

The Path to Nibbāna as Declared by the Gautama Buddha

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PREFACE

Blinded by Avijjā, nourished by craving, attracted to pleasing the Indriya, extremely trade-oriented today's world society plummeting from chaos to chaos are on a very dreadful destructive path.

Primarily focusing on one of the two extremities the Buddha had advised to avoid, "Kāma-sukhallikānuyoga" or pleasing the Indriya excessively, considering acquisition of means for doing that as existence the society is competing for physical wealth. Therefore, what is remaining today is only mental restlessness, distress, illusory bankruptcy, heart problems, high blood pressure, cholesterol, cancer, diabetes, obesity, gastritis, and nerve weakness, and are plagued with many diseases such as eight-weakening bone diseases.

The intelligent people who have suffered in such a surrounding are today searching for methods to free themselves from it. They have come to understand that chasing after physical wealth does not bring happiness. Therefore, we see many people focusing on internal spiritual development today.

The Dhamma expounded about 2550 years ago in a surrounding like this by the great Sage who became to be known as "Gautama Buddha" has earned today a unique position. The world inherently consists of dukkha, the cause is Tanhā, dukkha is destroyable by destroying Tanhā, and the Path very clearly declared for ending suffering, which is Caturārya Satthiyaya is the Buddha Dēshanā.

Today, the pristine Caturārya Satthiyaya Dhamma is obliterated, instead it has become a religion overflowing with offerings, pūjā, prayers, chanting, confession of Pāpa, and rites and rituals etc. This is identified as the Buddhism. This Buddhism has spread around the world merging with various cultures and customs signifying different facets. Even to determine what the Buddha had actually expounded is difficult. Because of that, it has become a dilemma in reaping the actual happiness that the dhamma proclaimed by the Buddha could derive.

The Buddha had said that Caturārya Satthiyaya, which is a very fine dhamma found within about 6-ft long one's own body, unperceivable to Indriyas, eye, ear, nose, tongue, body, and mind must be seen and understood within oneself and by own intelligence after training well sticking on to the advices and guidance of teachers with practical experiences. Therefore, it is out of the question, it would not to be found outside one's own body. However, in lieu of realizing the dhamma by practicing per advices in Buddha Dēshanā, today people who seek rewards, respect, fame, and praise are preaching to the public their own ideas, a compilation of words memorized from books distorting the pristine Caturārya Satthiyaya dhamma declared by the Buddha as the dhamma proclaimed by the Buddha. Because of that figuring out of actual dhamma stated by the Buddha has become a difficult task.

The Arahant had conducted this series of discussions on the dhamma proclaimed by the Buddha over the Hill Country Radio, Sri Lanka Broadcasting Corporation, from May 2006 on every Full-moon-Pōya-Day from 3:00 to 5:00 PM. He had centered

these discussions on his own experience gained after practicing dhamma for over fifteen years in forests associating skilful teachers and performing practical research to find what the exact dhamma that had been proclaimed by the Buddha.

To preserve its lively quality and the meaningfulness, discussions conducted by responding to questions of the audience presented here in the same mode. Reading this book written in spoken language you may experience some unfamiliarity. This is because of the contradictories between the “Sinhala Buddhism” that you know and the Caturārya Satthiyaya Dhamma declared by the Buddha. You will understand, the profundity of the dhamma, the vigor of the dēshanā, the simple loveliness that exist in the presentation, and the taste of dhamma as you read this book. Immense benefits could be gained by reading this book not only once but a many a times!

SĀḲYAMUNI DHAMMAGAVĒSHI ĀRAṆYANYA
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PREMISE

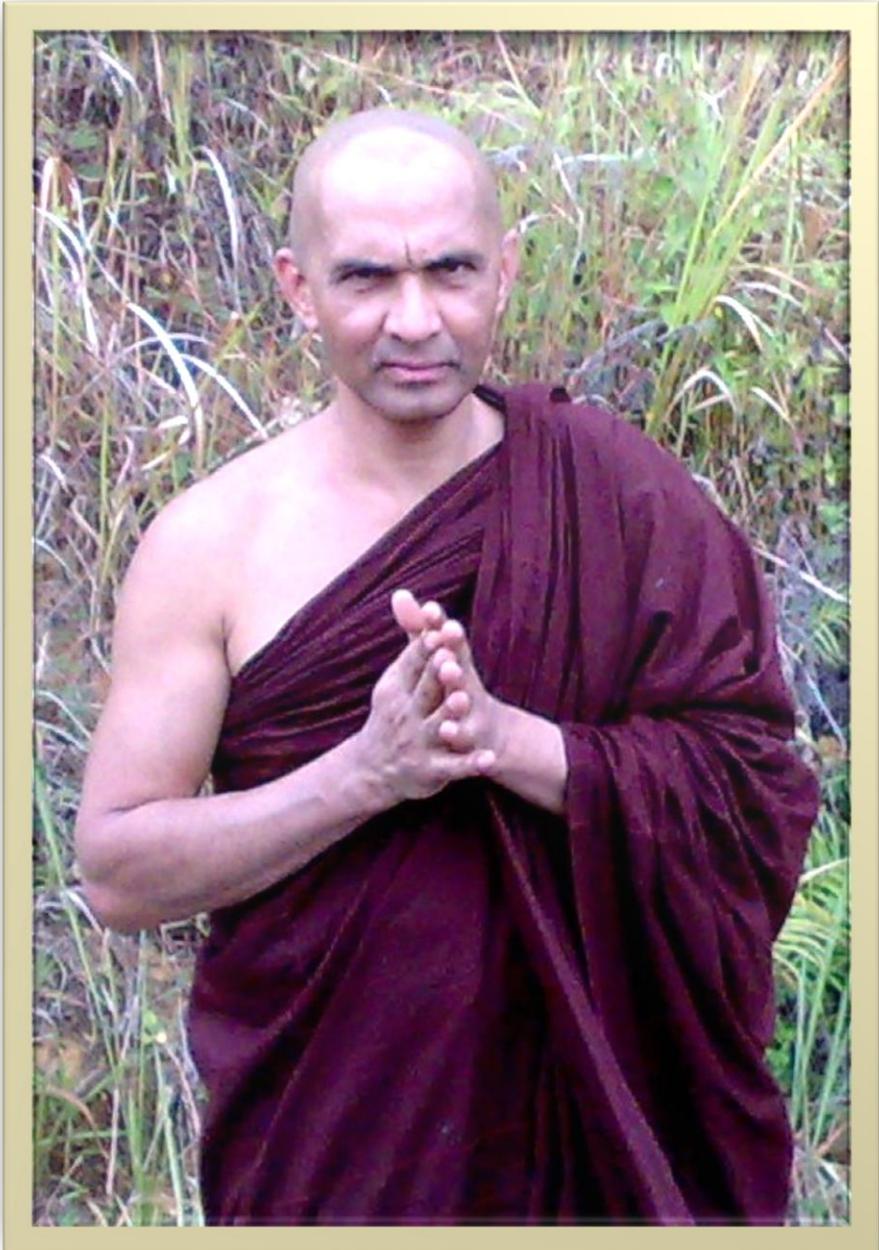
This is Dēshanā Prātihārya (Miracle of Dhamma) - a noble message! Arahant Wajirabuddhi Thēra disclosed that He is an Arahant to a direct question from us, "Are you an Arahant." He has gone beyond Arahant-hood completing the "Catuariyasacca" step. He has appeared at an appropriate time to unveil Saddhamma to those who want to end dukkha in particular.

Evidently, our Arahant has understood the Buddha, as He would have originally wanted His disciples to do. I have read many books, but have not come across any that clearly and directly describe the path to Nibbāna the way this book presents enriched with Arahant's own experience. When we read his book, we will feel how it might have had sounded when the Buddha spoke about life issues two-and-a-half-millennia ago. It is delightful to hear that Pure Dhamma, the Sāsana established by the Buddha Himself still exists in our forests, where many Arahants live.

*Presenting verbal discussions in the form of a book is a difficult task, and translating spoken Sinhala into English is challenging and may have caused some errors inadvertently. I have tried hard to keep the style and the dialect to original format, translating directly verbatim. Some may find unusual because of the repetitive-nature and terseness of the oration, and at times may find difficult to grasp; I apologize for the inconvenience, but I am nothing compared to an Arahant – I barred myself from introducing my own interpretations, or ideas dictated by mind, conditioned by listening and reading Asaddhamma, worship of cultures explained by pruthugjana. I have kept most of the Pāli words that Arahant used as is, to avoid any confusion due to diverse English terms used by various translators. The Arahant's sole idea was to make this available for English spoken community in simplest words as much as possible to benefit them all. Ultimately, I am solely responsible for any omissions, mistranslations, or mistakes; as a pruthugjana, it is not easy to replicate words of an Arahant effectively. Dhamma has directed Arahant to deliver the Saddhamma, may He have long life to accomplish His undertaking! -
Translator*

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Arahant Mahanuwara Wajirabuddhi Thera

1. The Pristine Dhamma-Magga to End the Dukkha of Saṃsara

The Dhamma declared by the Buddha. To find the clearest answer to this in our Dēshanā, we must visit the Buddha's first dēshanā after realization of the Buddha-hood. I think the most appropriate answer is found there. We all know after experiencing the enlightenment, the Buddha spent a few weeks near the Bo tree to analyze intelligently dhamma He discovered, and then He was deciding...

“I have realized the truth, I am relieved of dukkha, I have ended traversing in Saṃsara, and now I should disclose this pristine dhamma-magga to those beings that are being going through dukkha induced by dukkha.” After thinking like that, He searched around to ascertain to whom He should disclose the dhamma. He first thought of disclosing it to His teachers that He associated before enlightenment, Ālāra Kālāma, and Uddakārāma, etc, and He found out that those ascetics were already deceased.

Then because He realized that if He disclosed this dhamma to the five ascetics with whom He spent long time practicing ascetic dhamma would be intelligent enough to understand this profound dhamma, He decided to disclose it to them.

That dēshanā is what we all know, the “*Dhammacakkappavattana Sūta*.” That is where the Dhamma Chakka Dēshanā was conducted for the first time. The first dēshanā.

It is here we can find the answer to the question, “What is the dhamma disclosed by the Buddha”? The Buddha after starting to disclose dhamma to the five ascetics first talked about four truths! Instead of narrating the whole Sūta, I am going to pick only the ones pertaining to our subject. So, what did the Buddha say? He talked about four truths, four noble truths! We call it “Caturārya Satthiyaya.”

What is the first truth? It is the *Dukkha Ārya Satthiyaya*!

At first, the Buddha had explained the dukkha. That is Dukkha Ārya Satthiyaya. The Buddha had described what everyone knows in Pāli, “*Jāthipi dukkha, jarāpi dukkha, vyādhipi dukkha, maranampi dukkhan, piyehi vippayogo dukkhho... etc.*” It means, birth is dukkha, aging is dukkha, illness is dukkha, death is dukkha, separation from beloved is dukkha, dealing with detested is dukkha, not getting desirables is dukkha, getting undesirables is dukkha...after keep saying like this, He had ended it up by saying, “*Sankhitthena Panchchupādānaskandha Dukkha.*” That means, the Exalted-One had said, “In short, this whole Panchchupādānaskandha is Dukkha.”

Therefore, this discourse is very important. As we pay attention to it, we will realize the significance of this utterance. In the modern world, we know that we try to understand unknown

things via known things. You may have heard that the Buddha had used this technique first time in the world.

The Buddha started with birth is dukkha, aging is dukkha, falling ill is dukkha, death is dukkha, separation from beloved is dukkha, dealing with detested is dukkha, not getting desirables is dukkha, and everyone has experienced this dukkha, even a little kid. Even a little child would cry if his toys were broken, lament at the loss of a mother or father, or feel awful when sad things befall. No one in the world was capable of even thinking about the dukkha beyond what we mentioned. Everyone knows the heap of dukkha we described starting with birth to the end. In this *Bhava*, in this life itself everyone experience this dukkha. The Buddha had used this to talk about it.

However, Buddhas appear not to talk about this dukkha. When we analyze the Dhamma deeply, it is very clear that this dukkha existed every day. Everyone knew about dukkha. There were many teachers before and at the time of the Buddha. There were many religions. There were many practices. Then to get out of this dukkha many came up with multiple plans. Some thought that the dukkha was an act of a creator god, otherwise, it had naturally arisen, or might be the sun and the moon the cause, and they thought that they could eliminate dukkha by worshiping thick forests, trees and climbers, or giant mountains... The Buddha had appeared in a time full of conflicting ideas like these existed, in a very dark period.

What I wanted to say is that people had known about this dukkha. That is why they went for help after various things.

These things existed always in the world. However, Buddhas do not appear to disclose this dukkha. There is something beyond this. The Buddha had stated it by, “*Sankhitthena Panchchupādānaskandha Dukkha.*” The Buddha realized this Panchchupādānaskandha Dukkha, for the first time at His enlightenment. This was the most supreme Dhamma that He realized.

However, people would not understand it easily if talked about it straight away. That is why the Buddha talked about the first part of dukkha – that means He talked about known dukkha first - disclosed at the end that the Panchchupādānaskandha Dukkha is the main dukkha. However, if talked about this Panchchupādānaskandha Dukkha at once, none will understand. Why? This is a very profound dhamma! Must understand this. We are unaware of this dukkha. This is where we should go. The Buddha’s Dhamma begins at what we said earlier, “*Jāthipi dukkha, jarāpi dukkha, vyāthipi dukkha, maranampi dukkhan, piyehi vippayogo dukkhko,*” and to end that journey, we should know the real dukkha. Real dukkha means Panchchupādānaskandha Dukkha.

It was this process of activities, the methodology to perceive and understand Panchchupādānaskandha Dukkha what the Buddha had disclosed. Panchchupādānaskandha Dukkha is the **core dukkha, the gist of the doctrine.** Buddhas appear to disclose this. They discover this supreme truth.

The Buddha had continued to talk about the heap of known dukkha, and had ended up by saying “Sankhitthena

Panchchupādānaskandha Dukkha.” Then He had pointed out that this dukkha is neither produced by nature, nor a creation of someone either. This dukkha is a result of a certain cause; this dukkha has arisen because of a specific reason. He termed that reason, “*dukkhasamudhaya Ārya Satthiyaya.*” What is the reason for that dukkha? The cause for this dukkha’s arising is Tanhā! Everyone knows tanhā, or may have heard about it.

When the Buddha talks about tanhā, He announces that there are three groupings of tanhā, namely, “*Kāma Tanhā, Bhava Tanhā, and Vibhava Tanhā.*”

Kāma Tanhā means:

Having the eye contacted an rūpa, clinging on to the pleasing object, enjoys it. Listening to desirable sound by the ear enjoys it. Having tongue contacted a delicious food item; one develops attachment and enjoys the taste. Having nasal contact on a likable smell, one develops attachment and enjoys the sensation. Similarly, tastes to the tongue and intentions for the mind. There are six faculties within a human being: eye, ear, nose, tongue, body, and mind. It is the gathering of suitable external objects via these six faculties and enjoyment of these external objects is what people do, it means; Rūpa for the eye, sounds for the ear, odors for the nose, flavors for the tongue, sensations for the body, and mental-objects for the mind. The desire for these things or the tanhā for these objects is what the Buddha had meant by Kāma Tanhā.

Having eye contacted a pleasing rūpa one develops attachment - Kāma

Having ear contacted a desirable sound one develops attachment – Kāma

Using all these faculties - Gathering of objects - Enjoyment of them – Indulgence - is called Kāma.

The Buddha had disclosed another tanhā identified as, “*Bhava Tanhā*.” Bhava Tanhā is the desire to be born repeatedly and repeatedly. Already born people die. After death, want to be born repeatedly, this is Bhava Tanhā.

Next, “*Vibhava Tanhā*” people think that there is no repeated birth. Life ends here. Even there, what is developed is the desire for enjoyment. Crave to have fun as long as, there is life and die, this is Vibhava Tanhā.

As such, dukkha Ārya Satthiyaya dukkha what we mentioned earlier occurs because of Kāma Tanhā, Bhava Tanhā, and Vibhava Tanhā. The Buddha had said if the cause of dukkha is tanhā, what we have to do to free us from dukkha is to get rid of Tanhā; ending of dukkha. Therefore, must end this dukkha.

