the next world, there is mother, there is father, there are spontaneously-born beings (opapātika), and there are, in this world, good and virtuous mendicants and brahmans that follow and practice the right path and have themselves realized by direct knowledge and declared this world and the other world and are able to make others realize the same.'

Brahmans and householders, this is what the three kinds of the righteous, Dhammic mental conduct are like.

Brahmans and householders, this is how some living beings in this world, upon breaking of their physical

bodies, could enter the heavenly world because of their righteous, Dhammic conduct.

If, Brahmans and householders, one who observes righteous conduct and in accordance with the Dhamma should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of great kings!' that wish is possible, that is, on the dissolution of the body, after death, he will reappear in the company of great kings. Why is that? Because he observes the righteous conduct, that is, he practices Dhamma.

If, Brahmans and householders, one who observes righteous conduct and in accordance with the Dhamma, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of well-to-do brahmins.' That will be possible, that is, on the dissolution of the body, after death, he will reappear in the company of well-to-do brahmins. Why is that? Because he observes righteous conduct that is in accordance with the Dhamma.

If, Brahmans and householders, one who observes righteous conduct in accordance with the Dhamma, should wish: 'Oh, on the dissolution of the body, after death, I might reappear in the company of well-to-do nobles!' it is possible that, on the dissolution of the body, after death, he will reappear in the company of well-to-do nobles. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

If, Brahmans and householders, one who observes righteous conduct in accordance with the Dhamma, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the Devas of

the Four Great Kings (cātumahārājika deva)' That is possible, that is, on the dissolution of the body, after death, he may reappear in the company of the Devas of the Four Great Kings (cātumahārājika deva). Why is that? Because he observes righteous conduct in accordance with the Dhamma.

If, Brahmans and householders, one who observes righteous and virtuous conduct in accordance with the Dhamma, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the heaven of the Thirty-three (Tāvātimsa), of the Yama gods, of the gods of the Tusita heaven, of the gods or Devas Delighting in Creation (Nimmānarati deva), the gods delighting in other peoples' creations (Paranimmitavasavati), that is possible, that is, on the dissolution of the body, after death, he will reappear in the company of the respective gods. Why is that? Because he observes righteous conduct in accordance with the Dhamma.

If, Brahmans and householders, one who observes righteous conduct in accordance with the Dhamma, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the heaven of the gods of Brahma's retinue, that could be possible, that is, on the dissolution of the body, after death, he would reappear in the company of the gods of Brahma's retinue. Why is that? Because he observes righteous conduct in accordance with the Dhamma.

If, Brahmans and householders, one who observes righteous conduct in accordance with the Dhamma, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the radiance (ābhā), that could be possible, that is, on the

dissolution of the body, after death, he would reappear in the company of the gods of the radiance (ābhā). Why is that? Because he observes righteous conduct in accordance with the Dhamma.

If, Brahmans and householders, one who observes conduct in accordance with the righteous, Dhammic conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of Limited Radiance (parittābhā), of the gods of Immeasurable Radiance (appamānābhā), of the gods of Streaming Radiance (ābhassarā), of the gods of Limited Glory (parittāsubhā), of the gods of Immeasurable Glory, (appamānasubhā), of the gods of Refulgent Glory (ākinhasubhā), of the gods of Great Fruit (vehapphalā), of the Avihā gods, of the Atappā gods, of the Sudassā gods, of the Sudassī gods, of the Akaniṭṭhā gods, of the gods of the Base of Infinite Space (ākāsānañcāyatana), of the gods of the Base of Infinite Consciousness (viññāṇañcāyatana), of the gods of the Base of Nothingness (ākiñcañcāyatana), of the gods of the Base of Neither-perception-nor-non-perception!' (nevasaññānāsaññāyatana), that might be possible, that is, on the dissolution of the body, after death, he will reappear in the company of the respective gods. Why is that? Because he observes righteous conduct in accordance with the Dhamma.

If, Brahmans and householders, one who observes righteous conduct in accordance with the Dhamma, should wish: 'If only I might realize the undefiled freedom of heart (cetovimutti) and freedom by wisdom (paññāvimutti) in this very life, and live having realized it with my own insight due to the ending of defilements', that would be possible, that is, that person could realize

the undefiled freedom of heart (cetovimutti) and freedom by wisdom (paññāvimutti) in this very life, and live having realized it with his own insight due to the ending of defilements. Why is that? Because he observes righteous conduct in accordance with the Dhamma.

Advantages of Kusalakammapatha

The ten wholesome courses or paths of action (kusalakammapatha) are considered or regarded as precepts (sīla). A person who keeps his precepts purely and completely would gain three properties or treasures: humanly treasures, heavenly treasures, and Nibbana treasure, as has been summarized at the end of sīla observance vows as follows:

1. Sīlena sugatim yanti – ones go to the blissful realm because of sīla;
2. Sīlena bhogasampadā – ones fulfill their material achievements because of sīla;
3. Sīlena nibbutim yanti – ones attain the state of Nibbāna because of sīla.

Summary of the two paths of actions (kammapatha)

Of the two categories of courses of action (kammapatha), the first category, akusalakammapatha (bad or unwholesome courses of action), is called ducarita, that is, the bad or evil action which should not be committed, while the second category, kusalakammapatha (good or wholesome courses of action), is called sucarita, that is, good or righteous action

which is what one should follow or do. When a person commits unwholesome action (ducarita), he would receive such a bad result as blaming himself, etc., while a person who behaves or commits sucarita, would not receive any wicked result just as stated by the Buddha in the Ānandasutta, Dukanipāta, Aṅguttaranikāya that ‘Ananda, kayāducarita, vacīducarita and manoducarita are nothing but what one should not commit (akaraṇīya-kicca). When a person behaves unwholesomely, he will receive the following damages or bad results:

1. Even he can blame himself;
2. He will be criticized by the wise;
3. His bad reputations will spread far and wide;
4. He will die mindlessly; and
5. After he passes away, he may be reborn in the state of deprivation (apāya), the plane of suffering (duggati), the state of downfall (vinipāta), and the hell realm (niraya).

Furthermore, the Buddha said, “Ananda, I praised kayāsucarita, vacīsucarita and manosucarita as what one should follow and practice because when one does that the following fruits will be gained:

1. Even he cannot blame himself;
2. He will be praised by the wise;
3. His good reputation spreads far and wide;
4. As he passes away, he will die mindfully; and
5. After he passes away, he may be reborn in the willful or blissful realm.

Therefore, it is highly recommended that all Buddhists refrain from akusalakammapatha (the unwholesome courses of action) and only strive to maintain the kusalakammapatha (the wholesome courses of action). This is in line with what the Buddha has been guiding us all along through the principal teachings: 1) avoid all evils; 2) fulfill all the wholesome conduct; and, 3) purify the mind until it is perfectly free from all defilements. It is plausible to be called a good Buddhist if one should continue to carry on the heritage of Buddhist principles, to propagate and disseminate the Buddha's Dispensation (Buddha-sāsana or Buddhism) to a more secure and unshakable position in human life.