

CP<sub>i</sub> AVEDALLA SUTTA

# CPj AVEDALLA SUTTA

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## CPj AVEDALLA SUTTA

## PREFACE

Cp'avedalla Sutta is one that stands prominent among Suttas contained in Sutta Piṅgala which consists mainly of discourses delivered by the Buddha Himself. It is unlike any other suttas that comparisons should be hardly relevant in that it is highly profound, philosophical and comprehensive as preached by the Blessed One. Elucidation of this Dhamma was made by no other person than the eminent Dhammadeinnā Therī, a female Arahāt, who is well renowned for her rare wisdom and supernatural knowledge of the arahāt, being endowed with the four attainments peculiar to the Order of Arahats, called *Patisambhidā*, analytical sciences.

Pragmatic and superbly efficient, Dhammadeinnā's answers to the intellectual and searching questions raised by Visākha, an *Anāgami* on the intricacies of Buddha's Dhamma, are clear, precise and significantly meaningful.

The exquisite treatment of the Four Noble Truths, part by part, the clarification of the meaning of "sakkāya", analytical comment on the features of "Upādāna" and "Upādānakkhandhā", the different aspects of Nirodhasaccā, the Eightfold Magga<sup>3</sup>gas, the causes for the development of Samādhi, the manner of absorption in Nirodhasamāpatti, the method of dispelling various kinds of vedanās through vipassanā-ñāṇa, the nature of anusayas and the characteristics of the four Jhānas are the highlights that have been scientifically expounded in this Sutta.

To all those who are Buddhists or who are inclined towards the Buddhist religion, this Sutta Dhamma should prove to be an incentive and a guide to tread on the Noble Eight fold Path to Enlightenment instead of remaining in contentment by merely taking refuge in the Order of Sanghas from whom they occasionally learn the Dhamma.

In my earnest endeavour in translating this philosophical Dhamma, I have done the best that I could though my own qualifications are limited. It is my fervent hope that the clear exposition of this Sutta Dhamma so benevolently and painstakingly rendered by the author of this book will be truthfully embraced in this translation in English version.

The author of this book, the Venerable Mahāṣṛ Sayādaw of Myanmar, whose fame has spread far and wide for his *sōla*, *samādhi* and *pāṇṇā*, need no further introduction. Just as the Sutta is both academic and practical, the Author, holder of the Title of Agga Mahāpaṭiṭṭhita, and Chatta-Sanghika-Puccaka, is highly scholastic in the logical treatment of religious doctrines, and combined with his practical and mature insight-knowledge of Vipassanā, the exposition of this Sutta Dhamma becomes all the more interesting, realistic and remarkable. This Discourse written and explained in plain language by the author is as convincing as any other sutta written by him, and going through this book page by page and line by line with concentrated attention, will probably lead to appreciation of the real essence of the Dhamma. The undoubted reliability of this Sutta Dhamma and its fine presentation offered by the Venerable Mahāṣṛ Sayādaw in clear and unequivocal terms and in a most practical way is unique.

The Buddha's Dhamma propounded in this Discourse is likely to appeal to a large number of persons who are interested in learning the fundamental teachings of the Lord Buddha to lead a way of life for individual happiness and peace of mind. To those devotees of Buddha, the principles of Dhamma explained in this Sutta will, it is believed, add to enhance the new powers of devotion and to the treasures of faith. What I sincerely feel is that this interesting Sutta will have a lasting imprint on the minds of the people of the West in general, who earnestly seek to know what the Buddha's Dhamma is.

One can really be spell-bound and absorbed in this Sutta if the thought is set down to grasp the essentials of the Dhamma contained in this Sutta. The questions raised by Visækha also reflect the intellectual ability of the Interrogator himself and answers given by Dhammadeinnæ Therø in this Sutta are really worthy of close study. According to the instructions given therein by the Venerable Mahæsø Sayædaw if the reader diligently develops *vipassanæ bhævanæ* for the attainment of everlasting Peace and Happiness-*Nibbæna*, my efforts to convince the reading public in a language other than my own mother tongue to the best of my ability, will not be in vain.

*Nibbæna* is not non-existent. It is attainable by means of right exertion and relentless effort through the medium of the Noble Eightfold Path.

May you all be able to appreciate the true spirit of Buddha Dhamma herein explained and practise the Path to Final Liberation.

Min Swe

SECRETARY

Buddha Sæsana Nuggaha Organization  
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Yangon,  
Dated the 8th. July, 1981.

## Cp̄i AVEDALLA SUTTA

## PRELUDE TO THE SUTTA

To-day is the 8th waxing day of the first month of Wæso in the year 1326 of the Myanmar Era. The sermon to be delivered commencing from this day is on Cp̄'avedalla Sutta. This Sutta is from the first of the three Pa¼æsa texts in Pæ'i of the *Majjhimanikæya* which is one of the five divisions of Nikæyas that was solemnly recited and canonized at the Great Buddhist Council. The original Pa¼æsa Text in Pæ'i comprises the two Suttas, namely, Mahævedalla and Cp̄'avedalla. "*Vedalla*" means the Sutta Dhamma that was answered relying upon the knowledge or wisdom called "*Veda*" to the question put on the strength of self-satisfaction derived there from. "*Mahæ*" means large or big. "*Cula*" means small. Therefore Cp̄'avedalla Sutta means smaller version of Vedalla. In other words, it may be described as a mini-Sutta Dhamma that was answered on the strength of a thorough knowledge of the Dhamma, to the question put through elated self-satisfaction.

The question was raised by Visækha, the multi-millionaire, and the answer was given by Therø Dhammadeinnæ, an *arahat*. The answers embodied in this Sutta are immensely good for the purpose of serious study. It is of real beneficial value to be put into practice taking it as a cue with pride and honour and with an exultant feeling of faith and benevolence. Even the authors of the Commentaries quoted this Cp̄'avedalla Sutta with authenticity.

## INTRODUCTION

The *introduction* runs as follows:

"Evaµ me sutamu ekaµ samayamu bhagavaæ ræjagahe  
viharati veluvane kalandaka nivape."

In plain language, first and foremost Ashin Ænandæ addressed reverentially: "Bhante (Your Reverence) Mahækassapa, and then replied "Thus have I heard . . .". This was the manner in which preliminary dialogue took place between the Venerable Ashin Mahækassapa and Ashin Ænandæ who stated in reply to the interrogation made by the former as mentioned below:-

At which place was this Cp̄'avedalla Sutta delivered?  
Who delivered it?  
Why was it delivered?  
To whom was this sermon delivered?

The Venerable Ashin Ænandæ answered, "At one time the Blessed One was residing at Weluwun Monastery near the city of Ræjagaha. This monastery was erected in this way. At the end of the first Buddhist Lent (Vassa) with the ushering in of Thadingyut, the Buddha made his way to Uruvela forest and converted one thousand hermits led by Uruvela Kassapa. These one thousand hermits having attained arahatship after conversion went together with Lord Buddha to Ræjagaha where Bimbisæra resided as a ruling monarch, who had earlier extended his invitation to the Blessed One. On their arrival King Bimbisæra accompanied by a retinue of twelve-hundred thousand strong accorded a grand ceremonious reception paying obeisance to the Buddha. On this auspicious occasion, eleven-hundred thousand followers of the King attained the stage of Sotæpanna after hearing the Buddha's Dhamma. The remaining one-hundred thousand of the company became "*upæsaka*" (true lay-disciples of the Buddha) having taken refuge in the three Gems, viz: Buddha, Dhamma and Sangha. This was mentioned in "Vinaya Mahævagga", page 47, as follows:-

## HOW SOTÆPPANA WAS ACHIEVED WHILE LISTENING TO THE SERMON

At that time, Buddha being capable of reading or knowing other peoples thoughts preached the true Dhamma *in seriatim* to the twelve-hundred thousand people consisting of brahmins (high Hindu priestly caste) and other laity. Buddha's sermon touched the fundamentals of Dhamma on '*Dæna*' (charitableness) and '*søla*' (good conduct or morality); the merits derived from earnest devotion to acts of *Dæna* and practices of *søla* that could elevate human beings to reach the abode of devas after their demise; the faults and degradation of *kæmaræga* pursued by humans and devas alike with seeming happiness; the impurities of *kilesæ*, craving desires; and the way to escape from the fetters of *Kæmagu¼a* (sensual passion) and its advantages that will be accrued by resorting to right concentration and by attainment of insight-wisdom.

It must be understood that this sermon has clearly taught us to indulge in acts of *Dæna* and to strictly observe *søla*, and that the merits derived there from would make one land in the heavenly abode of devas. However, as attachment to such prosperity and apparent happiness seemingly enjoyed by human beings and devas being so great that suffering or distress is bound to be met with either by descending to the Nether World or by going through the natural process of old age, sickness and death in the rounds of *Saµsæra*. Next, by pursuit of *samædhijhæna*, one would be liberated from the whirlpool of *Kæmagu¼a* and then elevated to the world of Brahma Loka in the life thereafter with all happiness. And through diligent practice of insight meditation when *Vipassanæ-næ¼a* is achieved, one would be totally free from the dangers and adversity of *Saµsæra*.

How could it be known that *Novara¼as* (hindrances) were dispelled while attentive hearing was given to this sermon? Buddha knew whether the mind of the audience (congregation) was rigidly firm and receptive, or supple and accommodating, or becoming pliant and free from hindrances, or becoming enthusiastic, or was really cleansed from impurity with ample faith without the slightest ambiguity. Fully knowing thus, the Buddha who had himself acquired the true dhamma and gained Enlightenment by his own personal effort without anyone's aid, explained the Four Noble Truths in explicit terms as:

Dukkhaµ Samuddhayaµ Nirodhaµ Maggam  
(Dukkha, Samuddhaya, Nirodha, Magga)

This expression denotes that the audience who formed the congregation was entirely free from hindrances (obstacles to a religious life) having been endowed with the purity of mind. It also illustrates that the mind by becoming firm and tranquil is free from sensuous feelings or lustful desires (*Kæmacchanda*); by being pliant and supple becomes free of ill-will, hatred or anger (*vyæpæda*); by being alert and enthusiastic becomes free of torpor and languor (*thinamiddha*); by being purified with implicit faith becomes free of skeptical doubts (*Viccikicchæ*); and by being unbiased (*vinivarano-citta*), is free from restlessness and worry (*uddhacca-kukucca*).

While the mind of the audience was thus purified and free from hindrances, Buddha knew that it was the opportune moment to elucidate the dhamma relating to the Four Noble Truths. The exposition then made was that *rþpa* and *næma* called *Upædænakkhandhæ* which reacts at every moment of seeing, hearing contacting and taking mental cognizance through the six-Sense-Doors, being incessantly occurring and disappearing in succession, is in fact pain and suffering, and that this state of phenomena and its effects simply means the Truth of suffering (*Dukkhasaccæ*); and that attachment with pleasure to such suffering which cause rebirth with its concomitant pain, grief and unpleasantness, is nothing but the Truth of Origin of Suffering (*Samudaya Saccæ*). If the fault and suffering of *rþpa* and *næma* were truly appreciated, the cause of *samudaya ta¼hæ*, grasping desire, is extirpated and this will lead to the knowledge of the Truth of Extinction of Suffering (*Nirodha Saccæ*). Then the realization of the phenomenal nature of *rþpa* and *næma* through contemplation by means of *Vipassanæ* meditation will ultimately lead to *ariyamagga*, the Truth of the Path leading to the extinction of suffering (*Magga Saccæ*).

In the course of paying wholehearted attention to this discourse on dhamma, out of the entire audience, eleven-hundred thousand people of Māgadha including King Bimbisāra, brahmins and other laity attained the stage of *Sotāpanna* on the spot. It may be noted that at the moment of mental absorption in *Sotāpanna-Phala*, mindfulness and awareness become obvious of the arising and dissolution of *rūpa* and *nāma* as being serene and tranquil. Similar insight knowledge or awareness also prevails in the higher stages of *magga-phala*. The rest of the audience numbering ten-thousand people having entertained absolute faith in the Buddha, Dhamma and Sangha, became "*Upāsakā*" i.e. the lay disciples of the Buddha.

As stated in the foregoing, King Bimbisāra after becoming a *Sotāpanna* (Stream Winner) reverentially expressed words of joy with gratitude to the Blessed One and also extended his invitation to the Buddha and His disciples to a meal. On the following day, Buddha himself and his one-thousand disciple monks availed themselves of the feast hosted at the palace of the King Bimbisāra. After the completion of the feasting ceremony, King Bimbisāra generously donated the pleasure garden of Weluwun to the Lord Buddha and all sanghas under the tutelage of the Blessed one. The Buddha accepted the donation. This was the first kind of donation involving a Monastery. Of course, there must have been a number of buildings in use by the King and his courtiers in the precincts of the Weluwun Garden. However, judging the manner of donation and of acceptance, it is crystal clear that the donated property was in the form of a "Sanghika" monastery, meaning *Āraṃ* or *Vihāra*. Hence, the acceptance. At that time, Buddha in response to the offer of donation, pronounced the words "*Anujānami Bhikkhave Āraṃ*" which in plain language means "I, the Lord Buddha allow the said donated land with the monastery standing thereon to be accepted." Explanation is given here explicitly and precisely so as to convey full knowledge about the Weluwun Monastery.

Next, the wealthy Visākha was one among the people who had achieved *Sotāpanna* together with King Bimbisāra. This rich man was an extraordinary personage who took the role of an interrogator in this Cp<sub>i</sub>avedalla Sutta. He was the man who had done great meritorious deeds along with the person, the would-be King Bimbisāra, during the time of *Phussa* who had arisen as a Buddha 92 kappas ago.

While the Buddha was staying at the Weluwun Monastery in Rājagaha, Visākha, the rich, put his questions to Dhammadevī Therī. He himself was first a *Sotāpanna* as had already been mentioned. Therī Dhammadevī was no other person but Visākha's wife, and yet, as she had later become a Bikkhuni (a Buddhist nun or priestess), he had to pay respects to her and treat her with reverence.

The question then raised was on the doctrine of "*Individuality*", i.e. body or Self, or to put it in another way, as to what "*Sakkāya*" means. The answer given would be described later.

## PECULIAR BEHAVIOUR OF VISÆKHA AFTER HIS ATTAINMENT OF ANÆGÆMI

As spoken earlier, Visækha had become a *Sotæpanna* along with King Bimbisæra at the same time. Thereafter, he made regular visits to the Blessed One and listened attentively to His sermons. It would appear that he must have been practising mindfulness whenever opportunity came in his way. One day, he reached the stage of *Sakadægæmi-magga-phala* and became a Once-Returner (Sakadægam). This had weakened the two fetters of *Kilesæ*, viz: sensuous craving and ill-will. As these two types of *Kilesæ* had not yet been totally eliminated at the stage, his behaviour towards his wife Dhammadeinnæ did not seem to be very odd or distinctive.

On one day after some time, he reached the stage of *Anægæmi* (a Non-Returner), whereby he became fully free from the said two fetters of *Kilesæ*, namely, *Kæmaræga* and *Vyæpæda*. Having thus totally got rid of all sensuous cravings and ill-will, he was in a way immuned from pleasurable feelings. Feelings of exasperation (ænger), disappointment, unpleasantness, unhappiness, disgust, distress or the like became totally extinct in him. He was, therefore, in a state of ecstatic delight. What a rapturous feeling! As such, when Visækha returned home from the monastery, he looked serene, and bore the semblance of a *Rahan* (an ordained monk), calm and unperturbed without being attracted by environment quite similar to those *yogis* who are diligently meditating *Vipassanæ*. The previous day being a Sabbath Day it seems that he must have observed the Eight Precepts, spent the night at the Monastery in peace and made his way back home early in the morning the next day.

His wife Dhammadeinnæ was eagerly awaiting and looking through a window of her house towards the road from where her spouse would come strolling at the usual time. Formerly, Visækha also usually expected his wife to be at the window to which his eyes would automatically reach when approaching the house, and when their eyes met both of them greeted one another with a happy smile. However, on this very day, the rich man Visækha did not look up at all but kept his eyes on the road and was walking slowly towards his house with a calm attitude. Finding him thus, the wife Dhammadeinnæ felt rather worried and bemused herself as "What ails him?".

As was customarily the case, she came down the building to meet her husband and expecting to go up the stairs together hand in hand after his arrival, she reached out her hand to meet his. To her dismay, Visækha withdrew his hand and without wishing her as usual, he went up-stairs alone in a highly composed behaviour. This queer attitude of her husband pricked her into thinking that there must be some reason for it but she reluctantly postponed her intention to inquire of him only at meal time.

Usually, Visækha used to enjoy the meals chatting happily with his wife and commenting on the sweet and sour tastes of the delightful dishes served. When meal time arrived he took the meals by himself with calm dignity, without even inviting his better-half to join him. This calm behaviour at the meal table is something like *yogis* who used to eat food with mindfulness. Seeing him thus, Dhammadeinnæ became really anxious but tried to remain mute hoping to know the reason in the evening time. When night fell, Visækha refrained himself from entering the usual twin-bed chamber meant for the couple, and instead let the bed be prepared for a single and retired for the night alone on a single couch.

Finding Visækha sleeping out the night alone made Dhammadeinnæ all the more unhappy. Yet she waited with patience for about 2 days. On the third night, she could not tolerate any more and went into his bed-chamber and then respectfully took a standing posture before him bowing her head in reverence. Visækha then asked, "Dhammadeinnæ! What brings you here at an unearthly hour?" Dhammadeinnæ said in reply that she had to come to him at an inappropriate time simply because of his queer behaviour which took an obvious turn recently, quite unlike that of the past. She then put a discriminate question whether he was looking for another mistress. On reply being given by Visækha in the negative, she continued to ask him whether there was some sort of backbiting by some one against her. To this query also he answered that there was nothing of this kind. Then Dhammadeinnæ asserted she must have been guilty of some kind of fault. Visækha responded that she

had no fault whatsoever. Finally Dhammadeinnæ put a blunt and direct question: "If that was so, why did you remain dumb without even wishing me and speaking to me as before?"

Visækha was thus put in a dilemma, and he reflected "I must unavoidably tell her all what had happened; if not, Dhammadeinnæ might probably die because of sheer extreme mental suffering and unhappiness. The Dhamma that I have achieved should have been kept secret; but that the problem would be solved only if the truth of the matter is revealed." He, therefore, started explaining gently and quietly as follows:

"Listen, Dhammadeinnæ! I have attained Lokottaræ Dhamma (spiritual attainment transcending the world) that would shape my future, after I have heard the Buddha's sermon. On the first and second occasions when I achieved the Dhamma, I was not yet completely free from the feelings connected with sensual pleasures, and, therefore, at that time our marital relationship had not yet changed. Now on this third occasion, the Dhamma which I have gained is immensely peculiar and surprising. All *Kāmarāga*, cravings for sensuous pleasures, have totally ceased to exist in me. I, therefore, remained in solitude with utmost purification of mind and body. Do not take it amiss that there is any other reason for my present attitude. If you prefer you may keep all your wealth and riches and those belonging to me as well. I now request you also to stay with me in a brotherly and sisterly way from now onwards, and I shall content myself equitably with whatever food you may provide me. Or else, you may take all this wealth in our possession and proceed to any place as you may wish. If at all you entertain no such desire, then you may stay here as before and I shall look after you as my own sister."

Having heard these significant words, Dhammadeinnæ contemplated: "This sort of speech cannot possibly be uttered by an ordinary person. It must be really true that my elder brother Visækha has acquired the Lokottaræ Dhamma." This is in fact nothing but "*yoniso manasikæra*" (right devotion of the mind). It is because of her "*pærami*" (perfection) that she was able to dwell upon such mental reflections. Otherwise, she would have adopted a wrong view and would say "If you are so bent upon severing the marriage tie, I would retaliate in the same manner; men (husbands) are not hard to find." If she had entertained such perverse thoughts and acted wrongfully, it could bring about a lot of disadvantages. Dhammadeinnæ was no ordinary person. She had had perfections, and pondered upon herself thus: Brother Visækha has got rid of all sensualities which he used to indulge in with great relish. Now that he said all his craving desires had died out. The Dhamma which he possesses is indeed truly magnificent. I also desire to be well accomplished with that kind of Dhamma." Endowed with this noble-mindedness, she inquired, "My lord, is the Dhamma which you have gained attainable only by men? Or is it within the reach of the women folks also? Visækha replied, "How you dare say it. Irrespective of whether a male or a female, If he or she has been endowed with the qualities of perfections and also, if he or she cares to practise the Dhamma with faith and zeal, this Lokottaræ Dhamma can be achieved." She, therefore, requested him to give her permission to lead the life of a Bhikkhunø.

To this earnest request, Visækha expressed with delight "Oh, Dhammadeinnæ! How very good of you to say that," and uttered "Sædhu, Sædhu." "I have all along been wishing to lead you to that kind of the path of morality. Nevertheless, I failed to say so openly since I was not aware of your inner feeling and desire. I now gladly give my permission." Immediately afterwards, Visækha called on King Bimbisæra in whose presence he remained standing paying homage. The King inquired of him why he had come at an unusual time. He replied that he would like to procure a golden palanquin (carrying couch used as a carriage) for his wife Dhammadeinnæ for the inauguration of the ceremonial rites of her novitiation into priesthood. He further sought for the King's favour to clear the Main Road of the city for the procession. The privileges asked for were granted by the King.

## DHAMMADEINNÆ AND THE PABBAJJA CEREMONY FOR HER ADMISSION TO PRIESTHOOD (AS A NUN)

Preparations for the occasion were soon initiated by Visæha. He let Dhammadeinnæ take bath with the scented water and dress up in magnificent feminine attire and then let her properly seated on the golden imperial palanquin attended by relatives. Offerings of fragrant flowers and perfumery were made on a grand scale befitting the occasion to send her off to the Bhikkhunø Monastery. Taking this grand ceremony as a precedent, the ceremonious functions no vitiating young persons into priesthood (pabbajja mi<sup>3</sup>galæ) are held in villages nowadays (in Myanmar) with great magnificence and hospitality.

On arrival at the Bhikkhunø monastic dwelling place, Visækha entreated a favour that his wife Dhammadeinnæ be admitted to priesthood (pabbajja).

Bhikkhunø's besought him saying that one or two faults might well be forgiven assuming that Visækha, the rich, had brought his wife for some kind of guilt on her part. It is, of course, a kind of an apology to seek for pardon on her behalf. It appears that Dhammadeinnæ was then not yet advanced in age. Buddha went to Ræjagaha when he was thirty-six years old. As King Bimbisæra was said to be five years younger than the Buddha, he might have been round about 31 years of age. Visækha and King Bimbisæra seemed to be of the same age. Such being the case, at that time it would appear that Dhammadeinnæ was not more than 31 years of age. When Bhikkhunø Sæsanæ was first admitted, Buddha who had put in **five** (5) vassa (years) counting from the time of His enlightenment, was about forty in age. Therefore, at the time when Dhammadeinnæ was novitiated into the Order of Bhikkhunø's, Buddha was about 40 or 41 years of age and she could not possibly be more than 35 years old. So, in those days at the age of 35, she must have been quite young, robust and sprightly just like the girls of the present generation between the age of 20 or 25. That must be the reason why Bhikkhunø's had a wrong impression that Dhammadeinnæ was abandoned by her husband. Hence, their request to the millionaire Visækha to forgive her. Visækha in reply said that his wife had committed no fault of any kind and that she, on her own free-will had sought to enter into priesthood with absolute faith in Buddha's Sæsanæ (Saddhæya Pabbajita).

### SADDHÆ PABBAJITA & BAYÆ PABBAJITA

It may be mentioned here that the expression "to enter into priesthood with absolute faith in Buddha's Sæsanæ" is of great significance. A person can be prompted by either one of the two motives in becoming a member of the Sanghas in the realm of Buddha's Sæsana, namely **Saddhæ Pabbajita** and **Bayæ-pabbajita**.

Entering into the Order of Sanghas in order to get free from or avoid any kind of impending danger, liability or distress or to find a way out of hard living and straitened circumstances falls within the category of "**bayæ-pabbajita**"

In so far as "**Saddhæ-pabbajita**" is concerned, if one, after entering into priesthood with faith, practises Dhamma, attainment of **Magga-Phala** can be achieved by him. One who takes the role of a Sangha and dons the yellow robe believing that he can be liberated from the endless rounds of Saṃsæra and the misery of sufferings of the Nether Worlds, shall be regarded as "**Saddhæ-Pabbajita**". After becoming a monk or a priest, if one can strive hard to achieve proficiency in **søla**, **samædhi** and **paññæ**, it is to be regarded as the highest or nobles form of **Saddhæ-pabbajita**. There are a number of people who have entered priesthood and have attained even Arahatship. Some, of course, enter into priesthood to gain only "pæramita" merits in the present existence, and such persons having accumulated the required merits, will in one of the future existences, achieve **Magga-Phala**. This is **Saddhæ-pabbajita** of the second class. There are some who embrace the religious life because they believe that by virtue of the merits gained by strict observance of the Rules of Discipline in the role of a monk in the present existence, they will be reborn in the World of human beings or Devas. They come under **Saddhæ-pabbajita** of the third class. The Buddha had instructed

not to let oneself condescend to such a level of *Amisa* (Sp: Armitha) inheritance, that is, inheritance obtained from interested motives.

Now that Dhammadeinnæ having been admitted to the Order of Bhikkhunis on the strength of her implicit faith with a view to achieving Lokottaræ Dhamma, her case should be regarded as "*Saddhæ-pabbajita*" of the highest order. This is the reason why Visækha elucidated the fact that his wife had entered into priesthood with complete faith in *Saddhæya-sæšana Dhamma*. The Commentary continued to describe the manner in which no vitiation was performed as follows:

#### MODE OF CONDUCTING NOVITIATION OF PRIESTHOOD.

After explanation had been given by Visækha relating to *Saddhæ-pabbajita*, an experienced Therø spoke about the *Kamma#hæna Dhamma* relevant to the occasion and proceeded to shave the head.

When shaving the head before no vitiation, instructions should be given to the recipient, the embryo priest, to note with contemplation on the phenomenal and perishable nature of the hair of the head, the hairs of the body, nails, teeth and skin. This is called *Taka pañcaka*, being five in number. When hairs drop, it may be contemplated that these are merely termed 'hairs' in name, which do not at all constitute "Self". There were instances of some people with highest *pæramitas* attaining Arahatsip through insight-wisdom even while the head was being shaved.

Shaving of the head having been done, Dhammadeinnæ was novitiated and became a full-fledged female Buddhist monk called "*Sæma#era*". After the ceremony was over, Visækha bid her farewell saying, "Your Reverend Dhammadeinnæ, may you find jubilation and happiness in your religious life practising Dhamma; this Law, the Doctrine, was preached by the Buddha after self-realization of the full knowledge of it by his own personal effort." Encouraging her thus, he made obeisance and returned home.

As Dhammadeinnæ was one who happened to become a priestess belonging to the elite society as the wife of a multi-millionaire, the number of people visiting her to pay obeisance was said to be extremely large. Her close friends of her own class and society would also come, as well as other female crowd. Her relatives might have also frequently visited her. With a continuous flow of so many visitors including her own kith and kin, being preoccupied with receiving the guests and entertaining them with conversation all the time, it would appear that she had had no opportunity to devote herself to meditation. She, therefore, pondered upon herself thus: "I have in fact entered into priesthood so as to escape from the woes, worries and adversity of Saµsæra. Now that I cannot possibly find time to practise Dhamma and that time has been merely wasted in according reception to friends and acquaintances who have visited me. I should depart from this place and retreat to a remote village monastery to where nobody would come." Reflecting as such, she left the place taking along with her, her own preceptors (spiritual teachers) and retired to a village monastery and earnestly practised meditation while thus practising meditation at a secluded monastery in a peaceful environment with her background perfections (*pæramitas*) in support, she reached the stage of *arahatta magga-phala* within 2 or 3 days, and became a Therø Arahata. She was also at the same time fully equipped with the extraordinary knowledge of "*Patisambhidæ*", the four attainments or qualifications peculiar to the highest Order of Arahats.

## PECULIAR PERFECTION (PĀRAMITA) OF DHAMMADEINNÆ IN BRIEF

Extra-ordinary perfection was realized in fulfillment of her wish which she prayed for after offering donation to Ashin Sujāta Thera, an *aggasāvaka*, the apostle of Padumuttara Buddha who had appeared as an Enlightened One, one-hundred thousand *kappas* ago. Again, 92 *kappas* ago during the time of Phussa, the Buddha, Dhammadeinnæ became the wife of the then Chancellor of Exchequer (Minister of Finance), who happened to be the future multi-millionaire Visækha. They both had jointly performed charitable deeds of great magnitude in favour of the Sanghas led by the Buddha. During the time of *Kassapa* who was the third to appear as Buddha, (prior to Gotama Buddha) in the present *Kappa*, she became one of the seven daughters of King Kikø, and at that time for the whole duration of twenty-thousand years, she led a holy life of “Brahmacariya” i.e. living a life in accordance with Buddha’s Law of Dhamma. For these perfections of exceptional virtues, she attained Arahathship within two or three days.

After her attainment of the *arahatta-phala* (fruition) when the practice of Dhamma was fully accomplished, Dhammadeinnæ reflected thus: “Only if I return to my own native place, my relatives and friends will have much more benefit and also the Therø who stay together with me will be more fully rewarded with charitable gifts.” She then came back to the original Bhikkhunø monastery at Ræjagaha.

Hearing the news of her return, Visækha went into a thinking mood and spoke in soliloquy: “Why so quick! Therø Dhammadeinnæ has come back in no time though it is said that she has gone into retreat to practise meditation. Has she quitted merely because she cannot find happiness in leading the life of a Bhikkhunø?”. Thus reflecting, he made his way to Dhammadeinnæ to make enquires. On his arrival at the monastery and after paying obeisance to Dhammadeinnæ, he put her questions on Dhamma. It was put in a wise and discreet way in the manner interrogated by a man of erudition, because if he had asked her, “Are you happy or not in the holy Order of Bhikkhunø Sæsana?” it would have been tantamount to a sort of unwise question.

### QUESTION ON THE TRUTH OF SUFFERING (DUKKHA SACCÆ) CALLED “SAKKÆYA”

Sakkæyo sakkæyati ære vuccati katamo nukho ære sakkæya  
vutto bhagavatæ

The question is: “Your Reverend Dhammadeinnæ. People generally talk about “sakkæya-sakkæyati”, that is *Sakkæya*. What then is the kind of Dhamma that is termed “*Sakkæya*” according to Buddha’s preachings?”

The prefix “sa” in the compounded word “sakkæya” conveys the sense of “own” or existence, or possession in reality”; “kæya” means the combination of *rþpa* and *næma*, body and mind. Hence, “*Sakkæya*” means obviously the existing aggregate of *rþpa* and *næma*. If it is spoken in relation to or with reference to the notion of a wrong view, the clearly manifested aggregate of *rþpa* and *næma* is wrongly conceived as “Self” or a being, and that this erroneous concept is known as *Sakkæyadiþhi*, the heresy of individuality. If spoken in terms of the Four Noble Truths, the aggregate of *rþpa* and *næma* called “*Sakkæya*” being incessantly arising and passing away is, in fact, *Dukkha Saccæ*”, the Truth of Suffering.

The interrogation made by Visækhæ is meant to refer to this “*Dukkha Saccæ*”. This question of *Sakkæya* is highly philosophical, profound and difficult to be answered. A person may know the truth of the Dhamma but if he is not well versed in scriptures and is also not yet fully accomplished with the knowledge of *Pañisambhidæ*, it will be extremely difficult for him to answer. Even if one is well-learned but if lacking in the practical application and knowledge of the nature of Dhamma, he will find it difficult to deal with the question. However, as Dhammadeinnæ being an *arahat* and being endowed with the wisdom that enabled her to understand the four divisions of the knowledge

of "*Paṭisambhidā*", (comprising a knowledge of ethics, of Dhamma or religious doctrines, of the grammatical comments and exposition of the Dhamma, and a supernatural discrimination) immediately gave the answer addressing Visākha as hereinafter mentioned:

#### ANSWER TO THE QUESTION OF DUKKHA SACCĒ

Pañca kho eme ævuso visākha upædænakkhandhæ sakkæyo vutto bhagavatæ seyyathidan, rppudænakkhandho, vedanupædænakkhandho, saññupædænakkhandho, sa<sup>3</sup>khærupædænakkhandho, viññanupædænakkhandho, eme kho ævuso visākha pañcupædænakkhandho sakkæyo vutto bhagavatæ.

The above answer given in Pæ'i denotes: "These five *upædænakkhandhæ* means the aggregate of *rppa* and *næma*, or in other words, *sakkæya* (self) which is in fact identical to *upædænakkhandhæ*, according to what Buddha had taught us. "*Upædænakkhandhæ*" is to be construed as the feeling of attachment (upædæna) to the sensations caused by *rppa* and *næma*. All sensations and feelings arising from bodily contacts and mental formations at every moment of seeing, hearing contacting and knowing have the characteristic of Impermanence. If the feelings or sensations that arise from contact with the sense-objects at the Six sense-doors are not properly contemplated and appreciated as being mere phenomenal nature of *rppa* and *næma*, attachment takes place with a wrong view that they are permanent, pleasant and a living entity. So the term "*upædænakkhandhæ*" is to be identified with *rppa* and *næma* which are prone to attachment. It is an assemblage of *rppa* and *næma* which is subjected to attachment. This is the reason why Buddha had preached us that "*upædænakkhandhæ*" is identical to "*Sakkæya*". Further, what constitutes the five upædænakkhandhæ is illustrated as comprising *rppædænakkhandhæ* which is one that constitutes the form or corporeal body and an assemblage of material elements as the object or causation of attachment. The second is *vedanakkhandhæ*, the feelings forming a group of sensations which bring forth attachment and the feelings (vedanæ) that spring from the contact of the six sense with sense-objects. *Saññækkhandhæ*, the third in number is the perception leading to attachment and springing from the contact of the six sense-organs with external objects. The fourth *sa<sup>3</sup>khærakkhandhæ* is the aggregate of those states of mind arising out of attachment which brings about the *performance* of good and bad actions. The fifth *viññækkhandhæ* is made up of the Mind and an aggregate that consists mainly of thoughts or mental impressions of various thoughts (Mind consciousness). Hence, according to Buddha's preachings, these five *Upædænakkhandhæs* are called "*Sakkæya*".

#### SAKKÆYA AS PREACHED BY THE BUDDHA

Buddha's teachings identifying *Upædænakkhandhæ* with *Sakkæya* as contained in *Khandhæ-Vagga* Saṃyutta (page 129), may be mentioned as follows:

Katame ca bhikkhave sakkayo, pañcupædænakkhandhatissa vacaniyaṃ. Katame pañca seyyathidam, rupupædænakkhandho, ..... viññanupædænakkhandho ayaṃ vuccati bhikkhave sakkayo.

Therefore, as preached by the Buddha, the answer should be that "*Sakkæya*" implies the five aggregates of *Upædænakkhandhæ*.

*Rppa* and *næma*, body and mind, which are clearly manifested by physical reaction and feelings, and mental sensations (consciousness) that arise at every moment of seeing, hearing, smelling, tasting and thought formations constitute "*Sakkæya*". If the psycho-physical phenomena of *rppa* and *næma* is NOT aware of as "Impermanence", "Suffering", and "Non-Self" (i.e. anicca, dhukkha and anatta) through the medium of Insight-Wisdom (Vipassanæñæṃṃa), then there arises attachment which brings forth a mistaken view that they are a permanent entity and are pleasant, pleasurable and beautiful, and that they are wrongly regarded as a living substance, 'Self' or an individual. Thus, *rppa* and *næma* which evidently exist, are called *Upædænakkhandhæ*. *Upædæna* possesses a characteristic of its own having a tendency to attachment or clinging. According to the

expression given in this Sutta, it is in fact produced by “*taḥhæ*”, which conveys the meaning of *chandaræga*, desirable attachment.

In Suttadesanæs, *Upædæna* which clings to the five Khandhæs is only described as *Chandaræga*, meaning ‘*taḥhæ*’, (clinging desire with pleasurable attachment.)

However, according to the Abhidhamma, *Upædæna* which has a natural leaning to attachment is classified into four elements: (1) *Kamupædæna* (2) *Diḥhupædæna* (3) *Sølabbatupædæna* and (4) *Attavædupædæna*.