Thus, it is obvious as explained earlier that the dukkha would never end by the worship of various things, by going after a range of things, worship of trees rocks, veneration of sun moon, or making offerings and having devoutness to gods, or by undertaking vows or contract with deities. Dukkha is within us positively. Reason for dukkha is tanhā. The Buddha had discoursed the five ascetics that destroy of tanhā would end dukkha that day. Then the second truth the Buddha unveiled was

“Dukkha Samudhaya Satthiyaya.” It means the cause of dukkha is tanhā.

The third Ārya Satthiyaya is ending of dukkha, state of being released from dukkha, freedom from dukkha. What do we do, to be freed from dukkha? Then, what does it mean by freeing from dukkha? It is ending of this Tanhā! *Nirawashesha Nirōdha!* Dukkha would end the same day if the tanhā were destroyed without any residue. That is “*Dukkha Nirōdha Satthiyaya.*” Extinction of tanhā is termination of dukkha!

Then the Buddha said that there is a certain process to end this tanhā. We cannot do it by whatever the way convenient to us. The Buddha declared that this process of activities as “*Dukkha Nirōdha Gaminie Patipadā Ārya Satthiyaya.*” The way to end this dukkha. A process of activities with eight elements. There is a procedure to practice; this dukkha ends with the completion of it, achieving the Nirōdha. This path, which consists of eight elements, is the Noble Eightfold Path with eight elements, “*Sammā Ditti, Sammā Sankappa, Sammā Vāchā, Sammā Kammantha, Sammā Ājīva, Sammā Vāyāma, Sammā Sati, & Sammā Samadhi!*” - Everyone knows this would keep on repeating this by memory. Any little child in school - who had attended a Dhamma School, knows this. Then, if it is so, we must now look for what this path with eight elements is.

What does *Sammā Ditti* mean? It is right seeing! That is what we have heard. *Sammā* means right. Pāli word is “right.” Sinhala word is “right.” *Ditti* means, “Seeing.” Therefore, “Right Seeing.” some say it is correct seeing. That is what even we have

learnt. Even I learnt the same, during my school days. This is what we all know about it. This is what we often hear at dhamma dēshanā too. Nevertheless, if I ask the audience what is the meaning of Virtuous seeing? What will they say? Each one will give a different answer, answers triggered based on their own concepts, expertise and experience.

As such, I do not think a Buddha is crucial to disclose dhamma like this. The Buddha had not said things like that. He had explicitly defined what *Sammā Ditti* is, even though, unfortunately, we do not get to hear these precise meanings nowadays. Let us hear it today. What did the Buddha say about *Sammā Ditti*? It is *“Dukkhe Gnānan, Dukkha Samudaye Gnānan, Dukkha Nirōdhe Gnānan, and Dukkha Nirōdha Gaminie Patipadaya Gnānan!”*

What does it mean by *“Sammā Ditti?”* First, is *Dukkhe Gnānan*, the knowledge and understanding about dukkha! The next one is *“Dukkha Samudaye Gnānan,”* the cause of dukkha, the knowledge gained about it; the preliminary knowledge acquired about it. Next item is *“Dukkha Nirōdhe Gnānan,”* the knowledge regarding ending of dukkha. *“Dukkha Nirōdha Gaminie Patipadaya Gnānan,”* the knowledge about the path to eliminate dukkha is the next.

Now, those who have listened to this dhamma discussion should not be saying, *“Sammā Ditti”* is right seeing. We cannot explain *“Sammā Ditti”* anyway we wanted to. The Buddha had said *Sammā Ditti* is *“Dukkhe Gnānan, Dukkha Samudaye Gnānan, Dukkha Nirōdhe Gnānan, and Dukkha Nirōdha Gaminie*

Patipadaya Gnānan.” What had He being saying? Over again, to the Caturārya Satthiyaya!

“*Dukkhe Gnānan,*” what we discussed earlier, the heap of dukkha described, beginning with “*Jāthipi dukkha,*” and “*Sankhitthena Panchchupādānaskandha Dukkha,*” the one mentioned at the end, the bundle of dukkha explained as Dukkha Ārya Satthiyaya is called “*Dukkhe Gnānan.*” This we hear only from a Sammā-Saṃbuddha. First, the Buddha gains this knowledge by Himself, as He is a Sammā-Saṃbuddha. A Paseka Buddha also gains this knowledge alone. None lower than them could understand it alone. Need to learn about it by listening to a dhamma discourse by a Sammā-Saṃbuddha. First, we learn about dukkha from Saddhamma, after learning the significance, we learn about “*Sankhitthena Panchchupādānaskandha*” by listening to a Buddha. That is what we do. This understanding by listening is called, “*Sutamaya Paññā.*” Thus, “*Dukkhe Gnānan*” “*Dukkha Ārya Satthiyaya*” is that.

Then we hear from dhamma, by listening to Saddhamma that the cause of dukkha is tanhā. That is what the Buddha had pronounced as Dukkha Samudaye Gnānan.

Next is removal of dukkha – Nibbāna. Nirōdha Satthiyaya.

Next is the way or the path to remove the dukkha. It is again Ārya Ashtāngika Magga. “*Dukkha Nirōdha Gaminie Patipadā Ārya Satthiyaya.*”

Now we are very clear that Sammā Ditti is Caturārya Satthiyaya. It is the knowledge about the Four Noble Truths that

we call Sammā Ditti. Therefore, from here onward we cannot say and must not say after listening to the Dhamma that Sammā Ditti is Right Seeing, Good seeing, virtuous seeing, or Correct Seeing. **Do not say it again!** It is wrong to say it; distortion of the Buddha Dhamma, it would amount to nullifying of the Teaching, and it is a grave Pāpa Kamma. Please, everyone, do not shoulder this. From now on, the meaning of Sammā Ditti is nothing but the knowledge of the Four Noble Truths. We do not have this. Our people are going through a lot of dukkha because they do not have Sammā Ditti. If people had an understanding about this, we do not have to look for the Buddha dhamma it is distorted today. Today we do many contradictory unproductive things because of lack of knowledge about Sammā Ditti. If we know that, there is dukkha and its cause is Tanhā, do we have to do anything different to get rid of the dukkha? Falling ill is found within this dukkha, called it “*Vyādhipi Dukkha.*” In general, we must face this dukkha. What is born wears off, ends up in death, experiences the departure of loved ones, gets to associate with unwelcomed-ones, receives unwanted, not get what we want, etc are common to all of us. Do we have to feel miserable about them if we have heard about this as the dukkha? No! Then this is the reality of this world.

Then, if someone wants to free dukkha, if he knows it as dukkha, knows, what we have to do? The Buddha had disclosed to us that the cause of dukkha is tanhā. Just like dukkha, we can find its cause also within us. Tanhā exists in this about a fathom-long body, within this Kāya. Therefore, to get rid of dukkha what we need to do is to get rid of tanhā. Is that what we have been doing up to now?

What do we do when we fall ill? What do we do when our child needs to pass an exam? When sick must consult a doctor, we must do it! I am getting ready to discuss a different matter. Actually, they are not only doing that. If we inquire into what they do, we will get to see what they really do. Yes, they take the sick child to the closest doctor or the hospital. Leaving the child there, they will go to the nearest Bo tree. That is where the problem remains. That was what I was going to say. Some others will visit a Hindu god and offer compliments. Many things come to mind: let us chant a Pirith, tie a thread, tie a thread with a bail out bond, make offerings to Sai Baba, sing some bajans, etc. These things are really happening today in this country. Then, what do the people do when sick or want to get through an exam? Quickly, they would separate any kind of these complements, making a vow with a god; pouring some milk to a Bo tree, they would give offering, pay tribute and various things like that! Mostly, people think of gods and the Buddha only when things go wrong. The Buddha had told us that things do not go wrong every day; also, He had said that things do not always bring pleasure either.

The Buddha had educated us about a thing called, "*Ashta Lōka Dhamma.*" Eight effects: Gains-losses, insult-praise, respect-disrespect, and happiness-dukkha. So it is not always dukkha, there is happiness too. There are losses as well as gains. These dhammas arise and fade away repeatedly. We must face all these dhammas. These are the "*Ashta Lōka Dhamma.*" These are all common dhammas, and Buddhists must know about these. These "*Ashta Lōka Dhamma*" are the pronouncements of the Buddha. The truth about dukkha, today, many do not even like to discuss

this Dukkha Satthiyaya. Instead escaping the dukkha, they have gripped on to things like “Positive Thinking,” how they can end dukkha this way. They say that the Buddha did not talk about dukkha. That is true. The Buddhas appear not to talk about dukkha, but to disclose the “Supreme Happiness.” When we tread toward the “Supreme Happiness,” He had held what is dukkha as dukkha. The Buddhas held joyful ones as joyful too. Unfortunate, today what He had described as “*Dukkha Satthiyaya*,” itself, has reached the point of interpretation as pleasurable. This is the prime case for our disaster. Buddhists are living as Buddhist only by tag; do not know the *dēshanā* sufficiently. That is why I say, if most of the people had “*Sammā Ditti*,” they would not do various futile things, they would not be doing different things, things that are external to the *dēshanā*, a range of rituals, offerings, and sacrifices which are unproductive. A true Buddhist must possess “*Sammā Ditti*.” People who do not have “*Sammā Ditti*,” wearing the label of a Buddhist, are the ones who go after things that I described previously. In the past, I have been one like that too. When I was a little child, my mother took me to the temple and performed those rituals. Then she said at the end, “son you are also a Buddhist, we are all Buddhists.” Therefore, my mother put the label on me calling that I was a Buddhist. That is where we were. That is all what we had.

Forthrightly, a Buddhist is...the apparent quality of a Buddhist is the presence of “*Sammā Ditti*.” They do things discussed earlier because of lack of *Sammā Ditti*. If “*Sammā Ditti*” was known, know “*Dukkha Satthiyaya*,” in consequence, he knows the reason for it that the cause of dukkha as *tanhā*. Dukkha will disappear only if *tanhā* is forced out. Recognizing

this, what should we do? Must follow the path and practices, that ends tanhā; had the Buddha, ever said that the “cause of dukkha is Bo tree?” No! He had not! Therefore, if we go to a Bo tree looking for happiness or removal of dukkha, does it amount to “*Sammā Ditti?*” No!

Understand this clearly! The things that I have to talk about may hurt some. Cannot help. I am not saying these things to hurt anyone or with any other negative intention. Not to praise or elevate anyone either. These things are merely discussed for you to find out what the Buddha have had said. Thus, if the cause of dukkha is tanhā, what is needed is removing tanhā. The Buddha had disclosed this in “*Caturārya Satthiyaya*” dēshanā that we will not be free from dukkha, as I have already discussed, if we go to Bo tree seeking help, conduct spiritual mystiques, make vows with gods, offer compliments, pay devotions and tributes to deities, wear threads around wrists, or by doing any similar acts contradictory to dēshanā instead. Are you all clear about what had been said?

Therefore, we must have “*Sammā Ditti.*” Most distinguishing quality to be a Buddhist is the possession of “*Sammā Ditti.*” The reason being that “*Sammā Ditti*” is found only in the Dēshanā of the Buddha and not found in any other religion. Because, all four elements, dukkha, cause of dukkha, ending of dukkha and the path to end the dukkha are present there where “*Sammā Ditti*” is. This is a complete Dēshanā in all aspects. Reason for dukkha is tanhā. Removal of tanhā is Nibbāna, where freeing from dukkha happens. Had declared that the practice the Noble Eightfold Path is required, to accomplish this task. None of

the other religions has this. What is the reason for it? Everyone experience dukkha, but others cannot state the cause of it as tanhā! Most other religions believe that there is an almighty God, a creator. Thinking that way conducting devotion, prayer, and submission people engage themselves in certain rights and rituals. These things do not fall within the Buddha's Dēshanā. Hence, none of them falls within "Sammā Ditti." However, a Buddhist is defined as one who possesses "Sammā Ditti." Therefore, what should we be doing? Know dukkha, and then get rid of dukkha!

The cause of dukkha is tanhā. We must put all our efforts together to get rid of it. We should have the Chētanā to practice the Noble Eightfold Path and free ourselves from dukkha. That is the "Sammā Ditti." Therefore, must have Sammā Ditti. The person who has "Sammā Ditti" will not stop there. He will continue to the next step.

The next step is "Sammā Sankappa." What is Sammā Sankappa? We will say again, Good Thoughts or Right Thoughts! Cannot blame that is what was heard. Cannot say that, the Buddha had explained what Sammā Sankappa is. We have seen that dukkha is explained as "Dukkha Satthiyaya," through Sammā Ditti that we have. We know the dukkha and its cause as tanhā. We are now going to eliminate tanhā. We must destroy it to be free of dukkha. If we understood dukkha, we need to do what to be free from dukkha. If the cause of dukkha is tanhā, must get rid of tanhā.

What is Tanhā? What do us all do, when we say that we are living, see objects by the eye, enjoy them, get entangle with

what we like, and clash with what we do not like! Listen to sounds with the ears, get attracted to the pleasing ones, and have frictions with displeasing ones. Smell with nose, are attached to good ones, and have frictions with bad ones. It is same with tastes for the tongue. Get attached to what is pleasing, and have frictions with undesirable one. Feelings for the body are the same, are attached to comfortable ones, and clash with uncomfortable sensations. Thought impulses to the mind are the same. Get attached to desirable thoughts. Have frictions with undesirable thoughts. Have intentions through sensual faculties, doors. Become attached to ones it likes. Have frictions with ones it does not like. Living means being attached and having frictions. The citta is in these two extremes, being attached, and having frictions, keep chasing after what one likes. That is the reason for travelling around the country. Go on enjoyable trips. Go on pilgrimages, for worshipping holy places. We can find the truth if we look deep into these things. Are they really going on pilgrimages? Or else, doing something else? Even by going there, what they did was enjoying! Going around the country, around the world seeing various things they please their inner desires. They please the eye. They please the ear. They please the nose. They please the tongue. This is what is called living. This we call “*Kāma*.” Therefore, this is what we have being doing. The ordinary people in the country and the world are in these Sankappa, thoughts are always about how to please my eye, my ear...actually do not think like that. Think having enjoyment. Enjoyment means pleasing the sense faculties. Living means pleasing the sense faculties. This undertaking of pleasing the sense faculties is the “*Chētanā*.” What Sankappa are these? They

are “*Kāma Sankappa!*” People are always engaged in “*Kāma Sankappa.*” Always the citta is in “*Kāma Vithakka.*”

Therefore, the dukkha arises because of tanhā that we have for these. If we want freedom from dukkha, if what we have is “*Kāma Tanhā,*” we establish within us as people treading on Nibbāna-magga, as the Sāvaka of the Buddha, we must decide to free ourselves from them. That is called “*Nekkhamma Sankappa.*” Therefore, where it is said, “*Sammā Sankappa,*” the correct answer is not “*Right saṅkalpanā,*” does not have the story of “*right or proper*” at all there.

What is *Sammā Sankappa*? The primary one is *Nekkhamma Saṅkalpanā*! What we have is *Kāma Sankappa*. We decided to escape from that. Developing *Nekkhamma Saṅkalpanā*, we escape from *Kāma* by abandoning it. Now, we let go this. What we have done up to now is just the opposite; embedded in *Kāma Saṅkalpanā*, we kept on chasing after materials necessary for pleasing the Indriyas, producing them, hoarding them, increasing them, that is what we have done. What does it mean by employments, farming, and doing business? All are form of methods to please Indriyas, methods to acquire assets of *Kāma*! Now these assets of *Kāma* are limited. We cannot find them the way we wanted. We have to put extra efforts. We acquire, collect, hoard them after a considerable struggle. Then, when we try to do these, invariably certain things happen. What are they? They are the two things that invariably occur with *Kāma*, “*Vyāpadha,*” and “*Vihinsā!*”

What are the primary reasons for miserable tragedies in the world; hostilities, racial frictions, color rivalries, problems in and outside the house due to internal family disunity, and world wars? Kāma Saṅkalpanā! Then, as these ideas are increasingly reinforced, “Vyāpadha,” and “Vihinsā” emerges invariably. Therefore, when we decide to develop Nekkhamma Saṅkalpanā with the thought of finding a relief from Kāma, invariably two things happen. What are they? “Vyāpadha,” and “Vihinsā,” will disappear from our minds invariably displaced by “Avyāpādha,” and “Avihinsā!” We will give rise to Avyāpādha and Avihinsā Saṅkalpanā. Therefore, we know that Vihinsā is there because of Kāma. When we decide to escape from Kāma, the thought that we will escape from Vihinsā also will automatically arise. Do we understand now, are you clear about this? Now, we must put into practice these! These would not produce any good results by just recitation. One who has Sammā Ditti, also invariably has Sammā Sankappa. Fundamentally, a Buddhist has Sammā Ditti. Therefore, essentially he must also have Sammā Sankappa.

Essentially, as the second rule, a Buddhists must essentially dwell with the Chētanā to get rid of Kāma. If it is so, what should he do? Must do the activities needed for achieving it! What is the foremost action needed for detachment from Kāma? What is the primary act? Where does it start? It begins in dāna, letting go! Up to now, what we have been doing were, collecting, safeguarding, and hoarding. Now we do things right opposite of them. Now, we give away, donate, and let go. If the cause for this dukkha is clinging, tanhā, and hoarding, we must develop skills to practice abandonment in order to be detached from dukkha, we must train!

Then, a Buddhist is one who lives with extended hands to give things away. That is essential. We had many people like that in our long past. Now we are proud to talk about our distant glorious past. We cannot get back to that glorious history just by talking about it. We need to put into action what those people had practiced, if we wanted to get there. In those periods, our people had better Buddhist Societies. They had Sammā Sankappa. They did not get stunned or bewildered by seeing dukkha. They knew dukkha as a part and partial of life. Our grandma clearly said that “*Aniccan dukkhan saṃsara.*” Today, it is not there even to hear. No! Now everything is permanent, joyful, and with Ātma, is not that what is there? People in the past were well rooted with anicca and dukkha, therefore they did not grasp on to things tightly! They lead a simple life without hoarding unnecessarily with good contentment. It is not there today. Today, there are no extended arms to give away things. Today people are looking at other’s wallets, very determined to make money, for acquiring more materialistic things, ill at ease, the Chētanā are spinning around how to get a bigger portion of the pie, grow bigger, and acquire more recognition.

We are in the lot who are gathering profit-honor, and reward-recognition. That is why this society has gone down this much. What is the reason? There is no Nekkhamma Saṅkalpanā! There is no detachment. That means there is no generosity. Do not like to give away. Those days us, when I was growing up as a child, I have drunk water from a “*Pinthāliya*” (a big covered clay pot holding cool drinking water maintained by community). Water was given free of charge. There was enough water to drink. Then, later on, what did this so called developed society do

as they were making headway? They removed the Pinthāliya, erected modern taps with the blessing of our elders at every junction by the municipality or by provincial council! As time passed by, they have disappeared, now we drink water by paying money. That is what has happened. In recent past, we had free lodging at “Ambalama,” free lodging and resting at every village. Instead today, calling by such names as rest houses, or guesthouses – various types of - lodging places and resting places have evolved charging a fee. Those days, when trees start bearing fruits, when the jack trees are full of fruits, we have seen, our elders pick them, cut into little pieces, and feed cattle. Sometimes, they cleaned and cooked their jackfruit and fed dogs and cattle to their satisfaction. “Dog-Crow” dānas were very common. Our people gave various dāna. They were fond of giving dāna. Now we do not get to hear about these activities. Therefore, we do not give away anything today. Because of that people’s citta have become crude today. We have lost the touch of those good habits, hearts have lost the softness, and we have become some sort of machines, with the hoarding concepts dominating in our minds. What has happened because of that? A big fear has developed among people! People live with a huge fear now.

Unlike olden days, those days in a town known as “Visālā” there had been three major fears, fear by nonhumans, fear by plagues, and fear by famine. Now it is not the same in Sri Lanka. Even with the experience of Tsunami disaster, Sri Lanka by no means had to experience any of them. Thinking about today’s society of the world, now the people in this country are suffering from a fear bigger than these three fears. What is this fear? That

fear is “Human-fear!” What is the reason for human-fear? People do not give anymore! When the society is consisting of many people with stretched out opened hands, with generosity, benevolence, and goodwill, there is no fear. They look at the people in the society with much compassion. They had kindness and mettā towards even the animals, quadruped, insects, and ants. What is the reason for this? Because, did not have, Vyāpādhā and Vihinsā with Nekkhamma Sankappa essentially! What is present, as the two components of Karunā and Mettā, are Avyāpādhā and Avihinsā. Now what is present is Kāma as Karunā and Mettā are absent. What is present is Kāma Saṅkalpanā, not Nekkhamma Saṅkalpanā. Because of that, people are very hurtful. People think about one thing, talk about different thing, and do something entirely different from what they thought and talked. People cannot trust anybody because of that. Therefore, it has built a society living in fear with one another. This is what had happened to us. This is the reason for our decline in a country. Why did this decline occur? This would have not happened, if there were Buddhists present in this country of more than 70% of population Buddhists. This is the reason for the decline. Then, we do not have the Sammā Sankappa. If we are Buddhist, we must develop these Saṅkalpanā in the future!

What are these Saṅkalpanā? They are “*Nekkhamma Saṅkalpanā, Avyāpādhā Saṅkalpanā, and Avihinsā Saṅkalpanā!*” We must develop the habit to give, to give alms. People have become selfish, not only we have lost Ambalāma and Pinthāliya; we have become a society who does not want to practice our good habit of generosity.

If we question some people whether they are giving dāna, most of the people would say, “Yes, we do give dāna.” If we inquire from them how they do it, they would say, “We go to the temple and give dāna.” Once a month give dāna to the monk at the nearby temple. The most criticized group in this country is the society of bhikkhus. After criticizing the monks at that temple for 29 days of the month, one day they go to the temple and give some dāna. Why are they doing this? They cannot do away with this! They do it because they are doubtful whether the monks would be angry and would not attend to the last rites at what every one of us has to face one day, we call it in general some kind of a dead-body-worship, now it has become a tradition. They are giving the monks dāna because they want to have monks at the last rites, Pānsakūla, thinking that they would be angry if dāna not given, and would not come and conduct the Pānsakūla. Then, there is no dāna here. There is no giving away here. Here they are not doing a giving away, but an investment. They give dāna to the monks to have them at the last rites, Pānsakūla, because of fear that they would get angry if not given and would not attend. Then, is Nekkhamma Chētanā present here, the Chētanā to give dāna, are the two components, Karunā and Maitri present. Are they giving alms to the monks feeling compassion and kindness toward them, with the thoughts that the monks depends on them for foods and essentials, which allow them to practice Dhamma without encumbrances with the thought of taking care of the monks, for their health and happiness. No. A different transaction happens here. Is not that right? That is what we do most of the time!

For what else do we give alms? At least the mother or the father has to be dead! Thus, is this the only excuse for us to give dāna, the death of parents? This is the problem that we have, the mother or father has to pass away! Then, we have to conduct dāna on the seventh day and three-month day and transfer merits to them. Wonderful thing, our parents had not done any Pina or a dhamma to acquire merits by themselves. It is the children, who have to conduct these to transfer merits to our beloved dead. We are also carrying the same Chētanā now. After our deaths, our children would transfer merits to us. No one do any meritorious acts now. That is what we see these days. Even what we do as giving dāna, are sadly not done as a giving away, as a dāna. When we look at things they give, we can mostly read even in a pillowcase some writing, “Donated by children for gaining merits for such and such departed person.” Is that not a business advertisement? It is an advertisement! I have heard that Jesus had talked about dāna. He had advised, “Do not to let the right hand know about what you have given with the left hand.” What a beautiful proclamation? That is it, dāna giving is giving away, given - let go! We do not need to publicize or advertise it. Names are printed on even the pillowcase, tube light, bed, chair, table, and even on the plate that they give. This is a business advertisement. Then some others place notices in many pages of newspapers, sounding tom-toms, broadcasting phrases of merit over loud speakers, and give alms. If we carefully examine them, we will understand what they have done. This was an act to puff up fully the own duplicity but not an act of giving with Nekkhamma Chētanā with kindness-compassion as primary

purpose, not done an actual alms giving. Therefore, this is not a Buddhist alms giving!

How do we give dāna as Buddhists or as the ones who have Sammā Ditti? With Nekkhamma Chētanā, with the objective of freeing one's tanhā. However, we will not be able to realize total Nibbāna, just by giving dāna, by itself.

Dāna as our first act must be given, with the citta for getting rid of Lōbha. If not, we should give dāna thinking from the other side; with the Chētanā, the recipient will gain happiness and good health after consumption of this; what are present there are the two components, Karunā-Maitri. A Buddhist must give dāna with Nekkhamma Chētanā and with what were mentioned, Karunā-Maitri as objectives, but not expecting profits, rewards, recognition, or thanks. We are not accustomed to it now. Today everything has become a business, a competitive one, and our Citta have become blemished deep and deeper as a result. Citta have become horrible smelling oozing abscesses. It is because of that, we cannot tolerate a good life enjoyed by our neighbors, cannot watch the neighbor doing well. The Christ had said this. Again, I have to say this. The noble one had seen this well. What had the noble one said? "Love thy neighbor!" Did you see? Why cannot we extend love toward our neighbors? It is like thorns pricking someone's eye to see his neighbor doing well! If we can do this to our neighbor, we would be able to do this for the entire world.

Question:

Now venerable sir, most of the time when we give dāna, we expect Deva-human pleasure, even when we expect the pleasure of free from dukkha-disease. Are we not developing tanhā here instead of letting go?

Answer:

You are correct, expecting to enjoy Deva-human happiness. In it, there is attachment, giving away something small. Now give away a rupee to a beggar, wishing for something a birth in heaven, or else heavenly happiness. If heaven can be reached with a rupee, heaven cannot be such a great place. I do not think that we could enjoy heavenly pleasure with such a small amount, by giving a small amount of money or a little food. Therefore, I think there is no necessity to make any wishes. Now everything is a wish. We do not have to expect anything. There is result in what is given. There is merit, effectiveness in it. Some say that wishes must be made. Now see, an animal, we kill a mosquito. Do we make wish after killing? No! Do not make wish that I be born in misery, because of the killing of the mosquito. Do we make any wish? No! Do not make a wish after doing Pāpa to be born in hell. Nevertheless, just because no wish was made, will he not go to hell? If the result of that kamma is to be born in hell, definitely he will get it! There is nothing to wish. Therefore, if we do Pāpa birth would be in hell, if we do Pīna, we do not have to make wishes repeatedly we would get to heaven. However, if we make a wish to be born in heaven, we are creating a tanhā citta. In it, we let go a small thing expecting in return a big pleasure. The other thing, these heavens are belonging to dukkha, they are

part of Lōka. These heavens comparatively, may have less dukkha than human world. However, they are anicca. Dukkha is present there too. It also is anatta. Then, what it means by wishing is, wishing for dukkha while also living in dukkha. Therefore, it is okay not to make any wishes. The purpose of giving is to get rid of dukkha. For getting rid of tanhā. There is no necessity to produce tanhā again expecting something else.

Question:

Then, what about what we do when someone is dead; at that occasion, we say that we are transferring merits after offering alms? What is it?

Answer:

Yes, we do a thing like that. We do them in line with our culture. Then, that is good. I am not saying that it is a bad thing to do. As a gratitude for our elders, our relatives we should do this. This is one of our duties. Call attention to do it like that in Sūta such as Singālōvādasūta. The Buddha had seen the affects Himself and then had advised us to do these acts. However, the problem rests here. First, we must do Pin. Do meritorious acts first and see if there are any merits in those deeds. Now, when the mother had passed away, the family gets together and in her name, tries to puff up their names. If we look at these deeds carefully, do we not get to see this? Is it not true?

Then, Chētanā is there? What becomes Pava or Pina there? Chētanā! The result of almsgiving is in the dāna Chētanā. The Buddha had said, “Chēthanāhan bhikkhawē kamman wadhāmi.” Chētanā is important. What is happening to most of

us is, do not have the said Chētanā, most people do not have dāna Chētanā. Some people do not even sight where the parents live while they are alive. Do not look after them well. Without doing their duties, after they are diseased, by giving a big dāna having publicized well, they intend to cover up their dirt, and attempt to fix the misdeeds they have done. Then, think a little and ponder whether there is a Pina there. This is the reason why I advise anyone to do meritorious deeds, and give dāna, prior to doing anything else. The Buddha had clearly explained how to give dāna the correct way, the way it becomes a Pina, what is it? Give away with the idea of getting rid of tanhā with Karunā-Maitri as primary components! Look, there. Is the Chētanā corrupted there?

We did not give away to announce to the world but to get rid of Lōbha Citta. We do them with pure compassion and sympathy, we do not have to look at the greatness of the meritorious act, and this is our duty. To provide some food for a needy one is a duty of a person who has all, essentially we must do it. However, do not give hereafter like the way we have been doing, talking ill of the temple. Go and give food to the temple, give dāna. Do not give the way you have been doing previously. Do not give dāna hereafter, with the Chētanā to get the monk to attend the Pānsakūla, with the Chētanā to be a friend of the monk, or give with the Chētanā because that we cannot afford make the monk angry. Provide them with foods as our duty and responsibility, developing the thought, “this is what signifies us as Buddhists”; these are the people what we call Buddhists. People who are treading on the Noble Eightfold Path. A group, a bunch, who has made the Nibbāna as the goal. Then, give away with the Chētanā of dāna as one element of the activities fulfilled on the

path by a group who have made Nibbāna as the goal. Then, all those explained matters would happen. Then, do not have to do any additional Pina. The mother and father will acquire merits automatically. Why? Because they would see that they have produced fine citizens as a Pina, a Pina that they have performed, they will begin to realize it! I did not mean by that not to do Pina, not to give dāna. We must give dāna. Following the way the Buddha had advised, with arms extended to give away. Give away the correct way, do it right. That is what I am trying to show you all. Then, do not give dāna to deceive you.

Then, food should be given to those who are hungry. Clothing should be given to those who need, who can use; it does not make any sense in giving them to an animal. Animals do not wear cloth. Providing a poor student with useful school materials, textbooks, pens, pencils, and school uniforms etc, taking care of old people, providing medication and nursing-care to ailing people, are excellent acts of dāna. Then, we could visit families who have met with tragedy recently, and make them feel comfortable to reduce their pain and fear at least a little, by saying, "Please do not get upset, or be frightened. We are there, we will take care of your needs, and we are with you." This is what is called "Abhaya Dāna." There are a lot we could do similar to these. Help a poor student to practice his lessons without expecting any money; this is not tutoring. Teach a skill or an investment that you know. We could provide someone with advice or guidance, where necessary. We need not think about a good situation or not. We should train ourselves to be able to tell that it is wrong, if we see it. Today, we are not use to that. We are waiting for someone to fall into trouble to laugh at it, or to

have some humor. Advice is not given to an ill-educated person. We do not give a person who has no basic essentials. We are making humor over someone's poorness. Then, is this what is mean by a Buddhist. We must come out of this falsehood.

Then, it is not good to deceive ourselves. The nonsense that we bear must disappear. When we work hard to reduce our tanhā increasing our compassion and kindness for others as primary components, purity within our own hearts will develop. Dearth of these factors is the reason for our bad conduct, and jealousy over the good-fortune of our neighbor. What we have done next...that means, what do we do having impure citta intact? Instead of giving food to someone who needs it, we offer food to some statue thinking it is the Buddha! 2549 years have passed. We all know very well about it by now. What do we do then, knowingly quite well about it, we place some food in front of a statue and say that we have paid respect to the Buddha.

Cheating whom, are they trying to cheat the Buddha? Will the Buddha be tricked? Where does the Buddha live? Is He living in that statue? Is He in that Chaitthiya? Is He on a Bo tree? Is He in Tipitaka? No! Where does the Buddha reside. Where does the Dhamma found. Where does the Saṅgha reside. It is very clear. The Buddha had enlightened us of the location, where the dhamma is, the whole dhamma is, the whole world is, the cause for the world is, ending of the world is, and the way to end the world is. Where do we find the Four Noble Truths that I mentioned here? We find it within about fathom-long our own bodies! Now cheating ourselves, we go to worship a Buddha living outside. There is no Buddha outside. The Buddha-hood, the

Buddha live inside each one of us, in our own hearts. We all have an Arahant living within ourselves. What is necessary is to do things to bring out that Arahant within you. What is required for achieving it is found within the Caturārya Satthiyaya Dēshanā. If Caturārya Satthiyaya is located within us, what we have to do is, doing that work ourselves. We are doing something different and contradictory to that, a different act.

Question:

Now, Venerable Sir, what is the reason for erecting statues? What is in it?

Answer:

Yes, this is a dhamma older than over 2500 years. Various things added, for various reasons, by various individuals, with different motives, in different times, transferring the dēshanā from the line of descent from trainer to disciple, with the influence of various religions, various rituals, various offerings and worships, and cultural habits have entered the practice; the original pristine Dhamma declared by the Buddha is not seen in the prevailing system. It is not necessary to continue on dwelling in it, because it had happened that way.