*Kamupædæna* is attachment or *taḥhæ* to desirable objects. This is equivalent to *chandaræga*. *Attavædupædæna* (Number 4 above means clinging to the idea of Self, which is in fact *rþpa* and *næma*, and as it clings to *atta*, ego or a living substance, it is a false view of the doctrine (*Diḥhi*). The third in number *Sølabbatupædæna* conveys the meaning of clinging to a mistaken conception of morality (conduct) having entertained a false belief that by means of one of the practices not falling within the scope of the Noble Eightfold Path comprising *søla* (observance of morality), *samædhi* (concentration) and *paññæ* (spiritual knowledge or Insight-Wisdom) one can be liberated from all kinds of misery and sufferings. Citing as an illustration, by just bathing or submerging in the waters of the Ganges river all demerits (*akusala*) can be eradicated or cleansed thereby gaining happiness; by just remaining nude and practising abstinence from taking food, all sufferings and misery will be liberated; by just worshipping the Brahma God, distress and sufferings will be expunged; by merely plunging oneself in thoughtful imagination so as to deter evil or vicious thoughts from arising; or by just dispelling demeritorious thoughts with mental reflection; or by just simply letting the Mind dwell upon peace and tranquility, all kinds of misery (such as pain, sorrow, suffering and trouble) can be overcome and exterminated. Putting it in a nutshell, by resorting to any one of the practices other than by contemplating with mindfulness by way of *vipassanæ* meditation for the attainment of *ariyæ-magga-phala*, liberation from all miseries falling within the definition of “*Dukkha*” can be achieved. All these false beliefs, practices, rites and assumptions are to be regarded as “*Sølabbatupædæna*”.

*Diḥhupædæna* (No. 2 above) means all kinds of wrong beliefs with the exception of *attadiḥhi* and *sølabbatadiḥhi*, which have been just stated. This is an assumption that there is no such things as ‘*kæmma*’ and its resultant effect, good or evil. The false views that after death, everything perishes or disappears *in to* and also that living substance, *atta*-being, is forever indestructible and is eternally existing, are *diḥhupædæna*. Of the four *Upædænas*, *Kamupædæna* (No. 1) is desirable attachment, *taḥhæ*. The remaining three are wrong beliefs. Therefore, when desire for attachment occurs, it is caused by a combination of a *taḥhæ* and *diḥhi*. Of these two, *taḥhæ* (clinging desire) imbibes attachment with a wrong view. That is the reason why in all discourses (suttadesanæs) such as Cp<sub>i</sub>avedalla Sutta etc., *diḥhupædæna* was not treated separately; only *chandaræga*, the *taḥhæ-upædæna*, was mentioned as being fundamental. In this regard, if, however, *diḥhi-upædæna* were included and taken into consideration, Sutta and Abhidhamma must be regarded as being in agreement.

## CLARIFICATION REGARDING HOW ATTACHMENT TAKES PLACE

At the moment of seeing, seeing takes place because of the eye-base and the visual object. Therefore, the eye as a material object (form) is clearly in existence; so also the visual object. In fact, the eye and the visual object are *r̥ppa*, the material matter or form. Then, awareness becomes obvious of what is seen through contact between the organ of sense and the object and thus, *vedanæ*, good or bad feelings of sensation occur. This sense of feeling or sensation may be either good or bad or neutral. Generally, whenever the act of seeing takes place, neutral sensation is most commonly felt. Taking cognizance of the object of sight is also evident. This is *saññæ*, perception by the senses. Then, to complete the act of seeing, exertion will have to be made to perceive the object mentally with thoughtful intention and devotion of mind (centanæ) This is *sa<sup>3</sup>khæra*, volitional activity. Knowing the sense-object which is perceptible is mind-consciousness, *viññæ*. All such phenomena, which occur in every act of seeing, viz: *r̥ppa*, *vedanæ*, *saññæ*, *sa<sup>3</sup>khæra* and *viññæ*, constitute the *five khandhæs*, the physical and mental phenomena of existence.

The following motto may be recited and committed to memory to know clearly the meaning of the five *Upædanakkhandhæs*.

- (1) The eye and visual object at the moment of seeing are *R̥ppupædanakkhandhæ*.
- (2) Good or bad feeling arising from the sense of sight is *Vedanupædanakkhandhæ*.
- (3) Taking cognizance of the object of sight is *Saññænupædanakkhandhæ*.
- (4) Dwelling upon mindfulness with volitional intention to complete the act of seeing is *Sa<sup>3</sup>khærupædanakkhandhæ*.
- (5) Mere occurrence of Mind-Consciousness is *Viññænupædanakkhandhæ*.

Five Khandhæs comprising *r̥ppa* and *næma* which manifest at the moment of seeing is called "*Sakkæya*".

## MANNER OF ATTACHMENT TO THE FIVE KHANDHÆ WITH TA<sup>3</sup>HÆ-DI<sup>3</sup>HI

Ordinary Worldlings who do not practise *vipassanæ* meditation cling to good or pleasant sights with a pleasurable feeling when they see it. This amounts to attachment with *ta<sup>3</sup>hæ*, desire. Attachment takes place thinking that "It is a woman, or a man." It is in reality, attachment with a false view. Attachment occurs with delight and pleasure in having a clear vision or eyesight. This is also *ta<sup>3</sup>hæ*. Assuming oneself as being "Self" or "I", or "a personality" is a blind attachment. Seeing what is good and pleasurable draws attachment. If disagreeable things are seen, it also invokes a 'desire' hoping to see what is agreeable. This is also Attachment (desire) with a false view. Feeling of attachment to what is seen (sight) also arises. Attachment also arises with a false notion that "It is I" who remembers it. There is also attachment to sensational feelings that occur in the act of seeing as impelled by volitional intention. Attachment to what is seen and known takes place thinking that "It is I" who sees or knows the object. It is because of such attachment in the manner described in the foregoing, *r̥ppa* and *næma* become manifest at the moment of seeing. They are, therefore, regarded as *Upædanakkhandhæ*."

Similarly, attachment occurs in the same manner at the moment of hearing, smelling, tasting, contacting or feeling the sensation of touch. The Five *Upædanakkhandhæs* are also clearly manifested in all such cases. No elaboration appears necessary in this regard.

Of all these *five khandhæs* (five elements of being) "consciousness of touch" is a very comprehensive expression. In every part and parcel of the entire bodily physical structure, where

flesh and blood are normal, there exists what may be termed as “sense-spots”, which can snare the sensational feeling of touch. As the element of sense pervades the whole body from top to toe, it permanently exists in the outer skin of the body, inner flesh, veins, blood, etc. There is hardly any spot in the material body, nay, not even a space of the size of a tiny pin-point, which is free from this element of sense. Therefore, the whole body being sensitive to touch, or tactile, the feeling of sensation and consciousness thereof arise whenever any contact takes place. Also sensual objects are always present inside and outside the physical body. The sense of touch is inherent in every part of the body, which comprises in the main, the four nature-elements of *Pathavī* (literally earth) which has the characteristic of hardness or softness when felt *Āpo* (lit; water) which has the material quality of cohesion, *Tejo* (fire), which has the intrinsic property of heat or cold, and *Vāyo* (lit: air or wind) which possesses the quality of motivation. They form the main constituents of the human body which feels every contact or sensation with it. The body and the object of tactile are *Rūpupāḍānakkhandhā*, which is so named for being capable of inciting attachment.

## HOW UPĀḌĀNĀ IS ELIMINATED BY PRACTISING VIPASSANĀ MEDITATION

If the characteristics of *anicca*, *dukkha* and *anatta* are truly comprehended by contemplating the sensation of touch at every moment of its consciousness, attachment with desire *upāḍāna-* will have no chance of appearance, and it will be eliminated and avoided or nipped in the bud. Again, if clinging desire ceases, then *Kāma bhava*, the resultant effect of demerits and merits, which will come into existence through desirable attachment, will not take place, and no new existence composing of *rūpa* and *nāma* will come into being as a result of *kamma*. Misery and sufferings of old age and death will also be escaped. This is how all kinds of misery and sufferings of life existence arising from *kilesā*, craving desires, can be got rid of by removal of false views and disturbing qualities of the mind (*Tada<sup>3</sup>ga*) derived from *Vipassanā-nā<sup>4</sup>ka*. Therefore, in order to avoid all these miseries, anxiety and troubles, *vipassanā* meditation is to be practised.

This method of *vipassanā* meditation is indicated in the *Mahā Satipaṭṭhāna Sutta* wherein the guidelines such as “Gacchanto vā gacchamāti pajānāti” etc., have been laid down so as to make one comprehend when he is walking as “I am walking” and when standing, sitting, or lying, as “standing”, “sitting” or “lying” as the case may be. Next, in the act of occurrence of any physical behaviour or of doing any bodily movements, such behaviour or movements should be clearly noted. This is the instruction to contemplate and note the sense of touch occurring in the physical body, when walking. Therefore, if it is contemplated and noted as ‘walking’, ‘standing’, ‘sitting’, ‘lying’, ‘bending’, ‘stretching’, ‘shaking’, ‘rising’ and ‘falling’ (of the abdomen), ‘touching’, and so on, the *Five Upāḍānakkhandhās*, which are involved in the act of knowing the sense of touch, will be realized as merely *rūpa* and *nāma*. It will also be known as cause and effect arising and disappearing continually. It is also appreciated as being *Impermanent* because it arises and vanishes immediately. This will lead to the knowledge that it is mere *Anatta* (Non-Self or without Individuality) over which there is absolutely no control.

This is how *Upāḍānakkhandhā* which is also called “*Sakkāya*” is truly known. “*Sakkāya*” which is synonymous with “*Upāḍānakkhandhā*”, is in fact, “*Dukkha Saccā*”, the Truth of Suffering. As such, it completely fulfills the task of knowing the ‘Truth of Suffering’ in true perspective. This is realizing or perceiving it in an analytical way in accordance with what has been preached in the *Dhammacakka Pavattana Sutta*, etc as “*Dukkhaṃ ariyasaccaṃ pariññeyyaṃ*”. I am, therefore, imparting these instructions to enable you to become aware of the meaning of “*Upāḍānakkhandhā*” or “*Sakkāya*” or “*Dukkhasaccā*” by practising *vipassanā* meditation.

In practising *vipassanā* meditation, at the initial stage, it is impossible to be mindful of all phenomena *in seriatim* that arise from the Six Sense-Doors. That is the reason why it is instructed to contemplate first on the more obvious “sense of touch”. First and foremost, instruction is given to contemplate on the abdominal movements of rising and falling while meditating in a sitting posture in order to be able to note with ease the sensation of touch as it occurs and also to develop concentration quickly. And then, while contemplating on the rising and falling movements of the

abdomen, if thoughts and imaginations appear, note as “thinking”, or “imagining”. If good and bad sensational feelings occur, note such occurrences. If changing movements of the body are required to be made, make a mental note of the specific bodily movement step by step without lapse. If hearing or seeing takes place, note as “hearing”, or “seeing”. When any odour is smelt, note “smelling”, “smelling”. When eating, note mentally “eating”, “eating”.

In all such cases and in the process of imagining things, the *Five Upādānakkhandhæ* come into play. Instructions are, therefore, given to contemplate on every physical or mental phenomena as they arise when mindfulness and concentration become deeper and improvingly strengthened. If such instructions are respectfully complied with, the real nature of *rppa* and *næma*, i. e. *Upādānakkhandhæ* or what may be called “*Sakkæya*” is truly grasped as “suffering”, being incessantly arising and passing away. This knowledge is realizing the *Truth of Suffering*. Likewise, in the act of thinking with awareness, or hearing, or seeing, or smelling and eating, *Sakkæya* is clearly realized as mere suffering and misery, which is in fact a reality. This is also the Truth of Suffering.

Visækha, the rich, had asked Therø Dhammadeinnæ to answer the meaning of “*Dukkha Saccæ*”, but he employed the term “*Sakkæya*” instead of “*Dukkha Saccæ*”. Dhammadeinnæ Therø too, purposely gave her answer that “*Sakkæya*” in reality means *Five Upādānakkhandhæs*, intentionally of course, referring to “*Dukkha Saccæ*”.

#### DISTINGUISHING FEATURES BETWEEN KHANDHÆ AND UPÆDÆNAKKHANDHÆ

There are two kinds of *Khandhæ*. One is that which attracts or induces the sense of attachment from *Upādæna*. The other *Khandhæ* is one that is not the object of *Upādæna*'s attraction, or in other words, that which does not incite any attraction or sense of attachment from *Upādæna*. The latter kind of *Khandhæ* is nothing but the *ariya-magga-phala* which embraces the four mental *khandhæs*, named “*næma-khandhæ*”. *Ta½hæ* (clinging desire) and *di½hi* (belief) cannot by all means dwell upon these *ariya-magga-phala*, the Path trodden by an *ariya* for the destruction of human passion, and its fruition, and hence no clinging desire on these can take place. Such being the case, these *lokottaræ-khandhæs*, transcend ant conditions of *magga-phala*, cannot be termed *Upādænakkhandhæ*. Neither can it be regarded as *Dukkha Saccæ*, nor “*Sakkæya*”. For these reasons, Dhammadeinnæ Therø gave her answer to Visækha that the Buddha had preached that the *Five Upādænakkhandhæs* are “*Sakkæya*”.

#### QUESTION ON SAMUDAYA SACCÆ, THE TRUTH OF THE ORIGIN OF SUFFERING

Visækha, the multi-millionaire, being elated and highly satisfied with the answer rendered by Dhammadeinnæ Therø relating to ‘*Sakkæya*’ otherwise called “*Dukkha Saccæ*”, approvingly uttered: “Sister Dhammadeinnæ! Sædhu, Sædhu,! How good it is.” He then proceeded to put another question on *Samudaya Saccæ* as follows:

Sakkæya samudayo sakkæya samudayoti  
aye vuccati, katamo nu kho aye sakkæya-  
samudayo vutto bhagavatæ

The meaning of the above question in plain language is: “Sister Dhammadeinnæ! What is the dhamma that originates *Dukkha Saccæ*, called *Sakkæya*? What kind of dhamma is to be called “*sakkæyasamudayo*”? Putting it in another way, what is the dhamma which is said to be *Samudaya Saccæ* that causes *sakkæya* according to what the Lord Buddha has preached? What is the real cause of *Dukkhasaccæ* which is identified with *sakkæya*, the aggregate of *rppa* and *næma*, and what kind of dhamma is to be regarded as *Samudaya Saccæ*, the Truth of Origin of Suffering?

## ANSWER TO THE QUESTIONS OF "SAMUDAYA SACCÆ"

Addressing Visækha as "Ævuso", Dhammadeinnæ Therø gave the following answer:

Yayaµ ævaso visækha ta¼hæ ponobhavika  
 nandirægasahagata tatra tatræ bhinandinø;  
 seyyathidaµ kamata¼hæ bhavata¼hæ  
 vibhavata¼hæ, æyaµ kho ævuso visækha  
 sakkæyasamudaya vutto bhagavata

It means: "Dayakæ (benefactor) Visækha: *Ta¼hæ* is hunger which causes renewed existence. It is accompanied by craving for sensual pleasures in any form of existence and it also brings pleasurable delight. In fact, *ta¼hæ* takes delight anywhere in the World of existence, supplying the binding force to hold sentient beings on the Wheel of Re-birth. Buddha has taught us that this '*ta¼hæ*', pleasurable desire, is the fundamental cause of *Dukkha Saccæ*, the Truth of Suffering called *Sakkæya*".

In short, it may be understood that this "*ta¼hæ*" taking delight in its thirst for gratification of passions of continued existence is the real cause or origin of *Dukkha Saccæ* which is equivalent to the aggregate of *rþpa* and *næma* (rþpanæmakkhandhæ) called '*sakkæya*' "the existing body" or "Self".

The Pæ'li word "*ta¼hæ*" means "hunger" or "thirst". When one is stricken with hunger, the desire to take more and more food arises or becomes keen. It is just like having a feeling caused by a keen desire to eat or drink. Delight or fondness is also a kind of thirst. One wishes to fulfill his unsatisfied longings, desires and wants. Desires and wants are "hunger". Men are not contented with just having a glance at good and agreeable sight and scenes. They want to see them often and often. They want to taste the sweets of sight.

In much the same manner, feeling of desire arises time and again wishing to listen to or hear the sound, to smell the fragrance, to eat, to enjoy the sense of touch and to think of good and pleasurable things relating to what has been heard, smelt, tasted, touched or contacted and thought of or imagined, respectively. The desire which springs up with such tendencies is indicative of the nature of "thirst" or "hunger".

Wishing to possess the eye and the faculty of seeing as a permanent feature is the desirable attachment, and because of this attachment or clinging desire new existences will invariably take place, repeatedly. This describes the arising of *upædænakkhandhæs* concerning the act of seeing. Similarly, the same thing happens with regard to the ear and the act of hearing; the nose and the act of smelling; the tongue and the act of eating and tasting; the body and the sense of touch. These actions are the cause of re-birth which consequently brings forth new life existences in succession bringing with it the relative *upædædækkhandhæs*.

Being hungry for such pleasurable and agreeable feelings, some do not have a liking for Brahma Loka, which is devoid of pleasurable sense of smell, taste and touch, the Brahmæs being free from *kæma* or sensual pleasures. Some might even think it miserable in an existence without having anything to smell, eat or touch. For instance, a person who is fond of smoking or has the smoking habits does not wish to stay in a place where smoking is prohibited. So also a person who enjoys chewing betel (betel leaves and nuts) is not desirous of staying in a place where betel is not available. Similarly, a man who becomes an addict to alcoholic drinks is not willing to reside in a place where he is required to abstain from drinking liquor. In the same way, sentient beings finding enjoyment in pleasurable sights perceived through the eye and in agreeable sounds heard through the ear, are not inclined to seek for Nibbæna, which is free from such sensual pleasures and evil passions. Such persons (beings) are many and plenty. It happens thus because of the thirst for enjoyment in *rþpa-næma-khandhæ*, called *sakkæya*. Because of this *ta¼hæ* which is hungry for pleasures with delight, attachment or clinging desire persists causing *kamma*, the resultant of all the causes generated in the

past (literally: action or deed). *kamma-nimitta* (a sign associated with good or evil actions done in one's life time) and *gati-nimitta* (omen or sign of future destiny or mode of birth) to appear at the mind's door in the form of vision at the last conscious moment of approaching death, and then, when *cuti* (death consciousness ceases, death occurs and passes into a new state of existence instantaneously. This sort of renewed existences will follow in succession.

The formation of *bhava*, which as the karmic agent of Rebirth, or the Existence, is nothing but the revival or recurrence of the elements of *rppa* and *nāma*, known as *sakkāya*. As *taḥā* is instrumental in causing new life existence, it is described as "*ponobhavikā*". It is the natural characteristic of *taḥā* to cling to enjoyment and pleasure of life in any kind of existence. Those in the World of human beings find inner pleasure and happiness inherent in themselves and externally in all personal belongings and also in the company of friends, attendants and environments. Irrespective of whether rich or poor, they are happy to live in places where they are born and brought up no matter what the circumstances may be. So, there is no need to comment in particular on those who are enjoying life in the Abode of Devas (Devaloka). Even animals are happy in their own surroundings and circumstances under which they are born and living. The same thing happens to cattle and horses which have to sustain their lives by eating grass, tree-leaves and plants. They are enjoying themselves in their own low existence. Similar state of condition prevails among the pigs, fowls, and birds which have to feed on loathsome dirt, garbage, filth and insects, and yet they live in delight. That is the reason why they are reborn in such existences over and over again.

The answer given then went on to explain with lucidity the three classes of *Taḥā*.

### THREE TYPES OF TAḤĀ

One of the three, viz: *Kāmatāḥā* is thirst for pleasures of sense. The second is *Bhavataḥā* thirst for existence, thinking it is eternal (view of Eternalism). The third is *Vibhavataḥā*, thirst for non-existence (view of Nihilism) assuming that everything passes into oblivion or dwindles into Nothingness, after death.

### KĀMATĀḤĀ

Of the three types of *taḥā*, *Kāmatāḥā* means attachment to or cravings for all desirable things, whether it emanates from one's own self or from another person, or from the property, goods and articles for personal use or consumption.

Upon seeing a beautiful sight, if attachment arises, it is the work of *kāmatāḥā*. When spoken of a "sight" which is beautiful, the term would embrace the meaning that includes the whole body of a man or a woman, and garments (aingyi-coat, and longyi-Myanmar skirt) with which he or she is dressed up. In the same way, the desire to acquire or cling to all paraphernalia together with the individuals, good voice (sound), good smell, good or agreeable taste, males and females who prepare meals or food for others, all pleasurable contacts or touch, and all goods for personal use, as the case may be, is to be regarded as "*Kāmatāḥā*".

To be desirous of becoming a human being, a deva, a male or a female, and of enjoying sensual pleasures as human beings and devas, is also *kāmatāḥā*.

Pleasurable feelings arise if it is considered nice and agreeable to see things, to hear the sound, to smell the odour, taste the food and feel the touch. This conception of the nicety of things or agreeableness in all sense-contacts is *Avijjā*, Ignorance or Delusion. *Avijjā* clouds all right understanding and shrouds the true nature of *rppa* and *nāma* and their phenomena, causing the emergence of an erroneous view. As it conceals the real Truth, what is "impermanence" is wrongly perceived as "permanence". The disagreeable or unsatisfactory nature of the psycho-physical phenomena arising and passing away incessantly, though in fact 'suffering', is wrongly conceived as something enjoyable and pleasant. Ceaseless arising and dissolution of psycho-physical phenomena

which reveals *Anatta*, non-self, is conceived as *Atta*, Self or Ego. The disgraceful or detestable body (*khandhæ*) is conceived as being full of grace and charm. The assumption of such a misconception that all are good and pleasurable incites clinging desires for sensual pleasures, called *Kæmata%hæ*. The passional element of this desire creates powerful attachment and when feeling of attachment arises, action follows to fulfill one's own personal desire, which causes demerits (akusala kamma), and merits (kusala kamma). This kamic force causes a rebirth a new existence composing of *rþpa* and *næma*, called *Sakkæya*. It is the resultant effect. That is why every time *kæmata%hæ*, desire for sensual pleasures, occurs, it must be construed as willful acceptance of the new life existence comprising *rþpa* and *næma* which is identified with *Sakkæya*.

Again, the impetus derived from this *ta%hæ* acts as an impelling force and causes *abhisa³khæra viññæ%a* (consciousness of the accumulation of merits and demerits) to hold on firmly, as it were, to the sensations arising from *kamma*, *kamma-nimitta*, and *gati-nimitta*, the mental vision appearing on the verge of death. Then the mental state known as *Cuti* (Death) consciousness which arises and passes away conditions a fresh one in another birth starting into an existence (an aggregate of *rþpa* and *næma*) instantaneously without appreciable interval upon the dissolution of the old. Therefore, *kæmata%hæ* is explained as having a tendency to cause a fresh life in the future.

### BHAVATA%HÆ

Mention has been made in the Commentaries that *Bhavata%hæ* is *ta%hæ* that arises in conjunction with *sassatadi%hi*, a belief in the doctrine that the living substance, mind and matter, are eternal. It means a belief in the eternalistic view of Existence. According to the false belief of *sassatadi%hi*, "the living *atta*, Soul or Self, is in perpetual state of existence and is imperishable. Though the crude form of the physical body may become destroyed, the spirit or soul remains immortal and will continue to reside in the new body. No matter the world may get destroyed but it will be everlasting."

*Bhavata%hæ* also takes delight in "Self" or an "Atta" as a permanent entity. The wrong notion is that "It is 'I' who have existed in the past and is presently enjoying pleasures, expecting also to find the same enjoyment in the future." Believing and expecting as such, it clings to and craves for all sensational feelings derived from the act of seeing, hearing, touching and knowing as well as from other manifold sensual pleasures, which are also considered obtainable in the future. A person who holds this view wishes to become prosperous and happy in the present life time and in hereafter. In future also he desires to be born into the pleasurable existences of human beings and devas. Some wish to become only males in every existence while some are willing to be born only as females. These are all *bhavata%hæ*.

Every time feeling of attachment and desire arises as prompted by *bhavata%hæ*, it would amount to receiving influential support for the recurrence of new existence. As such, this kind of *ta%hæ* is quoted as "*ponobhavikæ*" - a likely cause for the formation of renewed life existence.

## VIBHÆVATAṁHÆ

The term “vibhæva” prefixed to the word “*taḥhæ*” means absence or cessation of existence. Therefore, the craving desire that occurs on the surmise that Self or a living being only exists before death and becomes totally extinct after death, is called ‘*vibhavataḥhæ*’. It is *taḥhæ* which conjointly appears with *ucchedatiḥhi*. *Ucchedadiḥhi* means a belief that “nothing remains after the death of a being whose existence is completely annihilated and severed.” A believer of this faith therefore, wishes to take the full opportunity of enjoying the pleasures of life while he is alive and before death takes place. He takes delight in the indulgence of worldly pleasures to which he clings. He also desires to escape death. These are *vibavataḥhæ*. If untold miseries befall him, he feels that it would be better if death seizes him. This is also *vibhavataḥhæ*.

Every time *vibhavataḥhæ* appears, it will prove to be an influential factor in inciting clinging attachment to the sensations that will crop up on the threshold of death. Hence, having had an attachment to one of the sensations occurring on the eve of death, death and rebirth or relinking consciousness arise in succession almost simultaneously and then passes into the new existence composing of *rppa* and *næma*. It has, therefore, been stated that this *taḥhæ* is also known as “*ponobhavikæ*”. The view of *vibhævataḥhæ* that everything passes into oblivion causing annihilation of existence after death is the result of clinging desire called *taḥhæ*. Because of the acceptance of this view it is believed that after expiry of the present life-term, there is nothing to derive good and bad results of one’s own past actions. There is also a tendency not to avoid or abstain from committing vices, demeritorious deeds of *akusala*. Neither will he be inclined to perform the meritorious deeds. The whole attention is then devoted to find various ways and means in search of pleasures and to possess and enjoy the delights of life. For a person who accepts the view of *uccheda* (i.e. death is the annihilation of existence), there is hardly any good *kamma* to cause rebirth in a noble or worthy existence. Nevertheless, bad or evil *kamma* is likely to be in abundance. Therefore, getting attached to one of the three sensations (namely, his own *kamma*, *akusalakamma-nimitta* and *gati-nimitta*) that would appear in appear in a vision on the verge of death, it is probable that he will, under the circumstances then prevailing, be goaded to the mental state of rebirth consciousness which will drag him down to the *apæyaloka*, the Nether World.

It is because of these three kinds of *taḥhæ* as described, in any form of life existence beginning from the moment of conception in a new existence, the formation of *upædænakkhandhæ* consisting of *rppa* and *næma* called *sakkæya* has taken place continuously. And for this reason, the three types of *taḥhæ* are deemed to be the real cause of *sakkæyasamudaya* or *Sakkæya*.

Then addressing Visækha, Dhammadeinnæ Therø eventually summarised on “*Sakkæyasamudaya*” as preached by the Buddha, in the following manner:

“According to what the Buddha has taught these three types of *Taḥhæ* are known as “*Samudaya Saccæ*”, the cause of *sakkæya*”. (More detailed explanation on “*Samudaya Saccæ*”- the *Three Taḥhæs* can be found in the Dhammacakka Sutta.)

Having heard the answer to his question on “*Samudaya Saccæ*” (the Truth of the Origin of Suffering), Visækha in great satisfaction expressed his sentiment saying “Sædhu!”, and then proceeded to interrogate on the aspect of “*Nirodha Saccæ*”, Truth of Cessation of Suffering, as follows:

## QUESTION ON NIRODHA SACCÆ

Sakkæyanirodho sakkæyanirodhoti aye vuccati, katamo nukho aye sakkæyanirodho vutto bhagavatæ.

The question is: "What is the dhamma that brings about the cessation or extinction of 'suffering', called "*sakkæya*"? Or, in other words, what is that kind of dhamma which can be termed "nirodha saccæ", the Truth of the *Cessation* or Extinction of *Suffering* or *Sakkæya*?"

The answer given by Dhammadeinnæ Therø to the above question is as follows:

## ANSWER REGARDING NIRODHA SACCÆ

"Yo kho ævuso visækha tassa yeva ta¼hæya aseyasaviræga nirodho cago patinissaggo muttialayo. Ayaµ kho ævuso visækha sakkæyanirodho vutto bhagavatæ."

The meaning of the above is: "Dæyæka Visækha! The Doctrine of Nibbæna dhamma is to be conceived as *Nirodha Saccæ*, the Truth of the cessation of Suffering. It is profound and very hard to comprehend. It is also difficult to be explained. It cannot be easily understood as in the case of *rþpa* and *næma* (matter and mind) and of all tangible constituents and material elements existing in the body. Therefore, coming straight to the point, *sakkæyanirodha* may be explained as total cessation and extinction of matter and mind (*rþpa* and *næma*) which are regarded as *Upædænakkhandhæ*. However, this does not mean the cessation of the phenomenal arising and dissolution of *rþpa* and *næma*. It only conveys the meaning that the usual "arising" phenomenon of matter and mind ceases to occur because of the absence of primordial cause for such occurrence. This is the reason why mention is made here of the extinction of *samudayata¼hæ*, which is the real cause of suffering.

In this regard, the entire cessation or extinction of *ta¼hæ*, craving for pleasure or passionate desire, is the resultant effect of *Arahattamagga*, the Sublime Path, with whose attribute or faculty, there is no chance for occurrence thereby bringing with it the compliments of annihilation of human passions and full liberation. The complete absence of sensual desires and pleasurable attachment in the personality of a Worthy Arahata bears testimony to this fact. An arahata is a holy person in whom human passions and worldly pleasures have become extinct. Therefore at the last moment of consciousness that arises on the eve of his death, called *parinibbæna*, he is totally free from attachment to any kind of sensation, and being free from such clinging desires or attachment, after death-consciousness has ceased, re-birth consciousness along with new existence comprising *rþpa* and *næma* will not arise at all. Then, there is no more re-birth for him, and with the cessation of all existence, he will be released forever from the sufferings of old age, sickness and death. This is how *rþpa næma-khandhæ*, otherwise known as *Dukkha Saccæ* or *Sakkæya*, is annihilated or completely destroyed.

The cessation of all *kilesæs* (craving desires or evil passions) which bring an end to all kinds of misery and sufferings is what is meant by the term "Nirodha Saccæ Nibbæna". It may, for instance, resemble a light-flame that is extinguished as the wick has been burnt up. This has been expounded, in A<sup>3</sup>guttara Pæ'i 1st. Volume (p. 178) in the following manner:

PATICCASSAMUPPÆDA (DEPENDENT ORIGINATION)  
IN REVERSE ORDER AND NIBBÆNA (SIMILARITY)

“Kataminca Bhikkhave dukkhanirodho ariyasaccam”:  
O, Monks! What is meant by Dukkhanirodha ariyasaccæ?

“Dependent on Ignorance(of the Four Noble Truths) arises *tañha*, passion or desire; and the complete cessation of Ignorance leads to the cessation of activities i.e. the aggregate of those states of mind which bring about the performance of good and bad actions. (*sa³khæra*). “*Sa³khæranirodha viññæ¼anurodho*” - i.e. The cessation of activities (good and bad actions) leads to the Cessation of rebirth *consciousness* (*viññæ¼a*). The Cessation of *Consciousness* brings the Cessation of Mind and Matter (*næma-rþpa*), the organized being. The Cessation of Mind and Matter leads to the Cessation of *Ayatana*, the six Organs of Sense such as the eye, the ear, etc. Because of the Cessation of the Six Organs of Sense, the *Cessation of Contact* (*phasso*) becomes complete and perfect. The Cessation of Contact leads to the *Cessation of Sensation or Feeling* (*vedanæ*). The Cessation of Sensation leads to the Cessation of Desire or *Tañhæ*. The Cessation of Desire leads to the Cessation of *clinging Attachment* (*upædæna*). And because of the Cessation of this *Attachment*, the Kammic cause for renewed *Existence* ceases. This brings about the cessation of Continued Existence. The Cessation of *Existence* will cause no more rebirth, thereby bringing an end to new life existence. Because of the Cessation of *Rebirth*, decay, old age and death, grief, lamentation, physical and mental sufferings and despair would come to an end. Thus, the Cessation of this entire Aggregate of Suffering is the result. [This however does not mean the cessation of “Atta”, Self.]

O, Monks! As is presently stated, this Cessation of the entire Aggregate of Suffering may be called *Dukkhanirodha ariyasaccæ*.

The above is the precise Myanmar interpretation of the Pæ'i as preached by the Buddha. In the Pæ'i text referred to, the respective “Cessation” is shown in sequence showing that *Sa³khæra* ceases because of the Cessation of *Sa³khæra* (good and bad action etc.) mind-Consciousness (*viññæ¼a*) ceases. Each and every step of “Cessation” has been explained to give a clear understanding that if the Cause ceases, the Effect must also cease. What is primarily intended to be grasped is that the moment Ignorance ceases, all the resultant effects of *sa³khæra*, etc., would simultaneously cease.

Next, particular attention should be given to the fact that “*Because of Nirodha* (the cause of the Cessation), “*Nirodho*” the Cessation, is complete and absolute”. This is the exact translation. Therefore, the accurate meaning of *Nibbæna and Nirodhassaccæ* should be clearly and firmly understood as the nature of the Cause- “*Kilesa*”, (craving desires and passions) and of the Effect- *rþpa* and *næma*. The entire cessation of *Nirodhasaccæ* (*nibbæna*) as being equivalent to the absolute cessation of *Tañhæ*, desire for pleasures, is elucidated in the Pæ'i phrase which is now being quoted, and is as cited also in the Dhammacakka Sutta Pæ'i. It may be understood that if the “Cause”- *Kilesæ* is totally eliminated or destroyed, the resultant “Effect”- *Sufferings*, attached to the life existence of *rþpa* and *næma*, entirely ceases. This is tantamount to the cessation of *tañhæ*. It may be likened to the case of an oil lamp in which the flame is extinguished when the oil is totally exhausted.

How this *Nibbæna* is realized by way of *Ariyamagga* is described in Patisambhidæ Magga Pæ'i (411) as follows:

‘Pañcænaµ Khandhænaµ nirodha niccaµ nibbæna  
passanto sammattaniyamaµ okkamati.”

Primarily, what is meant by it is that the cessation of the phenomena of *rþpa* and *næma*, the five khandhæs, such as the seeing of the sight and hearing of the sound, etc., is perceived during a brief moment of the attainment of *ariya-magga-phala* while practicing *vipassanæ* meditation. Realizing through *Arahatta* Path and Fruition is only for a moment when awareness arises

momentarily of the cessation of the arising and passing away of *rþpa* and *næma*. This cessation is known as *samañña Nibbæna*, which is *magga-phala*'s object of consciousness. Then, because of the faculty of this *ariyamagga* which sees *sammañña Nibbæna*, *Kilesæ*, the Cause, and *rþpa* and *næma*, the Effect, ceases, having no chance for occurrence. This Cessation is *visesa Nibbæna*, which has its own distinctiveness. The distinctive nature of *visesa Nibbæna* gained through the faculty of *Four Ariyamaggas* is consisted of *four* stages of the cessation of *kilesæ* and *rþpanæma-khandhæ*. Out of these four stages, one is *Sotæpatti-magga*. A person who has reached the state of sanctification from *Sotæpatti-magga* will be free from *ta¼hæ* that binds him to sensuous sphere; and by virtue of this attribute he will not only escape from Nether Worlds but will only have to go thorough not more than seven existences at the most before attaining final liberation. More particularly, a *Sotæpanna*, having been removed from the three Fetters, namely, Delusion or wrong view of self (*Sakkæyadi¼hi*), skeptical doubts regarding the truth of the Dhamma and doubts about the practice of morality (*Viccikicchæ*) and belief in the efficacy of rites and ceremonies, cannot be reborn more than seven times in the World of sentient beings, and eventually after his last or seventh existence, he will enter *Nibbæna*.

With the attainment of a more deeper insight by means of *Sakadægæmi-magga*, he gets rid of the coarser types of sensuous desires (*kæmata¼hæ*) and ill-will (*vyæpæda*). He will, therefore, have only two more existences at the most. It may be stated that at the brief moment of achieving *Sotæpatti-magga* and *Sakadægæmi-magga*, one cannot possibly know or mentally observe the actual cessation of *kilesæ* and *bhava rþpa and næma*, because their presence is not conspicuous though they are capable of occurring. They just exist having the chance only to occur. Therefore, they are not perceived as vanishing in the shape of manifested things or elements. Only the realization of *Samañña-Nibbæna*, the cessation of the natural phenomena of matter and mind is obviously gained at the brief moment of *ariyamagga*.

The attainment of *Anægæmimagga*, the third of the four *maggas*, brings about the complete cessation or destruction of *kæmata¼hæ*, sensuous desires, and *vyæpæda*. As an *Anægæmi* has overcome all desires, resentment, envy, jealousy and hatred, opportunity for fresh existence in the sensuous sphere will no longer arise before he reaches *Nibbæna*, the Ultimate Goal. However, the manner in which cessation or destruction of *kæmata¼hæ*, *vyæpæda* and mind and matter relating to *kæmabhava* take place, is not actually perceived and realized at the fleeting moment of reaching the stage of this *magga*. In that extremely brief space of time, he only sees *samañña nibbæna* which implies the complete cessation of the natural process of mental and physical phenomena as is ordinarily disclosed by *vipassanæ næ¼a*. Only when he endeavours to reflect upon himself after his attainment of the Path and Fruition, he will come to know that all sensuous desires (*kæmata¼hæ*) including its subtle form, and *vyæpæda* (animosity) have died out in him affording him also to remain in a tranquil state of mind and that he will be released from becoming in *kæmabhava*, sensual existence.

The faculty of *arahattamagga* cleanses all kinds of *kilesa*, such as Ignorance, *Bhavata¼hæ* etc. and in the absence of pleasurable attachment to existence, there is no chance for continued existence. This will not however be taken notice of at the brief moment of achieving *magga*. Only *samañña-nibbæna* which means the ordinary cessation of the phenomenal arising and dissolution of matter and mind (*rþpa-næma*) as is usually found and noticed through *vipassanæ næ¼a*, is noted and observed in a flash at the moment of *magga*. As the cessation of *kilesa* and the extinction of new existence composing of *rþpa-næma-khandhæ* which has its own distinctiveness, fall within the concept of *samañña-nibbæna*, it may be stated that there is one and only *Nibbæna*. What is meant by it is that *sapadisenanibbæna* the cessation or extirpation of *kilesæ* and *anupadisesanibbæna*, the cessation or extinction of Existence are said to be the same as *samañña-nibbæna* to which *maggaphala* leans as its sense object. It is so named because of the similarity in the nature of Cessation.

The entire cessation of renewed existence brought about by the eradication of *ta¼hæ* is to be regarded as *Sakkæyanirodha*. This means the total extinction of existence forever.

## QUESTION ON MAGGA-SACCÆ

Being satisfied with the answer given by Dhammadeinnæ Therø in reply to the question of *Nirodha-Saccæ*, the wealthy millionaire Visækha uttered "*Sædhu*", and then proceeded to interrogate as follows;

"Sakkæya nirodhagæmini patipadæ sakkæyanirodhagæmini patipadæti aye vuccati, katamæ nukho aye sakkæyanirodhagæmini patipadæ vuttæ bhagavatæ."

To put it in plain language, the practice of *Magga-Saccæ* (the Truth of the Path leading to the Extinction of Suffering) can lead one to *Nibbæna*, i.e. the cessation of *Sakkæya*, if it is dwelt upon with consciousness. And by being able to achieve the cessation of *Sakkæya*, a person who practises meditation may realize *Nibbæna*. The question, therefore, is: "What kind of practice will bring cessation of *Sakkæya*? Or, in other words, What kind of practice is this *Magga-Saccæ* that will lead to the cessation or extinction of *Sakkæya* as preached by the Buddha?"

## ANSWER TO THE QUESTION OF MAGGA-SACCÆ

Ayaneva kho ævuso Visækha ariyo aññhanghiko maggo sakkæya nirodhagæmini patipadæ vuttæ bhagavatæ.

Seyatthidaµ sammædiññhi sammæsa<sup>3</sup>kappo sammævacæ sammækammantæ sammæjivo sammævæyamo sammæ-sati sammæsamædhi.

O, Visækha! Buddha has taught us that the Noble Eightfold Path such as *sammædiññhi* and so on is the Path leading to the extinction of *Sakkæya*. These Noble Eightfold Path are well known and some of the people who are interested in dhamma may be able to memorize it or learn it by heart. These are:

## NOBLE EIGHTFOLD PATH

- |                               |                              |
|-------------------------------|------------------------------|
| 1. Sammædiññhi                | ... Right View               |
| 2. Sammæsa <sup>3</sup> kappa | ... Right Thought            |
| 3. Sammævacæ                  | ... Right Speech             |
| 4. Sammækammantæ              | ... Right Action             |
| 5. Sammæjivo                  | ... Right Livelihood         |
| 6. Sammævæyama                | ... Right Effort or Exertion |
| 7. Sammæsati                  | ... Right Mindfulness        |
| 8. Sammæsamædhi               | ... Right Concentration      |

The Commentaries make an explanatory remark analysing *sammædiññhi* into five categories. Some added *paccavekkhana-sammædiññhi*, which is the knowledge gained by reflection after reaching *ariya-magga-phala* and *phala-sammædiññhi* that arises on its own after attainment of *ariyamagga*, for both of which no separate effort is required to practise and contemplate. The remaining four must be practised separately. Out of these four, *kamassakata sammædiññhi* means "the knowledge derived from the belief in the law of *kamma* and the effects thereof, i.e. belief in having his own individual *kamma* in that good (kusala) *kamma* or action will be rewarded with merits while bad (akusala) *kamma* or action will bring demerits." This knowledge unlike *vipassanæ-ñæ%a* or *magga-ñæ%a*, is not the one that is personally acquired and realized but known through mere faith in the teachings of the Buddha. This *kamassakata-sammædiññhi* knowledge is *sutamaya-paññæ*. However, this knowledge or awareness is very important too because only when the law of *kamma* or moral causation is well appreciated, then evil deeds or bad activities will be avoided; and only if it is so avoided, good conduct or morality will be sustained and fully kept up. If one wishes to practise *samatha bhævanæ*,

he must have complete faith that only by practising samatha meditation he can reach the Brahma World after gaining *jhāna*. Then only he will be able to reap the benefit of *jhāna* after practising *samatha* meditation. In the same way, only if one has faith in the dhamma that by practising meditation and contemplating on the natural phenomena of *rūpa* and *nāma*-- the upādānakkhandhā, he can gain vipassanā insight. Only then he will achieve *vipassanā-ñāṇa* and *maggaphala-ñāṇa* after practising insight meditation. Therefore, *kammassakātasammādiṅghi* is the basic original magga<sup>3</sup>ga in the exercise of vipassanā meditation. Similarly, *sīlamagga<sup>3</sup>ga* and *samādhimagga<sup>3</sup>ga* are the fundamentals in vipassanā meditation.

Hence, a person who is going to practise *vipassanā* meditation should be well equipped with the attribute of *sammādiṅghi* as well as morality. He should also strive hard to develop *samāhi*. In this regard, to fully observe morality or to have the purification of conduct, one should conform himself to the command of *Sīla-Magga* Group of the Path comprising (1) Right Speech (*sammāvācā*), (2) Right Action (*sammākammanta*) and (3) Right-Livelihood (*sammājōva*).

*"Sammāvācā"* includes the observance of the Code of morality, namely:

- (1) To refrain from telling lies (falsehood), i.e. *"musāvāda"*;
- (2) To refrain from backbiting or slander i.e. *"pisnuvācā"*;
- (3) To refrain from using abusive and harsh words, i.e. *"Pharusavācā"*; and
- (4) To refrain from frivolous and trifle talk; i.e. *"samphappalāpa"*.

*"Sammākammanta"* means and includes:

- (1) To abstain from killing living things or sentient beings, i.e. *"pāṭipata"*
- (2) To abstain from taking which is not given, that is stealing and robbing--  
*"adinnādāna"*
- (3) To abstain from sexual immorality or misconduct. i.e. *"kāmesu-micchācāra"*

Wrong livelihood or *"Micchājōva"* embraces stealing, cheating, killing, etc., and includes the wrong or illegal ways of earning livelihood.

Ordinary laymen are purified in their conduct by respectfully keeping in tact the Five Precepts (the five rules of morality) called *"pañca sīla"*. For the monks, it is essentially required of them to fully observe the various precepts contained in the *Vinaya*, called *"pātimokkha"*, the Code of conduct or moral practices according to the precepts.

To fulfill *Samādi-magga*, the best thing that can be done would be to practise and meditate from the very beginning so as to achieve one *Jhāna*, (*the stage of first jhāna*), or two, or three, or four *jhānas* and *rūpa-jhānas*. If such *samathajhānas* cannot be contemplated, the arising phenomena of *rūpa* and *nāma* may be contemplated for the development of *vipassanā khanikasamādi*., and that is, to contemplated and note every process of the physical and mental phenomena arising at each of the six sense-organs. At the start, as mindfulness and the power of concentration are still weak, it will not be possible to note or keep the mind on each and every occurrence in the act of seeing, hearing, touching and knowing in serial order. Therefore, it is necessary to first contemplate on one of the clearly manifested bodily elements. To contemplate as such, instructions have been laid down in the Mahā-Satipaṅṅhāna Sutta as *"Gicchanto vā gicchāmiti pajānāti* etc.," - meaning while walking, note as "walking", or "standing", or "sitting", or "lying" and so on, as the case may be.

Based on these instructions, we are directing the *yogīs* to note as “sitting” and “touching” while remaining in a sitting posture, and to note the movements of the abdomen as “rising” and “falling”. Instructions are also given to contemplate and make a mental note of the thoughts that may arise while noting the rising and falling movements of the abdomen, of the sensational feeling of stiffness and hotness, of every bodily movement as it takes place, and also of the act of walking while walking. Those who respectfully comply with the guidelines so prescribed, will be able to distinguish between the object which is known and the knowing mind when *khanika-samādhī* has gained strength. Because of the intention to move, which is the Cause, movements of the limbs or the body (the *rūpa*) which is the Effect, take place. This will be clearly noticed with his own personal knowledge. Every time contemplation is made, realization comes in with awareness that both the matter to be known and the knowing mind are arising and disappearing. After that they will be realized as *anicca*, *dukkha* and *anatta*. Awareness of the truth in this way is *vipassanā sammādiṅhi*. The effort made to let mind dwell upon the nature of truth so as to gain *sammādiṅhi* is *Sammāsa<sup>3</sup>kappa*. So, every time contemplation is carried on, *sammādiṅhi* and *sammāsa<sup>3</sup>kappa* come into play. This is how the two *vipassanā-paññā magga<sup>3</sup>gas* of the Wisdom Group are occurring.

The manner in which Bodhisattas used to contemplate on the phenomena of the arising and dissolution of the *Upādānakkhandhā* to attain Buddhahood is just the same as stated in the foregoing.

The exertion made at every moment of contemplation is “*Sammāvāyama*”. To be able to note with mindfulness the true nature of the occurrences, is “*Sammāsati-magga<sup>3</sup>ga*” and to let the mind remain fixed on the object of sense contemplated upon is “*Sammāsamādhī*”. Therefore, every time contemplation is in process, these *three-Samādhī-Magga<sup>3</sup>gas* are involved.

In the Commentary, the *three Samādhī-magga<sup>3</sup>gas* and the two *paññā magga<sup>3</sup>gas* are put together as *Five Kāramagga<sup>3</sup>ga*. It means the worker’s *magga<sup>3</sup>ga*. If a piece of work is to be performed by a group of five persons, it will be accomplished only if all the five persons work together in harmony. In the same way, when exercising *vipassanā* meditation, progress can be made in gaining *samādhī* only if the function of the said *five magga<sup>3</sup>gas* is unanimous. Hence, this ‘*Five Magga<sup>3</sup>gas*’ are known as “*kāramagga<sup>3</sup>ga*”.

The *three Sōla-magga<sup>3</sup>gas* consisting of *sammāvācā*, *sammākammanta* and *sammāejōva* have already been fulfilled since the time of the observance of the precepts. *Sōla* is accomplished when contemplating. It becomes even more purified during the process of contemplation. As such, with the *three-sōlamagga<sup>3</sup>ga*, altogether *Eight magga<sup>3</sup>gas* are all taking place or functioning together at every moment of *vipassanā* contemplation. These are *Vipassanā-magga<sup>3</sup>gas* called *Pubbabhāga Magga*. They may be construed as the ‘forerunner magga<sup>3</sup>gas’ of *Ariyamagga*.

As stated earlier, out of the five or six kinds of *sammādiṅhi*, the *Jhāna-sammādiṅhi* is the knowledge that occurs in conjunction with *Jhānasamādhī*. It is the knowledge of *pubbenivāsa abhiññā*, faculty of knowing former states of existence. As regards *Dibbacakkhu* which is the supernatural vision having the power of seeing the death and rebirth of different beings in the different worlds or heavens, etc., it would serve as a fundamental *magga<sup>3</sup>ga* which promotes or encourages *vipassanā* contemplation. Other knowledges which appear along with *Jhāna* are hardly relevant to *Vipassanā*. The *Jhāna-samādhī* only is the foundation of the so-called *vipassanā’s pādaka jhāna*. Therefore, the three knowledges viz; *pubbenivāsa-ñāṅga*, *dibbaccakkhu-ñāṅga* and *jhāna-samādhī* may be regarded as the basic original *magga<sup>3</sup>ga* of *Vipassanā*. As such, one who has achieved *jhāna* should develop *vipassanā magga<sup>3</sup>ga* by relying mainly on the basic original *magga<sup>3</sup>ga*. One who has not achieved *jhāna*, should only develop *vipassanā-ñāṅga* by depending upon the said *vipassanā khanikasamādhī*. When *vipassanā-ñāṅga* has made progressive strides up to the stage of *sa<sup>3</sup>khārupekkhā-ñāṅga*. i.e. knowledge arising from viewing things with equanimity, and *ānuloma-ñāṅga* knowledge of adaptation, *Ariyamagga* will be gained subsequently leading to the attainment of *Nibbāna*.

Therefore, *vipassanā magga<sup>3</sup>ga* is to be harnessed and developed by contemplating on the arising of *rūpa* and *nāma* based upon the fundamental *magga<sup>3</sup>gas*. When *vipassanā-nā<sup>1</sup>a* gains enough maturity by the development of *vipassanā magga<sup>3</sup>ga* (the so-called *pubbabhāga magga<sup>3</sup>ga*), *sotāpatti-magga* i.e. *ariyā-magga<sup>3</sup>ga* will be realized and it will break through to catch at or grasp the sense of *Nibbāna*. If persevering effort is made in earnest, this realization could be personally experienced. This sort of realization of the *vipassanā* insight is mentioned in *Patisambhidā Magga Pā<sup>1</sup>i* (p 411) as below:

#### HOW NIBBĀNA IS SEEN BY ARIYAMAGGA

Pancakkhande aniccato passanto anulomikaṃ khantim  
patilabati, yancannaṃ khandānaṃ nirodho niccaṃ  
nibbānanti passanto sammattaniyaman okkamati.

Briefly put, by contemplating and knowing *rūpa-nāmakkhandhā* as being impermanent, and then after gaining the knowledge of *anuloma vipassanā-nā<sup>1</sup>a*, it reaches the stage of realization whereby *cessation of Existence*, (the *rūpa-nāma-khandhā*) is seen and acknowledged as an everlasting feature from the viewpoint of *Nibbāna*. This realization is to be understood as the achievement of *ariyamagga*. In the same way, it has been shown that by contemplating with mindfulness the sufferings of *rūpa* and *nāma* (matter and mind), realization comes of the blissful state of *Nibbāna* where the complete cessation of existence is found taking place with the acquirement of *ariyamagga*. Moreover, having realized the true nature of matter and mind as being “*anatta*” the entire cessation and extinction of *rūpa* and *nāma* is looked upon as an absolute reality and the noblest as found in *Nibbāna*. This is the way how *ariyamagga* which visualises *Nibbāna*, is attained. It is in entire agreement with what has been stated in *Milinda Pañhā*. It is cited in *Milinda Pañhā* as follows:

#### HOW NIBBĀNA IS REALIZED

Tassa taṃ cittaṃ aparaparaṃ manasi karoto pavuttum  
samatikkamitva appavuttaṃ okkamati, appavuttamanuppatto  
maharaja sammapatipanno nibbānaṃ saccikarotīti vuccati.  
(Milinda ---311)

It is stated that while contemplating and noting step by step progressively with attentiveness, the mind of a *yogi* who contemplates with awareness goes past the continual arising phenomena of *rūpa* and *nāma*, and then becomes alive to the nature of cessation of *rūpa* and *nāma*.

A person practising *vipassanā* meditation is only aware of the arising and passing away of the Phenomenal nature of *rūpa* and *nāma* at every moment of his contemplation before reaching the stage of *ariya-magga*. From the mere knowledge of the phenomena of arising and passing away of *rūpa* and *nāma*, it enters into a state of consciousness of the entire cessation of *rūpa* and *nāma*. This achievement is the realization of *Nibbāna* through *ariya-magga*.

O, Great King Milinda! A person who having correctly practised *vipassanā* meditation beginning from the stage of the discriminating Knowledge of *rūpa* and *nāma* up to the stage of *sa<sup>3</sup>khārupekkhā* and *anuloma nāma*, acquires the knowledge of the Cessation of the formations of matter and mind (*rūpa* and *nāma*) which is normally in a state of flux, is to be regarded as attaining *Nibbāna*.

The expression “Having correctly practised” (*sammāpati-panno*) conveys the sense that the manifestations of *rūpa* and *nāma* which have arisen through the six sense-doors at every moment of seeing, hearing, smelling, tasting, touching and thinking or imagining, should be continuously contemplated and noted. When *samādhi* gains strength while contemplation is being carried on, the knowledge that discriminates matter and mind, will occur. Thereafter, the knowledge which

distinguishes between cause and effect known as "*paccaya-pariggaha-ñāḥa*" arises. After that, having realized the phenomenal nature of *rppa and nāma* as being *anicca* (impermanence) *dukkha* (suffering), and *anatta* (non-self), the mind that reflects upon it called "*Sammāsana-ñāḥa*" is developed. At this stage of awareness, the knowledge of arising and dissolution that is gained as a matter of course, is not as yet the momentary realization of the rapid occurrence of the phenomena. Afterwards, the arising and dissolution of matter and mind is perceived with acceleration. This perception is the knowledge of "*udayabbaya-ñāḥa*". While this knowledge is taking place, bright or brilliant light is strangely perceived. At the same time, feeling of ecstasy (*poti*) also becomes obvious. Then, mindfulness, concentration and knowledge or insight surprisingly become strengthened. Both body and mind apparently become calm and tranquil-(Passaddhi).

Next comes "*Bha<sup>3</sup>ga-ñāḥa*", the knowledge through which only the quick end-vanishing of the sense feelings and sense-objects become noticeable and NOT the beginning of their arising. Form, shape, and body of the material elements are no longer clearly perceived and are found to be fading away followed by rapid dissolution every time contemplation is made. As everything vanishes so quickly, knowledge becomes very clear that all are impermanent, miserable and ungovernable in the sense that they are mere- '*Anatta*' non-self or without individuality being subjected to continual change, decay and destruction. Next "*Baya-ñāḥa*", knowledge of fearfulness or frightful condition appears. Then, insight into the unsatisfactory condition- "*Adinava-ñāḥa*", is realized followed by "*Nibbida-ñāḥa*", knowledge of wearisome condition. Thereafter, the knowledge of insight desiring to relinquish the *rppa and nāma* from where he looks forward to escape, occurs, i.e. "*Muccitukamyata-ñāḥa*". At this stage it is usually felt that if the psycho-physical phenomena of *rppa* and *nāma* come to an end or become extinct, then complete freedom from misery, pain and all sufferings will be gained. This is the knowledge which looks forward to the reality of *Nibbāna*. Then it must be contemplated and noted again to be able to escape from *rppa and nāma* to fulfill the desire to abandon them, hoping to realize the true *Nibbāna*. This is "*patisa<sup>3</sup>khā-ñāḥa*". When this "*patisa<sup>3</sup>khā-ñāḥa*" is reinforced and fully strengthened, knowledge arising from viewing *sa<sup>3</sup>khāras* (things that spring from a cause) with equanimity, is realized. It is the Knowledge known as "*Sa<sup>3</sup>khārupekkhā-ñāḥa*". This knowledge is extremely active, dexterous, gentle and good. At this stage, contemplating in a sitting posture for one or two hour's duration is not at all tiresome or painful. A longer period of 3 hours' sitting would even appear just a brief moment. No special endeavour and care need be made while contemplating. The mind does not go astray or wander at all and is very gentle, delicate, soft and subtle.

When this "*Sa<sup>3</sup>khārupekkhā-ñāḥa*" becomes mature and considerably strengthened, "*Anulomañāḥa*", knowledge of adaptation, will occur, and through *ariya-magga*, it will pass into a state falling within the concept of Cessation of *rppa and nāma sa<sup>3</sup>khāra*. What has now been stated is in line with the correct method of practising meditation as laid down in Patisambhidā Pāḥi and Visuddhi Magga.

The present illustration indicating how *Nibbāna* is realized through *Ariyamagga* as cited in Patisambhidā Magga Pāḥi and Milinda Pañhā, merely relates to the knowledge of the cessation of *rppa-nāma-khandhā*- This is the manner in which realization of *samañña-nibbāna* takes place. The manner of cessation of respective *kilesā* through the faculty of the Four Paths (Four Maggas), is *visesa-nibbāna*, which is distinctive in nature. How this realization of *visesanibbāna* occurs is not shown in Patisambhidā Magga and Milinda Pañhā. This fact should be carefully noted.

However, as explained earlier, this peculiar nature of *Nibbāna (visesa-nibbāna)* being the extinction of *kilesākhandhā*s falling within the ambit of the *samañña-Nibbāna* is *not a Nibbāna* of its own kind as separated from the other. It has got to be fully elaborated to enable the yogis to understand clearly how *Nibbāna* called *Nirodhasaccā* is contemplated with attentiveness and realized when *ariyamagga* is achieved through the path of *Vipassanā*, since Dhammadeinnā Therā had explained that the Noble Eightfold Path (ariyo-aṣṭha<sup>3</sup>ghika-magga) is *Magga Saccā* which can possibly lead to *Nibbāna* called *Sakkāya-Nirodha*.

After listening to the answer made by Dhammadeinnæ Therø on the subject of the Four Noble Truths, Visækha became convinced that Dhammadeinnæ had found real happiness in the *Sæsanæ* for the simple reason that one who could not find happiness in the *Sæsanæ*, would be unable to reply to all the questions. Dhammadeinnæ had stood well in being able to tackle all questions ably.

In this Universe, just as the moon and the sun are conspicuous, in Buddha's *Sæsanæ*, the "Four Noble Truths" stand prominent. Amidst the audience both the Blessed One and eminent Theras are preaching these Four Noble Truths. One has been taught to learn what is meant by *ariyasaccæ* and its meaning since the time of first entering priesthood. Dhammadeinnæ being intelligent, it could be that she was able to give the answers after memorising the Dhamma that had been preached to her. Therefore, judging merely from the answers given by her, it could not be decided as yet that she had personally acquired the knowledge of the Four Noble Truths through real insight-wisdom. Visækha reflected that only if she were able to answer properly on the analytical questions on the Four Noble Truths, then definite decision could be arrived at regarding the death of her true knowledge. He then continued to interrogate Dhammadeinnæ in the following way:

#### QUESTION ON UPÆDÆNA & UPÆDÆNAKKHANDHÆ

Taññeva nukho aye upædænaµ te pañcupædænakkhandhæ udæhu aññatra pañcahupædænakkhandhehi upædænaµ.

The gist of the question is: Is the clinging attachment called 'Upædæna', the same as "*Upædænakkhandhæs*"? Or, Is 'Upædæna' excluded from the five "*Upædænakkhandhæ*", or, are they quite different from one another? This is a question difficult to be answered. However, as Dhammadeinnæ Therø being an Arahat endowed with the special knowledge or wisdom of *Patisambhidæ* immediately gave the answer in reply:

#### ANSWER RELATING TO 'UPÆDÆNA' AND 'UPÆDÆNAKKHANDHÆ'

Na kho ævuso visækha taññeva upædænaµ te pañcupædænakkhandho, napi aññatra pañcahupædænakkhandhehi upædænaµ. Yo kho ævuso visækha pañcasupædæ-nakkhandhesusandharago, taµ tattha upædænaµ.

"O, Dæyakæ Visækha! *Upædæna* by itself is not the same as the *five pædænakkhandhæs*. *Upædæna* is also not the dhamma aloof from *Upædænakkhandhæ*.

*Upædæna* and *Upædænakkhandhæ* do not convey the same sense and cannot be treated as identical. However, '*upædæna*' is not entirely separated from '*upædænakkhandhæ*'. Then the question arises why it is so? The explanation given was:

"O, Dæyakæ Visækha! *Sandhærægo*, the desire for attachment, is present in the *five upædænakkhandhæs*. This desire for attachment generates craving instincts in the *five khandæs* and brings about *upædæna*, the clinging attachment."

This means that "*Sandhæræga*" is "*Upædæna*" "*Sandha*" means desirable attachment which is but *ta¼hæ*. "*Ræga*" also is grasping attachment called *ta¼hæ*. That is to say that this clinging attachment with pleasurable desire-the *Ta¼hæ*-is regarded as "*upædæna*". To explain how this *Ta¼hæ*, the craving desire arises is that because it clings with desirable attachment to *rþpa*, *vedæna*, *saññæ sankhæra* and *viññæ¼a*, which constitute the *Five Khandhæs (pañcasukhandhesu)*. In the Po¼¼ama Sutta of the Khandhæ Vagga Sutta Pæ¼i (81), it contains a reply given by the Lord Buddha in response to the query raised by a *bhikkhu*. The style of question and answer as contained in that Sutta is exactly the same. Therefore, according to *Sutta-desanæ* there is only one "*upædæna*" which means the same as *sandhæræga*" called "*ta¼hæupædæna*". Such being the case, if *Upædæna* is nothing but *Upædænakkhandhæ*, then the *ta¼hæ* which induces attachment may be said to be *Upædænakkhandhæ*. In that case, *rþpa*, *vedanæ*, *saññæ* and *viññæ¼a* may not be termed "*Upædænakkhandhæ*". Next mental

formations or factors (cetasika) consisting of 49 in number, which are *sa<sup>3</sup>khæras*, with the exception of *ta<sup>1</sup>hæ*, cannot be named as “*Upædænakkhandhæ*”. If *Upædænakkhandhæ* is considered as *Upædæna*, then all *five-khandæs* comprising of *rþpa*, *vedanæ*, *saññæ*, *sa<sup>3</sup>khæra* and *viññæ<sup>1</sup>a* should have been termed as “*Upædæna*”. *Upædæna* and *Upædænakkhandhæ* are not identical and closely knitted as that. If, however, *Upædæna* is said to be independent of the *Five-Khandhæ*, then, *ta<sup>1</sup>hæ-upædæna*, otherwise called *Sandharæga* cannot be termed or regarded as “*Khandhæ*”. It is not true either. Therefore, the question whether *upædæna* and *upædænakkhandhæ* are one and the same has been rejected and the question whether they are different has also been put aside as unacceptable.

In fact, *ta<sup>1</sup>hæ-upædæna*, the so-called *sandharæga*, is included in the term “*Sa<sup>3</sup>khæra-upædænakkhandhæ*”, but according to *sutta-desanæ*, the forty-nine sorts of *sa<sup>3</sup>khæra-upædænakkhandhæ* with the exception of *ta<sup>1</sup>hæ*, may not be regarded as “*Upædæna*”. On the other hand, according to *Abhidhamma-desanæ*, “*di<sup>1</sup>hi*” which is also included in the said forty-nine sorts, may be termed “*Upædæna*”. If the interpretation is to be made in line with *Abhidhamma* and *Sutta desanæs* and then if the said *ta<sup>1</sup>hæ* were taken as *upædæna*, it would amount to the inclusion of “*di<sup>1</sup>hi*”, the one which is unprescribed. Of course, the four *Upædænas* as stated in the *Abhidhammadesanæ* have been explained earlier.

The statement of answer wherein “*Sandharæga* which clings to *upædænakkhandhæ* is said to be *upædæna*” will again be clarified. This “*di<sup>1</sup>hi-upædæna*” will also have to be included and shown according to *Abhidhamma-desanæ*. For having failed to note with mindfulness in the act of seeing and hearing, pleasurable attachment to the tangible form of “eye” and “visual object” occurs bringing into operation the “*ta<sup>1</sup>hæ-upædæna*”. Undoubtedly, this “*di<sup>1</sup>hi-upædæna*” will appear if attachment occurs with a wrong conception that there is “*atta*”, self, or a being. If attachment to good and bad sensations etc., occurs with pleasurable delight from the act of seeing or hearing, *ta<sup>1</sup>hæ-upædæna* will take place. After all, if attachment arises with a mistaken notion that it is “I” who feel, *di<sup>1</sup>hi-upædæna* will appear. If attachment with pleasurable sensations to what is perceived (*saññæ*) takes place, *ta<sup>1</sup>hæ-upædæna* will arise. If wrongly perceived that it is “I” who cognizes it, then, “*di<sup>1</sup>hi-upædæna*” will occur. As for *sa<sup>3</sup>khæra-khandhæ*, it is too wide a subject to make a good coverage. There are altogether 50 kinds of that dhamma. Citing a few: If attachment occurs with clinging desire to ‘*sa<sup>3</sup>khæras*’ which arises in the act of seeing, hearing, etc., such as knowing, thinking, reflecting, talking, doing something and other occurrences of mental conditions, e.g. consciousness of form, of sound, of smell, of taste or touch or thought, feeling of joy, happiness, pity, respect, good wishes, desirable feelings or delightful sensations, anger, animosity etc., *ta<sup>1</sup>hæ-upædæna* will be produced. If the wrong notion of ‘self’ consciousness of such *sankhæras* takes place, then it becomes “*di<sup>1</sup>hi-upædæna*”. If pleasurable feelings arise with attachment, then *ta<sup>1</sup>hæ-upædæna* comes into play. In short, if it is wrongly conceived that it is “I” who see, or hear or feel, etc., then *di<sup>1</sup>hi-upædæna* arises.

*Rþpa*, *vedanæ*, *saññæ*, *sa<sup>3</sup>khæra* and *viññæ<sup>1</sup>a* which are subjected to attachment, whether they are viewed with pleasurable delight or with a false belief (*di<sup>1</sup>hi*) arising out of *ta<sup>1</sup>hæ*, are merely the five *upædænakkhandhæ*. The five *khandhæs* which are prone to attachment even though they may not be subjected to attachment, are to be called *Upædænakkhandhæ*. The truly manifested *rþpa-næma-khandhæ* are known as *upædænakkhandhæ*, if they have escaped contemplation, because they are subjected to attachment by the ill-influence of *ta<sup>1</sup>hæ-di<sup>1</sup>hi* in spite of the fact that they can be realized as *anicca*, *dukkha* and *anatta* through *vipassanæ* contemplation.

The fundamental point to be remembered is that *ta<sup>1</sup>hæ* with *di<sup>1</sup>hi* which is likely to induce attachment is called *upædæna*. Being subjected to attachment, it is also known as *upædænakkhandhæ*. It may be understood that *ta<sup>1</sup>hæ* and *di<sup>1</sup>hi* are also included in *sa<sup>3</sup>khæra-upædænakkhandhæ*.

On hearing the answer relating to ‘*upædæna*’, and ‘*upædænakkhandhæ*’ Visækha, the millionaire, came to the conclusion that Dhammadeinnæ Therø had indeed become an *arahat* fully endowed with the supernatural knowledge or wisdom of *Pati-sambhidæ*, and then proceeded to interrogate her on the subject of *Sakkæya-di<sup>1</sup>hi*. The manner of his question is:

## QUESTION ON HOW SAKKÆYA-DI¿¿HI ARISES

“Kathaµ panæye sakkæyadi¿¿hi hoti”

This means: “What is *sakkæyadi¿¿hi* which is the wrong conception of “*atta*” or “I”? That is to say: How does *Sakkæya-di¿¿hi* take place?

The arising phenomena of *rþpa-næma* which are conspicuous at every moment of seeing hearing, touching, knowing, are obviously *Sakkæya*. To have a wrong notion that such aggregate of matter and mind is a ‘living entity’ or an individual is *sakkæyadi¿¿hi*. The question thus put is as to how this *sakkæyadi¿¿hi* arises.

To this question, Dhammadeinnæ Therø gave the following answer.

## ANSWER ON HOW SAKKÆYADI¿¿HI ARISES

Eidha ævuso Visækha assutavæ putthujjano ariyænaµ adassavi  
ariyadhammassa akovido ariyadhamme avinøto sappurisænaµ  
addassavø sappurisa dhammassa akovido sappurisa dhamme  
avinøto rþpaµ attato samanupassati rþpavumtaµ væ attanaµ ... ....  
... .. aviso Visækha sakkæyadi¿¿hi hoti.

In plain language, in this World of human beings (Universe), a person who is one of the ordinary worldlings has a wrong notion of *rþpa*, the physical body, as an “individual” or an “*atta*”, Self.

This is a wrong conception of *Sakkæya* called *Sakkæyadi¿¿hi*. In this world, there are two types of persons. One belongs to the class of ordinary worldlings (putthujjana) who form the majority, whereas the other belongs to the rank of Buddha’s disciples called *ariya*. Among ordinary worldlings, there are two different kinds of persons, namely, ignorant persons and knowledgeable persons. The common wording (putthujjana) is the one who belongs to an inferior ignorant type. What is meant by it, is:

“Agamadiga mabhava, neyyo assutavæ eti.”

This means the type of person who has never heard of the Buddha’s doctrine. As he is lacking in the particular knowledge of Dhamma, he is considered to be an ignorant person. Being ignorant, he has no knowledge of the fact that the material body is only composed of matter and mind (*rþpa-næma*), which is merely the Cause and Effect. Neither does he realize that there is no such thing as an enduring living entity, an *atta* or Self. A person who has not yet practised *vipassanæ* meditation or who, though having practised meditation, has not yet attained the stage of “*næmarþpa-pariccheda-næ¼a*”, i.e. the knowledge of discernment distinguishing between mind and matter, is to be regarded as an unlearned person. Such a worldling entertains a wrong view that the material form or body is his own Self. This erroneous conception is called *Sakkæyadi¿¿hi*. The body which comprises the clearly manifested material elements is viewed as a “living being” or an “*atta*”. How? It may be explained that whenever “seeing” takes place, the eye and the visual object are obviously present. In the same way, in the case of hearing, smelling, eating and touching, the ear and the sound, the nose and the smell, the tongue and the taste, and the body and the tactile respectively are conspicuous. These are in fact physical elements and what is conceived as “*atta*”, or “I”, or living entity is a wrong view. This kind of wrong or mistaken conception is to be called *sakkæyadi¿¿hi*. Roughly speaking, the body or the *rþpa* is viewed as a living substance or an “*atta*”, Self. This wrong notion arises from Ignorance. The truth will be realized only after the acquirements of *vipassanænæ¼a* or the special knowledge. Of course, after realizing *Nibbæna* through *Sotæpatti magga-næ¼a*, *sakkæyadi¿¿hi* cannot possibly arise. If matter and mind can be truly distinguished, this wrong notion is likely to be expunged or removed.

There are other causes besides Ignorance which lead to that of kind wrong conception- "*atta*". If one sees or comes across an *Ariya* with his naked eye or in person, without possessing the knowledge of an *ariya*, it may be stated that no notice has been made of an *ariya*. Unless one becomes an *Ariya* himself, he is not considered to have seen an *ariya*. When Buddha left Uruvela Forest for the City of Benares to deliver His famous First Sermon, he came across *Upaka*, a heretic a kind of hermit who practises without wearing any clothes, on the way. In the present day parlance, one may call *Upaka* a hermit of the Jain Sect. The said *Upaka* asked the Blessed One whether He Buddha deserved to be called "*Anandajina*", which means the Infinite Conqueror, the Victorious. As Buddha had reached the stage whereby all human passions had become extinct in Him after having made a complete conquest of all *Kilesas*, the Blessed One replied that He deserved to be called "*Jina*". However, the heretic *Upaka* was lacking in any idea about Buddha and Ariya. He therefore just supportingly remarked that it could have been true as stated by the Buddha. Thereafter, making room for the Buddha to pass by, he proceeded on his own journey. Judging from this incident it is clear that *Upaka* actually saw the Buddha with his own naked eyes, and heard Buddha's reply of His being a "*Jina*". However, because of his ignorance without having any idea of an *ariya*, he did not know what is meant by Buddha or an *Ariya*.

On arrival at a village place called Migadāvun, "the Deer Park of Sarnath" near Benares, Buddha found the five ascetics who had abandoned him disappointingly when he parted from austerities. Informing them of his accomplishment of the noble dhamma and of his attainment of Supreme Enlightenment, he coaxed and urged them through compassion to listen to what he was going to teach. The group of Five Bhikkhus, however, remained incredulous not being aware of his becoming an *Ariya*. They refused to hear him first doubting how he could be rewarded with the Higher Knowledge of the Dhamma after abandoning the austerity practices and resuming to take food despite the fact that with the total abstention of food and indulgence of rigorous austerities he had not been able to achieve the Sublime Knowledge. Thrice they turned down his entreaties to listen to his preachings. They thought that Buddhahood was not within His reach after giving up privations. Only when He remained them whether they had ever known him speaking to them like that before, that the Five Bhikkhus reflected and became convinced. Buddha then preached to them his First Sermon of "Setting in Motion the Wheel of Righteousness or Truth", viz: the Dhammacakka Sutta. While listening to this Sermon, the leader of the Five Ascetics, Ashin Kondañña obtained the pure and spotless Dhamma-Eye and became a Sotāpatti-Ariya after achieving *Sotāpatti-magga-phala*. Then only, Ashin Kondañña realizing that Gotama had actually become a real Buddha having overcome all defilements (*kilesas*), prayed for Buddha's pardon. Buddha then beckoned him "Ehi Bhikkhu" and ordained him as his disciple monk. What is to be understood is "Dhammaṃ passanto mampassati", that is--one who sees *magga-phala nibbāna* with the eye of Knowledge is he who sees the Buddha. According to this teaching, he will know who is Buddha if he is aware of the Dhamma. Without the true Knowledge of the Dhamma, one cannot see the Buddha or an Ariya. For so long as an *ariya* is not seen because of non-realization of *ariya-dhamma*, attachment to "*atta*" will continue to occur. The expression- "Not seeing an *ariya*" carries the same sense as "not being learned", or "ignorant".