Let me show you what is bad in making offerings to a statue. What I want to show you is what the best way is, and the way dāna should be given as a real Buddhist. We all remember once the Buddha saw a badly suffering monk with an oozing skin disease, even the robe stuck to his skin, in one of His tours around monasteries. At that time, with the help of Venerable Ananda, boiled some water, sponge him and cleaned him up, washed the

robes, and eventually, what did He do? He cured him of that illness, and after that gave a dhamma dēshanā!

After that, the Buddha called Venerable Ananda and told him, “Ananda, anyone who takes care of ailing-ones this way the way I have advised, it would amount to taking care of the Buddha himself.” Then, when we offer some food to one who is in hunger, it is like giving a dāna to the Buddha. Then, helping someone who needs help in desperate is like helping the Buddha. Many occasions, the Buddha had advised Ven. Ananda and other monks, “Monks, if anyone abides by my dhamma, abides by my guidance, he is the one strictly worships me the correct way.” Then we must give dāna. The key answer to the question about statues from me is, instead of offering food to effigies and cheating selves, better to give them to one who is hungry. It becomes an offering to the Buddha. That is the main thing that had to be said.

Then, we do another thing. Yes, instead of attending to basic things, we do other things. We now go and offer food to Buddha. Feeding a nearby animal, a cat, a dog, squirrels, or a domestic fowl also is a dāna, if it is given with dāna chētanā. They all also depend and sustained by food. Now we are doing other things without doing those. We place food front of an image and imagine that it was offered to the Buddha. This is cheating us. This is fraud. Then we try to experience Nibbāna straight, to do big undertakings, “Maitri Bhāvanā.” Maitri Bhāvanā is a very good thing. We must do it. That is a different story. However, what do we do as Maitri Bhāvanā? Think about that a little! Assume that a very hungry someone who is harmless and helpless shows up

here in front of us, and ask for food. If we offer some food...hunger is a major dukkha to a person or to an animal. Had we given some food to that person or an animal, the dukkha called hunger would disappear. That dukkha quenches. We do not make enough efforts to do that. Instead, we chant mornings and evenings “May all beings be free of dukkha! Be free of sicknesses! May all beings be healthy?” Does this have any effect on those beings? Would they become free of those dukkha? Would they become free of sickness? Would they become healthy? If so, the Buddha would have done it, at that time, could have made all of us healthy, that day! It does not happen that way. However, if we had fed a hungry person, he would have become healthy because of it. Then this Maitri is really a primary a practical activity, which is happening within this dāna act. That is why we said that as we act with Nekkhamma San°kalpanā, it gives rise instinctively to the two San°kalpanā, Avyāpādhā, and Avihinsā. Please remember well. I talked in length, for us to get out of delusions that we are in and become a real Buddhists. I had to talk a lot because of that. Had to talk a lot about many things.

From now onward, when we say Sammā Sankappa, should know, should remember, what Sammā Sankappa means. It means, “*Nekkhamma San°kalpanā, Avyāpādhā San°kalpanā, and Avihinsā San°kalpanā.*” Are you clear about it? Do you have any problems anywhere in them? Do you have any frictions with them? Please keep this in mind; there is a huge difference in what people really do today and what you heard here in our discussions! Do not get into any quarrels! Do not accept them just because that you heard them from me either! Individually,

each one has a brain and the intelligence. Think a little about them. The Buddha is the most eminent person this world ever had, foremost in thinking, and wisdom. Cannot think a person of such caliber will, haphazardly proclaim meaningless, various mystics that we come across today. That is what I was going to say. We must do whatever we do, in the correct way, only after carefully sorting them out intelligently. We must live within certain principles. Just wearing a Buddhist tag, and continuing with what others do will not be of any help at all. Are you clear about what I said? This is the Sammā Ditti! Next is Sammā Sankappa. The person who made resolution to be released from these Kāma and does things driven by mainly Avyāpādhā and Avihinsā is the Buddhas disciple, the Sāvaka, and he is the one that will go to the next step.

What is the next step? Begin doing what you have heard with practicality. It starts with dāna. In there we find those Saṅkalpanā. Sammā Sankappa. Then, that is from where we start. The Buddha had always taken dāna as the first one. Look into anything for this. Look into three types of Puñya acts, Dāna, Sīla, bhāvanā, they start with dāna. Look at; Ten Perfections the first one is dāna. Then, take Dasa Rāja Dhamma, and see. In there even the first one is dāna. Look at *Sathara Sangraha Vasthu*, dāna, pleasing words, meaningful behavior, and equality. Even in there, the first one is dāna. What is called dāna, this giving away is worth so much. Remember well, dāna is not limited to giving some food to someone. We can give anything away. There are two of them as principal ones, “*Āmisa Dāna, and Dhamma Dāna.*” Let us discuss Dhamma Dāna in detail later on.

This amount is ample for the time being. Everything starts with dāna. The dāna has a broad meaning.

Today many people jump ahead to Sīla without doing any dāna. Another lot is trying to do bhāvanā at once, dropping even the Sīla. This is where they have made the mistake. There is a successive order in there. There is a sequential procedure. We must practice within these procedures. We must move forward sticking to this order. If not, we will end up as a group of people gone astray. Therefore, one who wants relinquishment of all assets, destruction of tanhā, detachment, cessation, and extinction of all dukkha must first develop Sammā Ditti. Then, need to have Sammā Sankappa. Only that person, who has these Sammā Ditti and Sammā Sankappa, is capable of moving on to the next element and beyond!

In the Noble Eightfold Path, “Sammā Vāchā,” “Sammā Kammantha,” and “Sammā Ājīva” needed to be practiced together as a parallel approach. What are these three? These three belong to Sīla. Then what is Sīla? Saṅwara! Over what do we need to have Saṅ wara? Two things called, body, and word! People in this world who have Kāma Saṅkalpanā and delight on Kāma, live always uncontrolled. Act without control. When they try to satisfy Kāma, essentially their affairs are uncontrolled. Get to do uncontrolled acts. They do Asaṅ wara acts by body and word. Our body is in Asaṅwara due to three reasons. That means killing – destroying other lives, then, taking things not given, next is indulge in sex with women or men not married to him or her; they are the three things. Taking things not given is not only stealing, it includes various acts such as pillage, not returning

something borrowed promising to return, taking bribes, then, illegal commission, and to a large extent, not doing eight-hours of good work as an employee when paid for eight hours. Why? That is a break of employment agreements! There are agreements between the employer and the employee. The agreements signed agreeing to work so many hours per day, so many days per month to get a certain amount of payment. When those agreements are broken, taking a salary that he is not eligible to. These kinds of things have got deep-rooted into our society in our country now. Perhaps, people had done these things not knowing that they are Pāpa. Not knowing that they are exterior to Buddhist practice. These are wrong activities. These are irresponsible activities. These were done not knowing that they are unsuitable activities for Buddhists. I am trying to stress these points anticipating you all to be free of these acts in the future. Now most of the people do not know taking bribes, accepting commissions, spending time dilly-dally in office and accepting a salary at the end are all thefts. What was not given was taken because of unawareness. However, keep in mind; the results are the same whether the acts were done knowing or not knowing that they are Pāpa, the consequences will not miss. Will receive the related consequences. Then, this asaṅwara ; the body is in asaṅwara because of killing or destroying other lives, taking what is not given, and engage in illicit sex or having sex with others spouses.

Next, the word is not in control because of four reasons. What are they? They are telling lies, malicious speech, *parushavachana* or coarse words, and frivolous talk!

Telling lies, or deny after doing something. Take credit for things not done. That is falsehood. Next is malicious speech. Malicious speech is a very dangerous act. Similar to falsehood, it is what set our society on fire. People gossip against each other expecting certain benefits and honor. Because of it, a bizarre destruction is occurring in this country. This is big unrestrained situation, a big Pāpa.

Next, Coarse Words, whatever said to disturb calmness in a person is Parusha-vachana. In addition to harsh words used by ordinary people, sometimes, charming words could be uttered disguising the appearance of coarseness. Using very attractive words, one could say parusha-vachana. These happen in workplaces a lot, by gesture and body, is not it so? Bi-meaning, bi-sharpened words could be used in daily speech! They all fall into coarse words. Then, our next uncontrolled word is gossip. Gossip to a huge degree waste the time. It causes a big damage to the society.

At there, these are the four Pāpa committed by the word. What did the Buddha mean by Sammā Vāchā? To refrain from committing what had been explained as these four Pāpas by word! I did not ask the meaning of Sammā Vāchā from you all. Because I knew the answer that, you would give. You would say it is right speech. It does not work. How does it become a right word? If refrained from those four Pāpas done with the words, his word is in control! If refrained from those four, telling lies, malicious speech, parusha-vachana, and frivolous talk, the remaining words that we use are Sammā Vāchā. They are all correct words. However, when we practice this, definitely, we will

run out of a thing to talk. That will happen. However, people would not like it. What exists in this country is a society that has got used to babble like parrots. For some reason, there exist knotty words. Some people, I have noticed, obviously knowing that a person is having a bath, he still goes ahead and asks whether he is bathing. I have seen this, in the society this is done to show the friendship and bonding. We cannot say that it is bad. This does not fit in here. What I was trying to say is that we should talk to our best as possible only that are essential. The person who is a Buddhist would not use words frivolously. If they are talking they use good words, harmless words, civilized words, and worthy words. They should maintain silence, If it is not so, if there is nothing to say. However, it is not just being silent. The Buddha had used a word in dēshanā for it, called “*Ārya Thushnim Bhāwaya.*” Animals and dumb people are also not saying anything because they cannot speak. Is that the silence explained by the Buddha? Is it “*Ārya Thushnim Bhāwaya?*” No! “*Ārya Thushnim Bhāwaya*” means be in silence but mindfully and alert without using wrong words. That is the “*Ārya Thushnim Bhāwaya.*” Then, if speaking, use good words or maintain “*Ārya Thushnim Bhāwaya.*” It is not by just maintaining silence. The Buddhas and Arahants maintain silence not just for doing it. They are in noble and virtuous mindfulness. In focused mind in the present. Therefore, if refrained from these four verbal Pāpas, it is *Sammā Vāchā*.

Sammā Kammantha means, what I explained earlier, the three Pāpa Kamma done by using the body, *Kāya*, killing, stealing and illicit sex. *Kāya* is in control when we are refrained from these three.

Then, we do another Pāpa. The Buddha had advised us to refrain from it, what is it? Dishonest livelihood! Refraining from this is Sammā Ājīva. Sammā Vāchā, Sammā Kammantha, Sammā Ājīva...

Sammā Ājīva is refraining from dishonest livelihood. Then what is dishonest livelihood? To say it simply, people are deceitful and insincere when making a living! Abstain from doing it! We must make a living virtuously, truthfully, and with sincerity. That person is called the one who possess Sīla. Are you clear about this? Do not be confused here! We commonly hear that a Buddhist is one who observes Five Precepts. How do we observe five precepts? This is a big undertaking no two words about it! “If difficult to observe big Sīla, even observing those maybe okay,” that talk is correct. Anyway, keep in mind; the Buddhas do not appear to talk about Five Precepts. Some may be hurt by this, cannot help it. The truth must be told as truth. We cannot exceed the Dhamma of the Buddha. Five precepts had been there in the world at the time there were no Buddhas. Even much higher Sīla had been there. We have heard and read in our books when we were in schools that the Gautama Buddha’s mother, Queen Mahāmayā was observing Pehewas Sīla at the time He was conceived. Then, they say prince Siddhartha had conceived at an occasion like that. Then observing Pehewas, Upōsatha Sīla is much higher than Five Precept. Then, the Buddhas appear in a society, which had such higher Sīla like that.

Then, there is no Samadhi without Sīla. Prince Siddhartha left the palace in search of dhamma, to those ascetics, such as Ālārakālāma, Uddakārāma. They were not just ordinary ascetics.

They were people who have improved their minds to the highest dyāna, Eight Samāpaththi, such as Nēvasa'nā, and Nāsa'nā. Those levels are difficult to achieve. They must possess higher Sīla, must have had control over their body and word. Therefore, there were these Sīla on earth before the Buddhas appeared. Five Precepts existed all the time in the world. They are found in many other religions too. Therefore, if someone says that the Buddha appeared to talk about Five Precepts, it is a meaningless statement. Anyway, we find a certain five precepts within the Sīla declared by the Buddha. That is a different story. Do not be confused. I have talked about Ten Pāpa, three by body killing, stealing, and illicit sex, and four by word falsehood, slandering, harsh words, and frivolous talk, seven of them there. Followed by them, there are three Pāpas done by mind. They are strong greediness, anger, and faith in mystics. These are the ten Pāpa. Now, consumption of alcohol or intoxicants do not found within the ten of them. Then, where Sammā Vāchā, Sammā Kammantha, Sammā Ājīva are talked about also consumption of intoxicant not included. If we examined the Five Precepts, it includes the three bodily Pāpas. What is there out of the four verbal Pāpas? Only telling lies! Then, is it okay to engage in gossip, speak coarse words, and frivolous talk. In lieu of them, removing three, had introduced intoxicants from somewhere. This does not mean that I am promoting alcoholism. What I want to show is that the Buddhas appear in a period when the society is in a chaotic mess. Do not know the truth. Do not know correctly, what Sīla is. Do not know Samadhi. Do not know Paññā. The Buddhas appear in a period when people are entangled in a

chaotic mess, stranded, and marooned in this world. What do the Buddhas do? They correct that mess!

Not Five Precepts, but an Sīla beyond that is present here, because, where Sammā Vāchā, Sammā Kammantha, Sammā Ājīva is talked about, there exists eight precepts. If wanted, would have added “intoxicants,” and increased it to nine, it was not done. There is a reason for it. I am not telling people that it is okay to get drunk. Consumption of intoxicants is a different story. In the dēshanā given to son of head of house Singāla, the Buddha had said what. Had explained, Killing, Stealing, Illicit sex, and Harsh words as, four-kamma-kilesa, and had advised to refrain from them. However, “intoxicants” was not included in them. Society already had the five, but the Buddha had excluded intoxicants. Are you clear about this?

Our topic is the Noble Eightfold Path, but I included them for your awareness, to open your mind to think back, and be able to sort out pristine dhamma, what real Buddha dēshanā is. I could stick to the topic of discussion and cover it straight. I want to remove mystic masks from your citta so you may get out of duality. Are you clear of my objective? That is the reason for me to keep talking about these! Therefore, remember, the Buddha talked only about those four to Singāla, because they were the genuine Sīla. The Buddha assigned “Intoxicants” to another place there, by talking about six additional affairs. Consumption of intoxicants, gambling, laziness, frequenting street at inappropriate times, watching concerts and musicals, and having bad friends as doors for losing one’s wealth and impairment. Then there is a

reason for doing it that way. The Buddha had discussed six critical bad affects due to taking intoxicants in Singālōvāda Sūtta.

What kinds of wrongs does a person under the influence of intoxicants perform? First offense is he loses his wealth essentially. Second one is he will involve himself in fights and other risks. Third one is he is vulnerable to ill health, could be an ill healthy person. Fourthly, he will trounce two inherent good qualities, bashfulness, and fear for misconduct. Fifthly, his acceptance in society will disappear, not a good acceptance he would have, a bad one, he will be branded as a bad person. Sixthly, he will be a person vulnerable to tardiness, omission. Why? Because the cause for slip-up is, the consumption of intoxicants is! The Buddha had disclosed these as six Ādīnava. Thus, the Buddha had not said there anytime that the intoxicated one would be born in hell. Now, for that reason, do not try to drink more and more alcohols, saying, not going to Niraya, since, one who is drunk could do not only one, but also all the things that take him to Niraya. A drunkard, once his senses are lost, would be capable of committing any bad crime mindlessly. There it is said he would become one who is not afraid of committing Pāpa. Like that, he is not afraid of Pāpa or Pina. Is not he losing his mind? Then he becomes a sick person! Then, he could commit any crime after consumption of alcohols. However, consumption of intoxicant is not a Pāpa. The way I understand it, we could find it in that Singālōvāda Sūtta and other places. Though it had been stated that way, the Buddha had said exactly that whether drunk or not, if one commits those ten Pāpa kamma, he will be born in hell, born in Niraya if those are committed. Likewise, if refrained from doing them, will be born in heaven,

there is no question whether drunk or sober. I am saying these with the chētanā to clarify this for you. Why? I also was confused too, did a reasonable amount of research – investigation by reading many books and articles! We can accept, when we read the Sūta Pitaka that the Buddha for these reasons had said it that way. Therefore, we should do these perceptively from now onward. As such, please do not get confused over this.