*Ariya-dhamma* means *Bodhipakkhiya Dhamma* which is accessory to supreme knowledge. There are *thirty-seven* constituents of this true knowledge. They are the *four Satipaṭṭhānas*, the *four Sammappadhānas*, the *four Iddhipādas*, the *five Indriyas*, the *five Balas*, the *seven Bojjhaṅgas* and the *Ariya Atthaṅgiko Maggo*. To be well versed in those *ariyadhammas*, *practical exercise of Satipaṭṭhāna* need be performed. To develop the four *Satipaṭṭhānas* practising of *vipassanā* bhāvana must be resorted to. In order to acquire this knowledge and to become thoroughly proficient in this dhamma, one should practise Mindfulness.

*Yogīs* who are presently meditating at this Centre should contemplate and note as "walking", while walking, in accordance with the Satippaṭṭhāna Sutta wherein contained the instructions as "Gicchanto vā gicchamiti pajānāti, etc." They are to contemplate and note as "standing", "sitting", "lying", "bending", and "stretching" in the act of standing, sitting, lying, bending and stretching, as the case may be. They contemplate and note the rising and falling movements of the abdomen every

time the abdomen rises and falls. This amounts to developing mindfulness called "*Kāyanupassanā*", at every moment the phenomena of bodily behaviour arise. The motto in brief to remember is:

"Know thyself truly every time the bodily behaviour takes place."

When desirable sensations or thoughts arise in the process of contemplating the rising and falling movements of the abdomen, note as "thinking", "imagining". etc. This will be tantamount to developing "*Cittanupassanā*" in accordance with Satipaṅghāna Sutta dhamma which says "saragaṃ vā cittaṃ saragaṃ cittanti pajānāti", and that is, the mind which occurs producing desirable feelings is clearly known. Let us recite this relevant motto:

"Know thyself truly every time the mental behaviour occurs."

When painful or unbearable sensation of stiffness or pain is felt, the *yogīs* are contemplating and noting as "stiff", "painful", "hot", etc. Also when feeling of happiness or disappointment occurs, the *yogīs* have to note as "happy" or "disappointing". This is developing mindfulness of sensations called "*Vedanānupassanā*" in the manner prescribed in the Satipaṅghāna Sutta which says-- "sukhaṃ vā vedanaṃ vedayamāna sukhaṃ vedanaṃ vedayamiti pajānāti." The meaning of this diction is-to know the occurrence of good and pleasurable sensations, or, bad or ill sensations as and when such sensations are felt. The relevant motto may be recited:

"Know thyself the occurrence of good, bad or neutral sensation."

It means to say that contemplation should be made to become aware of the sensations which may occur whether the sensation is good, bad or neutral (i.e. neither pleasurable nor painful). Next, while contemplating at every moment of seeing, hearing, contacting and knowing, it has to be noted as "seeing", "hearing", "contacting", and "knowing". This is as indicated in the Satipaṅghāna Sutta which says: "cakkhunca pajānāti rōpe ca pajānāti". It means that the "eye" is known and the "visual object" is also known and that it amounts to developing "*Dhammānu-passanā satipaṅghāna*". The relevant motto for recitation is:

"Know thyself discriminately the nature of phenomena as it arises."

If the phenomena of seeing and hearing take place, they should be contemplated and noted with the knowledge of discrimination. When *nāvāras* (*hindrances*) such as desirable and pleasurable sensations, or anger arise, these must be contemplated and known. Awareness of these things through contemplation may be said to have imbibed the nature of awareness by the mind that imagines.

## HOW BODHIPAKKHIYA-DHAMMA ARE INVOLVED IN DEVELOPING SATIPĀHĀNA

As stated in the foregoing, if the *four Satipāhānas* were developed, it would absorb the four *Sammappadhānas*. Absorption takes place in the form of sammappadhāna exertion by practising meditational exercise so as bring about proper development of contemplation. In amplification: (1) Every time contemplation is made, it amounts to the completion of exertion so as to deter *akusala*, evil action or demerit which has not arisen before, from springing up. (2) It completes the exertion in deterring sinful or evil *kamma* which has been committed, from recurrence; and it also completes the exertion in forbidding the occurrence of sinful or evil thoughts (*ārammaṅga-nussaya-akusala*) which may be deemed to have arisen. (3) It completes the exertion for the purpose of deriving merits from *Vipassanā* and *Ariyamagga* which have not yet been acquired. (4) Every time contemplation is made, the merits of *Vipassanā bhāvanā* already gained will be perpetuated, progressive and completely fulfilled. It is, therefore, quite obvious that every time contemplation is carried on, the *four Sammappadhānas* have been assimilated therein.

In regard to *four Iddhipādas*, if one of them is involved, it will serve the purpose. Whenever contemplation is made (1) depending upon ardent desire, it embraces the will or determination to acquire (*chandaiddhipāda*); or (2) depending upon the energetic exertion, it embraces the necessary exertion or effort (*viriyaidhipāda*); or (3) depending upon the zealous mind, it embraces thoughts or the necessary preparation of thoughts (*cittiddhipāda*); or (4) depending upon the keen knowledge, it embraces investigation (*vimāṃsiddhipāda*). From this it is clear that one of the *Iddhipādas* is embraced every time contemplation is carried on.

Also, every time contemplation is made, faith (confidence) and clear mindedness are involved. These faculties are: (1) faith (*saddhindriyaṃ*), (2) exertion made to gain contemplation (*viriyindriyaṃ*), (3) mindfulness or recollection or satipāhāna which cognizes (*satindriyaṃ*), (4) the tranquil mind fixed on the sense-object or sensation upon which it is contemplated with attentiveness (*samādhindriyaṃ*), (5) knowing the truth of the contemplated nature of sensation (*paññindriyaṃ*). Therefore, it becomes evident that every time contemplation is made, the *five Indriyas* or moral qualities are involved.

"Bala" is defined as "Bo", denoting an army (captain) or force. This means it is the supporting strength in the exercise of *bhāvanā* or meditation. These *five Balas*, viz: faith (*saddhā*), energy (*viriya*), recollection or mindfulness (*sati*), concentration (*samādhi*) and knowledge or wisdom (*paññā*) are similar to the *five Indriyas*. This is the reason why *five Balas* are clearly involved.

Of the *seven Bojjhaṅgas*, *satisambojjha<sup>3</sup>go* is the same as satipāhāna. What is called "*dhammavicaya-sambojjha<sup>3</sup>ga*" conveys the same sense as *paññindriyaṃ*. "*Viriyasambojjha<sup>3</sup>ga*" carries the same as *viriyindriyaṃ*. "*Samādhisambojjha<sup>3</sup>ga*" has the same meaning as *samādhindriyaṃ*. The distinction lies only in *three* Bojjha<sup>3</sup>gas, namely, *Ṗṭi* (rapture or ecstatic joy), *passadhi* (calmness) and *upekkhā* (indifference or equanimity). Among these three, *Ṗṭi* and *passadhi* are very obvious while *udayabayanā* is achieved. The equanimity of mind (*upekkhā*) also becomes prominent and clear without requiring special effort because contemplation is strong and firm. However, on reaching the stage of "*Sa<sup>3</sup>khārupekkhā-ñā*", it becomes extremely clear and vivid. Therefore, it is crystal clear that in letting to develop *Satipāhāna*, the *seven Bojjha<sup>3</sup>gas* are fully embraced.

*Sammādiṃhi*, *sammāvayāma*, *sammāsati* and *sammāsamādhi*, the *four* out of *eight* Noble Paths, convey the sense as *satipāhāna*, *sammappadhāna*, *samādhindriya*, *paññindriya* etc. As *sammāsa<sup>3</sup>kappa* also goes together with *sammādiṃhi magga<sup>3</sup>ga*, its performance is obviously completed simultaneously with *paññindriya*, etc. The *three Sōla Magga<sup>3</sup>gas* do not by themselves come into operation while contemplating. But, they have been fully equipped from the time of the observance of *sōla* (right conduct or moral precepts). In the course of contemplation, they remain in

tact as before. Therefore, the observance of *sammāvaca*, etc. may be said to have been fully maintained and observed during the time of contemplation. In other words, it may be taken for granted that during the momentary realization of *ariyamagga*, as the main *kilesas*, which cause to destroy or pollute the morality, can be prevented from arising, the faculties of *sammāvaca*, *sammakamanta* and *sammāḥjōva* may be said to have been included and fulfilled by the accomplishment *Tada<sup>3</sup>ga pahāna* derived from *vipassanā-ñāḥa*. This is the manner in which the *Eight Magga<sup>3</sup>gas* come into play and are fully embraced in the process of contemplation.

An ordinary worldling (putthujana) who is not an adept in the knowledge of *ariya-dhamma*, will have a mistaken view of his own self as an "*atta*", a living being. Those who are well equipped with that knowledge will truly and clearly comprehend *rppa* and *nāma* as *anicca*, *dukkha* and *anatta*.

## FURTHER INTERPRETATION

O, Visākha! In this world of beings (loka), there are people who are really ignorant or uninformed. They do not as yet know or see the *Ariyas*, the Noble Ones. They are those who are not well conversant with the *ariya-dhamma*. As they are not properly trained and convinced of the virtues of this dhamma, they are uncivilized, i.e., unlearned (unwise). This kind of unknowledgeable. Person wrongly believes that the material body *rppa*, is "*Atta*", a living entity. Such a wrong belief is "*Sakkāyadīḥhi*". In the earlier portion of this Sutta, the term "*Sakkāya*" has been clarified as an Aggregate of *rppa* and *nāma*.

## THE FOUR SAKKĀYADIḥHIS RELATING TO RPPA

There are cases where the entire material body is wrongly viewed as "*atta*". The organs of sense, such as the eye, as also the visual object are wrongly considered by some people as "*atta*". When seeing takes place of the hands and legs, the "*eye*" which is the material element, is wrongly conceived as "*atta*", or Self. In the same way, whenever hearing and bodily contact take place, the ear, the body and the object of sense are mistakenly conceived as a living entity and as "*atta*". Similarly, in the act of seeing and contacting some other person, the wrong notion appears thinking him as an *Atta*, Being.

Apparently also, the four main *dhātu* elements (Mahābhūtas) constituting the body, viz; *pathavī* (earth) signifying hardness or softness of the material element, *tejo* (fire), hot or cold nature of the material matter, *vāyo* (wind or air), the material element which causes motivation, and *āpo* (water), the wetness or cohesive nature of the material matter, are wrongly conceived as "*atta*". This is a wrong conception of "*sakkāyadīḥhi*" in so far as purely material matter is concerned. It is *Number One* relating to *rppa-khandhā*. When such misconception arises, then all acts of seeing, hearing, thinking and the sensational feelings emanating there from which though in fact are mental activities, are erroneously viewed as "Self" with whose ability seeing, hearing, etc., have seemingly taken place.

Regarding how *sakkāyadīḥhi* occurs in connection with the material '*khandhā*' which is *Number Two*, "*atta*" or Self is misconceived as being composed of form or body. This false conception arises from awareness of imagining or seeing things which is the mental consciousness conjointly appearing as a delusion of *nāma*. It is like the shadow which comes from a tree that actually exists. In fact, the material form, figure or shape is considered as being in existence on the strength of the knowing mind, the mental *khandhā*. *Number three: Sakkāyadīḥhi* takes place in connection with '*rppa*' when there is a wrong belief that this whole body or form comes to exist depending solely on *Atta*. It is something like the fragrance (odour) that sticks to or is inherent in the flower. The thinking and knowing mind which are mental phenomena are looked upon as "*atta*", and the body (*rppa*) is considered to have come into existence depending upon that *Atta* or self. This belief is very hard to be explained. *Number Four* - misconception arises when it is wrongly believed that "*atta*" dwells in the material body (*rppa*). The knowing and thinking mind which is "*nāma*" is considered as "*atta*". Even among Buddhists those who are not learned have this kind of

misconception. The dead “*atta*” is wrongly believed as having left the body to reside in another. It is said to be the same “*atta*” that has passed on to the new existence and stay in the womb of the mother. This is the way how people generally presume the arising consciousness of *atta* which is wrongly believed as existing dependent upon the material body.

As a matter of fact, according to Buddha’s dhamma there is no such thing as “*atta*”, a living being. There is only a continuous chain of *rppa* and *nāma* arising and disappearing, the physical and mental elements being in a state of continual flux, according to circumstances. When approaching death, if *kilesās*, the craving desires, are not yet extinct, attachment to one of the three sensations, viz: *kamma*, *kamma nimitta*, and *gatinimitta* arises followed by the last consciousness which eventually ceases. When it so happens, no new *rppa* and *nāma* take place again in its present form. That is why it is called “Death”. However, it does not come to entire cessation. Death consciousness occurs after getting attached to sensation to which a person clings on his death-bed, and according to his *Kamma*, fresh consciousness arises in a new existence. At the same time, the material matter (*rppa*) on which the mental consciousness (*nāma*) depends, also occurs. When this phenomena of *rppa* and *nāma* cease from beginning to end, then new *rppa* and *nāma*, matter and mind continue to occur repeatedly without a break. This is the manner in which new existence of *khandhā-rppa* and *nāma* take place owing to the effect of *kamma*. It is not that the living substance or being as a whole has disappeared or has been destroyed when last consciousness ceases. It is not that the whole body or being has shifted to another place. This is how death and fresh existence happen according to the Buddha’s teachings. Nevertheless, those who are not accomplished with the knowledge of dhamma still run away with the idea that the “*atta*”, a being, which has the faculty of knowing, has gone to another place to reside. This wrong conception of *sakkāyadīḥhi*, the belief that *Atta* or Self exists dependent upon the material body, is “*atta-dīḥhi*”.

#### TWENTY SAKKĀYADĪḤHIS

1. To think *rppa* or material body as “*atta*”, a being, is *Sakkāyadīḥhi*.
2. To think that there is material body in “*atta*”, a being, is *Sakkāyadīḥhi*.
3. To think that the material body resides in “*atta*”, a being, is *Sakkāyadīḥhi*.
4. To think that “*atta*”, a being, resides in the material body is *Sakkāyadīḥhi*.

These four *Sakkāyadīḥhis* are the wrong conception relating to *rppa-khandhā*.

As in the case of four *attadīḥhi-sakkāyadīḥhi* which occur in relation to material body, there arises four *sakkāyadīḥhis* in connection with each of the four mental (*nāma*) *khandhās* such as *vedanā*, etc.

In regard to *vedanā*, the sensation felt is wrongly conceived as “*atta*” - Another conception is that there is “*atta*” in *vedanā*, the mental sensation. It is also imagined that *vedanā* resides in “*atta*” itself. *Vedanā* is also conceived as “*atta*”. It is thought that the sensation felt is nothing but his own self or “*atta*”. For example: pleasurable sensation is identified with “I” who feels it. Bad or disagreeable sensation is identified with “I” who feels it. Neutral feeling of sensation (neither pleasurable nor disagreeable) is identified with “I” who feels it. These three kinds of *vedanā* which are wrongly conceived as “I” or “*atta*”, are *sakkāyadīḥhi*. This belief causes one to hold the view that thoughts and mental formations except the sensation of *vedanā* are not considered as a “being”. Then, the material elements are also not considered as “I”. Only the sensation felt or the feeling that

arises is viewed and identified as "I". This is how *Sakkāyadīḥhi* occurs in connection with *vedanā*. It is number 1.

No. 2; It is a conception which holds a wrong view that only "I" or an "*atta*", a being, is feeling the sensation.

No. 3; It is a mistaken view that the sensation is felt depending upon "*atta*"

No. 4; *Atta* exists depending upon the sensation (*vedanā*).

According to Nos. 2,3 and 4, the manner in which *sakkāyadīḥhi* takes place is that *vedanā*, the sensation, is not viewed as "*atta*", whereas the remaining elements of *rp̄pa-nāma* are regarded as "*atta*". It may briefly be recited as follows:

1. To think that *vedanā* is *atta*, being, is *Sakkāyadīḥhi*.
2. To think that there is *vedanā* in "*atta*", being is *Sakkāyadīḥhi*.
3. To think that it is "*atta*", being, who feels the sensation, is *Sakkāyadīḥhi*.
4. To think that *atta*, being, exists in the feeling of sensation, *vedanā*, is *Sakkāyadīḥhi*.

These are the four *Sakkāyadīḥhis* which are wrongly conceived in relation to *vedanākhandhā*.

*Dīḥhi* or the wrong conception also arises in relation to perception (*saññā-khandhā*). As in the case of *vedanā*, *mutatis mutandis*, the faculty of cognition is mistakenly viewed as "*atta*" and a living being. All that is seen or heard and all that is cognized is misconceived as "I" who sees or hears and cognizes. In brief, the same misconception arises in respect of perception (*saññā*) springing from the eye, ear, nose, tongue, touch and mind in contact with external objects.

In relation to *Sa<sup>3</sup>khāra-khandhā* which is concerned with volitional energy arising from the state of mind that causes good or bad actions or thoughts, *dīḥhi* or misconception occurs with a wrong notion that it is Self or "*Atta*", who is performing, speaking, planning, thinking, getting angry, enjoying pleasurable sensations, happy, dejected, greedy, etc. etc.

In the same way, with regard to *viññāṅga-khandhā*, *dīḥhi*, false view arises. The mind or mental consciousness is wrongly conceived as "*atta*". "*Atta*" or *Self* is also wrongly presumed as the seat of mind-consciousness, etc. Whenever natural phenomena arise from the six sense-doors such as the act of seeing, hearing, smelling tasting, contacting and thinking, the mind or consciousness which appears is considered as "*atta*", and that the misconception takes place thinking it is "I" who sees, hears, etc, etc.

*Dīḥhi* that arises in relation to each of the above mentioned five *Khandhās* has been described briefly, four in each of them (if enumerated in detail), making a total of twenty. This is how *Sakkāyadīḥhi* occurs as answered by Dhammadeinnā Therō in accordance with the preachings of the Buddha.

## ANOTHER WAY TO REMEMBER TWENTY SAKKAYĀDIḥHIS

- (1) Material body (*rppa*) is thought of as "*atta*"  
*Vedanā* is thought of as "*atta*"  
*Saññā* is thought of as "*atta*"  
*Sa<sup>3</sup>khāra* is thought of as "*atta*"  
*Viññāḥa* is thought of as "*atta*"  
 N.B. These are *Five* in number.
- (2) It is conceived that there is body (*rppa*) in "*atta*"  
 It is conceived that there is *vedanā* in "*atta*".  
 It is conceived that there is *saññā* in "*atta*".  
 It is conceived that there is *sa<sup>3</sup>khāra* in "*atta*".  
 It is conceived that there is *viññāḥa* in "*atta*".  
 (Altogether *Five* in number)
- (3) It is imagined that the body (*rppa*) resides in "*atta*"  
 It is imagined that *vedanā* resides in "*atta*".  
 It is imagined that *saññā* resides in "*atta*".  
 It is imagined that *sa<sup>3</sup>khāra* resides in "*atta*".  
 It is imagined that *viññāḥa* resides in "*atta*".  
 (Alto: Five)
- (4) It is conceived that "*atta*" resides in the body (*Rppa*).  
 It is conceived that "*atta*" resides in *vedanā*.  
 It is conceived that "*atta*" resides in *saññā*.  
 It is conceived that "*atta*" resides in *sa<sup>3</sup>khāra*.  
 It is conceived that "*atta*" resides in *viññāḥa*. (Total: Five in number)

Reference to No.(1) category of the above, the first of the *five* diḥhi is grasping or attachment to *rppa*, solely. The rest *four* have their attachment to *nāma*, exclusively. In Nos.(2), (3)and (4), the first, *diḥhi* in each of them has attachment to purely "*nāma*". Therefore, there is only *One sakkāyadīḥhi* which attaches to purely *rppa* as being *atta*. There are *seven sakkāyadīḥhis* which have attachment to purely *Nāma* which is looked upon as "*atta*". The remaining 4 multiplied by 3, making 12, are attachment to *rppa* and *nāma* combined together. However, in Nos. (2), (3 and 4), as no specific mention is made of the fact that there is attachment to *rppa*, or *nāma* or *rppa-nāma* as being "*atta*", the manner of attachment to *atta*, fifteen (15) in all, may be said to include attachment to *paññatta* (name or manifestation) as "*atta*". The manner of attachment to *paññatta* has to be mentioned therein because in Brahmajāla Sutta of the Commentary, the *kasina-rppa* is described as "*atta*" to which attachment takes place. In the religious scriptures relating to doctrines or beliefs in India, "*atta*" is shown as quite distinct or aloof from *Five Khandhæs*. This is the reason. However, if "*atta*" were mere *paññatta*, no attachment can possibly occur as awareness of seeing or hearing should not have arisen. If this "*atta*" is capable of seeing, hearing, knowing or grasping, then it may be stated that it cannot be separated from *five rppa-nāma-khandhæ*. Therefore, it may be accepted that in describing the *twenty Sakkāyadīḥhis* no mention is made as to how attachment occurs to *paññatta* only, and instead of it, only the manner of attachment to *Five Khandhæs* is shown. To cite an instance, in Buddha's life time, *Saccaka*, the ascetic hermit, had admitted that he believed in the presumption that the *Five Khandhæs* are "*atta*". Such being the case, if any one of the *Khandhæs*, or two, or three or four or all five *khandhæs* are viewed as "*atta*", being, or "I", then this view is a false conception- "*Sakkāyadīḥhi*". If the phenomena of *rppa* and *nāma* appearing in the act of seeing, hearing, etc., or all imaginary thoughts together with mental factors that arise, are viewed or contemplated as "I" or "*atta*", then such a conception is nothing but "*Sakkāyadīḥhi*". After giving an elaborated account on the subject of *Sakkāyadīḥhi*, Dhammadeinnæ Therō made a resume of *sakkāyadīḥhi* as follows:

“O, Dæyakæ Visækha! If in the manner stated in the foregoing that the material body (*rþpa*) is considered as “*atta*”, etc., *Sakkæyadi#hi*, a false conception that “*atta*” resides in the clearly manifested aggregate of *rþpa* and *næma*, will undoubtedly arise.”

After having heard this answer, Visækha, the rich, proceeded to inquire as to how *Sakkæyadi#hi* could be dispelled or rejected. The answer given by Dhammadeinnæ Therø was as stated below.

#### THE MANNER OF REJECTION OF SAKKÆYADI#HI EXPLAINED

“Idhævuso Visækha sutava ariyasavko ariyænaµ dassavi ariyadhammassa kovido ariyadhamme suvinito sappurisænaµ dassavi sappurisa dhammassa kovido sappurisdhamme suvinito na rþpaµ attato samanupassati, na rþpa-vuntaµ væ attanaµ, na attani væ rþpaµ, na rþpasammaµ væ attanaµ, na vedanaµ attato samanupassati . . . . . Evaµ dho ævuso Visækha sakkæyadi#hi na hoti.”

“Dayaka Visækha! In the realm of Buddha’s sæsanæ, an *Ariya* who has at least realized *Nibbæna* through *Sotapa#i-magga* being endowed with the insight-knowledge, do not think *Rþpa* as an *atta*”. If *Nibbæna* has been accordingly seen, the phenomenal nature of all *rþpa* and *næma* which arise and then dissolve at every split-second is already known as “impermanence” and “misery”. It will, therefore, be realized that *rþpa* and *næma* are mere phenomenal nature of things appearing and disappearing instantly according to circumstances. One cannot possibly let it happen according to one’s own wish. Neither can be prevent it from dissolution. Realization then comes that it is ungovernable and is not an “*Atta*”, but merely “*Anatta*”. He will then have no attachment to *rþpa* and *næma* in the shape of “*atta*” or a being, every time they arise in the act of seeing or hearing. A *Sotæpanna* has got rid of such a misconception as “*atta*”. He is free from the self-illusion-*sakkæyadi#hi*, doubts and erroneous perception.

Moreover, the eradication of the concept of “*atta*” is also concerned with *yogø* who is practising *vipassanæ* meditation. Such a *yogø* who has reached the stage of *Sammasana-næ¼a* and *Udayabbaya-næ¼a* and more particularly, *Bha³gañæ¼a*, is not only aware of *anicca* and *dukkha* but also of *anatta* with his own insight-wisdom every time contemplation is made. As such, attachment to “*atta*” for every known sensation, will not have an opportunity to occur. Freedom from such attachment amounts to dispelling the wrong view of “*atta*” because “*anatta*” is truly realized through insight-wisdom. Sense-thoughts relating to *rþpa* and *næma* which have however missed the contemplation, will not be free from the attachment of “*atta*”. Then, those who are deeply satisfied with the preachings of dhamma that the incessant arising and dissolution of *rþpa* and *næma* are merely *anicca* (impermanence), *dukkha* (suffering), and *anatta* (Non-Self)- may be said to be persons equipped with the full knowledge of the Dhamma. Such knowledgeable persons may be called “*Kalayæ¼a-Putthujana*”. Such persons are to be regarded as those who are, to some extent, free the firm attachment of “*atta*”. However, this freedom from attachment of *atta* is not on equal footing with the kind of detachment gained from the knowledge of *Vipassanæ* which dispels “*atta*”.

What is driving at is, an *ariya* never thinks *rþpa* and *næma* as “*atta*”. And also a *yogø* practising *vipassanæ* meditation after having realized through contemplation that *rþpa* and *næma* are merely *anicca* and *dukkha* will never look upon *rþpa* and *næma* as “*atta*”.

It should be borne in mind that in order to get rid of the attachment to “*atta*”, contemplation must always be made to realize through one’s own knowledge that the phenomena of *rþpa* and *næma* which arise at every moment of seeing, hearing, contacting and knowing, are *anicca*, *dukkha* and *anatta*.

There are, of course, other reasons for not thinking *rþpa* and *næma* as “*atta*” while one is thus contemplating or when one has realized *ariya-magga-phala*. These are not viewed by him as “*atta*” as he has seen and known the *ariyas*. As stated earlier, being an *Ariya* himself, he has seen and known an *ariya*. That is why it is considered as similar to one who is well accomplished with the personal knowledge or wisdom after his acquirement of *ariya-magga-phala*. Next, one who has become an adept in *Bodhipakkhiya* dhamma after having attained the knowledge of an *ariya*, will not regard *rþpa* and *næma* as “*atta*”. It so happens because he himself has become an *ariya*. Or it may be that he has the *vipassanæ* insight-knowledge of what is *anicca, dukkha* and *anatta*. This also convey the same sense as the expression “seeing an ariya”. Then, as he has been well taught in *ariya-dhamma* which brings him wisdom- (makes him civilized) he will not consider them as “*atta*”. This means that he has also become an *ariya*.

By being well taught in *ariya-dhamma* and becoming “civilized” according to *samvara-vinaya*, ecclesiastical code of discipline, one gets disciplined in preventing *akusala* dhamma. *Samvaravinaya* comprises (1) the restraint under the moral law (*søla-samvara*); (2) the restraint of a self-possessed mind or restraint by mindfulness (*satisamvara*); (3) the restraint of a mind chastened by wisdom (*næ¼a-samvara*); (4) the restraint of long suffering, i.e. patience or endurance (*khantø-samvara*); and (5) the restraint which enables a man to make an active exertion (*vøriya-samvara*).

For monks, *søla-samvara* means the restraint or the discipline exercised to subdue physical and mental commitments of offences in conformity with the code of conduct for the priests, according to precepts, called “*Patimokkha*”. For ordinary laymen, it is the restraint exercised according to the Five Precepts called *pañca-søla*. Therefore, those who respectfully observe the code of morality (*søla*) are restraining the demerits (*akusala*) from arising. If this discipline is kept up, it would amount to training oneself in the *ariya-dhamma*.

As for *sati-samvara*, it is an undertaking to refrain oneself from the passions of greed and anger in relation to sensations arising from acts of seeing, hearing, etc. through mindfulness. It is the best to train the mind and to continuously contemplate and note fixedly on the occurrence only of the arising consciousness at every moment of seeing, hearing, etc.

To become aware by constantly contemplating on *anicca, dukkha* and *anatta* at every moment of seeing, hearing, etc., and consequently by restraining the arising of misconception that all are seemingly permanent etc., which amounts to *akusala*, is “*næ¼a-samvara*”. Now that the *yogø*s are prohibiting such demerits (*akusala*) by means of “*næ¼a-samvara*”. When *vipassanæ-næ¼a* is gained while contemplating in the like manner, *ariya-magga-næ¼a* will be achieved. The uprooting of relevant *akusala* by *ariya-magga næ¼a* is this “*næ¼a-samvara*”. All efforts now being made by way of *samvara-vinaya* in practising meditation are aimed at achieving *ariya-magga- næ¼a*.

To endure or tolerate disagreeable sensations (*dukkhavedanæ*) of hotness or cold and unfavourable vicious remarks or personal attacks made by others are “*khanti-samvara*”. Meditating with patience or endurance despite the feeling or stiffness, hotness, etc., arising in the body is also “*khantø-samvara*”.

To contemplate and dispel the demeritorious imaginary thoughts which arise is “*viriya-samvara*”. To contemplate with mindfulness so as to deter *akusala* (demerits) which have not yet arisen and to get rid of the demerits which have already arisen is the energetic effort of “*viriya-samvara*”.

On reaching the stage of “*Udayabbaya-næ¼a*” or “*Bha<sup>3</sup>ga-næ¼a*”, fulfillment of those five *samvara-vinaya* is more or less complete. As such, a person who fully possesses *vipassanæ-næ¼a* having been well taught and trained in *ariya-dhamma*, truly realizes that all phenomena of *rþpa-næma-khandhæ* arising from the six sense-doors are merely “*anatta*” and not “*atta*” at all. With the gradual achievement of progressive insight, knowledge of *ariya-magga* will eventually be gained. When such an achievement is attained, the misconception of *rþpanæma-khandhæ* as being “*atta*” will

be totally wiped out since *attadi#hi* will have been entirely eradicated by the faculty of *Sotapatti-magga*. Referring to the way it happens as already stated, it has been described as “ariyadhamma suvinito ariya”, i.e. an ariya disciple who has become learned (or civilized) does not regard the material body! (rppa) as “atta”.

Next, *pahæna-vinaya* means disciplinary training or teaching by rejection of *akusala*, evil things. There are five pahænas, namely, *tada<sup>3</sup>gapahæna*, *vikkha<sup>3</sup>bhanapahæna*, *samucchedapahæna*, *patippassaddhipahæna*, and *nissaranappahæna*.

Out of these five *pahænas*, the removal of one single *Kilesæ* thought that occupies the mind known as *æramma#anussaya*”, by means of the opposite views and qualities derived from *vipassanæ#næ#a* is “*tada<sup>3</sup>gapahæna*”, according to Visuddhi Magga (2-335) which says: “*tada<sup>3</sup>gena tada<sup>3</sup>gassa pahænaµ tada<sup>3</sup>gapahænaµ*”. This means rejecting by an opposite view (a knowledgeable mind) of *vipassanæ#næ#a*, the one single thought of *kilesa* which will induce, a misconception of the known sensation as being “permanent, etc.”, instead of being “impermanent, etc.”, as is conceived in the process of contemplating and noting the act of seeing hearing, etc.

*Vikkha<sup>3</sup>bhana pahæna* means being free from the coarser type of *kilesas* for a considerable length of time by the faculty of *upaccara-samædhi* and *appana-samædhi*.

*Smucchedappahæna* means the extirpation of *kilesas* which ought to have been relinquished through the faculty of *ariya-magga*. The removal of *sakkæyadi#hi*, *viccikiricchæ*, *sølabbataparamæsa* (affectation of rites) gained by the faculty of *sotæpatti-magga*; of greed, anger, etc., which can drag down one to the Nether World; and of such *Kilesas* as greed, that can elevate one to reach *sugati* (Celestial World) for more than seven existences, is *Sammucchedappahæna*. The utter destruction of the coarser types of *kæmaræga-* (Sensuous craving) and *vyæpæda* (ill-will) by the faculty of *sakadægæmi-magga*, and the complete rooting out of all *kæmaræga* and *vyæpæda* by virtue of the faculty of *anægæmi-magga*, are also *samucchedappahæna*. The extirpation of all *kilesas*, such as *Avijjæ* (Ignorance), *ta#hæ*, *mæna* (pride or egoism), etc., by the faculty of *Arahattamagga* is also *Samucchedappahæna*.

Presently at this Meditation Centre, *yogø*s are practising meditation with a view to fully acquire *tada<sup>3</sup>gapahæna* and gain accomplishment of *samucchedappahæna* through *vipassanæ#næ#a*.

Uprooting of *kilesas* with these four *ariya-maggas*, and then causing the cessation of human passion (*kilesa*) once again by the faculty of the four *ariya-phala*, is “*patippassaddhipahæna*” No special effort is required for their removal. It means that tranquility of mind remains as usual by the influential force or strength of Fruition, the faculty of *phalasaræpatti*.

*Nissaranappahæna* is *Nibbæna* called *nissarana*, which comprises escape from existence by the rejection or extirpation of *kilesas* that have no chance of occurrence and the total cessation of all sufferings of *rppa* and *næma*. This relinquishment or release from *sapµsæra*, which consists in escape from existence is called “*Nissaranappahæna*”. On entrance into the Four Paths and after attaining the Fruition there of, *nissaranappahæna* is completely achieved or fulfilled.

Now that a fairly comprehensive account has been given to be able to understand about the *kalayæna-putthujana* and *ariyas* who have got rid of the attachment to “atta”.

“*Atta*” means what is considered as a living being. It is one which is wrongly presumed to be governable, to be responsive to the dictates of the personal urge such as to make oneself go, walk, stand, sit, sleep, speak or do something according to one’s own will. This is called “*Sæmi-atta*”. Then also, it seems as if it resides or dwells permanently in the body. This is called “*nøvasi-atta*”. It would appear as if the *atta* being or Self is capable of thinking, speaking and doing things. This is called “*karaka atta*”. It means attachment to *sa<sup>3</sup>khærakkhandhæ* as being “*atta*”. All good and bad sensations which arise are considered to be felt by “*atta*”, being or Self. It is called “*vedaka atta*”.

This is a mistaken view of attachment to *vedanakkhandhæ* as "*atta*". An *ariya* who has attained *sotæpatti-magga-phaola* etc., is absolutely free from such attachment to "*atta*". He is in constant awareness of the truth that it is but *rþpa* and *næma* which arise and dissolve incessantly. Dhammadeinnæ Therø's explanation regarding the removal of *twenty sakkæyadi#hi* is the same as the removal of the four kinds of *atta* attachment, namely, "sæmi", "nivaso", "karaka", and "vedaka" *atta*.

After hearing the answer regarding the mode of removing "*sakkæyadi#hi*", Visækha, the millionaire, again put another interrogation on the subject of "*ariyamagga*" as hereinafter described:

#### QUESTION ON ARIYAMAGGA

"Katamo panæye ariyo attha<sup>3</sup>ghiko maggo."

The question is: "O, Ashinma Dhammadeinnæ!

What is the Holy Eightfold Path? In other words, What is "*ariyamagga*" which possesses eight attributes?

This question is quite similar to the nature of the question put in the foregoing relating to *Magga-saccæ* called *sakkæya-nirodhagaminipa#ipadæ*. As the subject of *Magga-saccæ* has been dealt with and already answered, it may be said that that the question does not deserve repetition. However, Dhammadeinnæ Therø reflecting that Visækha might probably have an intention to follow up with other question based on the subject of *ariyamagga*, gave an appropriate reply.

#### ANSWER RELATING TO ARIYAMAGGA

"Ayameva kho ævuso Visækha ariyo attha<sup>3</sup>ghiko maggo. Seyatthidam, sammædi#hi . . . . .  
. . . . . sammæsamædhi. "

"O, Dayaka Visækha! The Noble or Holy Eight-fold Path are: *Samædi#hi*, Right View, . . . . .  
. . . . . *Sammæsamædhi*, Right Concentration."

Relating to the Noble Eightfold Path, since exposition of this dhamma has been earlier made, it does not seem necessary to repeat. Nevertheless, it may be worthwhile to quote a few of them to let the reading public gain more knowledge in this regard.

The dhamma on the Noble Eightfold Path has often been preached. This dhamma is highly philosophical, profound and extremely essential. It is in fact the essence in the Buddha's *Sæsana*. It proves to be a genuine Buddha's teaching. All throughout four "asimchyeyas" and a lakh kappas, eight 'asimchyeyas' and a lakh kappas, and sixteen 'asimchyeyas' and a lakh kappas, the would-be Buddhas conserved mental energies of the highest order through virtuous practices towards attainment of these Eightfold Path. Throughout their lifetime too, all Buddhas laid emphasis on this dhamma in their teachings to enable all *veneyyas* to practise and achieve the principles involved in the Path. If the dhamma in connection with the Eightfold Path is completely accomplished, worthy *Arahatship* will be attained thereby realizing *Nibbæna*, the end of all sufferings. Hence, the practice of the Noble Eightfold Path is of paramount importance.

It is necessary to practise meditation so as to acquire the Right View (*sammædi#hi*) which really means an intellectual grasp of the nature of things. There are right views or understanding from the viewpoint of worldly affairs, but they are not relevant to this Ariya Path. What is really concerned is to gain knowledge of the true nature of *rþpa* and *næma* that exist in one's own body or "Self". It is required to practise contemplation and realize with one's own spiritual knowledge the phenomena of *rþpa* and *næma* incessantly arising and passing away from the six sense-doors every time seeing, hearing, smelling, tasting, contacting, knowing or imagination take place, and to be able

to make a firm decision with clear understanding that they are merely an aggregate of sufferings and misery.

Ordinary worldlings who do not contemplate are in misery as they have to be striving with worry and anxiety for the sake of getting enjoyment in pleasurable sights, sounds, etc. When these anxious efforts bear results, they disappear or vanish in no time. This ephemeral nature of things is more obvious when eating or tasting good and delicious food. Taste appears on the tongue and disappears in an instant. It happens the same way in the case of other sensations. How troublesome and miserable it is to take out a living or get things going for the satisfaction of enjoyment! Life is indeed a struggle. In every existence, one has to be toiling undergoing the same kind of misery and distress for the sake of subsistence and enjoyment of worldly pleasures. It is all the more miserable when one is cast into the four Nether Worlds.

A *yogī* who is continuously contemplating at every moment of seeing, hearing, etc., realizes the true phenomenal nature of *rūpa* and *nāma* arising and dissolving instantaneously in the act of seeing, hearing, etc. With this realization he becomes aware of the ungovernable nature of things and of the miserable conditions of life existence. He also realized that the moment new formation of *rūpa* and *nāma* fails to arise, death will ensue. This condition of life attended with misery and mental frustrations is really horrible. Such realization or knowledge of the truth is *Vipassanā-sammādiñhi*. It is in fact knowing the reality of *Dukkha-saccā*.

*Vipassanā-sammādiñhi* brings about the subjugation of the pleasurable delight thinking it as mere suffering only in respect of the sense object which is contemplated. In respect, however, of the objects or sensations which has escaped notice while contemplating, pleasurable feelings remain active and alive. Such cravings for pleasures are rooted out only when *ariya-magga* is attained. Even then, at the stage of *sotāpatti-magga-phala*, the delightful pleasurable feelings or desires arising from and attached to *rūpa* and *nāma* of the *kāma-bhava* are not yet totally got rid of. This is the reason why *sotāpannas* enter into matrimony and are bound by the fetters of a domestic life. It has been stated that even Ashin Ānandā wept bitterly with grief and lamentation when his aunt Gotami, Buddha's step-mother, was approaching her death (*parinibbāna*). This is evident of the fact that there was in him a pleasurable desire for *rūpa and nāma* which he regarded as being good and agreeable to be kept away from death. Craving for existence which is considered fine and pleasurable will be eliminated only when *arahattamagga* is attained.

If there is attachment to pleasurable desire one will be enmeshed in suffering in the present existence also. Those who are running a household will face suffering as they have to be anxious about their family, children and so on. At one time when the Blessed One was residing at a village by the name of Uruvelakappa in the country called Malla, *Badraka*, the village Headman came to the Buddha. After paying obeisance, he besought the Buddha to preach him the dhamma which would elucidate what had brought misery and suffering to mankind and what was the way to end this suffering (*dukkha*).

Buddha began with a preliminary dialogue stating: "If I were to preach the Cause of suffering and the Cessation of the cause of suffering with reference to the past or the future, it may probably create skeptical doubts in you. I will therefore teach you the dhamma as to how suffering is caused and how it comes to cease right now at the moment of one sitting." Buddha then proceeded to ask him thus:

Q. "Will you be afflicted with lamentation grief, distress, sorrow and anxiety if the people living in Uruvelakappa village are massacred or arrested or imprisoned, or deprived of their property or subjected to slander?"

A. "Yes, my Lord," replied Badraka.

Q. "Could there be a situation in which you will not be stricken with grief and distress if only some of the people are killed etc.?"

A. "Yes, my Lord. Indeed, such a situation can arise when I will not be so affected," was the reply.

Q. "Why is it so?" inquired Lord Buddha.

A. "Lord, I will suffer mental pain and distress if persons whom I adore or love are put to suffering and misery, but I will not be so mentally affected and distressed if persons who are not closely acquainted with me or not dear to me suffer tribulations," answered Badraka.

This would indicate that in connection with those who are dear and beloved to one through attachment of *chandarāga*, should anything untoward happen to them, feeling of anxiety and sorrow will arise. It means that in regard to persons for whom there is no love or affection, no mental afflictions will occur. The spirit of this conversation is to make Badraka understand that *chandarāga* is the cause of suffering and that being free from *chandarāga* is the cessation of the cause of suffering. Therefore, it should be well convinced as preached by the Buddha that distress and suffering which one has undergone in the past or which one will have to face in the future are due to the presence of *chandarāga*.

Being delighted and pleased with the preachings of the Buddha, Badraka again entreated the Blessed One reverentially stating: "I have a young son by the name *Ciravasi*. I put him in a school just outside the village proper. Everyday in the early hours of the morning, I have to send one man to inquire about Ciravasi to know how he is getting on. Until that man returns, I am ridden with worry and anxiety while at the same time I wish him well and happy." Buddha then questioned Badraka:

Q. "Will you be worried and stricken with grief, dismay and distress if the young lad *Ciravasi* were killed or arrested or put to slander or robbed?"

A. "Inevitably! my Lord. I will not only come to grief but may even die," was the reply.

Buddha remarked, "This distress and suffering is caused by attachment to *chandarāga* which produces love and affection."

Then further questions and answer followed;

Q. "Did you have any love and fondness for Ciravasi's mother, your lady, before you had seen or heard of her?"

A. "No, my Lord." was the response.

Q. "Is it then true that the feeling of love and tenderness have arisen in you only because you have seen, known or heard her?"

A. "Exactly, my Lord," replied Badraka.

Q. "Will you be overwhelmed with grief, dismay and despair if at all Ciravasi's mother were murdered or arrested or looted or subjected to slander?"

A. "Certainly, it is inevitable, my Lord.  
I can even meet with death.

Therefore, Buddha in his exhortation made it clear that this suffering (dukkha) is the outcome of *chandarāga*. To this preaching, the village headman, Badraka respectfully admitted in reply: "Verily, my Lord". (Saṃyutta Nikkaya-Third: 319).

The story of Badraka, the village headman, just described shows how suffering takes place even under the existing circumstances for being attached to love and affection. Similarly, if one is involved in pleasurable delight with attachment to *rppa* and *nāma* which are wrongly viewed as agreeable though they are in fact miserable, new existences one after another will continue taking place accompanied by misery and suffering after demise. Such attachment to pleasurable delight is "*Samudayataḥā*." Every time it is realized through contemplation that the truth of the arising phenomena of *rppa* and *nāma* is impermanent, etc., *taḥā*, craving desire, will be expunged. This amounts to dispelling *samudayataḥā* by *Vipassanā-sammādiḥhi*, which realizes the truth. It is to know the Truth by the rejection of *Samudayasaccā*.

Every time *samudayataḥā* is got rid of, the miseries of new existence composing of *rppa* and *nāma* having no opportunity to occur relating to the known sensations, will come to a cessation. This is the realization of the truth by *sammādiḥhi* with the achievement of *tada<sup>3</sup>ganirodha*.

The continuous achievement of *vipassanā-magga<sup>3</sup>ga* at every moment of contemplation which causes to promote the development of *magga-saccā* may be regarded as the realization of the nature of the truth. This is how true knowledge is derived according to *vipassanā-sammādiḥhi*. However, *Sammādiḥhi*, the Right View *gained by ariyamagga* realizes *Nibbāna* and also appreciates and sees correctly the Four Noble Truths.

If the arising phenomena of *rppa* and *nāma* taking place at the moment of seeing and hearing are erroneously conceived as permanent, fine and pleasurable, then clinging desire- *taḥā-samudaya*-will occur. If by contemplation it is conceived as "*anicca*" (impermanence), this *taḥā*, craving desire, will cease. If that *taḥā* is made to cease, *sammādiḥhi* will bring forth correct knowledge of the Right View. Therefore, with a view to achieving realization of the Truth as stated, contemplation has to be made continuously. As the right view of *ariyamagga* visualizes *Nibbāna*, it becomes more convincingly clear as to how awareness of suffering springing from the arising and passing away of *rppa* and *nāma* as well as the cessation of *taḥā* are taking place. This is *nirodha-saccā* which means entire cessation and extinction of all *rppa* and *nāma* leading eventually to *Nibbāna*.

When *vipassanā-ñāḥā* gains maturity, all that is to be known and presently known fall into the concept of complete Cessation in the course of contemplating and noting the incessant arising and dissolution of *rppa* and *nāma*. This is the picture depicting how *sammādiḥhi* truly realizes *nirodha-saccā*. It is necessary to development *vipassanā-magga* by contemplating on the incessant arising and dissolution of *rppa* and *nāma*. Finally, the cessation of the miserable phenomenal nature of *rppa* and *nāma* will be truly realized and with this back ground knowledge of the true nature of *rppa* and *nāma*, *ariyamagga* must be developed. The knowledge so gained by such development shall be regarded as the Right View of *sammādiḥhi*.

As has been stated just now, the right view of *sammādiḥhi* means the distinctive awareness of *dukkhasaccā* as *anicca*, etc. Realization is achieved at every moment of such awareness by rejecting *samudaya-saccā*. Thus the *cessation of suffering* (nirodha) is truly realized and attained. It is also realized by developing *maggasaccā* in one's own self. Such a right view shall be regarded as "*Sammādiḥhi*".

If *sammādiñhi* is developed, Right Thought-*sammāsa<sup>3</sup>kappa* with its mind bending towards it, as it were, is also included. *Sammāvayāma* the Right Effort, too, is embraced in it. The persevering endeavour made to gain mindfulness and realize the truth relating to the act of seeing and hearing, is *sammāvayāma*. By being aware with mindfulness, it is extremely obvious that *sammāsati*, Right Mindfulness, is also already included. According to what has been preached “*sammāhito*-a person whose mind is tranquil *yathābbtam*- rightly or truly, *pajānāti*-knows or understands.” As reality can be known truly only when one has concentration (*samādhi*) which fixes the mind right with the correct view of *sammādiñhi*, it is also clear enough that *sammādiñhi* is included. Next, only if “*sōlavissuddhi*”, purity of *sōla* or morality, is fully accomplished, five kinds of *paññāvisuddhi* such as *diñhivissuddhi* can be achieved. As such achievement can be gained every time the right view of *sammādiñhi* takes place, *sōla-magga<sup>3</sup>gas*- such as *sammāvācā*, *sammākammanta* and *sammā Æjōva* are all embraced. This is quite clear.

As stated just now, while *vipassanā-sammādiñhi* and *ariya-maggasammādiñhi* are taking place, *magga<sup>3</sup>gas* such as *sammāsa<sup>3</sup>kappa*, etc., are included. Therefore, Dhammadeinnā Therī had answered that these Eightfold *Magga<sup>3</sup>gas* called the Noble Eightfold Path, which has the full compliment of the eight attributes, is nothing but *Ariya-Magga*. In this regard, all *vipassanā-magga<sup>3</sup>gas* are *pubbamagga<sup>3</sup>ga*, the Precursor or fore-runner of *Ariya-Maggas*. It should, however, be distinguishingly borne in mind and realized that *sotāpatti-magga*, etc., are *Ariya-Magga*.

After hearing the answer as mentioned above, Visākha, the millionaire, again put another question as hereinafter described.

#### QUESTION ON SAĒKHATA-ASAĒKHATA

“Ariyo pañāye attha<sup>3</sup>ghiko maggo sa<sup>3</sup>khato udāhu asankhato”

The meaning of the above Pāli phrase denotes: Is *ariyamagga*, the so-called Noble Eightfold Path, the *sa<sup>3</sup>khata* dhamma that proceeds from causes? Or, is it *asa<sup>3</sup>khata* dhamma resembling the tranquil and Blissful nature of *Nibbāna*?”

#### ANSWER TO THE QUESTION ON SAĒKHATA-ASAĒKHATA

To this question, Dhammadeinnā Therī gave the following answer:

“Ariyo kho āvuso Visākha attha<sup>3</sup>ghiko maggo sa<sup>3</sup>khato”

It means: *Ariyamagga* possessing the eight attributes is indeed the *sa<sup>3</sup>khata dhamma* which proceeds from causes, such as *Vipassanā*. *Asa<sup>3</sup>khata dhamma* is the only *Nibbāna*. This *Nibbāna* symbolises supreme Bliss and tranquility because of the faculty of *ariyamagga* which gives no opportunity for the occurrence of *kilesās*. Tranquility or serenity not being an incidence cannot be said to have arisen from a cause. What is meant by this *Nibbāna* is that no new existence composing of the miserable *rōpa* and *nāma* will take place, as *Kilesās*, (Defilements) which is the cause, have become extinct thereby bringing forth a blissful state of Freedom from all forms of cravings and human passions. This also cannot be called the cause of *sa<sup>3</sup>khata* since there is no incidence or occurrence. It should only be regarded as *asa<sup>3</sup>khata*, the Immaterial, Unmade, which “is not to be produced”. However, the condition of *ariyamagga* has arisen because of *Vipassanā* which is preceded by *Pubbahaga-magga*.

It has occurred because of the development of the preceding stages of *vipassanā* insight knowledge followed in succession most closely by “Anuloma” which grasps the sensation towards *Nibbāna* and “*Gotrabhū*” which inclines towards the cessation of the phenomena of body and mind. It is also clear that it happens because of the achievement of the dhamma that is collateral or goes

side by side with the material body which affords as a cushion to lean on, as it were, and which serves as a repository. In regard to those who are well conversant with scriptural texts, it is no gain saying that they know clearly that *sa<sup>3</sup>khata dhamma* is the outcome of *ariya-magga* caused by other relevant factors. However, unknowledgeable persons may have certain doubts. It is because as *ariyamagga* can be achieved after dwelling the mind on the *asa<sup>3</sup>khata-nibbæna* which is the entire cessation of *rþpa* and *næma* and its concomitant sufferings, there is room to doubt whether it is *asa<sup>3</sup>khata* just like *Nibbæna*.

There were quite a number of conflicting views about it in the past history of Buddhism and a lot of controversies had arisen. It is indeed difficult to understand. Mention was made in the Kathæ Vatthu (Points of Controversy) relating to the analytical comment on the rights and wrongs on the occasion of the Third Great Buddhist Council. Among the controversial points *Niyæma*, (order of nature, or way things naturally happen) was even presumed as *ariyamagga*. If *Niyæma* is said to be *Asa<sup>3</sup>khata*, then it would amount to regarding *ariyamagga* as *Asa<sup>3</sup>khata*. This will be a real blunder. Such being the case, in order to erase or dispel the wrong view, the question put as to whether *ariyamagga* is *sa<sup>3</sup>khata* or *asa<sup>3</sup>khata* is quite justifiable. It is also apt and appropriate in answering that it is "*sa<sup>3</sup>khata*". If it is *asa<sup>3</sup>khata*, it should permanently remain constant as Nibbæna without cessation and dissolution. *Ariya-magga*, on the other hand, like any other mental thoughts exists only for a short while--- "uppat-tho-bhin"-arising, ceasing, and then passing away making-up in a moment, which is, therefore, transitory. It is unlike *Nibbæna*, not Eternal and Immutable. Hence, as it has come about due to causes such as *Vipassanæ*, it is vividly clear that it is *sa<sup>3</sup>khata dhamma*.

After having heard the above answer, Visækha again put another interrogation as stated below:

#### QUESTION AS TO WHY THE THREE KHANDHÆS SHOULD BE EMBRACED OR SANGHITA

"Ashinma Dhammadeinnæ! Is it proper to enlist support of or embrace the three khandhæs, viz: *søla*, *samædhi* and *paññæ* by means of *ariya-magga* which is endowed with the eight attributes? Or Whether is it appropriate to embrace or take in the *ariyamagga* by means of the three khandhæs?"

In other words, the question is whether *søla*, *samædhi* and *paññæ*, the three khandhæs, are to be embraced by *ariyamagga*; Or, whether *ariya-magga* is to be collected or taken in by the said three *khandhæs*. It is hard to answer that question unless one is well-versed in the knowledge of *ariyamagga* and *sølakkhandhæ*, etc. However, as Dhammadeinnæ Therø being an *arahat* who had gained supernatural knowledge of *pañisamabhidæ* easily tackled the question as described below:

## ANSWER AS TO WHY THREE KHANDHÆS DESERVE TO BE EMBRACED

“O, Dayakæ Visækha! It is not proper to embrace the *khandhæs*, namely. *sōla, samædhi and paññæ by ariyamagga*. As a matter of fact, *ariyamagga* which is invested with the eight attributes should be embraced or taken in by the three *khandhæs*. In this instance, it is meant to say that *ariyamagga* is *Lokottaræ Magga*. *Sōla, samædhi* and *paññæ*, the three collections or *khandhæs* are *Lokiya sōla, samædhi and pannæ*. Therefore, according to *ariyamagga*, the scope is narrow, whereas the range is wide in regard to the *three khandhæs*. The narrow or limited scope cannot possibly embrace the broader aspect. In the like manner, *ariyamagga*, the narrow must be collected or included within the wider three *khandhæs*.

It may here be particularly noted and remembered that like the *Five Khandhæs*, such as *ṛppakkhandhæ*, etc., there are five of *sōlakkhandhæ*, etc. They are:

- (1) *sōlakkhandhæ*
- (2) *samædhikkhandhæ*
- (3) *paññakkhandha*
- (4) *vimuttakkhandhæ* and
- (5) *vimuttiñæ%adassanakkhandhæ-paccavekkhanæ*

Among these five *khandhæs*, *sōlakkhandhæ*, i.e. the body of moral precepts or code of morality, means *Lokiya* and *Lokottaræ Sōla*. *Lokiya sōla* is the five precepts (*pañcasōla*), eight precepts, ten precepts, and precepts regulating the conduct of or relevant to *Sæma%eras* and ordained monks. *Lokuttaræ sōla*, Higher form of Supramundane Morality means thoughts or mental formations arising in conjunction with *magga-phala*, viz; *sammævacæ, sammækammanata* and *sammæjiva*, the three characteristic aspects of *sōla* (*sōla-magga<sup>3</sup>gas*).

*Samædhikkhandhæ* is temporal or worldly (*lokiya*) and spiritual (*lokuttaræ*) *samædhi*. *Lokiya-samædhi* is *upæcara* *samædhi*, *appanæ jhæna samædhi* and *vipassanækhanika-samædhi*. Spiritual or *Lokuttara samædhi* is *samædhi-magga<sup>3</sup>ga* which occurs along with or side by side with the knowledgeable mind of Path and Fruition (*magga-phala*).

*Paññakkhandha* means *Lokiya and Lokuttara paññæ* (Wisdom). *Lokiya paññæ* means the higher knowledge of *Abhiññæ* or supernatural faculties possessed by arahats, namely, *kammassakata-ñæ%a*, knowledge connected with *ṛppa-jhæna* and *arṛppa-jhæna, dibbacakkhu* (Divine Eye), *dibbasota* (Divine Ear), *cetopariyañæ%a* (Thought Reading), *pubbenivæsa* (Reminiscence of past births) and *iddhividha* (Different psychic powers). *Lokuttaræ paññæ* means *magga-ñæ%a*, i.e. *magga-phala* Wisdom.

*Vimuttikkhandhæ* means Fruition derived from *ariya phala* dhamma.

*Vimuttiñæ%adassanakkhandhæ* is the knowledge reflecting *magga-phala-nibbæna*, etc; immediately after attainment of *magga-phala*.

After describing fundamentally as to why *ariyamagga* should be embraced and collected by the three *khandhæs*, detailed explanation was made as to how it was embraced.

“Dayakæ Visækha! *Sammævacæ, Sammkæmmanata* and *Sammæjiva* are included in the Eightfold *Magga<sup>3</sup>gas*. These three factors of *Magga<sup>3</sup>gas* should be embraced collectively as an accumulation of attributes of *Sōla*.”

*Sammævacæ* means “Right Speech”. In this respect what is really meant by it is: abstinence from telling lies or falsehood (*musævædæ veræma%i*); abstinence from slander and back-biting (*pisunavaca veramani*); abstinence from telling harsh or abusive words (*pharossavæcæ veramani*); and abstinence from malicious gossip and frivolous talk (*samphappalæpa veræma%i*). The

requirements of *sammāvācā* need be fulfilled for the accomplishment of this Magga<sup>3</sup>ga. Even if there is anything to tell lies, refraining oneself from lying will amount to fulfillment of *sammāvācā*. "*Sammāvācā*" which is included in *Ariyamagga* is the complete rejection of thoughts as well as words and deeds to deter from telling falsehood. A *Sotāpanna*, being free from vices which cause to violate the disciplinary laws of morality (*Sōla*) is purified in thoughts and deeds in so far as *sōla* is concerned.

Next, *Sammākammanata* means "Right Action". The negative aspect expressed in *pañca sōla* in this regard, is to refrain from killing (*pāṭipatā veramaṅgi*); to refrain from taking anything which is not given, i.e. stealing or robbing (*adeinnadānā veramaṅgi*); to refrain from sexual immorality or illicit sexual indulgence (*kāmesu micchāchārā veramaṅgi*). If these are strictly observed, it fulfills the requirements of "Right Action". Refraining from committing murder falls within the concept of *sammākammanata*. *Sotāpanna* by developing the faculty of this Magga<sup>3</sup>ga to the full always remains in a purified state of *Sōla*.

*Sammāḷjova* conveys the meaning of "Right Livelihood". To find for a living in a dishonest way by resorting to slaughtering of animals or killing other beings, or otherwise by stealing, robbing, cheating, etc., is contrary to Right Livelihood. Unlawfully and dishonestly earning a living is *miccā-ḷjova*, wrong means of livelihood. By avoiding *miccā-ḷjova* and by way of honest living, it would amount to *Sammāḷjova*. Avoiding dishonest means as a way of living by ordinary laymen in following a trade or occupation is compatible with the requirement of this Magga<sup>3</sup>ga. As regards monks, they should refrain from giving away fruits, flowers, etc., with a view to receiving offerings of property including cash or goods in return. They must not also assume pretentious attitude of having attained the attributes of *samādhi*, *paññā*, etc., which they do not really possess so as to gain prestige or earn respect and seek for material possessions, such as property and wealth. They must avoid taking illegal or improper action to acquire monastery or the like which do not belong to them. Avoiding all that which should be avoided and receiving alms or food, etc., according to the Vinaya Dhamma, Code of discipline for monks, is "*Sammāḷjova*". This *sammāḷjova* which is included in the *ariyamagga* is the entire rejection of all dishonest means of livelihood. By such rejection through the faculty of *sammāḷjova magga<sup>3</sup>ga*, a *Sotāpanna* is always free from immorality and is accomplished with the purity of *Sōla*.

All these three Magga<sup>3</sup>gas, viz: *sammāvācā*, *sammākammanata* and *sammāḷjova* should be embraced by the attributes-of *sōla* called *sōlakkhandhā*. All vices which tend to pollute or destroy the purity of *sōla* having been got rid of always by the faculties of the said three *sōla-magga<sup>3</sup>gas* falling within the scope of *vipassanā magga* which realizes *Nibbāna*, the degree of greed (*loba*) and anger (*dosa*) in a *sotāpanna* have become diminished to the point of preventing almost entirely the occurrence of coarser type of *akusala* dhamma-demerits from the secular point of view, it may appear as lacking in enthusiasm. Because of this diminishing strength of greed and anger, a *sotāpanna*, being incapable of doing evil deeds and of entertaining evil and unwholesome thoughts, becomes fully accomplished with *sōla* forever.

In regard to *samādhikkhandhā*, *sammā-samādhi-magga<sup>3</sup>ga*, one of the samadhimagga<sup>3</sup>gas, is to be embraced by inducement in *samādhikkhandhā*, having belonged to the same lineage and class. *Sammāvāyama* (Right Effort) and *Sammāsati* (Right Mindfulness) are, however, to be included by absorption for lending support to *Samādhi*. For example, a flower which is high up on a tree beyond the reach of the hands of a person who wishes to pluck, is to be plucked with the help of a companion who should squat and bend his back to serve as a stool. As the person standing on the back of another is shaking, he must be supported by another person to enable him to stand firm and erect. With the help of these two companions, flowers can be plucked without embarrassment. In the same manner, *sammāvāyama* helps support by its faculty of exertion. Likewise, *sammāsati* gives supporting help by being mindful. Depending on these supports, the *sammāsamādhi magga<sup>3</sup>ga* remains constantly calm and tranquil by fixing penetrative concentration on the consciousness of *Nibbāna*. This is the reason why "*sammāsamādhi*" is to be embraced and counted in *samādhikkhandhā* as belonging to the same species having common characteristics with that of

“*samædhi*”. *Sammævæyama* and *sammæsati magga<sup>3</sup>gas* are however, to be embraced, embraced and counted, by way of rendering assistance. On the other hand, the three *sola magga<sup>3</sup>gas*, such as *sammævæca* should be embraced, taken in and counted in *solakkhandhæ* as belonging to the same species and class.

Then comes *paññæ-magga<sup>3</sup>ga*. *Sammædi#hi* (Right View) and *sammæsa<sup>3</sup>kappa* (Right Thought or Aspiration) are the two factors of the Wisdom Group contained in the *Eightfold Magga<sup>3</sup>gas*. These two *magga<sup>3</sup>gas* are to be taken in and specified as a collection or group contributing true Wisdom.

*Sammædi#hi Magga<sup>3</sup>ga* is of the same species as *paññakkhandha*. Therefore, this *magga<sup>3</sup>ga* is also to be embraced and counted as belonging to the same species and lineage. As for *sammæsa<sup>3</sup>kappa magga<sup>3</sup>ga*, it helps to generate a bent of mind to realize the truth. Accordingly, this *magga<sup>3</sup>ga* should be embraced and counted as a supporting factor of dhamma in *paññakkhadhæ*. This describes the manner in which the *Eightfold Magga<sup>3</sup>gas* called *Ariyamagga* is enlisted, embraced and enumerated by the three *khandhæs*. Let us recite the following for retention in the memory:

- (1) *Sammævæcæ*, *sammækammanta* and *sammææjova*, the three *magga<sup>3</sup>gas* are to be embraced by and enumerated under *solakkhandhæ*. These three *Magga<sup>3</sup>gas* are called *Solakkhandhæ*.
- (2) *Sammævæyama*, *sammæsati* and *sammæsamædhi Magga<sup>3</sup>gas* are to be embraced by and enumerated under *samædhikkhandhæ*. These three *Magga<sup>3</sup>gas* are called *Samædhikkhandhæ*.
- (3) *Sammædi#hi* and *sammæsa<sup>3</sup>kappa magga<sup>3</sup>gas* are to be embraced by and enumerated under *paññak- khandhæ*.

These two *Magga<sup>3</sup>gas* are called *Paññakkhandha*.

After hearing the answer relating to how the Noble Eightfold Magga<sup>3</sup>gas were embraced by *solakkhandhæ*, etc., Visækha followed up with another question.

#### QUESTION AND ANSWER ON SAMÆDHI AND SAMÆDHI-NIMITTA, ETC.

Katamo panæye samædhi, katame dhamma samædhi nimitta,  
katame dhamma samædhiparikkhæra, katama samædhibhavænæ.

The above phrase may be explained as follows:

“Your Reverend Dhammadeinnæ Therø! What kind of dhamma is this *Samædhi* which tranquilises the mind?”

“What are the *nimittas* (indications) which cause or bring about *Samædhi*?”

“What kind of dhamma are the requisites or accompaniments of *Samædhi*?”

“What is it that causes the development of *Samædhi*?”

Relating to these four problematic questions, Dhammadeinnæ Therø gave the following answer:

Ya kho ævuso Visækha citassa ekaggatæ ayam samædhi. Cattæro satipañhæna samædhinimitta. Cattæro satipañhæna samædhinimitta. Cattæro sammappadæna samædhiparikkhæra. Ya tesamyeva dhammænaµ asevanæ bhævanæ bahulikammaµ, ayam ettha samædhibhævanæ.

“Dayakæ Visækha! The mind has only one consciousness. This consciousness which very well keeps the mind tranquil is “*Samædhi*”.

*Samædhi* which brings about the stability of the mind with only one consciousness is “*Ekaggatæ*”. According to the Myanmar connotation, the stability or tranquility of the mind is *Samædhi*. According to Buddhist scriptures, “mind” is different from “tranquility” of the mind. According to *samatha-bhævanæ* whether it is *pathavõ* (earth) *kasina-nimitta* or *æpo* (water) *kasina-nimitta* and such other kinds of *nimitta* falling within the category of *Asubha*, or in and out breathing (*ænapæna*) *nimitta*, or *nimitta* concerning hairs of the head or body, letting the mind dwell fixedly on one of these *samatha-nimittas* is “*Ekaggatæ*”. The mind does not wander at all but remains serene and undisturbed on a single object of consciousness. If it is *samatha-samædhi*, it will remain calm and tranquil dwelling on only one of the *nimittas*. If *samædhi* is strong, the mind will remain fixed on the object of *nimitta* for 5-10 minutes or so. If it is *Jhæna-samædhi*, the mind will stay put for one or two or more hours. If it is extraordinarily strong, it may remain fixed for a whole day.

Some meditators being elated with *samædhi* called “*Ekaggatæ*” which contemplates on only one object of consciousness, think that if they are to contemplate on the arising phenomena at every moment of seeing and hearing, the mind will go astray without gaining *samædhi*. This is NOT true. The state of tranquility derived from *samatha-samædhi* is of one kind. That of *vipassanæ* is another kind. They are different from one another. *Vipassanæ* carries the sense that all phenomena arising at every moment of seeing and hearing must be intentionally known with awareness and be also aware of in an analytical way etc., (Salayatana Vagga Saµyutta Pæ¹i -258). According to this Saµyutta preached by the Buddha, all *rbpa* and *næma* involved in the acts of seeing and hearing, etc., should be contemplated. There is nothing which should not be contemplated. Hence, arising of all *rbpa* and *næma* through the six Organs of Sense must be continually contemplated.

Although a great number of sensations are contemplated, penetrative concentration closely fixed on the object of consciousness will amount of fixing the mind with attentiveness on only one sense-object. When *samædhi* (concentration) is gaining strength, though sensations are changing, the mind continuously remains tranquil and calm without distraction as usual. This is called *Vipassanæ-khanikasamædhi*. At the initial stage of contemplation before *samædhi* becomes firm and strong; it will be noted that while in the process of contemplation the mind flits or make short flights. When *samædhi* gains momentum, the mind becomes stable and remains calm without going astray and dwells fixedly on the object of sense which deserves contemplation. This is obvious enough as to how the scattering mind-wandering thoughts is dispelled by *samædhi* in accordance with the Commentary wherein it is described as *Vikkhepaviddamsanaraso*”. It is also clear that the mind does not also incline or move to other sensations and by remaining tranquil, it is reflected in the knowledge of contemplation. On reaching the stage of “*sa³khærupekkhæñæ¼a*”, it will be found that even if the mind is let to move and fix on to other important sensations, it will not stay on for long. It will automatically be reverted to the usual sense-object of contemplation dwell on it as before, and remain calm. During the moment of *ariya-magga*, the mind remains absorbed in the nature of Cessation of all sufferings only for a short while. However, as it remains calm with penetrative concentration in the nature of Bliss, it may be stated as “*Ekaggatæ*”. In the case of a person who is absorbed in “*phala-samæpatti-samædhi*”, the mind can continuously remain in a state of tranquility for one or two minutes, or five or ten minutes, or one or two hours, or for a longer duration or even for whole day and whole night.

What is to be remembered in particular is that in the case of *samatha-samædhi*, as a continuous series of thoughts dwell on a sense-nimitta, it is also called “*pabandha-samædhi*” *phalasangamapatti-samædhi* is also of the same nature. However, in the case of *Vipassanæ-samædhi*, a

continuous series of thoughts (mind) do not dwell upon on one sense-object. The mind dwells successively on each and every sensation only for a very brief moment one after another. That is the reason why *Vipassanā-samādhī* is called *Khanika-samādhī*. This has been described in Visuddhi Magga Mahā-Dōgha, 1st. Volume: (342).

Every time contemplation is made on the rising and falling movements of the abdomen, or on "sitting", "contacting", "hearing", "seeing", "knowing", etc., the continuous dwelling of the mind fixedly on the sense-object (sensation) which is contemplated and conceived is "*Vipassanā-khanika-samādhī*". By the faculty of this *samādhī*, the matter (*rūpa*) that is to be known, and the knowing mind (*nāma*), etc., are distinguishingly realized. Because of the intention to bend, being takes place; because of the eye, seeing arises; because of the visual object it sees; and because of the presence of the object to be known, knowing takes place, etc. This happens because of Cause and Effect, which can be differentiated and known. While contemplating, as it is noted that the new formations of *rūpa* and *nāma* arise, followed instantaneously by dissolution, the nature of "impermanence" is realized. This is how *Vipassanā-ñāṇa*, insight knowledge occurs by relying on *khanika-samādhī*. The nature of this answer is to be construed as referring to *magga-samādhī* which remains constant for a short while after absorption in the consciousness of *Nibbāna*.

The second answer is: The *Four Satipaṅghānas* are the "*nimittas*" which cause or bring about "*samādhī*".

The Four foundations of mindfulness (*Satipaṅghānas*) are:

- (1) "*Kāyaṅupassanā-satipaṅghāna*" - Mindfulness of bodily behaviour every time it arises.
- (2) "*Vedanāṅupassanā-satipaṅghāna*" - Mindfulness of all sensations, mental activities and mental behaviour every time they arise.
- (3) "*Cittāṅupassanā-satipaṅghāna*" - Mindfulness of the phenomenal nature of seeing, hearing, etc., every time they occur or arise.
- (4) "*Dhammāṅupassanā-satipaṅghāna*" - Mindfulness of mind objects.

These four *Satipaṅghānas* are the cause that brings about tranquility of the mind or Concentration (*Samādhī*): How it causes "*samādhī*" may be stated thus:

If contemplation is made on "in and out respiration" called *Ānāpāna*, and noted as "breathing in and breathing out", mindfulness that is developed can lead to the attainment of *four Rūpa-jhānas* together with *Upacāra-samādhī* (proximate Concentration) totalling *five*.

If the hairs of the head and body hairs, etc., are contemplated, mindfulness that arises can bring forth '*upacāra-samādhī*' together with the first *Jhāna-samādhī*. If contemplation is carried on and noted while walking, etc., as "walking" "standing", "sitting", "lying", "shaking", "bending" "stretching", and so on, *Vipassanā-khanikasamādhī* called "*pacāra-samādhī*" is obtained by awareness produced by Mindfulness. If the said *samādhī* becomes stronger, *rūpa* and *nāma*, matter and mind, are distinguishingly perceived as stated previously. Cause and Effect are also distinctively discerned. The phenomenal nature is also realized as "*anicca*", etc. Therefore, in the Satipaṅghāna Pāṭi Text, it is set forth as "kāyasamein samudaya dhamma nupassiva viharati", which means to say that the aggregate of matter (*rūpa*) is seen as an arising phenomenon. This is the manner how *samādhī* is gained by means of *Kāyaṅupassanā-satipaṅghāna*. When this knowledge of *vipassanā*-insight is completely gained, *ariya-magga-ñāṇa* is also achieved through mindfulness and concentration.

If the sensations of “stiffness”, “hotness”, or “pain”, etc are., contemplated as they arise, mindfulness will bring about *vipassanā-khanika, samādhī*. Contemplating with mindfulness on “imagination” or activities of the thinking mind at every moment of their arising will cause to bring about *vipassanā-khanika-samādhī*. The same thing will happen in the case of any other phenomena which are contemplated in the manner described in the foregoing. This explains how *khanika-samādhī, vipassanā-nāḥā* and *ariyā-magga-nāḥā* take place by the exercise of *vedanānupassanā-satipaḥhāna*.

Though it may be stated that *samādhī* is gained by *satipaḥhāna*, it is not yet fully accomplished by mindfulness alone. The requisite of accompaniments or accessories is, however, still in need. These are the four *sammappadhānavāriyā*, right exertion, which will supplement to fulfill the needs of the four *satipaḥhānas*.

How they play their part and occur may be mentioned thus:

- (1) By exertion it prevents demerits or sinful condition (akusala) from arising.
- (2) By exertion, it dispels sinful states or demerits (akusala) that have already arisen.
- (3) By exertion, it obtains meritorious deeds (kusala) not yet derived.
- (4) By exertion, it keeps in tact, fully maintains and multiplies the meritorious deeds (kusala) already derived or existing.