Therefore, what we call Sīla there is, the Sīla of a Buddhist - lasting Sīla, not so called Pancha Sīla. What actually is Sīla of a Buddhist? Having control of body and word! The person who refrains from these eight elements, three bodily Pāpas, four verbal Pāpas, and Mitta Ājīva is called a Buddhist. Are you clear about what I have been saying?

Question:

Now, Venerable Sir, does Mitthyā Ājīva include rites and rituals, offerings etc.?

Answer:

No! Mitthyā Ājīva does not include mystic rites and rituals etc. Now here, there is no loss due to worship of trees and rocks. Then, no gain either. Anyone who like can do it. That is not the issue here. Many people are trying to make a living by various types of deceitfulness, is it not true? I have not seen in our book, or any Sūta. I have not learnt the whole Tipitaka to that extent. However, in what I have seen and heard about, there are trades that we should not do; selling intoxicants, selling flesh, selling animals, selling poisons, selling women, and selling weaponries. I cannot remember whether it was in a Sūta. May be it is there

somewhere in the commentaries, if it is not in a Sūta, I am not sure. Anyway, there is no problem with them. Nevertheless, if we take it plainly, “Saṅga Vibhanga Sūta” and “Satipatthāna Sūta,” clearly states that refraining from Mitthyā Ājīva is Sammā Ājīva. That is how it is stated. Therefore, anything that people do to make money by deceit is “Correct Deception.” I do not know whether it is “Correct,” or not. Gimmick means deceit; all kinds of cheating, people do to make a living. Our books have given many examples to explain it. Books are mentioning statements such as, “there was Sugarcane just like a snake.” I am not going to get into them now. Then monks do various things such as, asking indirectly. Indirectly they make it known, in our usage, we have sayings such as, “Without asking to get out, serve some leaves.” Stories like that have been fabricated... they all belong in Mitthyā Ājīva. They are all deceitful dealings done to make a living. What is the reason? It hurts another person! Therefore, it cannot be a good thing. Thus, what I have been explaining so far – let us accept them in general.

Then, the person who is in control of bodily actions and verbal actions is the virtuous person. He is the Buddhist. Therefore, do not say again, in future, we observe five precepts, we are Buddhists, just by observing Five Precepts, cannot become a good Buddhist. Need to go beyond it. What is the reason? Sūta mentions, after attainment of Sōvān, permanent Sīla, Ārya Kānta Sīla, Pancha Sīla is mentioned there. However, they are permanent Sīla present after attainment of Sōvān. The Buddha had said that they are Sīla permanently embodied. They cannot be observed alone without the rest. That means, outside the Noble Eight-fold Path; it is a fruit gained by development of the

Noble Eight-fold Path, an instant, a step, a junction, Sōvān Pala. Then, these precepts are automatically kept. That is a different story. However, it does not mean that it is the corridor to Nibbāna. To be free from dukkha, we must control our bodily and verbal deeds. Are you clear about what was explained? This may be puzzling a little! As we move on you will understand it correctly. Sammā Ditti does not occur instantly. Think, analyze, and sort out as we move forward, as we discuss in the future. Do not just accept what I say. Do not just reject what I say either. The Buddha had also advised that way. In the future, sort out yourself and make a determination what is appropriate and what is correct. Anyway, a Buddha would not have gone wrong. This is what is meant as Ārya Ashtāngika Magga in the Buddha Dēshanā. Those three elements are the ones related to Sīla. Are you clear now? Observe this Sīla now! We hear people screaming loudly; “our society is gone vile, they do not observe five precepts, and they are not virtuous,” why these people are not pious. We have the answers to these very clearly now. Like a mirror, we could retrieve them. If we go back to the rest of the elements, for Sīla, to be in Sīla what should be there first. We must have Sammā Sankappa, Sammā Vāchā, Sammā Kammantha, and Sammā Ājīva, before we go to Sīla, essentially, we must have Sammā Sankappa.

Sammā Sankappa has three components, Nekkhamma San°kalpanā, Avyāpādhā San°kalpanā, and Avihinsā San°kalpanā. Only the person who has mastered these San°kalpanā can lead to the next step, the Sīla. Then, these three San°kalpanā cannot happen automatically. Because there is no Sammā Sankappa, there is no Sīla; they are immoral. Thus, to be virtuous, must possess Sammā Sankappa. Sammā Sankappa would not occur by

chance. We should have what, for the occurrence of the three Saṅkalpanā, Nekkhamma, Avyāpādha, and Avihinsā. We need to have Sammā Ditti; understanding of Caturārya Satthiyaya, which consists of the four elements, dukkha, cause of dukkha, freeing of dukkha, and the path leading to the freeing of dukkha – no Sammā Sankappa due to lack of knowledge about these, due to absence of Sammā Ditti. In the absence of Sammā Sankappa, would there be Sīla termed, Sammā Vāchā, Sammā Kammantha, and Sammā Ājīva?

Do not have Sīla. I have put a lot of effort to understand why there is no Sīla in people. We do not have the elementary groundwork. What is the base of the Buddha Sāvaka, a Buddhist, where does he start the journey? Who is spearheading the path? What is first? Sammā Ditti! People in this country do not have Sammā ditti. Sammā Ditti must be present. Why is Sammā Ditti absent? What are the requirements for Sammā Ditti to occur? We must listen to Saddhamma for Sammā Ditti to occur! There is no way to listen to Saddhamma. We cannot listen to Saddhamma, because to listen, someone has to explain Saddhamma, no dēshanā. What is explained is not Saddhamma. If we examine today, is what gets to listen, mostly Saddhamma? Disclose incorrect dhamma, saying it is Saddhamma! These may hurt some. I am unable to do anything about it. These are our experiences, cannot help. When we were little, we read many dhamma books, studied them, and listened to dhamma. We would not be saying Sammā Ditti is right seeing, if we received this intact. These things are very clear within Dēshanā. These are mentioned in Sūta Pitaka. Because we do not get to listen to Saddhamma, we do not have Sammā Ditti. Even by listening to

Saddhamma, Sammā Ditti would not occur. Because, binding requirement to gain Sammā Ditti is not only listening to Saddhamma. There are other requirements. There are two requirements for Sammā Ditti to occur. One of them is the chance to listen to Saddhamma. The other one is what, judicious consideration, “*Yōnisō Manasikāra,*” must evaluate intelligently. Just listening would not do. Sammā Ditti will not occur just by listening to Caturārya Satthiyaya. He must listen to it well and then consider judiciously. Is what is saying is truth? Is not this, what has happened to us? Is not from this that we should be freed? Is not this the dukkha? Have not we gone wrong here? One who gains Sammā Sankappa is the one, who develops Saṅkalpanā such as these and concludes that he has been in a deception, then considers them intelligently, and understands the truth. Therefore, please understand, all the people in this country do not have Sammā Ditti. Not having opportunity to listen to Saddhamma is a different story. Even though, get to hear the Saddhamma, it will not produce Sammā Ditti in all either. They should have the other requirement for the arising of Sammā Ditti. In addition to listening to Saddhamma, there must be judicious evaluation of what heard. That is the reason for the Buddha to state that His dhamma is for intelligent ones. Initially, Sammā Ditti would not arise in everyone, by listening to Saddhamma alone. Not everyone had become a Buddhist during the time of the Buddha because dhamma was disclosed everywhere. Not everyone experienced Nibbāna either. Not everyone got on the actual path, the path of dhamma either. Because of that, the Buddha did not advice everyone in dhamma. The Buddha wakes up in the early hours of the day, search to which person that He

should disclose dhamma, after entering Maha Karuṇā Samāpaththi. What was the reason? Because there should be certain amount of intelligence to understand this dhamma, the dhamma is for them who are intelligent! Therefore, He had searched for that person, had approached him, and had guided him in dhamma. Only that person is capable of producing Sammā Ditti for him, when the Saddhamma is explained to, when dhamma is disclosed.

Then, remember now, they are not Buddhists, though we say there is lot of Buddhist, over 70% of them in this country. If Buddhists were present, we would not have this devastation. I came across a piece of newspaper wrapped my dāna, about year and a half ago in the forest. I do not get to read newspapers as I lived in forests. As I started reading that piece of paper, I came across some census reports of this country. It talks about the crimes per day in other areas of this country excluding the areas, North and the East where the war was going on. It said that every six hours in a day there is a murder, a killing of a human being. That means four of them a day invariably. Then, a rape of a woman occurs every six hours. Sometimes, not all is reported. In it, it says, that a big burglary occurs every six hours. Then, it says that every 35 minutes some kind of a crime happens somewhere in Sri Lanka. This report is without taking into account the ongoing war in North and the East. If 70% of the population is Buddhists, will this kind of crimes happen? Can a war exist in the North? We need to talk about these things! They are within this dhamma.

These are elements due to moving away from Saddhamma. We talk about our old glory, our Buddhist society, and culture. What are the reasons for not existing these at that time, and to exist, them today? Reasons are there! Then, these are the reasons! At that time, to be a Buddhist, Sīla must be present. They are not in Sīla now. To be in Sīla, there should be those Saṅkalpanā called Sammā Sankappa. Must present Sammā Ditti to occur those Saṅkalpanā. For Sammā Ditti to arise we need to hear Saddhamma; Yōnisō Manasikāra must be there. Then, due to lack of these elements, there is no Sammā Ditti. Because, Saddhamma is not available to listen, and we do not analyze intelligently, there is no Sammā Ditti. Because of that, there is no Sammā Sankappa. Because of that, there is no Sammā Vāchā, Sammā Kammantha, and Sammā Ājīva, the Sīla. Further, we cannot give this to all the people in the country. There is no purpose served in just crying. Do not try to make anyone virtuous, repeatedly saying our society has become unreasonable. Remember that too, it would put you into trouble. I am presenting these to you for your own benefit, for you to fix your own weakness, not anyone else's weakness. What am I saying to these listeners? Do not go to point the finger at others, search within you! Learn to search and look, within you while listening to everything that I say here. Look within asking the question, "Do I have these matters within me"? Correct yourself! Are you clear about this?

I have heard people asking me, "Venerable Sir, who will listen to this stuff what you are saying, would this country ever become virtuous?" I am going like a machine disclosing these things not to make the world virtuous. It is to make you, the

listeners here, virtuous. Even if the whole population in Sri Lanka, 19.5 Million people is non-virtuous, if you make a firm determination and become virtuous, at least one person in this country had become virtuous. Think that way. Other thing, other's Sīla does not affect us. What affects us is our own Sīla. What is important to us are our own Samadhi, and our own Paññā. There is no benefit to us from other people's Sīla, Samadhi, or Paññā. One has only what he himself has done. Therefore, keep in mind to become a virtuous person yourself. To develop Sammā Ditti by yourself. By developing all those elements, try to become a true Buddhist. Are you clear about what was said? Now we try to do everything by jumping out of these. Having nothing with us, we try to tell the whole world, everyone asking others. The people in this country are brilliant in preaching others. They cannot practice. This is the root cause of these all. Do you understand now what I have been saying?

It is only the one who has accomplished that lot is capable of going to the next step, "Samadhi Skaṇḍa." To the segment known as Samadhi, to the three magga elements "Sammā Vāyāma," Sammā Sathi," and "Sammā Samadhi." Is it clear to you, then? In there also, the Buddha had distinctly stated what they are! Seated in virtue, only the one who is seated in Sīla will lead to Samadhi. There is no Samadhi, without Sīla. This Sīla is very essential. The person who does not observe the Sīla, Sammā Vāchā, Sammā Kammantha, and Sammā Ājīva is not a Buddhists! Please drop your Buddhist label away. State that we cannot observe this, and we are not Buddhists. There is no problem. It is being honest with you. At least be truthful to you. If you are a Buddhists do it. If not, stop doing it. There is no command here

for you to be that. There is no law requiring everyone to be a Buddhist either in this country. No one has asked us to observe these either. If you like do it. Anyway, be honest to yourself. Are you clear? Remember, this is a very self-regulating religion, and the Buddha had not introduced rules and commands anywhere! I think all the religions have freedom, though some people, later on, through rules and regulations have tried to strengthen power, they are not so.

Then, one who gets Sīla to occur goes to the Samadhi, afterward. They are called “*Sammā Vāyāma*,” “*Sammā Sathi*,” and “*Sammā Samadhi*.”

What is *Sammā Vāyāma*? I know the answer that you will give, Right Effort! This does not work; the Buddha had very clearly described the meaning of it. In many *dēshanā*, it is mentioned as “Four True Main Efforts.” You may sometimes, have heard this phrase before, “Four True Main Efforts.” What is *Vāyāma*? For what are we exerting effort? One is to suppress *Akusala* already born and bred; the other one is to block *Akusala* not arisen yet, in another side, then it is said, to protect the *Kusala* that is born, and to produce *Kusala* that has not arisen yet! Are you clear about it? Needed to protect and maintain the already born *kusala*, and give rise to the *kusala* that not yet born! On the other side, must get rid of the already born *akusala*. That means suppression of them, required, not to give rise to *akusala*, not born yet. The efforts we put in for this are called “Four True Main Efforts.” Two words, *Kusala*, and *Akusala* clearly mentioned, when *Vāyāma* was explained.

Now a question arises, what is Kusala, and what is Akusala. Hear a big debate going on in this country about these two words, when listening to dhamma dēshanā. Many people questioning at dhamma discussions and dhamma sermons, what is kusala and what is akusala. People could give various individual interpretations to this. The Buddha had explained these two words at various occasions. However, we should avoid getting involved with these debates. It is enough for us to know what kusala and what akusala just for us for our need related to this discussion. Then we must keep in mind the meanings of kusala and akusala within the framework of the Noble Eightfold Path applicable to Sammā Vāyāma.

Let us see what akusala are. Any thought you might have about it. Did the Buddha mean abstaining from killing by this? Now, many think this Akusala is killing, thievery, etc and the kusala as refraining from them. There also are places that they are described that way, in Buddha Dēshanā. However, it is not applicable here. We are now already abstained from killing, abstained from stealing through Sīla. If it is so, that story should not come up here again. It is Nīvarana that is explained here as akusala, and nothing else. Have you heard about something called Nīvarana? There is something called Nīvarana in the citta! Everyone's citta is shining! Sparkles. Has a very strong citta. Like a gemstone, it is very shining. Unfortunately, it has disappeared, because of externally acquired akusala, because of akusala dhamma. It is as if a jewel is covered with dust. Like that, five tarnishing things cover the shine of the Citta. Because they soil the shine, they are called Nīvarana. It is those Nīvarana, the Buddha meant as akusala in this situation. Then, the Buddha

discloses in one Sūta what Nīvarana are, what akusala are, and what Kilesa are? They are these five. What are they let us see? They are Kāmačchanda, Vyāpadha, Thīnamiddha, Uddhačcha-kukkučcha, and Vicikičchā!

Kāmačchanda are desires to have Āsvāda aiming at the doors, eye, ear, nose, etc, the desires to entertain sensual faculties. Briefly, this is called Kāmačchanda because of the shine of Citta is obliterated. The Citta is weak now and it chases after sensual objects. That is why the truth of the Lōka not seen.

Then the next thing is Vyāpadha. We do not get pleasing objects all the time. Get attached to pleasing ones, and that is Kāmačchanda. Deter displeasing ones. There arise the Vyāpadha, the anger, and that is called Vyāpadha. It is an Akusala, an Nīvarana, Kilesa, then that is the second one.

What is the third one? Thīnamiddha! It is the nature of laziness in the citta and the body, the lethargy, the laziness. However, it is not for doing akusala, laziness to be involved in kusala dhamma. Withdrawing, existing the nature of laziness, and exists lethargy in citta and body. When the Citta is lazy, invariably the body also is lazy. One way or another, this laziness in citta and body is called Thīnamiddha. It is an akusala. It is an Nīvarana.