This is the manner of performance by the four *Sammappadhānas*. The *four sammappadhānas* are involved every time contemplation is carried on to become mindful depending on the four *satipaḥhānas*. While contemplation is made to become mindful of the *rūpa* and *nāma* at every moment of their arising, the effort so made amounts to exertion so as to prevent demerits (akusala) from arising and so on, as in the manner described under the “*Four Samappadhānas*”. Because of *sammappadhāna-exertion* put in as an accompaniment in the course of contemplation, *vipassanā-samādhī* is attained after the acquirement of mindfulness. The exertion and mindfulness acquired at the moment of *ariyamagga* are derived by depending on exertion and mindfulness that have been occurred at the time of *vipassanā* meditation. *Ariyamagga-samādhī* also occurs because of exertion and mindfulness acting as ariyamagg’ as accompaniments. Therefore, the Four *Sammappadhānas* are said to be the accompaniments of *ariyamagga-samādhī*.

The Fourth Answer is: To rely upon develop and activate or multiply the occurrence of “Exertion” (vāriyā), ‘Mindfulness’ (sati), and ‘Concentration’ (samādhī) several times in this instance, is to cause to bring about and develop “samādhī-bhāvana-*samādhī*”.

There are two kinds of *bhāvanā*, namely (1) for development of *samādhī* and (2) for development of Wisdom. Of these two, *samādhī bhāvanā* may also cause to develop *samātha-bhāvanā*, or *vipassanā-samādhī*, or *ariyamagga-samādhī*. As the present question is in continuation of the question on *Ariyamagga*, it is to be presumed that the question put refers to *ariyamagga-samādhī bhāvanā*. The answer given relating to this problem is, therefore, regarded as the answer to “*ariyamagga-samādhī bhāvanā*.” Hence, as *ariyamagga-samādhī* occurs once only at one time, it is difficult to explain whether it causes to produce development, or several occurrences.

In the Commentaries, however, it has been instructed to take it for granted that during a single moment of Mind-consciousness, it causes or brings about reliance, development, and activates numerous occurrences. Such being the case, it appears doubtful whether it is to be presumed that reliance is made at the moment of arising phenomena, or whether development is caused by *bhāvanā*

in the brief interval of 'cessation', or whether numerous occurrences are taking place many a time at the moment of dissolution. If that is the case, it is hardly satisfactory. According to the instructions as contained in the A<sup>3</sup>guttara Commentary, second Volume (346), it shall be presumed that reliance is made by the second *Magga*, and that development is caused by the third *Magga*, and also that action or occurrence is produced several times by the fourth *Magga*. This is likely to be generally accepted as satisfactory. From another point of view, the presumption that it has reference to the manner in which things take place at the moment of *Magga* by procuring the influence of 'reliance', etc., during the process of *vipassanæ-magga-samædhi* called *pubbha<sup>3</sup>gamagga*, would appear feasible.

However, at the moment of *vipassanæ* (*bhævanæ*), by virtue of the accompaniments of *samappadhæna* together with four *satipa<sup>3</sup>hænas* called *sammæsati-magga<sup>3</sup>ga*, *Samadhi* which means "*sammæsamædhi-magga<sup>3</sup>ga* has been developed off and on repeatedly. Every time the bodily behaviour such as, "walking", "standing", "sitting", etc., is contemplated, *kæyænupassanæ-satipa<sup>3</sup>hæna* is acquired. Every time contemplation is made on thoughts and imaginations that arise, it will amount to developing *cittanupassana-satipatthana*. At every moment of seeing, hearing-etc., if it is contemplated and noted as "seeing", "hearing", etc., it brings about *dhammænupassanæ, satipa<sup>3</sup>hæna*." The successful contemplation of these four *satipa<sup>3</sup>hænas* has been achieved because of the support of *sammappadhæna*. It is because of these accompaniments of *sammappadhæna* together with the four *satipa<sup>3</sup>hænas*, penetrative and calm concentration (*samædhi*) is achieved in respect of every sensation which happens to be contemplated. When this *samædhi* gains strength, *ariyamagga-samædhi* is gained by the attributes of the accompaniments of *ariyamagga-sammappadhæna* and *ariyamagga-satipa<sup>3</sup>hæna*. These three, viz: *sammappadhæna*, *satipa<sup>3</sup>hæna* and *samædhi* are the *Sammævæyama*, *Sammæsati*, and *Sammæ-samædhi Magga<sup>3</sup>gas* which belong to the Concentration (*samædhi*) Group of the *Eightfold Magga<sup>3</sup>gas*- the Noble Eightfold Path.

From now onwards, the questions and answers to be preached and expounded are not easily comprehensible. Visækha, the rich, continued with his searching questions as follows:

#### QUESTIONS AND ANSWER RELATING TO SA<sup>3</sup>KHÆRÆ

Q. "Gati panære sa<sup>3</sup>khæræ" It means to say:

O, Dhammadeinnæ Therø! Are there how many Sa<sup>3</sup>khæræs?

Dhammadeinnæ Therø's answer to this question is as stated hereinafter.

A. "Tayome ævuso Visækha sa<sup>3</sup>khæræ, kæyasa<sup>3</sup>khæro, vacøsa<sup>3</sup>khæro cittasa<sup>3</sup>khæro."

This may be explained as: "O, ævusodayakæ Visækha! There are *three Sa<sup>3</sup>khæræs*, namely, *kæyasa<sup>3</sup>khæræ*, *vacøsa<sup>3</sup>khæræ* *cittasa<sup>3</sup>khæræ*."

It is just an ordinary question. In Buddha's dhamma, it has been stated: "sabbe sa<sup>3</sup>khæræ aniccæ, sabbe sa<sup>3</sup>khæræ dukkha." It has also been preached that all *sa<sup>3</sup>khæræ dhamma* are impermanent, and are pain, suffering and misery. These impermanent and miserable sa<sup>3</sup>khæræs are *kamma* (action and result), *citta* (mind), *utu* (season), and *æhæra* (nourishment or food), and as these are formed by the law of Causation, they are meant to be *rþpa and næma*, (material and mental element of the individual), which are the resultant Effect produced by the Cause. These elements of sentient existence viz: *rþpa and næma* fall within the spheres of *kamabhava* (sensual existence), or *rþpabhava* (Realm of beings that have form), or *arþpabhava* (Realm of formless beings). Since these are the dhamma included in or concerned with the Existence of *kæma*, *rþpa* and *arþpa*, they are to be regarded as the conditions belonging to the three forms of existences (*Tebhumakadhamma*). The nature or condition of *rþpa* and *næma*, therefore, deserves *vipassanæ* contemplation.

Next, the Law of Dependent Origination (*paticcasamuppāda*) which preaches us that dependent upon Ignorance of the Four Noble Truths arise *Sa<sup>3</sup>khāra* (in plural sense) i.e. activities or (the aggregate of those states of mind which bring about good and bad actions), also teaches us that *kāma-kusala* and *rūpa-kusala*, the moral merits, are said to be *Puññābhisa<sup>3</sup>khāra* (virtuous state of mind). And then demerits (akusala-kamma) are described as *appuññābhisa<sup>3</sup>khāra* (sinful states of mind). *Arppa-kusala* (merits which cause rebirth in the Arppabrahama Loka) is stated to be *anenjabhisa<sup>3</sup>khāra* (Here *anēja* means 'immovability'). Then all actions done by one's own volition or *cetanā*, thoughtful bent of mind, which means *kāyakamma*, is to be deemed "*kāyasa<sup>3</sup>khāra*". The state of mind which causes good or sinful speech (*vacōkamma*), is said to be "*vacōsa<sup>3</sup>khāra*". The state of mind which causes good or unwholesome thoughts, i.e. *manokamma*, is said to be "*cittasa<sup>3</sup>khāra*". Therefore, suspicion is likely to arise as to what kind of *sa<sup>3</sup>khāra*, was referred to relating to this "question on *Sa<sup>3</sup>khāra*". Nevertheless, Dhammadeinnā Therī being a female *arahat* equipped with the knowledge of *Pañisambhidā*, had a notion that this question was related to *Sa<sup>3</sup>khāra* which were relevant to *nirodhasammapatti* referring to which interrogation would follow. She, therefore, answered that there were *three* types of *sa<sup>3</sup>khāra* (pl), namely, *kāyasa<sup>3</sup>khāra*, *vacōsa<sup>3</sup>khāra*, and *cittasa<sup>3</sup>khāra*.

#### VISÆKHA THEN PROCEEDED WITH ANOTHER QUESTION.

Q. "Katamo panāye kāyasa<sup>3</sup>khāro, katamo vacōsa<sup>3</sup>khāro, katamo cittasa<sup>3</sup>khāro."

This means: What is Kāyasa<sup>3</sup>khāra? What is Vacōsa<sup>3</sup>khāra? and What is Cittasa<sup>3</sup>khāra?.

To this question, Dhammadeinnā Therī gave the following answer.

A. "Assasapassasa ævuso Visækha kāyasa<sup>3</sup>khāro, vitakkavicānā vacōsa<sup>3</sup>khāro, saññāsa vedanā sa cittasa<sup>3</sup>khāro"

The meaning of the above Pāli phrase is:-

"O, Dayakā Visækha! The inhalation and exhalation, i.e. the inhaling and exhaling breath are called *kāyasa<sup>3</sup>khāra*, whereas *vitakka* (reflection) and *vicāra* (investigation) are *vacōsa<sup>3</sup>khāra*. *Saññā* (perception) and *vedanā* (sensation) are *cittasa<sup>3</sup>khāra*.

As stated earlier, it may be reiterated that among the *sa<sup>3</sup>khāras* which have arisen dependent upon Ignorance, *kāyakamma*, *vacōkamma* and *manokamma* are *kāyasa<sup>3</sup>khāra*, *vacōsa<sup>3</sup>khāra*, and *cittasa<sup>3</sup>khāra*, respectively.

The question and answer presently stated are different in the nature of dhamma in its essence though they are similar in name to *kammasa<sup>3</sup>khāra*. That is the reason why the question on what is *kāyasa<sup>3</sup>khāra*, etc., had been put anticipating the true answer regarding the essence of the nature of this dhamma. Therefore, to this question of what is meant by *kāyasa<sup>3</sup>khāra*, the answer given by Dhammadeinnā Therī was that *kāyasa<sup>3</sup>khāra* means inhalation and exhalation i.e. respiration; and that *vacōsa<sup>3</sup>khāra* means *vitakka* and *vicāra*; and also that *cittasa<sup>3</sup>khāra* means *saññā* and *vedanā*, the Cetasika dhamma mental formations.

Following this answer, Visækha, the millionaire, went on with the query as to why they are named "*kāyasa<sup>3</sup>khāra*", "*vacōsa<sup>3</sup>khāra*" and "*cittasa<sup>3</sup>khāra*", respectively. To this query, Dhammadeinnā Therī responded as hereunder elucidated.

"O, Dayakā Visækha! The condition of taking and repelling of breath arises in the body and is connected with or dependent upon the body. That is why the inhaling and exhaling breath are called "*kāyasa<sup>3</sup>khāra*".

“O, Dayakæ Visækha! Thinking and reflecting or forming an idea before speech is made is *“vittakka”*. After reflecting as such, investigation or scrutinization by the mind is made as to how it should be spoken. Then only words would follow to say something or speak. *“vacø”* mean speech or word. Therefore, *vitakka* and *vicæra* are called *“Vacøsa<sup>3</sup>khæra”*.

“As regards *saññæ* (perception) which takes cognizance, and *vedanæ* which is the feeling of sensation, they arise by depending upon mental activities or thought of formations of the Mind known as *cetasika*. As perception and sensation are formed together with the thoughts which proceeds from and are emanated from the Mind, they are cohesive with the mind. Hence, *saññæ* and *vedanæ* being caused by the mind, they are called *“Cittasa<sup>3</sup>khæra”*. It must be presumed that all other mental formations or thoughts with the exception of *vitakka* and *vicæra* are included in *cittasa<sup>3</sup>khæra*. Forty-eight *cetasika* except *vitakka* and *vicæra* which are embraced in *sa<sup>3</sup>kkarakhhandhæ* are also to be regarded as *cittasa<sup>3</sup>khæra*. Therefore, it has been pointed out in the Sa<sup>3</sup>khærayamaka Pæ<sup>1</sup>i as: “Saññæ sa vedanæ sa cittasa<sup>3</sup>khæro, thapetva vitakkavicæra sabbepi cittasampa-yuttaka dhammæ cittasa<sup>3</sup>khæro.” In this regard, as the question is to be put in relation to *nirodhasa-mapatti*, it may be taken as *thirty-four* kinds of *saññæ-vedanæ* and *sa<sup>3</sup>khæarakkhandhæ* *cetasika* that are instrumental in producing merits (kusala) which can cause the phenomenal arising and cessation thereof in the personality or individual identity of *anægæmi* and *arahats*. At the time when questions and answers on these problematic points of dhamma took place, it seems that the doctrine of Abhidhamma-desanæ or teachings had not yet been enunciated. Under these circumstances or rather despite this handicap, the ability to clarify those three kinds of *sa<sup>3</sup>khæras*, which are highly profound and philosophical is immensely praiseworthy. Even nowadays, there will be only a few among intellectual persons well-versed in Piṅka Buddhist scriptures, who may be able to tackle these difficult questions without referring to the Scriptural Texts. Also even in the Commentaries, where exposition of dhamma was made relating to these three *sa<sup>3</sup>khæras*, such as, *sølakkhandhæ*, etc., the present *Cpa'avedalla* Sutta had to be quoted and cited as authority with authenticity. Such being the case, the answer rendered by Dhammadeinnæ Therø is, no doubt, extremely profound, all-embracing, sound and dependable. Visækha next proceeded with the question on *Nirodhasamapatti*. It runs as follows:-

## QUESTIONS AND ANSWERS ON NIRODHASAMAPATTI

Q. “Katham panæye saññævedayitanirodha-samapatti hoti.”

Addressing Dhammadeinnæ Therø the question put was as to how the cessation of consciousness and feeling or the attainment of cessation of all acts of the knowing mind such as *saññævedayita-nirodhasamapatti saññævedanæ*, etc., arise. That is the meaning of Visækha’s original question couched in Pæ<sup>1</sup>i. In short, it had been explained as to how a person who attained *nirodhasamapatti* plunged himself in a trance or was absorbed in the attainment of cessation and as to how the mind and mental formations reached the point of cessation. This question was asked to find out whether Dhammadeinnæ had ever achieved attainment of cessation by absorption in a trance and whether she was able to accomplish it completely with success.

The answer given by Dhammadeinnæ Therø may be explained in plain language as follows:-

“O, Dayakæ Visækha! Such a state of mind does not arise in a monk who has become absorbed in *nirodhasamapatti*. (In this regard though the preaching is fundamentally meant for the monk, it would be equally applicable to a female priest (bhikkhunø) and a layman *Anægæmi* as well.) The mind or mental consciousness does not arise in the manner which may be described as: “I will soon enter into a state of *saññævedayita-nirodhasamæpatti*,” or, I am entering into such a state of mind.” Semi-consciousness state is called *nevæsaññæ-næsaññæyatanaµ*. When this consciousness ceases, it reaches the stage of *nirodha*, i.e. cessation of the knowing mind. On reaching that stage while the mind is still in a semi-conscious state, it does not occur to him that he is about to attain *nirodha*-cessation. When this semi-consciousness mind ceases, neither does it occur to him that the stage or condition of *nirodha*-cessation, has been attained. And then when it reaches that stage, he is

not conscious of the fact that he has attained *nirodha*. If that is so, what happens is that in the case of a monk who remains absorbed in *nirodhasamāpattī*, *vipassanā* consciousness with which *jhāna* is contemplated along with *jhāna*-consciousness that will cause cessation of *cetasika*-knowing-mind, has arisen in him even before plunging himself in mental absorption of *nirodhasamāpattī*. The said mind which causes to produce such consciousness is instrumental in bringing about fulfillment of his desire as primarily intended.

Even the plain meaning of that answer in Pāli cannot easily be grasped by ordinary laymen. In simple Myanmar language it may be stated that at the present time, it is practically difficult to acquire personal experience as to how *nirodhasamāpattī* is attained by mental absorption. It has been explained just for the purpose of imparting general knowledge to enable one to have faith in and respect for the Buddha's *sāsana*. It is because only *anāgāmis* and *arahats* can plunge themselves in a trance of *nirodhasamāpattī*, a state induced by the ecstatic meditation. Absorption in a profound trance at the stage of *nirodhasamāpattī* can be achieved only by a person who has attained all the eight states of *rūpa-jhāna*, *arūpa-jhānasamāpattis*. *Anāgāmis* and *arahats* who are fully endowed with the eight *jhāna-samāpattis*, if desirous of tasting the Supreme Blissful state of the 'tranquility' of peaceful *Nibbāna*, must first of all enter into the First *Jhāna*- Entering into *jhāna* or the *jhānic* state means to concentrate one's mind upon a single thought and become mindful of the cessation of *jhāna* and absorbed oneself deeply in the *jhānic* state of mind. As originally intended, *jhāna* is attained for a few seconds or a few minutes and then when it ceases, this *jhānic* mind or consciousness must be contemplated according to *Vipassanā*, noting it as having the characteristic of "impermanence" (*anicca*) and so on. This is similar to the knowledge gained by the present *yogis* after contemplating and noting the mind that arises.

After contemplating as stated, the *2nd Jhāna* should be absorbed. When this *jhāna* consciousness ceases, *vipassanā* contemplation on this second *jhānic* mind should be carried on. Similarly, the *3rd. Jhāna* should be absorbed and contemplated. The *4th. Jhāna* must likewise be absorbed and contemplated. In the same manner *akāśānācāyatana jhāna*, *viññāṇācāyatana jhāna*, *ākincannāyatana jhāna* also must be absorbed and contemplated by *vipassanā* insight. This means developing the *jhāna-samādhi* and *vipassanā* in pairs. Thereafter, a few things, of course, remain for which vows are to be made. Such details are not required for the listening audience and will, therefore, be omitted. Finally, *nevasaññā-nāsaññāyatana jhāna* is to be absorbed. This *jhānic* state of mind is something like the semi-conscious mind just before falling asleep. It is a very feeble mind. After one or two occurrences of this *jhānic* mind, no consciousness whatsoever arises and then, the mind totally comes to a cessation. This is how *Nirodhasamāpattī* is attained. During the moment of mental absorption (trance) in the state of *nirodhasamāpattī*, all sensations become oblivious. Consciousness entirely ceases, that is, there is no consciousness (something like falling into a state of coma). During that period of trance, no harm or danger from any fire or lethal weapon or arms will befall. As regards the duration, it will last for a few minutes or a few hours or at the most up to seven days as may be pre-determined. When the intended period of time comes to an end, consciousness will arise again as usual. This is what may be called as "rising from a trance of *nirodhasamāpattī*." How it so arises will be further interrogated and answered. Now that it appears sufficient enough to understand roughly how mental absorption in *nirodhasamāpattī* takes place.

Following the above answer, Visākha proceeded to ask further question as follows:-

Q. Saññāve dayita nirodham samapajjhantassa panāye bhikkhuno  
katame dhammā pathamaṃ nirujjhanti, yadiva kāyasa<sup>3</sup>khāro  
vadi vā vacāsa<sup>3</sup>khāro vadiva cittasa<sup>3</sup>khāro.

The meaning of the question is: What is the kind of *cessation of sa<sup>3</sup>khāra* that first takes place in a person mentally absorbed in *nirodhasamāpattī*? Is it the cessation of *kāyasa<sup>3</sup>khāra* or the *cessation of vacāsa<sup>3</sup>khāra*, or the cessation of *cittasa<sup>3</sup>khāra*?

Dhammadevinnā Therā's answer to the above question is:

- A. Saññavedayita nirodham samapjjhantassa kho ævuso Visækha bhikkhuno pathamaµ nirujjhanti vacõsa<sup>3</sup>khæro, tato kæyasa<sup>3</sup>khæro, tato cittasa<sup>3</sup>khæro.

That means: From the time of absorption in the second *jhæna*, a person who is mentally absorbed in *nirodhasamæpatti* is freed from *vacõsa<sup>3</sup>khæra*, i.e. *vitakka* and *vicæra*. While at the time of absorption in the fourth *Jhæna*, he is free from *kæyasa<sup>3</sup>khæra*, i.e. inhaling and exhaling breath. When absorbed in *nevæsaññæ-næsaññæ-yatæna*, *cessation of cittasa<sup>3</sup>khæra*, i.e. *saññæ-vedanæ*, takes place. From this point of view, or rather for this reason it may be stated that *vacõsa<sup>3</sup>khæra* ceases first and foremost. Thereafter, *kæyasa<sup>3</sup>khæra* ceases. After that comes the cessation of *cittasa<sup>3</sup>khæra*. This is the answer. (However, the cessation of *vacõsa<sup>3</sup>khæra* is meant to refer to the moment of the arising of *jhæna* mind, and that at the moment of contemplating *vipassanæ*, it is not likely that the cessation of *vitakka* and *vicæra* would take place.) Next, Visækha questioned Dhammadeinnæ as to the manner in which “arising from a trance of *nirodhasamæpatti*” takes place in the following words:

- Q. Kathaµ pana re saññavedayita nirodha-sampattiya vutthanaµ hoti.

To the above question, Dhammadeinnæ Therø answered as follows:--

- A. Na kho ævuso Visækha saññavedayita nirodhasamæpattiyæ vutthahamtassa bhikkhuno Evaµ hoti “ahaµ saññæ vedayita nirodhasamæpattiya vutthahissanti va, ahaµ saññævedayita-nirodhasamæpattiya vtuthahamiti va, ahaµ saññævedayitanirodha-sampattiya vutthitoti va” attha kvassa pubbeva tatthacittaµ bhavitaµ hoti, yaµ taµ tatthaya upaneti.

A person who arises from a trance of *nirodhasamæpatti* has never had any prior intention or wishful mind that he is going to arise from the trance. Nor does it occur to him that he is arising from a trance or that he has arisen from a trance. As a matter of fact before plunging himself in *samæpatti*, he has let his mind resolved that after a certain lapse of time as he may pre-determine, consciousness of mind should reappear. According to this predetermined vow the mind has been induced or implanted in him as originally intended. In the case of an *anægæmi* when the predetermined period of time expires, *anægæmi-phala consciousness* starts occurring. In the case of an *arahat*, *arahataphala consciousness* will first begin to occur. From then onwards, reflective frame of mind or mood, etc., will arise. This is how “arising” from a trance of *nirodhasamæpatti* takes place. Visækha then went on with further interrogation, relating to the sequence of occurrences of the three kinds of *sa<sup>3</sup>khæra* as stated below:

- Q. saññæ-vedayita nirodhasamæpattiya vutthamtassapanæye bhikkhuno katame dhammæ patthamaµ uppajjhanti, yadi væ kæyasa<sup>3</sup>khæro, yadi væ vacõsa<sup>3</sup>khæro, yadi væ cittasa<sup>3</sup>khæro.

The question is to find out which kind of *sa<sup>3</sup>khæra* first occurs after arising from *nirodhasamæpatti*, and then which *sa<sup>3</sup>khæra* follow in succession. To this question, Dhammadeinnæ Therø's answer is:

- A. Saññavedayita nirodhasamæpattiya vutthahamtassa kho ævuso Visækha bhikkhuno patthamaµ uppajjhanti cittasa<sup>3</sup>khæro, tato kæyasa<sup>3</sup>khæro, tato vacõsa<sup>3</sup>khæro.

When arising from *nirodhasamæpatti*, *anægæmi-phala consciousness* or *arahata-phala consciousness* of mind begins to occur. As this consciousness should have occurred in conjunction with the Fourth Jhænic mind, no opportunity occurs for the inhaling breath. It is without *vitakka* and *vicæra*. However, *cetasika*, mental formation such as *saññæ* and *vedanæ*, etc., will occur. Therefore, *cittasa<sup>3</sup>khæra* occurs first and foremost. Thence, the inhaling breath-*kæyasa<sup>3</sup>khæra* also occurs from

the moment of the arising of sub-conscious mind. At the time of arising of this sub-conscious mind, as it is not conducive to speech or words, despite the inclusion of *vitakka* and *vicāra*, it cannot be said that *vacōsa<sup>3</sup>khāra* has occurred at that moment. The answer is that only thereafter, *vacōsa<sup>3</sup>khāra* takes place. Just as it cannot be said that *vacōsa<sup>3</sup>khāra* occurs at the moment of the arising of the sub-conscious mind, if the answer is taken to mean that *vacōsa<sup>3</sup>khāra* ceases at the moment of *vipassanā* contemplation when no words are spoken in order to absorb in *nirodhasamāpatti*, the answer given earlier is considered satisfactory. Visākha, the millionaire, then delved in with another question on *phassa*.

Q. Saññavedayitanirodhasamāpattiyā vutthataṃ panāye bhikkhum gati phassa phusanti.

It means: How many kinds of *phassa* will take place just immediately after arising from *nirodhasamāpatti*?

To this question, Dhammadeinnā Therī answered as follows:

A. Saññavedayita nirodhasamāpattiyā vutthataṃ kho āvuso Visākha bhikkhum tayo phassa phusanti suññato phasso animitto phasso appanihito phasso.

It has already been stated that *phalasangāmi* first begins to occur when arising from *nirodhasamāpatti*. This *phalasangāmi* being free from *raga* (passion), etc., it is also called *suññata* (the Void). As it is free of *raga-nimitta* (one of the attributes of sentient existence), it is also known as *animitta*. Moreover, as it is free from passionate desire such as *raga*, etc., it is also called *appanihita*. As such, *phassa* which is also included in this *sangāmi* is also known as *suññata*, *animitta* and *appanihita*. As *phassa* (contact) takes place by dwelling upon *Nibbāna*, which is known as *suññata* (the Void), *animitta* (the Unconditioned), and *appanihita* (freedom from longing or desire), with attentive consciousness of mind, it is called *suññata*, etc. The answer, therefore, is that the three kinds of *phassa*, viz: *suññataphassa*, *animittaphassa* and *appanhitaphassa* first begin to take place. For better understanding, it may be stated that when arising from *nirodhasamāpatti*, contact takes place with *suññata-nibbāna*, a condition devoid of *kilesa-sa<sup>3</sup>khāra* to which the mind has been directed as its sense-object. Contact is also made with *animitta-nibbāna* which is devoid of or free from any sign of *nimitta*. Then comes mere awareness of contact with *appanihita-nibbāna*, a condition free from vehement desire, which is the sense object that has been contemplated.

Thereafter, the question put was with reference to the manner in which the mind made its inclination.

Q. Saññavedayita nirodhasamāpattiyā vutthitassā panāye bhikkhuno kimninaṃ cittaṃ hoti kim ponāṃ kimpabbharam.

In brief, the query is: "Just at the moment of arising from *nirodhasamāpatti*, where does the mind incline to?" To this, the answer given by Dhammadeinnā Therī was as stated below:-

A. Saññavedayita nirodhasamāpattiyā vutthitassa kho āvuso Visākha bhikkhuno cittaṃ hoti vivekaṇaṃ vivekapabbharam.

The above conveys the meaning that a person who has just arisen from *nirodhasamāpatti*, after reflecting upon *Nibbāna*, a condition of cessation of the phenomena of *rūpa* and *nāma*, is mentally inclined and is leaning towards that *Nibbāna*. It resembles the mind of a person that has longing for a refreshingly cool place from where he proceeded and reached a place intensely hot with sunlight. Putting it in another way, it is like the mind of a person inclining towards or looking back with retrospection upon a quiet place of solitude from where he has departed and reached a place full of noise and disturbance. In the like manner a person who has arisen from *nirodhasamāpatti*, a state

free from all *sa<sup>3</sup>khæra-dukha*, finding himself enveloped in sufferings caused by the physical and mental phenomena of his bodily existence, becomes inclined with reverence towards *Nibbæna*, a blissful state where suffering and misery have come to a cessation. Therefore, worthy *Arahats* who have arisen from *phalasaræpatti* and *nirodhasæræpatti* usually eulogize as follows extolling the supremely noble qualities of *Nibbæna*, a blissful state free from human passion.

“Susukhaµ vata nibbænaµ,  
sammæsambuddha desitam.  
Asokaµ virjamkhe maµ,  
yattha dukkhaµ nirujjati.”

It means: “This *Nibbæna* is a state in which cessation of all kinds of misery and suffering prevails. It is an exalted state where woes and worries and aversion are liberated. It is a state in which all impurities of *kilesas*, craving desires or the flame of human passion also become utterly extinguished. It is a condition free from all kinds of dangers, confusion and tribulations thereby bringing absolute happiness, peace and tranquility. O! How extremely Peaceful, Calm and Blissful this state of *Nibbæna* is, as preached by the Lord Buddha, the All-Enlightened-the Omniscient One?”

At the time when Dhammadeinnæ Therø answered these philosophical and difficult questions, she has not been long enough as an ordained priestess (*bhikkhunø*), perhaps not even a month yet from the time she had become a *bhikkhunø*. Surprisingly, however, from her own insight knowledge personally acquired through practical exercise, she was able to answer clearly and precisely all the questions put forward by *Visækha*, the millionaire. After having seen, heard and grasped the remarkable answers so efficiently explained as to how absorption is made in *nirodhasæræpatti*, how it remains absorbed in a trance, and how arising from *nirodhasæræpatti* takes place, it is quite probable that the strength of faith in and devotion to Buddha Sæsanæ will be greatly enhanced. How excellent it is to have such an unshaken faith and piousness in the Buddhist religion, bearing in mind the rare ability and gifted wisdom of Dhammadeinnæ in being able to elucidate with precision as stated in the foregoing! I give my blessings to all those listening to this sermon to be able to develop undying faith in Buddha’s dhamma and practise it with diligence and vigour.

Being highly satisfied with and rejoiced in hearing the above answers given by Dhammadeinnæ Therø, *Visækha* continued to put his question concerning *Vedanæ*.

#### QUESTIONS AND ANSWERS ON VEDANÆ

Q. “Kati panæye vedanæ”, i.e. How many kinds of sensations (*vedanæs*) are there?”

A. “Tisso kho ima ævuso visækha vedanæ sukhævedanæ dukkhævedanæ adukkhamasukhæ vedanæ.”

The meaning of this answer as explained by Dhammadeinnæ Therø is: “There are *three* kinds of sensations (*vedanæ*), namely, *sukhavedanæ*, *dukkhavedanæn* and *upekkhævedanæ*.”

The question put by *Visækha* is: “Katame panæye *sukhævedanæ*, etc.”, i.e. What is *sukhavedanæ*? What is *dukkhavedanæ*? and What is *upekkhævedanæ*?

Dhammadeinnæ Therø’s answer to the above question runs as follows:

“Yaµ kho ævuso Visækha kæyikaµ væ cetasikaµ væ sukhaµ sætaµ vedayitam, æyaµ sukhæ vedanæ. Yaµ kho ævuso Visækha kæyikaµ væ cetasikaµ væ dukkhaµ sætaµ vedayitam, æyaµ dukkhæ vedanæ. Yaµ kho ævuso Visækha kæyikaµ væ cetasikaµ væ neva sætaµ næsætaµ vedayitam, ayaµ adukkhamasukhæ vedanæ.”

The above Pæ'i phrase denotes: "Feeling of pleasurable sensations whether in the body or mind, is *sukhavedanæ*. Feeling of miserable or disagreeable or undesirable sensations is *dukkhavedanæ*. Neutral sensation which is neither pleasant nor painful, i.e. (adukkhamasukha) is *upekkhævedanæ*."

Regarding the three *Vedanæs*, it is obvious that *yogis* who are presently contemplating know them very well through practical *vipassanæ* exercise. Disagreeable bodily sensations of stiffness, are '*dukkhavedanæ*'. At the commencement of contemplation, such miserable sensations can be numerous. Good and pleasurable sensations of touch are '*sukhavedanæ*'. One feels fine, pleasant and agreeable to enjoy a puff of cool breeze when feeling very warm. When the weather is extremely cold, it is nice to get contact with warmth- It feels pleasurable to have contact with soft and dainty clothings of fine texture. When such contact is made, good and pleasurable sensations are called '*sukhavedanæ*'. Happiness derived from mental consciousness of good and pleasant sensations is '*sukhavedanæ*'. To feel miserable, sorry, anxious, worried, etc., are all mental sufferings and these are '*dukkhavedanæ*'. Neutral sensations which are neither pleasurable nor painful (i.e. equanimity) is '*upekkhævedanæ*'. Such neutral sensations arising in the physical body are very common. However, these neutral physical and mental sensations are not quite conspicuous. They are delicate, gentle and difficult to know. Nevertheless, in the process of contemplating on good and bad sensations with deep concentration when difference between good and bad is indistinct or undistinguishable *upekkhævedanæ* occurs. When contemplation is in full swing and is making good progress, the contemplative mind becomes jubilant and enthusiastic. Particularly, at the initial stage of *Udayabbayañæ¼a* while it is still immature this jubilant state of mind usually goes to the extreme. This joyous state of mental happiness is '*sukhavedanæ*'. At the moment of the arising of the mature *udayabbayañæ¼a* and *bha³gañæ¼a* and *sa³khærupekkhæñæ¼a*, etc., neutral sensation i.e. *upekkhævedanæ* generally occurs along with contemplated awareness. It seems that this vivid account of *three Vedanæs* is adequate enough to be well convinced.

Q. "Sukhæ panæye vedanæ kimsukhæ kimdukkhæ dukkhæ vedanæ  
kimsukhæ kimdukkhæ adukkhæmasukhæ vedanæ kimsukhæ  
kimdukkhæ."

This is the question raised by Visækha, the millionaire. It means: What kind of happiness arises in *sukhavedanæ*? What is the kind of happiness and suffering that occur in *dukkhavedanæ*? What kind of happiness and suffering is there in *upekkhævedanæ*?

A. "Sukhæ kho ævuso Visækha vedanæ thitisukha viparinæma dukkhæ,  
dukkhævedanæ thitidukkhæ viparinæmasukhæ, adukkhæmasukhæ  
vedanæ ñæ¼asukhæ añæ¼adukkhæ."

The answer being, "O, Dæyakæ Visækha! The mere presence of *sukhavedanæ* brings happiness. While it is present, happiness prevails. If it disappears and is obliterated, then there is suffering. Whether physical happiness occurs because of pleasurable feeling arising out of bodily sense of touch, or whether mental happiness arises because of something which invokes delightful sensation, everything appears well and good. If and when such pleasurable sensation disappears, one becomes uneasy and fidgety and then suffering can take place. For instance, if one were to live and enjoy in the company of those who are dear and beloved or intimate, then there is happiness. If a very close friend and companion who is living together with him has shifted to another place or has gone to live apart, through rupture of friendly relations, or, has died, then one is mentally effected and disturbed in both mind and body. In particular, in the case of a couple-husband and wife, if they are to live together in harmony, they are happy. But if they are not compatible in their relationship which results in betrayal or desertion or divorce, or if one of the two partners dies, intolerable disappointment occurs accompanied by grief, dejection and suffering. Similarly, if a person is rich and opulent without anything to be worried, then happiness prevails. If a person is deprived of his worldly possessions by destruction or otherwise, misery becomes intense."

In much the same way, if good sensation arise while seeing, or hearing, or smelling, or tasting, or contacting, happiness is gained. Extreme mental pain and uneasiness are felt in the absence of such pleasurable sights, etc., etc. Therefore, Dhammadeinnæ Therø in reply said, "While pleasurable sensation called '*sukha*' is present, there is happiness. On the contrary, if it disappears or is absent, suffering takes place." Such being the case, physical and mental happiness are **not** the real happiness. It is, in fact, not dependable. In the absence of happiness, vehement desire or longing arises feeling at the same time, uncomfortable, unpleasant and miserable to the extreme.

In regard to *dukkha-vedanæ*, the mere presence of it is misery and suffering. For so long as it is present, there is suffering. On the other hand, if it disappears, then happiness emerges.

Suffering takes place while sensations arise by contact with bodily stiffness, hotness, pain, aching, itching, etc. So also, physical suffering, anxiety, sorrow, lamentation, etc., are in fact miserable as and when they occur. If such miserable sensations disappear, then happiness recurs.

As regards, *adukkhamasukha*, the neutral sensation, which is neither painful nor pleasant, i.e. *upekkhævedanæ*, brings happiness because of its faculty of knowing. If there is no such knowing' or awareness, suffering takes place.

It is rather difficult to explain this answer. In the Commentaries, it has been elucidated that *upekkhævedanæ* is '*jānanabhævo*'-to know the nature of things or 'knowing' is "to be happy", and that *ajānanabhævo*'-not knowing' is "suffering". In this context, it is hard to pinpoint whether "knowing" and "not knowing" are meant to have emanated from "knowledge", or whether they are meant to convey the ordinary sense of the terms as they are. According to what has been stated in the *Dogha*, if "knowing" or realization takes place by means of *vipassanæ-ñæ¼a*, *udayabdaya-ñæ¼a* will occur and then, happiness arises; and if it is not known or realized, then comes misery and suffering. In other words, if "knowledge" appears in conjunction, then *upekkhævedanæ* brings happiness and causes desirable feeling dependent upon that "knowledge". If it does not occur in conjunction with '*ñæ¼a*' (knowledge), and instead, goes along side by side with delusion (*moha*), and also, if *akusala-upekkhæ* occurs depending upon that Delusion, it causes misery and suffering. This is, in fact, difficult for the ordinary laymen to understand.