The next, the fourth Nīvarana is Uddhačcha-kukkučcha. The thing called Uddhačcha-kukkučcha. Here there are two Nīvaranas really as Uddhačcha, and kukkučcha. However, they are considered as one unit as they act together. Uddhačcha means the unsettled nature, the fluctuating nature, scattering nature of the citta. It cannot stay with one object. The mind runs

around, skipping in ten directions, unsettled, jumping from one instinct to another. This is unsettledness in the Citta, and is called Uddhačcha. Next is Kukkučcha. This is said in combination with previous one. Everyone except an Arahant has collected Akusala; it does not have much importance after reaching the Stream Enterer supramundane level, it does not have that much affect. All pruthugjana, those who have not reached Sōvān, however, have hidden in their minds a guilty feelings, blameworthy feelings, remorseful feelings about the Pāpa that they have committed, and is called Kukkučcha. It is as if non-healing wound stirring up the mind, with feelings, “Oh I did that Pāpa,” habitually, inescapable. People may escape even after committing murder sometimes from the law or from the blemishes in the society, however cannot escape from oneself. One knows within him that he committed it, and that thing is called Kukkučcha. The vacillation nature about a Pāpa the person had done, feeling bad inside, disappointment about missing an opportunity to do a Pina, regretting about it. Sometimes regret for anything, “Oh! I got a chance to do that I did not make use of it at that time,” this is what is called Kukkučcha. Regret for not doing Pina, and regret for doing Pāpa. Then, this is called Uddhačcha-kukkučcha.

The fifth one is Vicikičchā, the doubts about the Buddha, Dhamma, Ārya Saṅgha, rebirth, heaven and hell, etc. Is there one like that? Is it true? Are we going to be born again after death? Is there actually something call rebirth? Like this doubts over various things. These things we cannot envision, we cannot see them by the naked eye, and we need to realize them by use of our intelligence. There is this nature of having suspicion and skepticism about everything. That is Vicikičchā.

We will not experience Nibbāna, as long as these five Nīvarana are present. The efforts we take to destroy them, it is, in one way we call kusala.

Arisen akusala, when there is Kāmačchanda it is an arisen akusala. However, at that time, there is no Vyāpadha. There Vyāpadha is an unborn akusala. When Kāmačchanda is present, it is a born akusala. If Vyāpadha is not present, it is an unborn akusala. That is why Kāmačchanda is born akusala. What do we do to destroy the born Akusala; now I am going to talk about Samatha Bhāvanā. These things are suppressed by Samatha bhāvanā. Then, what goes on when we meditate. If Kāmačchanda is present, that disappears. There is no way to occur Vyāpadha while cultivating that bhāvanā. That is what the Buddha had disclosed, had described born akusala and unborn akusala that way.

Next, we need talk about Kusala. What is kusala? The good qualities that appear in a mind when Nīvarana are suppressed are called Kusala! All five Nīvarana are present all the time in an Abhāvita citta; in a disused citta, in a person who does not practice bhāvanā, five Nīvaranas are present in various degrees. All these five are present. However, they do not act together at once. They are present in different intensities. When we keep meditating, happen what. These things are suppressed, when we keep practicing Samatha bhāvanā. When they are suppressed, surface what. There is another thing that surface. When the five Nīvarana, Kāmačchanda, Vyāpadha, Thīnamiddha, Uddhačcha-kukkučcha, and Vicikicchā are suppressed, the *Pabhāshvara*, shine in the citta emerge. What is there, then, in a

Pabhāshvara Citta? The dyāna-elements! The five elements called Vithakka, Vichāra, Prīthi, Sukha, and Àkhāggathā. I am not going to describe them now as they are very deep “*bhāvanā skaṅda*”; shall talk about them another day. It is these dyāna, meant here. The first dyāna has all those five elements, “*Vithakka, Vichāra, Prīthi, Sukha, and Àkhāggathā.*” The second dyāna does not have Vithakka, and Vichāra, only Prīthi, Sukha, and Àkhāggathā are present. At third dyāna, it eliminates even Prīthi. What remain are only Sukha, and Àkhāggathā. At fourth dyāna, it eliminates even Sukha. Only Àkhāggathā is present at the last one.

Giving rise to these it is kusala, and is nothing but all these dyāna. Then, suppressing the five Nīvarana and giving rise to dyāna citta is “Four True Main Efforts,” called “*Sammā Vāyāma*” in the Noble Eightfold Path.

Please do not be confused about this. There were different explanations given at different circumstances. Today I have discussed the Noble Eightfold Path. Are you clear about what I have been discussing? You may find difficult to keep this in mind, do not stay with old opinions! Now what does *Sammā Vāyāma* mean? It is this “Four True Main Efforts!” What we mean by “Four True Main Efforts,” is giving rise to Kusala, and getting rid of akusala, we must have a good understanding about these. This is what needs to be done. We do it by means of *Samatha Bhāvanā*.

Question:

Now, Venerable Sir, others had taught us many a time, and the way we have understood from others is not as Kusala-Akusala, but as Pina-Pawa. We many times get to hear them not as Pina and Pawa, all these occur in the citta, when a good deed is done, it is a Pina thought. When a bad deed is done, it is a Pawa thought. Please explain this for us. You have explained dyāna citta as Kusala. Then what does Pina mean?

Answer:

Yes, people talk about a thing called Pina and Pawa. Quite often, various people interpret them differently. Yes, it is true various people use those words. I think it is best to define Pina and Pawa. Those two are mundane. Those actions done for mundane benefits to go to heaven we could call Pina. Killing is a Pawa. Hell bound. Abstaining from killing is Pina. However, the Buddha had used the word kusala also there; what I see here is a problem with words. Then, why are we hanging on to words? Words are not dhamma, are they? The Buddha had to face many issues in trying to explain the supramundane dhamma! Because a language arise, based on dhamma cognizable by the sensual faculties. Different societies communicate with each other about dhamma cognized by their sensual faculties by a series of representation, and they are called languages. Some worship Pāli Language assuming that there is some power in it. Keep this well in mind it cannot be so! Pāli cannot possess a huge power. Just like Sinhala, Tamil, English, Latin, and Greek Pāli is only another language. It is a combination of words formed by a group of people to communicate among members of that group about

things cognized by their sensual faculties. Then, these series of impressions appear; these languages come up based on dhamma cognizable to sensual faculties. Then, to which sensual faculty does, the Nibbāna, Nivana disclosed by the Buddha is cognizable. To wisdom, it is cognizable! Then, at that time, only person who has reached that state was only the Buddha. Later on there existed Arahants after practicing the Buddha's magga. There were people who have obtained Magga Pala. Only they could understand for sure the things explained by the Buddha. The others would not understand. Therefore, the Buddha had to explain the dhamma not known, which people had never encountered, cognized, or experienced using words known or experienced by people. Do you understand it? Therefore, we face these confusions! Therefore, may I ask everyone not to hang on to words! Do not be entangled with words. It is very clear. We are currently discussing the Four Noble-Truths. That is dukkha and the way to be free from it, about the removal of cause for dukkha. Then, it mention the Nobel Eightfold Path as the path. Then, we explained what Sīla is within it. Now here, it is called Kusala. Then, this is what we should do as Buddhists.

Pina-Pawa has been always there in the world. Dāna is Pina. Giving dāna is Pina. Being virtuous is Pina. Become heaven bound by giving dāna, could gain heavenly wealth or human wealth. By observing Sīla, a birth in a human or heaven is possible. However, we will not be able to experience Nibbāna by dāna and Sīla alone. Therefore, let me give a simple example, just to explain. Pina and Pawa are those kamma that are producing birth in mundane heaven or hell. Kusala and Akusala are those activities required for achieving supramundane states. Gave this

just as a thought, please do not take it firmly. I tried to explain it this way because you questioned. Let us stop it right here. We do not have to struggle with words. Why? We cannot understand this dhamma by debating and arguments! This dhamma cannot be perceived by debates and arguing. It is a dhamma needs to be cognized using one's own wisdom and intelligence. Need to be realized within oneself by own intelligence.

Question:

Dear Venerable Sir, does Kusala Citta mean cultivation of citta by bhāvanā?

Answer:

I was going to say it. Now the problem here is in the words. Keeping words aside, let us call if you would like to, kusala a Kusala, or can call it a Pina. It does not matter what we want to call it. There is that story about the rose flower. We may call it a rose flower, a camphor flower, or a jasmine flower, but the difference is not in the name. By not calling it, a rose flower the color and the odor of the rose flower is unaffected. It has its own specific aroma and the beauty. Thus, if we hang on to words, we will only be in trouble stuck with it as if the tusker-elephants are stuck in sticky clay. Various people are debating and arguing about these things, and we hear them. As if to show off their Pundit class, they talk about various new things that they have discovered. We do not have to be at such a low level. Let us advance ahead. Thus, we do not have to think about them. Let us continue with this process. Here it talks about Dāna. Next, it talks about Sīla. Here, it talks about Bhāvanā also. Then, if you would

like call it by whatever you want to call, Pina or Kusala. What do you say? For those reasons, shall we forget it?

Then, Sammā Vāyāma, what happens when this is done. When we suppress Akusala giving rise to Kusala, it results in emergence of the shining, Pabhāshvara citta. That citta is capable of focusing this citta to any deep dhamma in the world. We now focus that citta on Sammā Sathi. What is Sammā Sathi? It is not right mindfulness! Yes, Sathi is mindfulness. The Buddha had given dēshanā as to where the mindfulness should be established. He had said where we should establish the mindfulness is on Sathara Satipatthāna. Had talked about four places, on which the mindfulness must be established, about body, about feelings, about mind, and about dhamma.

About body, *“Kāye kāyānu passī viharathī ātāpi sampajāno sathimā vīnneya lōkē abhijjādhā dōmanassaṅ.”*

There are 14 ways of developing mindfulness in body in *“Satipatthāna Sūta.”* We shall discuss this in detail when we talk about meditation. It is the development of Sathara Satipatthāna itself is Sammā Sathi. What have been hearing up to now? “If you are a Buddhist, observe five precepts, five precepts permanently, eight on Pōya day”; this we have inherited from Hindu religion! To say in short, these things have been there. Queen Maha Maya had been observing Upōsatha Sīla the day Siddhartha was conceived in her womb. It was a Hindu concept at that time to observe five precepts permanently and eight precepts on Pōya day. The Buddha does not appear to talk about five precepts, did you see? I have explained it earlier too! I repeat it now. Now, for

what purpose, the Buddhas appear. Then, there the answer came. Buddhas appear to explain Sathara Satipatthāna to the world! Remember that very well. What is the core, the essence and substance of Buddha Dēshanā? It is this Sathara Satipatthāna bhāvanā! We can experience Nibbāna only if Sathara Satipatthāna is developed; could be free from dukkha forever. What do the other religions have, when the Sāsana is not there, and when there is no Buddha? Everything excepting Sathara Satipatthāna Bhāvanā is there! There was dāna, there was Sīla, and there was bhāvanā in them. Those people offered dāna and other religions also practiced dāna, other religions also had Sīla. There was dāna, Sīla, and bhāvanā at time when Sāsana was absent. They practiced these and developed dyāna, gained birth in Brahma Lōka, they have developed Ashta Samāpaththi to level of Nēvasa'ñnā-Nāsa'ñnā. They developed dyāna that enabled them birth in Brahma worlds and they thought those levels as the lasting happiness. However, the Buddha realized that is not true. When did He realize it? What did He initially study under teachers, Ālārakālāma, and Uddakārāma? They were those eight Samāpaththi Samatha bhāvanā, which took him up to Nēvasa'ñnā-Nāsa'ñnā! However, they are mundane. They are anicca. They are dukkha. They are anatta. They are mundane. Therefore, that is not ultimate truth. Thus, He had to search for a bhāvanā that enables Him to realize the ultimate truth. What, is it, it was to discover that, the Buddha, spent six years, doing "difficult to do things!" Discovered what, it was this Sathara Satipatthāna. Are you clear about this?

Thus, the Buddhas appear to proclaim Sathara Satipatthāna. Other meditation methods were there, fixing

deficiencies, arranging them orderly method, introduced the correct bhāvanā. What the Buddha meant by Sammā Sathi in Noble Eightfold Path is this Sathara Satipatthāna it was this four. Thus, we cannot get away by saying it is Right Mindfulness. When we develop this, as we develop Sathara Satipatthāna, when we develop Sammā Sathi, what happens, we dwell penetrating into the body to understand the actual properties of the body, with Vīriya, with Intelligence, and alertness. “Ātāpi sampajāno sathimā,” looking at the body he dwells analyzing the actual nature of the body. How? With effort, with wisdom, with mindfulness, “*vīṇneya lōkē abhijjādhā dōmanassaṅ*,” without attachment and friction! I just took this one as an example. We must get to this point. There are four fundamental requirements to achieve this. They are effort, wisdom, mindfulness; three of them are there. What is there, if there is no attachment or clash, equanimity of Citta, Upēkshā. Thus, we need four fundamental requirements to develop Sathara Satipatthāna, Vīriya, Intelligence, Mindfulness, and Equanimity. It needs mindfulness again to be mindful of the Sathara Satipatthāna. We need to have another mindfulness to do it. Now, this is a big problem. What is this mindfulness? Present moment, persistence mindfulness, people’s citta is always in the past at one time! Recollecting a good action in the past, enjoying the memories, recollecting a bad past act and repentant over it, live in the past, at another time, just dreaming about a future activity. That is what they do. Every moment, the citta is in the past, or else, in the future. Then past are dead things, and the future not born yet. Then, people are in those two. Are not those people like the dead? The past is a dead thing and the future is yet to be born! If we are in those two

situations, are we living? Not living! That is why it is said that “*Appamādhō amatha padan – pamādhō mačchuno padan.*” What does Pamādhō mean? Citta is in the past or in the future! It is in two extremes. What do we need to be Appamādhō? We must bring the citta to the present, to this moment! It is to bring it to this moment; we do Samatha bhāvanā and improve the mindfulness. That is why before we get into Sathara Satipatthāna, we need to have those four elements effort, wisdom, mindfulness, and Upēkshā. Where do we have these four? They are present in four dyāna all these elements are present! Upēkshā is present there. I am not going to state it. The Buddha had not said this clearly that he must gain the fourth dyāna. Samatha is essential, without it, no Vidarshanā. Sammā Vāyāma is Samatha. Again, it is the Vidarshanā what is called Sathara Satipatthāna. If I go to explain this in depth, it might open an assortment of problems. I am stopping here for the time being.

Keep in mind; what happens to us once we have established mindfulness in Sathara Satipatthāna, what grows there? What does the Bojjhāga Sūta say about it to us, at another place? “*Sathi Sambojjhanāga!*” Once the mindfulness is established in Sathara Satipatthāna, “*Sathi Sambojjhanāga*” keeps growing. What happens after establishing, mindfulness continually on “*Sathi Sambojjhanāga*,” Sathara Satipatthāna. Begin to cognize the real nature of the world. What is the real nature of the world, what is its real situation? Begin to come about the “*Yathābhuta Gñana!*” Yathābhuta means what. The reality of the world is what, the Anicca. Begin to notice the appearing-disappearing. Begin to see dukkha, do see dukkha, okay? Does, no thinking, do no speaking, do, no chanting, or do,

no reciting! With that clear citta, following the *Kamatahan* of an accomplished person with experience, when the Sathara Satipatthāna is developed, when Sathi Sambojjhan^oga is being developed, what grows in him, “*Dhamma Vicaya*” begins to grow, sees appearing-disappearing. See what, via wisdom, through wisdom-eye not through the physical eye, sees with wisdom, wisdom-eye. Begins to see “*Dhamma Vicaya*,” appearing-disappearing, then as he keeps on further developing, begins to grow Sathi Sambojjhan^oga, “*Dhamma Vicaya Sambojjhan^oga*.” As it continues to grow, happens what, grows up “*Vīriya Sambojjhan^oga*.” A Vīriya, a mighty Vīriya, begin to see a truth that we have never seen in the world. That is what is called Vīriya. Then Vīriya keeps growing. As Vīriya grows and continue developing “*Sathi Sambojjhan^oga*” with the mindfulness established only on Sathara Satipatthāna, next get to experience a mighty happiness, feels lightness in citta. Kilesa begins to disappear. Samatha bhāvanā just suppresses the Nīvarana. Whereas, when he sees the reality of the world via Vidarshanā bhāvanā, happens what. Kilesa begins to disappear. We clutch on to the world believing that it is permanent fulfilling and eternal. Now, we see the world as Anicca, Dukkha, and Anatta. When we see this way, as the kilesa are disappearing, as they are being destroyed, the Citta begin to free from the world. He sees these with “*Adhichittha*” and it operates in association with the heart. “*Udu Citta*” (Upper Citta) operates in association of the brain. Happens what, as he sees these, as the Adhichittha operates in association with the heart, citta then starts growing upward. This is something to be seen within self. One gets to experience it oneself. We do not need to explain this beyond. After that, he

begins to feel, a “Prīthi” and lightness, begins to feel a colossal Prīthi. As the defilements the kilesa are being destroyed he feels lightness. Then after Prīthi, what is called “Passaddhi,” it is lightness. The body is light, and the citta is light. Lightness starts to grow. Do not feel any tiredness or worn out feeling. It is like sitting in the sky. Sathara Satipatthāna keeps growing progressively. It keeps growing, because the mindfulness is firmly established there. Citta does not waver, as if a picture hung on the wall by a strong nail.

After that lightness and that is Passaddhi, then Samadhi appears. Now Samadhi starts to grow, this is what Sammā Samadhi is. Now there is a big question to everyone about the meaning of Sammā Samadhi. When mindfulness is established on Sathara Satipatthāna, Dhamma Vicaya grows, that is Sammā Samadhi, Samadhi grown via Vīriya, Prīthi, and Passaddhi. This is called “Vidarshanā Samadhi.” Then, what is called Sammā Samadhi is really Vidarshanā Samadhi. This is an exceptional Samadhi; not the dyāna Samadhi developed through Samatha bhāvanā, which we discussed previously. This is Vidarshanā. Now kilesa destroyed. Dyāna Samadhi appears through suppression of Kilesa by Samatha bhāvanā there. Through Satipatthāna bhāvanā, Kilesa disappeared, destroyed, disintegrated. In turn again, a Samadhi occurs via that, dyāna starts to grow. This again grows up to fourth dyāna. After development, it moves into Upēkshā. This is also known as “Sankhāra Upēkshā.” What is next after Samadhi? “Samadhi Sambojjhan°ga!” The next is “Upēkshā Sambojjhan°ga.” Upēkshā means Vidarshanā Samadhi. Sankhāra Upēkshā continues to develop into a neutral place, Àkhāggathā that does not has any attachment or clash. This is called Sammā

Samadhi. This Sammā Samadhi grows to become Upēkshā. Sammā Samādhi is what happens next through that. What is the purpose of Sammā Samadhi? What uses Vidarshanā Samadhi have? It is for freeing, yes for freeing! There the Citta is freed, in Vimutti. After that, there appears "*Vimutti Gñana Darshana.*" Now this is the fourth time wanting to free. This is the position called Vimutti. Prior to that, gets to reap fruits of the path, Sōvān, Sakrudāgamī, and Anāgāmī. At the fourth time, citta is completely freed through Sammā Samadhi. Experiences Nibbāna. Supramundane Citta arises. When it appears for the first time, we call it Sōvān. Three of the ten "*Sanyōjana,*" which tie a person to saṃsāra are destroyed at that point. At first time when the Citta is freed, individual is free of three "*Sanyōjana,*" "*Sakkāya Ditti,*" "*Vicikičchā,*" and "*Sillabbataparāmāsa.*" It is him we call Sōvān. One who has experienced Nibbāna for the first time, and he again establishes mindfulness on Sathara Satipatthāna.

He starts developing Sathara Satipatthāna again. The remaining Kilesa are much finer than the ones previously destroyed. Coarse Kilesa disappears early. A heap a group of Kilesa finer than the previous lot begins to disappear, destroyed, and disintegrated. After destroy of 50% of Sanyōjana namely, "*Kāmarāga,*" and "*Patigha*" he gets to the next supramundane level, Sakrudāgamī. He experiences Nibbāna for the second time. That means Nirōdha Citta appear. He is called Sakrudāgamī. What do we do again from the beginning? Keep developing Sathara Satipatthāna! Nirōdha Citta appears experiencing Nibbāna for the third time after complete destroy of Kāmarāga and Patigha. That means he has destroyed five out of ten Sanyōjana. Free of Sakkāya Ditti, Vicikičchā, Sillabbataparāmāsa,

Kāmarāga, and Patigha completely, that person will never have a birth in Kāma Lōka. He would never be born in human worlds or heavenly worlds as an origination. He is the Anāgāmī person, would definitely take birth in Brahma worlds what we call “*Shuddhāwāsa*,” keep in mind, and experience Nibbāna there. Sōvān person will have maximum seven Bhava in Kāma worlds, and experience Nibbāna within it. Sakrudāgamī person will have one Bhava in Kāma Lōka either as a human or as a deity. Sōvān person is never hell bound. Then, Sakrudāgamī person will come only once to the human world. Sōvān person would appear seven times. Anāgāmī person will never take birth in heaven or human world. He will invariably be born in Brahma worlds called *Shuddhāwāsa* and he experiences Nibbāna there. That is experiencing Nibbāna for the third time.

There are five more Sanyōjana, “*Rūpa Rāga, Arūpa Rāga, Māna, Uddhāccha, and Avijjā*,” very sturdy and finer Sanyōjana. He returns to Sathara Satipatthāna to destroy these five, the same manner. Again, when he keeps on developing Sathara Satipatthāna destroying those Kilesa, the remainder of Kilesa, he experiences Nibbāna for the fourth time. This is the true Vimutti. He is what we call Arahant. Then, the remainder of five Sanyōjana also ended. All ten Sanyōjana are destroyed. He will never have a birth again at any place as an origination. We call him the individual who had experienced Nibbāna. It is Him we call an Arahant!

Now, that is what we call Vimutti. In him arises “*Vimutti ñana Darshana*” after experiencing Vimutti for the fourth time. It occurs in other stages too. When he attains Sōvān, a *ñana*

Darshana arise. It is called “*Pratyavēkshā ñana.*” That and that *Sanyōjana* ended. Still has not completed *Vimutti*. He returns to *bhāvanā* thinking that he needs to do some more.

At *Sakrudāgamī*, at second stage, *ñana* arises. Yet, he knows what *Sanyōjana* still to be destroyed and only these *Sanyōjana* are destroyed already. He starts *bhāvanā* again thinking that he need to destroy some more. *Anāgāmī* too is like that. However, after becoming an *Arahant* he knows that he has nothing more to do toward *Nibbāna*. Arises in him the wisdom that the celibacy obedience over, this is last life, and last birth. He begins to understand the Four Noble Truths again. He perceives *dukkha*, *Samudhaya*, *Nibbāna*, and the Noble Eightfold Path, begins to see *Caturārya Satthiyaya* in three ways. *Ñana* appears as “*Sattya ñana,*” as “*Kruṭṭya ñana,*” and as “*Kruta ñana.*” That is the *Vimutti ñana Darshana*. Then, eight elements are there. It becomes ten with the addition of *Vimutti*, and *Vimutti ñana Darshana*.

This is the Buddhist procedure. I did not describe some items in detail. We can discuss them in more detail than this on another time another day taking *Sīla*, *Samadhi*, and *bhāvanā* separately. Today, in general as a synopsis, I made considerable effort to explain in simple terms to you with a rough-idea of what the Buddha had disclosed, the Buddha’s pristine *Dēshanā* is what, and who a Buddhist is. We talked this long. I think I have made considerable effort to explain them as simple as possible. I do not think there is a way to make it simpler than this. If it were possible, the Buddha would have done it. I am incapable of going beyond Him. Then, not all can comprehend this. We need certain

amount of intelligence. From the moment Sammā Ditti arisen, until we get there, we need mindfulness and intelligence. Then, we have this problem because we lack these two elements. Some, saying that the dhamma is very difficult for ordinary people to understand, have tried to make it simpler and ordinary, because of that dhamma has been distorted to the maximum, facing an ultimate state of annihilation. We cannot turn this way that way, as we would like to do. What is the reason? Much better than us, the Buddha was exceptionally intelligent! What the exalted One could not do, we would not be capable of doing. I know, many people have approached me and asked, "Can you simplify this further?" Could you simplify this so the common person may understand? Many have asked me this question. How could, an innocent one like me do it. Something the Buddha could not do. I am a man like a speck of sand. It cannot be done that way. That is the extent I am capable of doing. Therefore, I cannot speak beyond that. It is something like that; it definitely requires lot of effort by you to grasp it. Therefore, saying it is difficult, some do easy things. By saying, "Cannot do it. Let's do it this way under the circumstances," saying that...

This also is like that example that I use quite often. It reminds me again the story of Nusrudeen. He had been living those days somewhere, you may have heard about him. One day, this man had been kneeling down and looking for something in his front yard, scratching the ground he was searching for something that he had lost. A neighbor walking by, seen him had asked him, "Nusrudeen, what are you looking for?" Then Nusrudeen had answered, "I lost my keys, I am looking for my key!" The neighbor also joined him in the search and both had been looking for the

key. During that time, another neighbor had been going past that place. He had noticed the two people crawling and searching. He had asked, “Nusrudeen, what are looking for there?” Then Nusrudeen had replied saying, “I lost my key and I am looking for that key!” The second neighbor had asked again, “Where did you lose it?” Nusrudeen had replied, “I lost it inside the house!” Then the second neighbor had queried, “So, why are you looking in front yard, not inside the house where you dropped the key?” Then, Nusrudeen had said, “This is where there is light!” You may have heard this story in a different way, but this is how I have heard it. Now, the key had fallen inside Nusrudeen’s house. It was dark inside, difficult to search. However, there was light outside, had looked for the key in front yard, therefore. Our people are like that. Today the people who call themselves Buddhists should dig into this heap of trash. In this fathom-long body, it is where we could find dukkha, cause, Nibbāna, and the path; the whole Four Noble Truths can be discovered in it. This is what we have to keep digging and search, if we want to be free from this, if we want to get out of it, but it is very difficult. Yes, development of the Noble Eightfold Path is difficult. It is difficult to grasp, very hard. Therefore, it is just like searching for the key somewhere else, while the key still sits inside. Now, leaving away the appropriate way to do it, do easy things.

Then, keep worshiping trees and rocks and live on. Worship of trees, rocks, came from certain Saṅkalpanā, Saṅkalpanā of divine beings. Worship of images, worship of certain wealth, worship of relics, etc intruded for, what purpose? Because that work is difficult, do the easy thing! Then, let those who like these practices continue with them. What is the reason?

Not everyone has Sammā Ditti! We do not have to quarrel over this. We cannot do anything about it by being sad either. If possible, we will rescue all of them. We cannot do things, even the Buddha could not do. This dhamma, I have explained will be understood by a very limited number; a handful of young people, intelligent people, and educated people are there. Unfortunately, they do not get to hear this dhamma today. Why is that? This is my own experience, when we were searching for the pristine dhamma, we too did not come across any person who properly and clearly could explain it to us! However, we did not get discouraged. For some luck, as a vipāka of past good kamma, we were able to gather pieces from here and there, from different individuals and various sources, as we were pleased with them as the Buddha's Dēshanā, we assembled them together; I say this rather bravely.

The reason being, just like me, many people are there in this country searching for this. However, they are stranded today. On the other hand, because of their cry, various people have come forward with tutoring classes, workshops, sermons etc. Then, those honest and intelligent people are whom that get mislead. With much compassion for them, I am conducting these discussions. Regardless of this had been broadcasted over the radio, though many will get to listen, several others will still miss it. Even if they listen, Sammā Ditti would not arise in all of them either. They require the preparatory elements to arise Sammā Ditti. However much they get to listen to Saddhamma, they also need that intelligence. I have aimed this discussion at that small number of people who have the intelligence to think. I cannot do anything if someone is hurt. I do not have any intention to hurt

anyone, condemn anyone, criticize anyone, and make anyone feel guilty, or deplore anyone.

Hence, this dhamma discussion was aimed at that handful of honest people, having a trained mind, who are fortunate and are searching for the truth but fallen into trouble.

If this becomes useful even to a handful of people, then, then this is the biggest dhamma pūjā one could perform. This is the Buddha pūjā. Please keep this well in mind; this is the bona fide Buddha pūjā!

Question:

Then, venerable Sir, within these Dhamma Dēshanā, there is an acceptance and a tradition in the general society that the Buddha had declared two things called “Pratipatti pūjā” and “Āmisa Pūjā.” Then, what they say as Pratipatti is different to what you have described here as developing Pratipatti that needed to be practiced by ourselves. Then, they define as Āmisa Pūjā the efforts they make to gain some kind of Saddhā by doing things such as making offerings. To what extent is this compatible with this dhamma?

Answer:

Yes, I will answer briefly, because you asked; “Pratipatti pūjā” is development of the Noble Eightfold Path. A Buddhist can obtain the ultimate outcome only by this. That is what we must do. This is what the Buddha had described as Buddha Pūjā. Put into practice of His dhamma is Buddha Pūjā, nothing else!

Remember, I talked about the sick monk with a skin disease. He treated him with compassion and kindness, and then clearly stated, "If anyone take care of a sick person, it is like taking care of me, and it amounts to worshipping me." That is Buddha worship. Practice of the dhamma, practice of the Noble Eightfold Path is very clearly is the Buddha Pūjā. Nevertheless, today with a twist, they have included the Sīla – Samadhi - Paññā, which are things to be, cultivated per Noble Eightfold Path, as Buddha Pūjā. Those three things they have defined as pūjā. I do not know that the Buddha had even talked about pūjā. Remember well, pūjā is an element of religions. Pūjā exists in all religions. There is no tale labeled as pūjā in Buddha Dhamma, not a single pūjā to my knowledge. It was in view of the pūjā that existed in religious performances, the Buddha said if you want to worship, worship dhamma. This means nothing else, but practices His dhamma.

Now, Bhikkhu Vakkalī had ordained with the desire to watch the Buddha's body mesmerized by His body. He kept on watching the Buddha from a place that he could see Him, since his ordination. After few days, the Buddha called him and asked him what he gains by watching His filthy body? The Buddha had said, "If you really want to see me, perceive my dhamma!" You might have heard the Pāli statement, "Yo dhamman passathi so mun passathi." Whoever sees my dhamma sees me! Therefore, seeing this dhamma is what turns into Buddha pūjā. Then, remember, it is seeing dhamma through the practice of dhamma, remember again, even His living body was not the Buddha. That is the reason for rebuking Vakkalī saying, "No purpose served by watching my body, if you want to see me perceive dhamma." Then, the Buddha had addressed His body as filthy body Himself

while He was still alive. What are we talking today; it was filthy body at that time? The Buddha identified His body as filthy while He was still alive, followed by stating, if you want to see me see dhamma! Then, the Buddha is not any of them. It is something that exists at a place we never think of. The Buddha is what we realized as Anicca, dukkha, and Anatta via dhamma. That is Anatta-sunnyatha. None wants to talk about it. Cannot understand, yes, cannot understand it. It is true. However, we must go there, to understand it, we must develop our citta by suppressing five Nīvarana and progress on Sathara Satipatthāna, only he sees it, only he would understand the meaning of “Sankhitthena Panchchupādānaskandha Dukkha,” which the Buddha disclosed at the beginning. The Arahant is the person who has gone to that maximum, and who has seen it himself. Seeing of this, it is the seeing of the Buddha. That is what Buddha is. Seeing, it means freeing of Citta and entering sunnyatha, after seeing Anicca, Dukkha, and Anatta. Therefore, it is not about seeing the foul body. Disregarding the advice given to Vakkālī, currently people have become worshipers of dead bones, fragments of bones, pieces of teeth, and so on offering pūjā to them saying that they are sacred relics of the Buddha, sacred tooth relics etc. This is what we have invented as pūjā; the right pūjā is to practice the Path. Currently people make offerings to the Buddha. What can we offer the Buddha? Think about it, what we can offer the Buddha! What is needed is to free ourselves from dukkha. Where can we find the Buddha? Within ourselves! Where can we find the Dhamma? Within ourselves! Where can we find the Saṅgha? Within ourselves! Where can we find the Four Noble Truths? Within ourselves! He had said that we could

find the whole world within this fathom-long body. Therefore, we need to understand this point, practice dhamma, and free ourselves from dukkha; that is what we must do. Instead of practicing, we are making offerings, which we have inherited or copied from other religions, and had become a culture. It is a fabrication. They named the practice of the path as pūjā by practice. Those practice of bhāvanā etc named as pūjā by practice. The Buddha had not talked about a thing called pūjā. It exists today, okay to talk about it. Then, they labeled bhāvanā as a pūjā by practice. Then they created another one called Āmisa Pūjā. What is it? What does it mean by Āmisa? We have created some kind of a big image using bricks, cements, rocks, and paints of various heights and shapes calling a Buddha, and keep on worshiping it, saying that we are worshiping via dhamma, disregarding the Buddha's advice that it is wrong to worship even His living body, and His live body was not the Buddha. Is it okay? This is confusing; we do not find these stories in the Buddha Dēshanā! These are fabricated things added later on. Then, we have come up with something identified as sacred relics. We worship pagodas thinking that sacred relics are deposited in them. Believing that Bo tree helped the Buddha, in gaining enlightenment, they worship the Bo tree. I do not know that the Bo tree helped him to gain enlightenment. I have not heard it anywhere. Why? He would have reached enlightenment that night irrespective of under which tree He was sitting! It was His improved mind and the pāramithā that helped, but not this tree in his enlightenment. Because of that, by coining things, they came up with Āmisa Pūjā; worship of statues, pagodas, and Bo trees with food, flowers, fragrance, and light. They call this Āmisa...