What I feel with satisfaction is that "while *sukhavedanæ* is present, there is 'happiness', and if it is not present, 'suffering' takes place. On the other hand, while *dukkhavedanæ* is present, there is 'suffering' and if it is absent, 'happiness' occurs. Just as it can be easily understood by ordinary people, the statement that "this" *upekkhævedanæ*, if 'known' or perceived, causes happiness, and if 'not known', it causes suffering," is considered as one that can be easily appreciated by the people in general. What it means is that while *upekkhævedanæ* is occurring, if it is known by mindfulness as being a state of condition which remains constant with ease of body and mind, there is happiness. As physical and mental suffering is likely to occur if it is not accordingly known for failing to give one's mind to concentrated attention, suffering may occur. This is what I guess and it can be easily comprehensible to those who have not had the practical experience in *vipassanæ* contemplation. The statement that "if it takes place conjointly with 'knowledge', happiness occurs dependent upon that 'knowledge', or if not, 'suffering' arises" is also difficult to know. It is, therefore, necessary to just remember in an easy way that while *upekkhævedanæ* is taking place, if the condition of ease and comfort pervading the body and mind is known, it is 'happiness', and if not known as stated, it is 'suffering'.

Visækha then proceeded with another question as to how *kilesa* rests or relies on the three *Vedanæs*.

## QUESTION AND ANSWER ON HOW KILESA RESTS UPON THE THREE VEDANÆS

Q. "Sukhæya panæye vedanæya kim anusayo anuseti", dukkhæya vedanæya kim anusayo anuseti, adukkhæmasukhæya vedanæya kimanusayo anuseti."

The question raised was: What kind of *anusaya* rests upon *sukhavedanæ*? And, What kind of *anusaya* rests upon *dukkhavedanæ* and *upekkhævedana* respectively? The expression "to rest upon or lie in" means readiness to occur when circumstances permit. Dhammadeinnæ's answer to the question is:

A. "Sukhæya kho ævuso Visækyha vedanæya ræganusayo anuseti, dukkhæya vedanæya patighænusayo anuseti, ædukkhæmasukhæya vedanæya avijjænusayo anuseti."

This means: "O, Dæyakæ Visækha! *ræganusaya* is inclined towards and rests upon *sukhavedanæ*. *Patighanusaya* rests upon *dukkhavedanæ*. *Avijjænusaya* rests upon *upekkhævedana*."

If *sukhavekanæ* such as good and pleasurable sensations arising from the acts of seeing, hearing, smelling, tasting, touching (contacting) and imagining are not truly realized as *anicca*, etc., for failing to contemplate, *ræga* (desire or passion) is deemed to have rested upon that *sukhavedanæ*. If mental reflection is made on that pleasant and desirable sensation, pleasurable attachment can repeatedly occur. The possibility of occurrence of such attachment may be stated as having rested upon by *ræganusaya*.

If any kind of *dukkhavedanæ*, such as, suffering arising from bodily pain, stiffness, aching, etc., or dejection, sorrow, unhappiness, mental distress, and miserable feeling, which has arisen from unpleasant sight, etc., is not realized in true perspective as *anicca* (impermanence) etc., for being unable to contemplate, then anger called '*patigha*' will, it is stated, rest upon that *dukkhavedanæ*. This anger called '*patigha*', which tends to produce resentment and treacherous feeling, can occur repeatedly after its reflection on bad and miserable sensation.

How *ræganusaya* and *patighanusaya* rest upon, are described in Vibha<sup>3</sup>ga Pæ'i (The Book of Divisions) (p. 353) by means of two kinds of sensations. viz: good and bad sensations. It is as explained below:

In this world of sentient beings, all existing things have the natural tendency to inspire affection and pleasure. *Ræganusaya* rests upon lovable and pleasurable sensation. Unpleasurable and undesirable sensations also exist in the universe. *Patighanusaya* rests upon or lies in all such pleasurable and despicable sensations.

If the truth of 'impermanence' is not known for not being able to contemplate on such nice and pleasurable sensations, desirable attachment to these sensations can occur repeatedly. The possibility of such occurrences is said to be the resting of *ræganusaya* on lovable and pleasurable sensations.

If ugly appearances or unpleasant sight, and bad or unpleasant sounds etc., cannot be truly contemplated and known as 'impermanence' etc., anger can repeatedly occur after reflection has been made on such bad sensations. The possibility of such occurrences is said to be the resting of *patighanusaya* upon hateful and unpleasant sensations.

*Sukhavedanæ* is embraced in lovable and pleasurable sensations. In a way, it occurs by resting upon good sensation. Hence, the statement that *ræganusaya* rests upon *sukhavedanæ* conveys the same sense as the statement that *ræganusaya* rests upon good sensations. Next, *dukkhavedanæ* is also included in bad and unpleasurable. sensations. To put it in another way it occurs depending upon bad

sensations. As such, the statements that “*patighanusaya* rests upon *dukkhavedanæ*, and that *patighanusaya* rests upon bad sensation” carry the same sense.

If the truth is not known for not being able to contemplate on the neutral sensations-*upekkhævedanæ*, ‘ignorance’ (*avijjæ*) which wrongly conceives such sensations as being permanent, pleasurable and ‘Self’, can repeatedly occur after retrospective reflection. The possibility of such occurrences means resting on *avijjænusaya*. This is how *avijjænusaya* rests upon *upekkhævedanæ*.

The explanation given in *Vibha<sup>3</sup>ga Pæ'i* is that “ignorance” which wrongly conceives the said two sensations as being permanent, etc., is included in and mingled with *ræga* and *dosa* (passion and anger). The arising of passion and anger is merely caused by ‘ignorance’ which wrongly conceives as being lovable or hateful. Therefore, it may be stated that *avijjæ* mixing together with *ræga* and *dosa*, rest upon the good and bad sensations-the two sensations wherein *ræga* and *dosa* have also rested. If that is so, it is not in agreement with the answer that *avijjænusaya* rests upon *upekkhævedanæ*. But it is necessary to make them fall in line with it. It should be done this way. It must be construed that the manner of *avijjænusaya*’s resting upon *upekkhævedanæ* merely indicates how the three kinds of *kilesa* are resting separately in their own distinctive way.

*Avijjæ* is included when the basic factor *ræga* rest upon *sukhavedanæ*. It seems appropriate to assume that *avijjæ* is also included when the salient factor *patigha* rests upon *dukkhavedanæ*. It is because every time feeling of *lobha* (greed) and *dosa* (anger) arises, it occurs together with *moha* (delusion). In the *Vibha<sup>3</sup>ga Pæ'i* referred to, though the neutral sensation relevant to *upekkhæ* is not shown, the two sensations-good and bad are disclosed. Nevertheless, it can safely be presumed that the two sensations-on the inferior type of good sensation, and the other-the inferior type of bad sensation-should be the neutral sensation which is concerned with *upekkhæ*. It is because passion and anger can arise depending upon *avijjæ* which wrongly conceives the sensations as being really good or bad though in actual fact the sensation is not really good or bad. To some persons, however, feeling of greed and delusion, etc., in conjunction with *upekkhævedanæ* could arise in such sensation which is not too good or bad. If it taken to mean that *avijjænusaya* rests upon *upekkhæ* which has occurred as stated, it may be said that there is no discrepancy between this Sutta Pæ'i and Vibhanga Pæ'i.

Furthermore, it has been described in *Vibha<sup>3</sup>ga Pæ'i* as hereinafter mentioned that *mæna*, *di#hi*, and *vøcikicchæ*, the three *anusayas* are together resting upon and included in *avijjæ*.

It should be remembered that *manaanusaya* and *avijjæ* stand in the same position, or rather rest in the same place. It should be borne in mind that *di#hi* and *vøcikicchæ* also rest in the same place like *avijjæ*. In view of this explanation, the three *anusaya-kilesas*, viz: *mæna*, *di#hi* and *vøcikicchæ* are deemed to have rested together upon the sensation in which *avijjæ* itself lies. This means that they all mingle together and occur. If contemplation cannot be made on clearly manifested sensation which arises in the act of seeing, hearing, etc., and then if the truth of “impermanence” is not aware of, *avijjæ* wrongly perceives it as being permanent, pleasurable and an “*atta*” Self. *Mæna* (pride or ego) as also *di#hi* and *vøcikicchæ* can also occur in that wrongly conceived sensation.

## EXPLANATION RELATING TO REJECTION BY TWO KINDS OF ANUSAYA

*Anusaya* comprises two kinds, namely *æramma%anusaya* and *santananusaya*. *Æramma%anusaya* means: "If the phenomenal nature of *anicca, dukkha and anatta* is not truly realized or not being able to contemplate on the manifested sensation of *rppa and næma* arising from the six Sense-Organs, *kæmaræganusaya* and *bhavaræganusaya* may arise under favourable circumstances, after reflection. This is what may be termed as "rested upon". Then also, *avijjæanusaya* which wrongly conceives the falsely known sensation as being permanent, pleasurable and an "atta", self, can arise. Because of this "Ignorance", *patighanusaya, mænanusaya, di#hinusaya* and *vøcικicchæanusaya* can occur from the falsely known sensation. Such an occurrence may be called "rested upon". It is known as *æramma%anusaya* because *kilesa* which can occur or may have the opportunity to occur, has arisen. This *æramma%anusaya* can be rejected or dispelled by the faculty of *Vipassanæ-ñæ%a* (Insight) derived from *vipassanæ* contemplation. With this objective, *vipassanæ* contemplation is being practised.

*Santananusaya* means and includes the six *kilesas* consisting of *ræga* (desire), *dosa* (anger or hatred), *moha* (delusion), *mæna* (pride or vanity), *di#hi* (heresy), and *vøcικicchæ* (doubt), which not having been dispelled or eliminated yet by *ariyamagga*, still have the chance to occur. *Ræga* comprises two kinds, namely *kæmaræganusaya* and *bhavaræganusaya*. These are called seven *Anusayas* (inclinations). In the case of a common worldling (*putthujjana*), all these seven *anusayas* can occur when circumstances permit. It may, therefore, be stated that in the personality of a worldling, all these seven *anusayas* are rested. With regard to a *sotæpanna*, as *di#hi* and *vøcικicchæ* have been extirpated in him, the remaining five *anusayas* *Sagadægæmi-magga* can only eliminate the coarser types of *kæmaræga* (sensuous craving) and *vyæpæda* (ill-will). The finer or subtle forms exist as before. As such, it may be said that the five *anusayas* are rested in the personality of a *sakædægæmi* (the once-returned). In the case of an *anægæmi* as he has become entirely free from *kæmaræga* and *vyæpæda* by virtue of *anægæmi-magga*, only the three *anusaya*, namely *bhavaræga, mæna* and *avijjæ* remain rested upon him. As regards a worthy *arahat*, all *anusayakilesas* and other kinds of *kilesas* have been completely rooted out in him. Therefore, in the personality of an *arahat*, all fetters of *kilesas* are entirely free.

As stated above, since no rejection of *kilesas* has yet been made by *ariyamagga, kæmaræga*, etc., which can occur in the personality of *sakkha individual* (*putthujana*) are known as *santananusaya*. In this regard, *sakkha individual or puggala* means the seven *ariyas* who are still practising *vipassanæ* meditation trodding on the path to final liberation. However, in the personality of persons who have attained *magga*, as *magga-mind* occurs once only momentarily, no *kilesas* whatsoever will have the opportunity to occur. Only in the personality of *sotæpanna, sakadægæmi* and *anægæmi phalas*, the five or three *anusaya-kilesas* relevant to them respectively will have the chance to occur. Such being the case, *sakkha-individual* may be identified with these *three ariyas* who have attained the lower states of the *three phalas*.

*Æramma%anusaya* means those *kilesas* seven or five or three *anusayas* of the *santanæ-anusaya*, which can occur in the sensation that has escaped contemplation. This is to say that *æramma%anusaya* is *kilesa* which can occur under favourable circumstances in the sensation that is not yet truly known for not being able to contemplate and for not realizing them as *anicca* etc., at the time of seeing, hearing and contacting though *kilesa* may have not yet taken place.

In this connection, a story, from Sri Lanka, which deserves retention in memory, may be narrated as follows:

At one time, a young priest went to a monastery by the name of "Kaladhigavapi taga", and applied for admission to a course of study. The presiding Sayædaw (monk) of this monastery appears to possess *abhiññæ*, supernatural knowledge. Reflecting his mind on the affairs concerning this young priest, he saw in his mind's eye the danger that might befall the young priest. He, therefore, stipulated a condition that he would accept him as a student only if the young priest undertook to

refrain from going round the village for alms. The young priest gave his solemn undertaking and was then admitted. After the completion of the course of study and on the eve of his return, he paid homage and respects to his teacher the presiding monk. Then, he thought to himself, "Why wasn't I permitted to go out for alms in the village?. Now that having refrained myself from making a round in the village for alms as promised, I have fulfilled my undertaking." After reflecting upon himself that he would now better go to the village and have a look, he proceeded to the village for alms (donation of food). He arrived at a house where he found an adorable young girl well dressed, wearing a bright yellow-coloured *longyi* (a skirt-sari). Finding the young priest, the girl was infatuated and then prompted by her ardent love and attachment (*ræga*), she offered 'yægu' (porridge) and poured it into the begging bowl of the young priest. After the offering of food, the young girl being seriously stricken with love and attachment retreated to her chamber and lay in bed. It looks like a coincidence due to *kamma!*

The girl's parents asked their daughter as to why she confined herself to bed. The answer being that she had done so because she was sorely affected by her boundless love and clinging attachment to the young priest who had just visited the house for alms and that if she were not permitted to live together with the young priest, she would surely die. The girl being their only daughter, the parents had bestowed their loving care and attention to the utmost satisfying all her wants and wishes. Her father, therefore, hurried to the young priest and extended to him the invitation to visit their house again and accept the offer of a meal. The young priest, however, declined to accept the invitation. Thereupon, the girl's father recounted what had happened to his young daughter and also made mention of the fact that they had enough of wealth and that the girls was their only daughter. Moreover, he solicited the young priest to live with them happily together and further insisted upon him to visit their home saying that they would treat him as their own elder son. However, on that occasion, as the young priest having had no love or attachment, declined the proposal and then departed.

The parents reported back to their daughter that they were not successful in inviting the young priest to their home and solaced her saying that they could find any other eligible boy to her liking. They comforted her not to get disappointed and persuaded her to resume her normal diet as before. It was of no avail and the girl become bed-ridden, denying all food and water because of sheer mental distress over her unrequited love. Seven days later she passed away while sleeping in her own bed. After the funeral and burial rites were over, her parents took the yellow 'longyi' which she had worn and offered it as charity to the priest at the monastery. The priest cut out the *longyi* into several pieces and distributed among them. An elderly monk sent one of the cut pieces of this yellow cloth which he had obtained and sent it to the young priest through a messenger for making use of it as a strains. The young priest inquired from where this piece of cloth was obtained. Then, after having heard the full tragic account relating to this piece of cloth, he pondered upon the incident thus: "Alsa! What a tragedy. How lamentable it is to lose the chance of a happy married life together as husband and wife with such an adorable girl who is intoxicated with love and affection for me." He succumbed to death on the spot, his heart broken and burnt by the lustful fires of passionate desire (*ræga*). (Ref: Mplapa¼¼æsa--tho - 2nd. 50-51)

This shows that no attachment of *ræga* had occurred to the young priest when the first met and saw her. He was not yet interested in her even when the girl's parents had persuaded him. But, at the time when he first saw and heard her, he had not been able to contemplate on what was seen and heard and had failed to realize them truly as "impermanence" (*anicca*), which in consequence, had given room for the attractive image of the girl attired in a bright yellow dress to get imprinted on his mind with attachment. At the last moment, the mind lingering on this little image with consciousness, *ræga and domanassa* (passion and dejection) had arisen causing him to suffer till death. This is the manner in which the occurrence of *kilesa* called "*ærammanusaya*" took place having clearly dwelt one's own thought on the sense or the sense-object.

Thereafter, the following questions were raised by Visækha, the rich.

- “Does *rāganusaya* rest upon all *sukhavedanæs*?  
 “Does *patighanusaya* rest upon all *dukkhavedanæs*?  
 “Does *avijjānusaya* rest upon all *upekkhavedanæs*?”

*Answers* to the above questions were given by Dhammadeinnæ Therø as stated below:-

*Rāganusaya* does not rest upon all *sukhavedanæs*.  
*patiganusaya* does not rest upon all *dukkhavedanæs*.  
*avijjānusaya* does not rest upon all *upekkhavedanæs*.

The question then arises, if at all *rāganusaya* does not perch or rest on all *sukhavedanæs*, then on what kind of *sukha* it rests and on what kind of *sukha* it does *not* rest. Similarly, the same sort of questions can be put with reference to *dukkha* and *upekkhæ*. However, no further query was made by Visækha who seemed to have fully grasped the meaning of the answers. Though there were no further queries and answers, in the Commentary it has been clarified that the expression “*Rāganusaya* does not rest upon all *sukhavedanæ*” means: “It is not that *rāganusaya* should not be rejected in all *sukhavedanæs*.” By this explanation, it may be understood that *rāganusaya* has already been rejected is ‘*sukhavedanæ*’ which has been realized or known *as anicca*, etc., through practical exercise of *vipassanæ*. Therefore, it should be convinced that *rāganūsaya* stays apart and does not rest upon *sukhavedanæ* which has been already distinguishingly known.

The commentary gives further explanation that the expression “should not be rejected” means: “rested upon”. *Anusaya*, which ought not to have been rejected and which, therefore, may be said to be resting upon, and where the falsely known sensation that has no distinguishing knowledge of *anicca*, etc., resides, cannot possibly occupy a place in the dhamma that should be distinguishingly known through *vipassanæ*.

The gist of it as explained in the Visuddhi Magga (2nd. Vol. 329) is that *anusayakilesa* rests upon *rūpa and nāma* which have not been contemplated and realized by *vipassanæ-ñāṇa*. It means to say that it does not rest upon the dhamma that has been realized or known. That is the reason why it should be understood that in all *vedanæs* (sensations) which are known through *vipassanæ-ñāṇa*, *rāganusaya* does not reside or rest at all.

Now, at this Centre, *vipassanæ* meditation is being practised beginning with the contemplation on the rising and falling movements of the abdomen and then on every act of seeing, hearing, contacting and knowing, for the purpose of realizing the truth of *anicca*, *dukkha* and *anatta* in respect of all those phenomena that have arisen from the Six Sense-doors. This is to prevent *rāganusaya*, etc., from “resting upon” those *rūpa* and *nāma* and also to prevent their occurrence. In particular, contemplation has to be made to get oneself free from *dīṇhi* and *vicikicchæ nusayas*. When contemplation gains special strength, *dīṇhi* and *vicikicchæ nusayas* will become immensely weak in strength. At that moment, *sotāpattimagga* will appear and then *dīṇhi* and *vicikicchæ* will fail to occur and will also be entirely eradicated. One will then be free from *kāmarāga*, etc., that can cause one to descend to the four Nether Worlds. As such, a *Sotāpanna* has escaped from the four *Apayas* (Nether World).

After reaching the stage of *Sotāpanna* if continued contemplation is made in full swing, *sagadāgāṃmimagga* will appear at the time when the coarser types of *kāmarāga* and *vyāpāda* are losing strength. This is the stage where the coarser types of *kāmarāga* etc., will be entirely eliminated. Again when contemplation is further carried on, the delicate forms of *kāmarāga* and *vyāpāda* will become weak. This will carry the meditator to a stage of *anāgāṃmimagga*, where all *kāmarāga* and *vyāpāda* will become totally extinct. Carrying on further with the contemplation when *arahattamagga* is realized and reached, *bhavarāga*, *māna* and *avijjā*, the so-called, ‘*anusayas*’ and all other remaining *kilesas* will cease to occur. All have to be contemplating *vipassanæ* with sustained effort aspiring to become an *Arahat* in whom all *kilesas* have become extinct. If the *kilesas* are completely extirpated, all sufferings will come to an end and happiness will prevail.

Visækha then again proceeded with the question on how rejection is made in respect of the said *anusaya*.

### QUESTIONS AND ANSWERS ON HOW ANUSAYA IS REJECTED

The questions were:

- Which *kilesa* in *sukhavedanæ* should be rejected?
- Which *kilesa* in *dukkhavedanæ* should be rejected?
- Which *kilesa* in *upekkhævedanæ* should be rejected?

Dhammadeinnæ Therø gave the following answers;

O, Dæyakæ Visækha! *Ræganusaya Kilesa* should be rejected in *sukhavedanæ*, *dosa kilesa* called *patighanusaya* should be rejected in *dukkhavedanæ*; and *mohakilesa* called *avijjæanusaya* should be rejected in *upekkhævedanæ*.

If *sukhavedanæ*, the physical and mental sensations of pleasure and happiness cannot be contemplated and known, pleasurable attachment of *ræganusaya* will rest thereon, and it will have the opportunity to occur. If, however, *sukhavedanæ* is contemplated and realized or known as *anicca*, etc., *ræga* will have no chance to occur in that *vedanæ* and will be got rid of. It means to say *sukhavedanæ* should be rejected, giving no opportunity for its occurrence by contemplating it so as to get liberated. This *ræga* should be rejected so as to prevent its occurrence in the pleasurable sensations of good sight or appearance and good hearing which are the sensations of *sukha*. This is to say that *patighanusaya*, the anger, resting on *dukkhavedanæ* should be rejected by contemplation so as to deter it from occurring. Likewise, bad or ugly appearances or sight and bad or unpleasant sounds, etc., which occur in the sensation of *dukkha* should be rejected by contemplating on it to prevent *dosa* (anger) from arising. This means that ignorance, wrong conception and delusion (*avijjæanusaya*) which lies in *upekkhævedanæ* should also be rejected by contemplating on it in order to prevent it from occurring. This *avijjæ* and *moha* can always happen in all *rþpa* and *næma*, called *upædænakkhandhæ*. That is the reason why all that dhamma which arise from the Six Sense Doors are to be contemplated and that delusion in connection with these should be rejected. What has been explained in this Sutta is that *ræganusaya* rests on *sukha*, whereas *patighanusaya* and *avijjæanusaya* rest on *dukkha* and *upekkhæ*, respectively. The explanation given as to how the resting and rejection are made *anusaya* wise indicating that the rested *anusaya* only ought to be rejected, simply describes the manner as to how 'resting' is primarily rejected. Secondly, in *sukha* which is rested upon by *ræga*, as well as in *dukkha* which is rested upon by *patigha*, *avijjæ* also is resting. This *avijjæ* should also be rejected. Therefore, in Abhidhamma Piñka Yamaka Pæ'i which fully describes the manner as to how resting takes place, it is stated that *avijjæanusaya* is resting upon all five *upædænakkhandhæ* called *Sakkæya*. It has also been similarly stated and explained in respect of *diñhi* and *voçikicchæ*.

After having heard the answer as to how each of the three *anusayas* have primarily rested upon the three *vedanæs*, Visækha put another set of questions as mentioned below.

- (1) Whether *ræganusaya* should be rejected in all the three *Vedanæs*.
- (2) Whether *patighanusaya* should be rejected in all the three *Dukkavedanæs*.
- (3) Whether *avijjæanusaya* should be rejected in all the three *Upekkhævedanæs*.

What is meant by the above questionnaire is that if *ræga*, *patigha* and *avijjæ*, which are resting respectively on all the three *Vedanæs*, viz: *sukha*, *dukkha* and *upekkhæ*, were present, then these

*anusayas* must necessarily be rejected. Therefore, the meaning of the question is whether *anusayas*, which rests on all three *vedanæs* where there is *anusaya* that ought to be rejected, should always be rejected. To this questionnaire Dhammadeinnæ Therø answered in the following manner:

It does not mean that *ræganusaya* should always be rejected in all *sukhavedanæs*. What is meant by it is that there are some which ought not to be rejected. It is not that *patighanusaya* should always be rejected in all *dukkhavedanæs*, and also not that *avijjænusaya* should always be rejected in all *upekkhævedanæs*. Hence, as the question would naturally arise as to what are those that should not be rejected, further explanation was given (in Pæ'i). The statement of explanation so given is not easy to be understood by those who are not knowledgeable. Therefore, it will be clarified in plain language for the sake of drawing one's attention and respect as follows:

In the realm of this Buddha's Sæsanæ, a *bhikkhu*, being free from *ræga and kæma-kilesas* and other hindrances of *akusaladhamma* (*nøvaranas*), is said to be plunging himself into the *First-Jhæna*. The sense-object of the *First Jhæna* may be one of the ten sorts of *Kasina* such as, the earth device or earth *kasina or nimitta* or may be one of the ten *Asubhas* such as a bloated corpse. It may be a *nimitta* sensation of the incoming and outgoing breath or one of the 32 *ko#hæsa* (Parts of the human body), such as hairs on the head or on the body, etc. It may also be one of the sensations of loving-kindness (*mettæ*), compassion (*karu#æ*), etc. At the initial stage of meditation, it should be contemplated mentally noting continuously as "pathavø, pathavø" or "earth, earth" etc. If the mode of meditational exercise is *Anæpæna Kamma#hæna*, the inhaling and exhaling breath should be incessantly contemplated and noted. If *samædhi* is not yet strong enough, thoughts and imaginations on *kæma-sensation* could arise. To dispel such evil thoughts, contemplation must be rigidly made with fixed concentration on the sense-object or sensation.

When contemplation is in progress and when *samædhi* gains momentum, concentration becomes very strong and the mind sinks consciously into the sense-object and remains free from hindrances. This is the moment of approaching *Jhæna* and is called *upacæra samædhi*. It is also known as *Upacæra Jhæna*. When this *upacæra samædhi* gains full strength *Jhæna* equipped with its five intrinsic qualities, namely, *vitakka, vicæra, øti, sukha, and ekaggatæ*, is attained. This *Jhæna*, being the first attainment in the *four stages of Jhænas*, is accordingly known as the *First jhæna*. *Nøvara#æ akusala*, such as, the desires of *kæma* have been got rid of from the moment of achieving *upacæra-samædhi*, immediately before the attainment of the said *jhæna*. These demerits of *nøvara#æs* are likely to be free for having failed to occur even after the *jhænic* mind has ceased. This is why the said *Jhæna* is extolled as "Vivicche kamehi vivicca akusalehi dhammehi". Moreover, as the four characteristics, such as *vitakka* are particularly involved in that *jhæna*, it has also been mentioned in praise as "Savitakkam savicaram vivekajam øtisukham". *jhæna* which means contemplation with penetrated concentration fixed on one single object of sensation, is a peculiar kind of *samædhi*. A person who has attained that *jhæna* can remain constantly calm in a tranquil state on his sense-object with the *jhænic* mind for five minutes or ten minutes or half an hour or an hour. Ecstasy, rapture and enthusiasm also happen. Extreme joy and happiness also prevail. Because of this *jhænic* mind, the whole body becomes light as a feather and poised and one feels very fine and comfortable. For this reason, pleasurable attachment to that *jhæna* can generally take place.

Nevertheless, the *bhikkhu* referred to in this explanatory statement, reaches *arahatta-magga-phala* after contemplating on this *jhæna* at the time when the *jhænic* mind has ceased to occur. (In the Commentary it is stated that he only reaches the stage of *anægæmimagga*, and that with this *anægæmimagga*, only *kæmaræga* can be rejected. *Bhavaræga* which is relevant to *rppabhava and arppabhava* (form and formless existences) cannot as yet be rejected. Therefore, it would appear necessary to consider whether the passionate desire (*ræga*) is free or not in *Jhæna*. Of course, if *arahatta-magga* is attained, there is no point for such consideration. Since he is also free from *bhavaræga*, it is clear that attachment of *ræga* cannot possibly take place. If *arahatta-phala* is reached, both *kæmaræga and bhavaræga* are escaped or rather, got rid of. After the absorption in *jhæna* also, there is no chance for occurrence of attachment to *jhæna*; The total escape from *ræga* by the faculty of *arahattamagga* is the resultant effect of the attainment of *arahattamagga* which is acquired by depending upon that

fundamental *jhāna*. It, therefore, amounts to dispelling *rāga* by virtue of *jhāna* serving as a basis for *arahattamagga*. Such being the case, since *rāga* will have no opportunity to occur in *jhāna*, *rāganusaya* in *sukhavedanā* which is involved in that *jhāna* need not be rejected by *Vipassanā*. This is the reason why it is meant to say that the *rāganusaya* in *jhāna-sukha* ought not to be rejected. This is the explanation according to its original intention. The essence of this meaning is that *rāga* is rejected by the basic *First Jhāna* with a view to achieving *arahattamagga*, and that *rāganusaya* does not rest on the said *First Jhāna*. As it is not so rested, there is no need for rejection. This is a very difficult answer to be understood. However, as Visākha, being an *Anāgāmi*, seemed to have grasped the meaning with satisfaction. This is the explanation given as to why *rāganusaya* could not be rejected.

Further explanation was given why *patighanusaya* should not also be rejected, as stated below:

In the realm of this *Sāsana*, a *bhikkhu* reflects and yearns in this manner: “At the present time, *Ariyas* are seeking refuge in the noble Dhamma. When will I be able to equip myself fully with this noble Dhamma?”. A person who is longing for the noblest (arahattaphala) Dhamma for liberation is said to be feeling sorry and dejected because of his longing for a desired thing.

If a meditator expecting to achieve the noble *arahattamagga-phala* within a month or two or three months fails to achieve his objective in time as expected, he may probably reflect thus- “Others have attained *magga*, whereas I have not had a glimpse of that dhamma though I have been striving hard;” and as doubt arises, he may soliloquize as “will there be any chance for me to attain magga?” Under such circumstances, dejection and sorrow can seize him. Such a feeling of dejection and pensive mood- “*domanassa*” is *dukkhavedana* rested upon by *patighanusaya*. Be it as it may, such feeling of “*domanassa*” is not that kind of dhamma that should be rejected as it has arisen dependant upon the expectation to achieve the noble Dhamma. In fact, it is a dhamma that should be relied upon, and this kind of dhamma on which reliance should be made is stated in Sakka pañha Sutta. Depending upon this “*domanassa*”, if, by making relentless effort, *anāgāmi-magga-phala* is achieved, *patighanusaya* concerning with the said “*domanassa*” - *dukkhavedanā*- will have been automatically rejected. “That is the reason why *patighanusaya* does not rest upon *domanassa-dukkhavedanā*. As it is not resting, *patighanusaya in dukkhavedanā* needs not be rejected, or rather it needs no rejection. The matter is further elucidated as follows:

*Domanassa*, which has arisen for being unable to achieve *ariya-phala*, rejects or clears away *patighanusaya*, the anger. Of course, *patighanusaya* does not rest on ‘*domanassa*’. This statement is made in accord with the intention. *Domanassa* cannot reject or dispel demerits (akusala). However, *anāgāmi-magga-phala*, etc., are achieved by contemplating assiduously depending upon ‘*domanassa*’ which occurs in relation to the achievement of the noble Dhamma. With the faculty of *anāgāmi-magga* so attained, *patigha* is rejected. Since rejection is done by the *magga* achieved with the support of ‘*domanassa*’, it is stated that rejection is made by ‘*domanassa*’. The achievement of this noble and special dhamma is illustrated in the Commentary with the story of Mahāphossadeva Thera of the Arleindaka Monastery. It runs as follows:

This Venerable Thera failing to achieve *arahattaphala* is said to be afflicted with sorrow and mental distress to the extent of shedding tears every time when *pavāraṇā* festival was held annually at the end of *vassa* or Buddhist Lent. It is stated that he had to suffer mental pain successively for (19) years. Only on the twentieth anniversary of *pavāraṇā*, he attained *arahatship*.

The manner of meditation exercise practised by this Venerable Thera Mahāphossadeva has been described in *Mplapanāsa Satipañhāna Sutta* Commentary, as mentioned below:

The Venerable Thera was fulfilling the *gata-pacchagatikavut* throughout a long period of 19 years. “*Gatapacchagatikavut*” means: “To contemplate continuously with mindfulness and without interval at every moment of taking a step when walking all throughout his journey to and for in

making rounds for alms-food- in accordance with the teachings of the dhamma as '*gicchanto vā gicchā-mōti pajānāti*', etc." It is similar to the way of contemplating and noting by our *yogīs* every time they lift their legs, or take a step forward and put down the feet as "lifting", "stepping", and "putting", or, up, forward, down. The peculiarity in the mode of contemplation by this Thera, was the noting of every step taken from beginning to end in the act of walking so as not to miss his awareness and if at all he missed to note mentally, he went back again to the place from where he had first made a miss and then picked up to note each step that had escaped his notice or awareness. It is stated that those people who had seen this Thera walking forward and then retracing his steps: went back again moving up and down many times, so often, had a different impression and gossiped among themselves as: "What could be the reason for his so doing?" and thought "he might have lost his way or he might have left something behind due to lapse of memory!" Paying no heed to such indiscreet tattle or gossip, he continued to indulge himself in *kammajhāna* meditation with contemplative attentiveness without a break with all his might. Within a period of 20 years, he attained arahatship. This story was cited in *Sālakḥan* Commentary (p. 170). A similar story was described in the Prelude to the commentary on *Sakka pañha Sutta*. The story relates to a monk named Mahāsiva Thera. He became an *arahat* on the very day of *pavāraṇā* only after 30 years of relentless effort hindered throughout his meditation practice by '*domanassa*'. This story can be found in *Sakka pañha Sutta* dhamma (p. 169).

Continuing further with the answer, Dhammadeinnā Therā gave her clarification relating to why *avijjānusaya in upekkhāvedanā* should not be rejected.

O, Dāyaka Visakha! In this *Sāsanā*, a bhikkhu having rejected his physical pleasure (*sukha*) even before his attainment of the *Fourth Jhāna* is free from *Sukha*. And also having rejected his physical suffering (*dukkha*), he is free from *dukkha* and then, because of the cessation of all physical and mental sensations of pleasure and pain, unaffected and unperturbed by the emotions of *sukha* and *dukkha*, he enters into or reaches the *Fourth Jhāna* in which the purified mind is impervious to all emotions, and where only *upekkhā* is present. In this regard, the expression "enters into or reaches" means-remaining in a state of jhānic trance, mentally absorbed in the sensation of this *Fourth Jhāna*, the highest of all *Jhānas*." In this *Jhāna*, there is no *sukha*, no *dukkha*, no *somanassa*, and no *domanassa* and which means a total absence of all four *vedanās*. Only *upekkhāvedanā* is present. Further elucidation is made as to how *avijjānusaya* becomes free without resting on *upekkhāvedanā*, as is usually the case.

This *Fourth Jhāna* which is fundamental in achieving *arahattamagga* rejects *avijjā*. *Avijjānusaya* does not rest on *upekkhā* which is embraced in the *Fourth Jhāna* and that is, there being no chance for its occurrence, *avijjā* in the said *Jhāna* need not be rejected. This is the preaching based on Dhammadeinnā Therā's intention. Ordinarily, of course, *avijjānusaya* always rests on every *upekkhāvedanā*. In accordance with *Abhidhamma desanā*, it may, however, be noted that *avijjānusaya* should be rejected by *vipassanā-ñāṇa* and *magga-ñāṇa*. In the case of hermits who were living outside the domain of *Sāsanā*, *rāghanusaya* and *avijjānusaya* rested on the *Jhānas* which they had attained. Inside the realm of *Sāsanā* also, in the case of persons who have not reached the stage of *ariya-magga-phala*, *rāghanusaya*, etc., always rest. People like *Devadhatta* and *Sunakkhatta* even attained not only *jhāna* but also some attributes of *abhiññā* (super natural knowledge). However, in regard to *jhānas* attained by such people, as they were uttering with antagonism in contradiction to what the Buddha has taught, it is quite clear that various kinds of *anusaya* would rest upon the *jhānas* achieved by them. When it is said that *Anāgāmis* reached the celestial abode of the Brahamas, it is obvious that the *Jhāna* which has elevated them to the Brahma Loka is not free from *anusaya*. Therefore, ordinarily in *upekkhā* which is present in the *Fourth jhāna*, *avijjānusaya* is still an impediment-and not free. Hence, undoubtedly this *anusaya* should be rejected.

On the other hand, according to Dhammadeinnā Therā, as the *Fourth Jhāna-upekkhā* is not free from *avijjānusaya*, the *anusaya* in that *upekkhā* need not be rejected, and that means-not to be rejected. The intention being that a *bhikkhu* who is really an extraordinary personage will endeavour to meditate with a view to eventually reach the stage of *arahattamagga* and will immerse

himself in the *Fourth Jhāna* making use of it as a fundamental vehicle of *vipassanā*. After rising from that *Jhāna* and by *vipassanā* contemplation, he reaches *arahatta-magga-phala* and attains *arahatship*. As such, since *avijjā* has no opportunity to occur in *Fourth Jhāna-upekkhā*, it will not be necessary to reject the *avijjānusaya* in that *Fourth jhāna-upekkhā*. As a matter of fact, it is *arahattamagga* that rejects *avijjānusaya*. However, as it is not independent of the support of basic *Fourth Jhāna*, it may be stated that, according to the intention, it is the *Fourth jhāna-upekkhā* which has rejected *avijjānusaya*. For example, when the branch of a tree is cut off by a 'dah' (a kind of sword with a long sharpened edge), it is not the handle that cuts or severs the branch but the edge of the blade. As the branch of a tree is cut off with the support of the handle, it can be said, according to the intention, that the branch is severed with the handle of the 'dah'. It may be understood in the like manner. The qualities of the *Fourth Jhāna* have been extolled in the foregoing. It may now be recounted.

Among the *yogas* here who are contemplating *vipassanā*, some have found what the nature of *Jhāna* is. Such person can easily understand the subject of *jhāna* which will now be described. Those who have had no experience in the practical knowledge of *jhāna* meditation may find it difficult to grasp. The nature of the subject matter is delicate. *Dukkha* has already been rejected and freed by *sukha* prior to the attainment of *Fourth Jhāna*. "*Somanassa*" and "*domanassa*" have also ceased and become free. These words indicate that the four *Vedanās*, namely, *sukha*, *dukkha*, *somanassa* and *domanassa* are absent in that *Fourth Jhāna*. It means that in *Fourth Jhāna* there is no *dukkhavedanā* (suffering) arising from physical contact with bad and painful sensations. Neither is there *sukhavedanā*, the pleasurable sensations arising from contact with good things nor is there *domanassa*, unpleasurable and distressing mental sensations, and also *somanassa*, happy and joyous feelings. As to when they have been got rid of, may be stated thus:

Since the moment of first occurrence of *upacāra-samādhī* just before reaching the *First Jhāna*, miserable physical suffering (*dukkhavedanā*) such as the sensations of stiffness, hotness, pain aching, itching, etc., have been got rid of. There is no mental suffering-*domanassa vedanā*-at the moment when *upacāra-samādhī* is occurring. However, as this *samādhī* is not yet very strong, when something which can cause to bring about unhappiness crops up, *domanassa* can, of course, arise. It is entirely free only at the moment of occurrence of *upacāra-samādhī* when approaching to reach the *Second Jhāna*. From then onwards, this unpleasant and miserable condition-*domanassa*-have been expelled. Physical pleasurable sensation-*sukhavedanā* has been got rid of from the moment of the arising of *upacārasamādhī* just on the eve of attaining the *Third Jhāna*. Before the achievement of the *upacārasamādhī*, rapture or the feeling of *Pīti* is not yet free. Therefore, *Pīti* which has occurred depending upon the material form or bodily structure cause by mental consciousness, having found the good sensations, extremely good physical pleasure continues to abide. While persevering meditational exercise to attain the *Third Jhāna* which is devoid of *Pīti*, *upacāra-samādhī* will occur. With the occurrence of this powerfully strong *samādhī*, *Pīti* will disappear and the disappearance of *Pīti* puts an end to the occurrence of physical pleasure-*sukha*. However, pleasurable and joyous feelings called '*somanassa*' become free at the moment of the occurrence of *upacāra-samādhī* immediately prior to attaining the *Fourth jhāna*. This *Fourth Jhāna* does not go side by side with *sukha*. It goes along hand in hand with *upekkhā*. Hence, from the time of gaining *upacāra-samādhī*, the *Fourth Jhāna* appears together in conjunction with *upekkhā*, free of *sukha*.

Therefore, it has been shown that both *sukha* and *dukkha* have been already rejected and divested previously. *Somanassa* and *domanassa* have also ceased to occur and have been got rid of. What actually happens in sequence is that it begins with the expulsion of physical suffering. When approaching the *Second jhāna*, *domanassa* is freed. Since the time of approaching the *Third jhāna*, *sukha*, physical pleasure has ceased to occur. On approaching the *Fourth jhāna*, *somanassa*, mental happiness arising from pleasurable sensation become devoid. Therefore, there is no physical and mental suffering at the moment of the occurrence of the *Fourth jhāna*. There remains only neutral sensations called "*upekkhāvedanā*" with neither pleasure nor pain.

Out of the four kinds of *jhāna* stated above, in the *First Jhāna, vitakka*, initial reflection on the sensation, is included. *Vicāra*, sustained investigation is included too. Moreover, *Pīti*, rapture, and *sukha*, enthusiastic delight, are also embraced therein. *Ekaggatā*, tranquility of mind with penetrated concentration on the sensation, is also included.

The five qualities of that *jhāna* can be clearly found in the course of *vipassanā* meditation when contemplation becomes progressively strengthened up to the stage of *sammāsana-ñāṇa*, which verifies and reflects the true nature of *rūpa and nāma as anicca, dukkha and anatta*. Reflection, investigation, rapture, delight, and penetrated concentration with one-pointedness of mind on the sense object-*ekaggatā-samādhi*-are all obviously taking place in relation to the respective sensation that occurs.

In the *Second jhāna* called *samatha-jhāna, vitakka* and *vicāra* are no longer included. Only *pīti, sukha* and *ekaggatā* are present. At this stage, extreme joy or ecstasy is very vivid. *Sukha* also becomes more obvious than before. At the immature stage of *udayabhaya-ñāṇa*, *pīti* and *sukha* are particularly distinct and clear. *Pīti* pervades the whole body which becomes extremely light and comfortable as if it were floating in the air with weightlessness. Rapturous feelings spread all over, and *sukkha*- an unusual sensation of extreme happiness, full of joy and enthusiasm-filled the entire nervous system in the body.

In the *Third jhāna, pīti* (rapture) is left behind, but extreme delight overwhelms. *Samādhi*, i.e. concentration, also becomes more strengthened. These two: *sukha* and *ekaggatā* are called the *Third Jhāna*.

In *vipassanā* meditation, this *sukha* is more convincing at the *mature* stage of *udayabhayañāṇa*. Every time contemplation is made, there is tranquility of mind with peace and happiness without any rapturous feeling and enthusiasm.

As regards *samatha Fourth Jhāna*, as stated earlier, *sukha-somanassa*, the physical and mental pleasure have faded away and only the neutral sensation of neither pleasure nor pain, which is *upekkhā*, lies in comfort. This *upekkhā* and *ekaggatā* are called the *Fourth Jhāna*.

In *vipassanā*, the said *upekkhā* and *ekaggatā* become conspicuous beginning from *bhā<sup>3</sup>ganana*. In particular they become more convincingly clear at the stage of *sa<sup>3</sup>khārupekkhā ñāṇa*. At the moment of attaining *sa<sup>3</sup>khārupekkhā-ñāṇa*, miserable feelings in the body are entirely free, i.e. they do not arise at all. Even if there has been any ailment, such as cough, etc., it will fail to manifest or present it self and will be cleared away or cured. There are a number of instances where diseases which failed to respond to medical treatment have been completely cured and where the sick have been restored to normal health. *Domanassa* is freed at the moment of this *ñāṇa*. Miserable sensations totally disappear the moment contemplation with mindfulness is applied. Though one may feel nice and comfortable, physical pleasurable condition will probably be vague at the moment of the occurrence of this *Ñāṇa*. Happiness and joy is likely to become devoid attended by calmness. Only the neutral sensation of peaceful *upekkhā* may be particularly conspicuous. Therefore, those who have completely achieved *sa<sup>3</sup>khārupekkhā-ñāṇa* can very well understand by comparison through personal experience that all the four *Vedanās* become free and that only the neutral *upekkhā* occurs in the *Fourth Jhāna*.

At the moment of mental absorption in the *Fourth Jhāna*, the inhaling breath is motionless and is at rest. In the preceding statement wherein it has been mentioned that just before attaining *nirodhasamāpatti*, the cessation of *kāyasa<sup>3</sup>khāra* first takes place. This means to say that because of the faculty of this *Fourth Jhāna*, inhaling breath ceases and vanishes. Some of the *yogīs* who are contemplating *vipassanā* will find the disappearance, or vanishing of the inhaling breath while contemplation is in full swing with mindfulness. Even the bystanders who are watching them will clearly witness the absence of inhaling breath. Next, it has been mentioned that one praise-worthy feature of the *Fourth Jhāna* is the exalted state of purified mind with awareness brought about by

*upekkhā*. This *upekkhā* is not the *vedanā-upekkhā*. It is the nature of the Law (dhamma) which contributes to the equalization or balancing of the *dhamma* that occurs in conjunction as accompaniments. It is also called “tatramajjhatacetasika”. *Upekkhā*, the so called “tatramajjhata” (impartiality or neutrality), levels out *saddhā* and *paññā*. This levelling is done because, if faith (*saddhā*) in the truth of Buddha, Dhamma and Sangha goes to the extreme, there can be deficiency on the part of knowledge (*paññā*).

If the knowledge of reflective mind goes to the extreme, what is believable may be regarded as unbelievable. Depending upon experience, if the reflective knowledge becomes exuberant, the right method of meditation may not be accepted as believable. There are instances where practical meditation exercise is not performed because of no faith or lack of faith. Even if resorted to practising *vipassanā* without diligence and sincerity of faith and without controlling the wanderings thought playing with imagination, then *samādhi* may not be gained. If *samādhi* does not occur, real *vipassanā-ñāṇa* may not be achieved. There are people who have not gained *samādhi* and have wasted their time because of lack of faith when they first contemplated. They only realize their mistake at a later stage when they gain the knowledge of *samādhi* after diligent and serious contemplation.

It is, therefore, essential to keep both *saddhā* (faith) and imaginative knowledge in balance putting them on equal basis. If one sincerely and respectfully practices *vipassanā* contemplation in accordance with *Satipaṭṭhāna desanā* as preached by the Buddha, *upekkhā* will be strengthened and will cause *saddhā* and *paññā* to remain in balance avoiding both the extremes. When they are in equilibrium, i.e. in a state of balance, special knowledge or insight wisdom will definitely arise.

Next, if exertion in contemplation is extra-ordinarily strong, stability of mind-*samādhi*-, will lose strength. If a meditator who is a novice contemplates on various sense-objects which should be contemplated, such as sights and sounds, etc., worry or anxiousness becomes excessive. If so, the mind may become unstable and fleeting without being able to concentrate fixedly on the sense object that is contemplated. While contemplating on one sense object, he may be eager to contemplate on another sense-object, and also at the same time his mind may skip on to a different sense-object. In this way, concentration will be deprived of adequate strength to be able to fix rigidly on the object that is being contemplated, and as such, the mind may wander and vacillate. If the mind rambles in this manner, *samādhi*, i.e. concentration becomes weak. If the concentration has no strength, *vipassanā-ñāṇa* will not occur.

If at all contemplation is made on only one single object with fixed concentration, exertion may lose vigour as there will be worry and eagerness. If the strength of exertion or effort put into contemplation and earnestness are diminished, concentration will be very much in excess which will thereby give opportunity for *thinamiddha*, sloth and torpor, to creep in. If it so happens, as no proper *samādhi* will occur, knowledge of *vipassanā* (*Vipassanā-ñāṇa*) may not arise.

For the above reasons, it is necessary to keep *virīya* (exertion) and *samādhi* in proper balance. In order to gain balance, it is essentially required to contemplate on at least two sensations instead of contemplating either on a single object of sensation or on many sensations at the initial stage. Therefore, instructions are given to first contemplate on two kinds of sensations, such as, “sitting- and “touching”, or rising and falling movements of the abdomen.

If by contemplating as such, when *upekkhā*, the so-called “tatramajjhata” is resuscitated and becomes vigorous, mindfulness on its own accord gain momentum without having to worry much but not entirely without anxiety and earnestness. By doing so, awareness becomes sharp or keen without getting tired in making contemplation. On reaching the stage of *udayabhaya-ñāṇa*, without making anxious effort to the extreme, mindfulness becomes obvious. This indicates the clear manifestation of *tatramajjhata*. Whether at the time of offering donation or observing *sāla* or worshipping or listening to the sermon, that is, every time meritorious deeds are performed, *upekkhā*, the *Tatramajjhata*, is involved. However, at the time when such ordinary virtuous or meritorious

mind is occurring, *upekkhā* is indistinct. Even learned people do not clearly perceive this *upekkhā*. These learned or educated people are generally preaching only after memorizing the scriptural texts on dhamma. Be it as may, according to *Satipaṅghāna desanā*, to a meditator who is contemplating the phenomena of *rūpa and nāma* at the moment of their arising, though he may be illiterate or uneducated, if he has reached the stage of *udayabhayañāṇa*, evenly contemplated *upekkhā* becomes noticeable or perceptible.

### THREE EVENLY BALANCED QUALITIES OF SA<sup>3</sup>KHĀRUPEKKHĀ

The evenly balanced qualities are more convincing at the stage of *sa<sup>3</sup>khārupekkhā-ñāṇa*. A meditator who has reached this stage need only contemplate and note four, or five or ten times in earnest whether starting from the rising and falling movements of the abdomen or belly, or from any other conspicuous sensation. From then onwards, without special endeavour and much worry mindfulness becomes strengthened automatically on its own impetus. This is one of the three balancing qualities of *sa<sup>3</sup>khārupekkhā-ñāṇa*.

An aphorism comprising eight words has been composed, each separated from one another as:

“Free are the conditions of fear and love”, in accordance with what is stated in Visuddhi Magga which runs thus:- “Bhayanca nandinca vippahaya sa<sup>3</sup>khāresu udasino”. At the time when *Bhaya-ñāṇa*, etc., has been achieved, fearfulness or frightful condition was aware of. The faults were also perceived. There was monotony or weariness. There was an intention to abandon. Special effort was made to be able to abandon them. All these are eliminated on the attainment of *sa<sup>3</sup>khārupekkhā-ñāṇa*. At the time when *udayabhaya-ñāṇa* was achieved, there was attachment to the peculiar knowledge of awareness, etc., but with the attainment of *sa<sup>3</sup>khārupekkhā-ñāṇa*, this extreme attachment was got rid of. Referring to this, it has been mentioned that fright as well as perception of the faults of “fright”, etc., and also “*nandinca*”, i.e. affection or attachment are abandoned. After abandoning and dispelling them, i.e. “*vippahaya*”, in respect of all *sa<sup>3</sup>khāras* which have arisen, such as sights and sounds, etc. i.e. “*sa<sup>3</sup>khāresu*”, evenly balanced contemplation is carried on with neither affection nor hatred, i.e. “*udasino*” (indifference).

Further, this preaching on the balanced contemplation may be recited in the form of a motto. Let us recite as follows:

“Equal contemplating of the state of happiness and suffering be usually made.”

Equal contemplation is made on good and bad sensations. At the time *sa<sup>3</sup>khārupekkhā* is occurring, irrespective of whether it is happiness or suffering, or good and bad sensations, it is obviously found that equal contemplation is made with mere superficial awareness. It has, therefore, been preached in Dasamghottara Pāṭi (p. 280) as mentioned below:

“Idha bhikkhave bhikkhu cakkhuna rūpaṃ dissa neva sumano hoti na dummano upekkhako viharati sato sampajāno.”

O, bhikkhus! In this present *Sāsanā*, a *bhikkhu*, after having seen with his own eyes the form or the material object, instantaneously contemplates and notes it, and then realizing the true nature of the sense-object, no *kilesa* will arise since he will have no delightful or pleasurable feeling. In other words, though he has seen the visual object, no matter how good it is, he entertains neither pleasure nor joy. It is, of course, not that he is unhappy and miserable. He is not unhappy no matter how ugly sights or other bad sensations may have been seen. Then, the question arises as to what has happened? It may be stated he is contemplating with mere superficial awareness, remaining indifferent with an evenly balanced state of mind. Why is it so happened? It is because he is realizing the Truth. The moment he has seen the object, he contemplates and notes with mindfulness the

phenomenal nature of arising and dissolution, and hence, realization has come to him that all these happenings are merely impermanent, etc.

The ability to contemplate as such with *upekkhā* (indifference) is the inherent quality of an Arahāt. However, it is stated that in the case of a *yogī*, who is contemplating continuously every time he sees while reaching the stage of *sa<sup>3</sup>khrupekkhā-ñā<sup>1</sup>a*, is regarded as being fully accomplished. Similarly, the manner of contemplation along with *upekkhā* has been preached as mentioned hereunder:

“After hearing, smelling, tasting, touching and thinking with the sense-organs, namely, ear nose, tongue, body, and mind; and then realizing the nature of the sensations with awareness, etc . . .” This statement conveys exactly the same sense as- “Equal contemplation of the state of happiness and suffering be usually made.”, which is the motto relating to the quality of evenly balanced contemplation.

Let us also recite the following motto:-

“Let thou know rightly the sound that is heard by contemplating and noting.”

“Let thou know rightly the odor that is smelt by contemplating and noting.”

“Let thou know rightly the taste that is felt or tasted by contemplating and noting.”

“Let thou know rightly the touch that is tactile by contemplating and noting.”

“Let thou know rightly the nature of thinking mind that imagines by contemplating and noting.”

“Let thou remain indifferent with neither disappointment nor joy by contemplating.”

“O, *yogī!*- it’s possible to know as such if thou shall contemplate in the manner of an arahāt.”

The third quality is “Equanimity” which means contemplating with indifference (*upekkhā*) “without extraordinary effort and worry to bring about contemplative awareness”- in accordance with Visuddhi Magga, wherein it says that in ascertaining and scrutinizing the *rūpa-nāma sa<sup>3</sup>khāras*, it assumes the neutral attitude with superficial awareness of the occurrence as *anicca*, etc. It is also in line with what has been described in *Mahādīgha* as “it as being contemplated with indifference on *vipassanā* in the same way as contemplating with indifference on *rūpa-nāma-sa<sup>3</sup>khāras*.” In this connection, let us recite the following twin stanza;

Free are the conditions of fear and love Equal contemplation of the state of happiness and suffering be usually made.

Better not worry for easier contemplation purpose.

Making a total of three qualities of evenly balanced *sa<sup>3</sup>khāru* state.

What has now been stated indicates how *upekkhæ*, the so-called *Tatrama jhattata* makes other accompanying dhammas to agree with one another or level out. Due to this *upekkhæ*, mindful awareness is said to be wholly purified. Now that it seems adequate enough to be able to comprehend how *samatha-jhæna* in combination with practical *vipassanæ-ñæ¼a* has occurred. The salient point in Dhammadeinnæ's answer is to denote that *avijjænusaya* in that *upekkhæ* does not at all deserve rejection, if the *Fourth Jhæna* as the basic foundation of *vipassanæ*, has been absorbed by *vipassanæ* contemplation; and proceeding further in continuity if *arahatta-magga-ñæ¼a* is attained, as *avijjænusaya* has no chance to occur in that *upekkhævedana* that abides in the *Fourth Jhæna*, *avijjænusaya* in that *upekkhæ* should not be rejected.

After having heard the above answers, the wealthy Visækha put the following question.

#### QUESTION AND ANSWER ON SIMILARITY OF DHAMMA

Q. "O, Dhammadeinnæ Therø! What is the dhamma that is similar to *sukhavedanæ*?"

A. "The dhamma which is similar to *sukhavedana* is *dukkhavedanæ*."

The above question and answer do not convey the sense that they are of the same nature or of the same pattern, but indicate the inclusion of the meaning of "some sort of similarity". Therefore, it may be interpreted as being analogues, to make the underlying sense in the expression "some sort of similarity", more obvious. Just as *sukhavedanæ* is pleasurable *dukkhavedanæ* is unpleasurable and hence, a comparison can be made between the two. Therefore, an analogy may be drawn between a mountain which soars to a great height and a ravine which tends to go downwards to a great depth. In much the same manner, there is some sort of similarity between *sukhavedanæ* and *dukkhavedanæ*.

Thereafter, another question that is touched upon is as to what kind of dhamma runs parallel or is analogous to *patibhaga* of the *dukkhavedanæ*. To this question, the answer given is that there is partial likeness or similarity between *dukkhavedanæ* and *sukhavedanæ*.

Following the above query, Visækha interrogated "What is the dhamma which assumes the same pattern as *patibhaga of upekkhævedanæ*. The answer given is: "It is delusion (moha), the so-called *avijjæ*." *Sukha* and *dukkha* are obvious and clearly understandable. On the other hand *upekkhævedanæ* is not easily perceptible and is difficult to understand. In the same way, *loba* (greed) and *dosa* (anger) are conspicuous and are convincingly clear. *Avijjæ-moha* (ignorance-delusion) is obscure and is hard to know. As regards greed and anger or hatred, such as the occurrence of the sensation of desire and attachment, they can be clearly known. Spectators will also know when a person smiles giving a free rein to *loba*. If anger arises, it is all the more clearly visible and known. By looking at the personal behaviour and finding one making grimaces, or hearing harsh utterances, it can be known that there arises anger or hatred; "*Moha*" is explained as "delusion", and how "delusion" takes place is hard to know. The meaning of *avijjæ* is given as "ignorance". This is also difficult to be easily understood. In fact, ignorance means knowing wrongly the nature of *rþpa* and *næma* dhamma, which though in reality are impermanent, suffering, and *anatta*, are erroneously conceived as permanent, pleasurable and *atta*. This is what may be called "*avijjæ*". It means "misconception". Those who do not care to contemplate *vipassanæ* every time they see, hear, smell, taste, contact, or imagine, wrongly conceive these physical and mental activities as being permanent, etc. The arising of these sensations is really difficult to be realized as mere ignorance or delusion. At every moment when desirable attachment occurs, *avijjæ* and delusion are involved. Nevertheless, the feeling of desirable attachment is quite evident, whereas ignorance or unknowingness is not clear. When getting angry it involves *avijjæ* and *moha*, but anger only is clearly perceived while *avijjæ* is not clearly perceptible. That is the reason why Dhammadeinnæ Therø had answered that *upekkhævedanæ* which is indistinct and hard to understand, and *avijjæ* which is not obvious and is hard to know have a partial likeness and similarity.

Again, in reply to a further query- "What is the dhamma that is similar to *avijjā*?" Dhammadeinnæ Therō gave the following answer:-

The dhamma that has similarity of pattern running parallel to *avijjā* is the knowledge- (*vijjāñāṅga*).

Whenever a wrong conception arises at the time of seeing, hearing, contacting, knowing etc., in relation to the phenomena of *rūpa* and *nāma*, it is *avijjā*. The dhamma that is similar in pattern to *avijjā* is the knowledge called "*vijjā*". The manner of similarity may be likened to the diametrically opposite nature of darkness and light. Just as ordinary persons who cannot contemplate every time the act of seeing and hearing takes place, wrongly perceive them as permanent, and pleasurable etc., *yogīs* who are continually contemplating such occurrences will notice the incessant arising and dissolution of these phenomenal nature of things as and when *samādhi* becomes strong. They realize the truth that such happenings are ungovernable in the sense of *anatta*, and are disgraceful. This knowledge or wisdom is "*vijjā*". All *yogīs* who are now in the process of contemplation, are continuously endeavouring to gain such knowledge.

At every moment of realizing the truth with this *vijjāñāṅga*, *avijjā* is dispelled. This is similar to the vanishing of darkness when light brightens. It is how *avijjā* called *āramānāsaya* is dispelled by vipassanā insight knowledge. When this insight knowledge is fully accomplished, the knowledge of *ariyamagga* occurs. With the faculty of this *magga-ñāṅga*, *Nibbāna* is realized. The realization of *Nibbāna* will exterminate *avijjā*. Hence, every effort is being made to achieve this *magga-vijjāñāṅga*. Dhammadeinnæ Therō's answer indicated that the right knowledge- "*vijjā*" runs counter to "*avijjā*" resembling a rival in competition. Thereafter, Visākha again proceeded with another question.

O. "What is the dhamma that resembles *vijjāñāṅga*?"

A. "*Ariyaphala*, a condition in which defilements are emancipated, is the dhamma that has similarity to "*vijjāñāṅga*", "is the answer given by Dhammadeinnæ Therō adding a rejoinder to it, as: "*vijjā* at its noblest state is *ariyamagga-ñāṅga*. *Vimutti* is, of course, the beneficial result or fruit rewarded by that *ariyamagga* called *ariyaphala* (the sublime fruition). *Ariyamagga* and *ariyaphala* are all similar in nature.

The Next question then followed as stated below:

Q. "What is the dhamma that is similar in form to *ariyaphala*, which in a sense, means "Emancipation?"

A. "It is *Nibbāna* which is similar in nature to *ariyaphala*, called *vimutti* in that both have the same noble attribute of the highest degree."

The similarity between these two is that both are entirely emancipated from the bonds of *kilesas*. *Kilesas* (defilements) cannot dwell upon *ariyaphala* with consciousness. Nor will it be able to contemplate upon *Nibbāna* as its sense object. Putting it in another way, in the personality of an *arahat* who has attained *arahattaphala*, all *kilesas* have been rooted out. That is the reason why an *arahat* is said to be fully emancipated from all defilements. *Nibbāna* in nature is the state of condition in which all *Kilesas* have ceased to exist. Being free from *āsava* (*āsava* is synonymous with *kilesa*), both *Vimutti* and *Nibbāna* are similar in nature. *Ariyaphala* which has passed beyond *lokiya* is *lokottarā*. *Nibbāna* is also *lokottarā*. It is quite similar in nature. *Ariyaphala* is also *abyākata* which is neither *kusala* nor *akusala*. *Nibbāna* is *abyākata*. They are, therefore, of the same nature in the form of *abyākata* dhamma. This is as described in the Commentary. The statement that there is similarity in *abyākata* is, however, unqualified and bereft of high esteem.

If viewed from a different angle, there are some points which are not in agreement. *Ariyaphala* is *sa<sup>3</sup>khata* dhamma that can altered or reckoned. *Nibbæna*, on the other hand, is *asa<sup>3</sup>khata* dhamma, the Unmade, the Immaterial, the Uncaused, the Unchangeable state of Perfection. Next, *ariyaphala* is the dhamma which brings realization of consciousness in *Nibbæna* and which discerns the Truth. *Nibbæna* is *an ærammana* dhamma which is incapable of producing mental consciousness. And then, *ariyaphala* is *anicca* dhamma subject to transience like everything in nature, forming and dissolving, whereas *Nibbæna* is Immutable. Next, *ariyaphala* means the four mental *khandhæs*. *Nibbæna* is free from every conceivable attribute of a being or *khandhæ*. Moreover, *ariyaphala* is *ijjatikka* dhamma, the innate realization of *nibbæna* which occurs in the personality of an ariya, while *Nibbæna* is *bhahidda* dhamma, which is outside the personality of an individual. If analysed in this way *ariyaphala* and *Nibbæna* are different in nature. But both of them being similar in nature as the noblest *lokottaræ* dhamma that have reached the finale which brings full emancipation from the miseries of saṃsæra, it may be stated that *Vimutti* and *Nibbæna* are shown as having the same configuration or semblance.

Having listened in earnest to the answers rendered by Dhammadeinnæ Therø, Visækha continued to raise another question as stated below:

Q. "What is the dhamma that is similar to "*Nibbæna*?"

This question was rejected by Dhammadeinnæ Therø on the ground of impropriety. She further remarked "O, Dæyakæ Visækha! You have exceeded the bounds of propriety in raising a question that ought to be avoided. There will be no end if you continue asking more question. It will continue *ad infinitum*. You should have questioned only on what is proper and appropriate and you have done that. Now that you have gone too far. Hence, the rejection."

The reason for the impropriety of this question is: "O, Dæyakæ Visækha! Buddha's Dhamma which is known as the Noble Eightfold Path leads to *Nibbæna*. It is conducive to *Nibbæna*. The Noble Eightfold Path is a way to Truth itself. *Nibbæna* is the Ultimate Goal. Since it is the supreme Final Destiny, no question should have arisen as to what kind of dhamma is similar in nature to *Nibbæna*. Buddha's Dhamma, viz: *Söla*, *Samædhi* and *Paññæ* (morality, concentration and wisdom) called the Eightfold Magga<sup>3</sup> ends with *Nibbæna*, the final and perfect sanctification. Nothing beyond that. It is the End and the Noblest. Hence, there is no other dhamma that is similar to or on equal footing with *Nibbæna*. So then, it is improper to raise that question", said Dhammadeinnæ Therø in reply.

Finally, Dhammadeinnæ Therø summed up with the following statement:

"O, Dæyakæ Visækha! If at all the answers given by me do not meet with your entire satisfaction, you may respectfully approach the Blessed One, and further put questions recounting on all subject matter that have been dealt with by me. If you do seek the noble advice and teachings of the blessed one, you may please accept and note all that may be preached by the Buddha in response to your queries.

## PRESENTATION OF STATEMENT RELATING TO THE DESIGNATION OF THIS SUTTA

In this Sutta, Visækha, after having heard the answer relating to “*sakkaya*”, being fully satisfied with the explanation given, raised a series of questions step by step, which ought to be asked, up to the question on what kind of dhamma that is similar in form to “*Vimutti*”. The statement of answers so explained one after another in sequence is called “VEDALLA”. The Discourse containing questions put by *Kothika Thera* and answers given in response by *Ashin Særiputtæ Thera*, has also been given the name of *Vedalla* Sutta. This Sutta is called *Mahævedalla* because of the great dimension, whereas the present Sutta being a smaller version, is given the name of *CPj AVEDALLA*. It is so designated because of the elated satisfaction of the knowledge on which reliance was made in giving answers to the questionnaires. *Cp'avedalla* may be said to be a mini-Sutta-dhamma.

### VISÆKHA SOUGHT INSTRUCTIONS AT THE FEET OF THE BLESSED ONE

The last question of Visækha which met with the critical remark made by Dhammadeinnæ Therø for having exceeded the limits of propriety may be considered as a feeler to know the depth of the knowledge attained by Dhammadeinnæ Therø because he himself being an *Anægæmi*, would probably be aware of *Nibbæna* as being the Noblest and the Ultimate. He took the criticism well and accepted it. It was only later that he made his way to the Blessed One as had been instructed and respectfully put up the subject matter in issue. These were mentioned at the Great Buddhist Council and placed on record.

The conversation between Visækha and Dhammadeinnæ came to a close followed by an expression of approbation- “*sædhu*” from Visækha with delight and satisfaction. Thereafter, Visækha paid obeisance to Dhammadeinnæ Therø and departed to where Buddha was residing. On arrival there, he paid homage to the Lord Buddha with great reverence and took his seat at a suitable place neither too far away from nor too close to the Buddha. Then, with due permission, he recounted the whole conversational proceedings that had taken place between him and Dhammadeinnæ Therø. Afterwards, the Blessed One gave the reply which in brief may be described as follows-

### BUDDHA EXPRESSED APPROBATION-EULOGY

“O, Dæyakæ Visækha! Dhammadeinnæ is really a wise and learned bhikkhunø (pa¼ðita). She is fully endowed with rare ability, great wisdom and knowledge. If you had asked me the same sort of questions to clarify the meaning of “*sakkæya*” and so on, and if I were to answer, I would have explained to you in reply exactly as was done by Dhammadeinnæ.”

This speech made by the Blessed One is nothing but a confirmatory statement to all what had been answered by Dhammadeinnæ. It is so mentioned in the Commentary. Therefore, all statements of answers contained in this Sutta shall be regarded as the actual preachings of the Buddha Himself. This is evidently quoted as fundamental by the authors of the Commentary confirming the text embodied in this Sutta. Furthermore, Buddha had pointed out that the answers rendered by Dhammadeinnæ were the correct explanation of all the problematic dhamma presented by Visækha for clarification.

## DHAMMADEINNÆ THERØ RECEIVED THE PRE-EMINENT TITLE OF ETADAGGÆ

Sometime afterwards, in the presence of four kinds of audience at a religious Assembly, the Blessed One gave Dhammadeinnæ Therø the precedence among his female disciples who are able to expound the dhamma and conferred upon her the Title of the Most Pre-eminent *Dhammakathiko* of all the *Bhikkhunø*s (female priests). In other words, the foremost rank called "Etadagga" was bestowed upon Dhammadeinnæ Therø as one who expounded the Law and one who had the gift of preaching.

The reason for receiving the highly honoured Title is because: During the time of *Padumuttara*, the Enlightened One who appeared as a Buddha well over a hundred thousand *kappas* ago, the embryo Dhammadeinnæ happened to be an ordinary maid-servant. At one time she cut off her hairs of the head and with the proceeds derived from the sale of her hairs called on an *aggasāvaka*, a Chief disciple of Buddha by the name of *Sujāta Thera* to whom she donated all her money and prayed for the future attainment of the Title of the Most Preeminent "*Etadagga*" among *Dhammakathikas*. After her demise at the end of her life-term, she became a *deva* in one of the Celestial Abodes. Thereafter, for almost a hundred thousand *kappas*, she had gone through a round of existence in both the Deva Loka and the World of human beings. In the past well over 92 *kappas* ago during the time of *Phussa*, the Buddha, she became the wife of a Finance Minister who was given the responsibility by the three elderly Princes to supervise and manage the affairs in offering meals to the Buddha and His Disciples. Great was her generosity that she donated double the amount of charitable gifts usually intended for the purpose with exuberant faith.

From then onwards, all throughout the 92 *kappas*, she had gone through life existences successively in the World of Devas and the Human World. During the present *kappa*, at the time when *kassapa Buddha*, who became an Enlightened One (the last before Gotama Buddha), she became the sixth child out of the seven daughters of the King, named *Kiki*, the then ruling monarch in the kingdom of *Kāsi*. She then bore the name of *Sudhamma*. All these seven princesses having strong faith in and devotion to the Buddha's *sāsana*, sought permission from their father, the King *Kiki* to let them join the Order of Bhikkhunø. Their Royal father turned down their request, and hence, they all had to content themselves with the practice of dhamma in the capacity of lay disciples. During the entire life-term of twenty-thousand years, they remained unmarried and led the life of holiness, indulging in the practice of *Brahamācariya* and observed the precepts in accordance with the teachings of the Buddha. The first daughter Princess *Samani* later became one of the Chief female disciples of Gotama Buddha in the name of *Khemæ Therø*. The then second Princess by the name of *Samanagotta* became *Uppalavunnæ Therø*, the Second Chief Disciple during the time of our Lord Buddha. The third Princess, named "*Bhikkhuno*" become the well-known *Padacæro Therø* during the life time of our Buddha, and received the Pre-eminent Title of '*Etadagga*' for her outstanding ability in the observance of *Vinaya*, the Rules of Discipline. The fourth daughter Princess "*Bhikkhudayika*" became a Therø by the name of *Kondalakaysø*, who was conferred upon with a Title of Pre-Eminence (Etadagga) in *khippæbhinnæ*, also during the time of our Lord Buddha. "Dhammæ", the fifth daughter became the emaciated "*Kisæ Gotamø Therø*" (whose story of "the parable of the mustard seed" is well known) received the Title of "*Etadagga*" in the matter of scarcity of the robes. The seventh Princess who bore the name of *Sanghadæyikæ* became Lady Visækha, the well reputed donor and benefactor of *Pubbayon* Monastery during our Buddha's time.

The sixth daughter, Princess *Sudhammæ*, after leading a life period of twenty-thousand years and after whirling round the life existences in the both the World of Devas and the World of Human Beings, became a daughter of a millionaire at Rājagaha before our Lord Buddha gained Enlightenment. On reaching the age of maturity, she was married to Visækha, the son of another wealthy millionaire. While thus leading a homely life as the wife of a very rich man as stated in the earlier portion of this Sutta, at an early age of about thirty, she was ordained as a female priest (bhikkhunø) and then soon after, attained Arahatsip. It is a fulfillment of her wish which she prayed for to become a Dhammakathikæ of the highest Order.

Furthermore, in the A<sup>3</sup>guttara Commentary, it has been mentioned that the Lord Buddha had also extolled her noble qualities.

After giving Visākha a hearing, the Blessed One spoken highly in praise: “My daughter Dhammadeinnæ has extirpated all *taḥhæ*- desirable attachment-to the past, future and present *khandhæ*'s and then continued to preach as: “An individual whose longing desires and attachment have ceased in respect of the Past, Future and Present *rppa-næma-khandhæ* is, I say, a noble and worthy person who has discarded all evils and vices.”

Therefore, putting reliance upon the statements of the precise, true and accurate answers rendered by Dhammadeinnæ Therø in accordance with the noble wishes of the Blessed One, we shall make our best endeavour to contemplate so as to realize the truth of the dhamma. We should also have full confidence that we will surely be able to comprehend the real dhamma by going through a course of meditation exercise with diligence.

May you all, who by virtue of the merits derived from fervently listening to this sermon on Cp<sup>1</sup>avedallā Sutta, be able to practise meditation assiduously for the realization of all dhammas beginning from the Four Noble Truths as are embodied in this Sutta and speedily attain blissful *Nibbæna*, a state of condition which brings about the cessation of all miseries, and sufferings through the progressive stages of *Vipassanæ* insight knowledge.

THE END

## REMARK

\* ( ): Inserted by the Translator for the sake of amplification. Reference: Clough in his Singhalese Dict: and quoted from Childers' Dict. of the Pæ'i language, 1974, 4th. Impression, page 366.