Besides, there was something at the time of the Buddha. I know of a pūjā but it was not called Āmisa. They do it as a pūjā now, food; all beings depend on food. Food is required for their survival. Arahants and Bhikkhus need it. The Buddhas, Arahants, and Bhikkhus all need food until they pass away, this is essential for their survival. Chīvara are necessary for covering their nudity, and protect themselves from cold and heat. They need it for guarding themselves against flies and mosquitoes. They called it Chīvara. The food is called Pindapātha. Then, a dwelling is needed to reside, to protect them from inclement weather and against wild animals, they called it Sēnāsana, monastery. Then, they fall ill. Need medication to protect themselves from ail and ailment. They called it Gilāna Patthya. Food, cloths, medication, and dwellings are essential requirements equally for Arahants, Bhikkhus, and ordinary people. For that reason, these gifts of four requisites were called Sivupasa. We must offer these to them. This becomes a pūjā. Now, when we offer food to a hungry animal and unenlightened being, we offer them as Anugraha, or concessionary. However, when we offer them to Ārya Maha Saṅgha, it becomes a pūjā. That is the reason for calling it a pūjā. Then, I think this is what they call Āmisa Pūjā. Wonder whether they coined Sivupasa to Āmisa Pūjā. If Āmisa Pūjā is that, it is okay. Then, let us assume to give Sivupasa as Āmisa pūjā. However, to remind what I have said in the beginning, who requires four requisites? Only living beings need these Sivupasa! Who needs food? Only those who are hungry! That is why I mentioned when I talked about Sammā Sankappa, to offer food to someone hungry.

Does a statue need food? Does it feel hungry? No! Then, how can we claim it as a pūjā with Sivupasa, when we place food in front of a statue? Think rationally be sensible about these acts! Therefore, offering food to a statue is not at all an offering of Sivupasa. The Buddha is not in the statue, He had already reached Parinibbāna. In lieu of that, if we are practicing the Buddha dēshanā, the right thing is to offer that food to someone who needs it. That is worship of the Buddha! Likewise, who need cloth? Only people who are living! We cannot offer Chīvara to the Buddha. He had reached Parinibbāna long ago. We must give them to living people. Then, we can give unenlightened ones. In the other hand, we can offer them to Saṅgha in the name of Ārya Saṅgha. However, what do we do? We wrap Chīvara around Bo trees, and some offer Atapirikara to statues and images! I have seen this, see what a misapprehension we have. They hang bags of medication on Bo trees. Who needs medication? The sick ones, the ailing ones! Are you clear? Okay, dwellings are useful to those who are still living! Hospitality is shown that way, by offering of four requisites. Now, living people require what was described. Only living beings need them. In place of doing them that way, wonder whether they created Sivupasa. Later on, some more things were added. Offerings of flowers. Fragrances offerings. Drumbeat, tom-tom sounds as Sound-pūjā. Offering of lamps as light-pūjā. Sounding bells as bell-pūjā. I am not sure, how these can be considered as Buddha worships or whether they are acts in accordance with the Teaching. I do not say it is wrong to offer flowers as paying respect to the Buddha. However, the problem is, having strength to regard the statue as the Buddha; we must feel sad about placing in front of a statue and deceiving

ourselves. Why? That is not Buddha! Remember the admonishment to Vakkālī; He said, “My living body is not Buddha. If a person wants to see me, see Dhamma!” Now, if we deceive us treating a statue composed of inert materials such as sand, cement, plaster, and other aggregates as the Buddha, it is a huge self-deception. We would need to face that quandary.

Furthermore, the Buddha was the greatest illustrious One who had valued the environment, appreciated the quietness, and liked the stillness to the highest level; unique among all Exalted Ones lived in the past. Now, if we make all these deafening noises with drums, goblets, and other noisy things in front of statue, what kind of a pūjā is that for Him? If it were the real Buddha in the statue, what would He do, or say about these noisy pūjā. As I have seen these being done, I wondered always how would have the Buddha responded to them? Would He just keep quiet while these drums are being played? How could they be taken as pūjā! Picture how far we have declined, and how appalling the way we have comprehended the dhamma. There are many things like this; I should talk about one I heard recently. Let me narrate it; a certain respectable person goes to work daily. She leaves two baskets of food in front of Buddha Statue before leaves for work in the morning. Leaving both baskets in front of the statue, she says keeping her palms together, “Dear Lord Buddha, I have to go to work, therefore, may you please partake this food basket for breakfast, and the other one for lunch.” This has the appearance of a funny story, but it is not. This is what, she understands. This is what, we were taught. Then, it puzzled me a lot about the breakfast, and the lunch. Actually, according to text Buddha had only one meal a day since leaving the palace for 51 years until

Parinibbāna, had taken only one meal. Then, she offered two meals in the name of the Buddha, not knowing this fact even. Thus, it has become a problem of that grave. I would like you all to ponder about these and not make fun of it, think seriously. Face the truth and ponder deeply! The Buddha had eaten only one meal a day, even when He was alive. Now, they offer two dāna instead of one, to a statue. Further, drums were not played. All the Buddhas and Arahants including Paseka Buddhas observed strictly, “Nacca gīta vadita visukadassanā vēramanī...,” they had never gone to witness dancing, singing, and music, did not wear any perfumes or garlands until their passing away. With this background, how can we perform these beating of drums in front of a statue calling it a pūjā to the Buddha? Could they conduct dancing, singing, and music even by going inside a Buddhist temple! Then, this is the problem....

Thus, I advise you to offer pūjā to the Buddha. Buddha pūjā is essential. He is not a Buddhist if he does not offer Buddha pūjā. Buddha Pūjā is the practice of the Buddha’s Dēshanā. This is very clear. Many dēshanā include the admonishment given to Vakkalī.

Next thing that must be remembered; Bōdhi Pūjā should be there, one who does not do Bōdhi Pūjā cannot be considered as a Buddhist. What does it mean by the Bōdhi, then? We have heard them as threefold Bōdhi! That means Sammā Saṃ Bōdhi, Paseka Bōdhi, and Sāvaka Bōdhi. The Buddha, Paseka Buddha, and Arahant are known as threefold Bōdhi. Nibbāna is called Bōdhi. Then, the Paññā in supramundane Path is called Bōdhi. These Bōdhies must be honored. The Four Noble truths that have

been discussed all this time in these discussions, as the Noble Eightfold Path is Bōdhi pūjā. That is what the Bōdhi pūjā is. However, Bōdhi pūjā is not worshipping a tree. The original Asatu tree, which supposed to have provided shade on the night He attained enlightenment is called Maha Bo tree. It is said to be in Buddhagayā, a branch of this tree is said to be growing in Anuradhapura, and wherever they are, worshiping either of them is not Bōdhi Pūjā, not at all a Bōdhi Pūjā! Remember it well. Bōdhi Pūjā is development of the Noble Eightfold Path. Bōdhi is Nibbāna. Then, the task of a Buddhist is the worship of Nibbāna.

Development of Noble Eightfold Path is Bōdhi pūjā. The veneration of the Buddha or the Buddha pūjā is nothing but practicing the Buddha's dēshanā. Next, we must remember another important matter. Similar to Bōdhi pūjā and Buddha pūjā, a Buddhist is a dignified decent person, a person possessing very high intellect. He does not go after various things for help.

We can read in Parinibbāna Sūta in Sūta Pitaka, Venerable Ananda had lamented over the imminent passing away of the Buddha; then the Buddha had called him and had said very lucidly, "Ananda do not feel sad. I have declared all required Dēshanā, Dhamma Dēshanā, had already proclaimed the true dhamma. I have not hidden anything out. Do not think that there is no Buddha; take my Dhamma as your Teacher." After saying that, the Buddha uttered another important statement, "*Attadīpā viharatha attasarana anañña sarana.*" This is very clear! *Attadīpā viharatha* means be an island to you and spend your life. Do not get upset because of my absence. Then, by saying *Attadīpā viharatha*, had asked to reside making oneself an island

to the self. People also have translated this as, “Be a lamp unto you.” It does not matter pick whichever you prefer. Those who know Pāli are learned ones. Shedding light yourself on you, saying a lamp is okay, or you becoming an island to yourself also works. What it says is that you have only you as a refuge. Seek no external refuge, or seek no other refuge in various things available today, such as deities, trees, rocks, Sai Baba, O. Sola, or various dhamma dēshanā offered today and practiced by different type of people. We must not go after them! “Be an island to you, self-help, one has to help oneself!” By “*Attadīpā viharatha attasarana anañña sarana,*” the Buddha had said this very clearly, not to go after any external things for help. Thus, keep this well in mind, only one who does these things is the Buddhist!

This is the Teaching of the Buddha,

This is the Path, and

One who practices this only will free him of dukkha.

This Nibbāna-Magga ends the dukkha-inferno of Saṃsara!

2. *The World (Lōka)*

One day Venerable Ananda, the Chief Attendant of the Buddha approached Him and asked, “Exalted One where is the world?”

Very simple question, “Lord, where is the world?” The Buddha answered saying, “Ananda, the world exists on dukkha!”

What would we do if the same question were asked us? We would be searching for the location of the world. We will turn around, look at the sky, or look for a globe or the world map, we are used to look for the world naked to our eyes, is not that the case? That is the world, we can think of.

However, the Buddha gave a different answer. Let see, what the answer is. What are we doing now?

We have now six faculties, eye, ear, nose, tongue, body, and mind.

This eye contacts external world colors. They are called color objects, colors. Thereafter, once the eye contacted the color objects, colors, a **Vīññāna** occurs along with it. As an example, when two electrical wires of two opposite poles in the world that we know of are touched together, a spark appears with a flash and a clicking, and the Vīññāna is like that. It is something like that. A consciousness appears after contact of an object with the eye. We call it Chakkhu Vīññāna or the Eye-Consciousness.

Next, when an external object of sound meets the ear, a Vīññāna appears. We call it Ear-consciousness (Sota Vīññāna).

Next, a Vīññāna appears when the nose meets an odor either pleasurable-smell, or offensive-smell, instantly. We call it Nose-consciousness (Ghāna Vīññāna).

Next, when the tongue feels a flavor a Vīññāna occurs. The Buddha had called it Tongue-consciousness (Jivhā Vīññāna).

Next, when the body feels a sensation, it is called Body-consciousness (Kāya Vīññāna).

When any thought, an idea occurs at the mind, a Vīññāna occurs there. The Buddha had called it Mind-consciousness (Manō Vīññāna).

Thus, Vīññāna appears like sparks that appear with a flash and a clicking from electrical wires, at various places like a magician.

- *Contact of eye and external images produce Vīññāna at that faculty*
- *Contact of ear and external sounds produce Vīññāna at that faculty*
- *Contact of nose and external odors produce Vīññāna at that faculty*
- *Contact of tongue and external flavors produce Vīññāna at that faculty*
- *Contact of body and external sensations produce Vīññāna at that faculty*
- *Appearance of a mental impulse, a thought in the mind produces Vīññāna at that faculty*

Therefore, we named *Vīññāna*, based on the faculty at which it surfaced. *Vīññāna* is inconstant, changeable, alterable, and non-eternal thing. Different external objects when in touch with different faculties produce different *Vīññāna* according to the objects that meets the individual faculties.

Then if we take as an example, first...

Chakkhu *Vīññāna* alone does not function, which arises because of eye having a contact with an object. Irrespective of where *Vīññāna* materializes, eye, ear, nose, tongue, body, and mind, invariably five thought-influxes also arise simultaneously with each *Vīññāna*. These five thought-influxes – these five Chaitasika always occur in the presence of *Vīññāna*. *Vīññāna* will never appear without these five thought-influxes, and five thought-influxes will never appear without *Vīññāna*. These five thought-influxes invariably appear only if *Vīññāna* appears.

What are these five thought-influxes then? These five Chaitasika; one is called Passa, it means feel; something felt!

A *Vīññāna* occurred, when eye is in touch with a color, and it is called Chakkhu *Vīññāna*. The Passa-Chaitasika says, “Saw.” *Vīññāna* that appear at the ear because of contact between the ear and a sound is called Sota *Vīññāna*. However, as the *Vīññāna* occurs at the ear, what informs, “Heard” is Passa Chaitasika.

Similarly, when nose is in touch with an odor, the Passa Chaitasika informs us, “An odor!” as the *Vīññāna* occurs. As the *Vīññāna* appear at the tongue due to contact with a flavor, Passa Chaitasika informs us, “Here a flavor!” Again, as *Vīññāna* appears in mind when body senses a feeling, Passa Chaitasika informs, “A

feeling!” Vīññāna appear in the mind because of a thought-influx, instantly Passa Chaitasika says, “Remembered!” Okay.

Then...

When Vīññāna occurs at respective faculties as Saw – Heard – Smelt – Tasted – Body sensed a feeling – Thought Impulses arose, remembered etc, what transpired is informed by the Passa Chaitasika. Then, Passa Chaitasika said, “Saw,” when Chakkhu Vīññāna occurred because of contact between the eye and the colors.

Then, next, another Chaitasika surfaces instantly with Passa-thought. What is that Chaitasika? It is Vēdanā! Now, if we take “Saw,” as an example, it is the Passa that informed saying, “Seen.” Then, next recognizes, whether what was seen is pleasant, or unpleasant. Does it with what, it is done with the Vēdanā Chaitasika.

Therefore, Passa Vēdanā, the Vēdanā had informed what seen is a pleasant object, an unpleasant object, or a neutral object.

Then, it is the same for all six faculties. The place where the Vīññāna occurred, where the Vīññāna had occurred, what heard, seen etc, when struck by an object, Vēdanā Chaitasika informs whether the object seen, heard, smelled, or sensed is pleasant, unpleasant, or neutral.

A third Chaitasika occurs, what do we call it? It is Sanña Chaitasika! Sanña thought-impulse, Sanña means identify. Now, when the eye had seen an object, it identifies what the object is.

If it heard something, what it heard, or smelled something, what it smelled?

If the tongue tasted something, what it tasted?

If the body felt something, what it felt. This is same with the Mental Chaitasika.

Therefore, Sanña does the identifying. Passa signals something struck, after that Vēdanā had recognized it as a pleasant, unpleasant, or neutral one, and the Sanña identifies whatever that struck, whatever that heard, whatever that seen, or whatever that occurred.

Then there is another Chaitasika. It is called Chētanā Chaitasika. Passa signals something struck, Vēdanā recognizes it as a pleasant, unpleasant, or neutral one, Sanña identifies whatever that struck, and Chētanā develops the desire to have it or desire not to have it based on Vēdanā's recognition it as pleasant or unpleasant. Thus based on our likes and dislikes of the objects encountered by the six faculties, eye, ear, nose, tongue, body, and mind we develop desires to acquire it or despise it. The Buddha called this the **Kamma**; all have heard this.

By the phrase "*Chēthanāhan bhikkhawē kamman wadhāmi,*" the Buddha had meant Kamma, Chētanā; Chētanā is Kamma. Then, Passa, Vēdanā, Sanña, Chētanā, there is another Chaitasika called Manasikāra. This Chaitasika helps to activate the process.

Then, now look, as an example, when we say that we are seeing, what does it mean by seeing? It means the eye is in

contact with an external object, and after that, *Vīññāna* appeared! Along with that *viññāna* the five *Chaitasika*, *Passa*, *Vēdanā*, *Sanñā*, *Chētanā*, and *Manasikāra* activities simultaneously occur. It means seen, what did it see? If seen, is it a pleasant or unpleasant, next thought-impulse formed regarding it, is either an *Lōbha*, or is a *ḍvēsha Chaitasika*.

Then, this is what we all do forever, from the time of birth to the death. These activities here; see objects with the eye, be attached with what we like, and or clash with what we dislike. Hear sounds with the ears, are attached with what we like, and clash with what we dislike. We smell with the nose, are attached with what we like, and clash with what we dislike. The taste to the tongue is same, attached with what we like, and clash with what we dislike. Feeling with the body is the same, attached with what we like, and clash with what we dislike. Ideas with the mind are the same, are attached with what we like, and clash with what we dislike. Creating thoughts like them, *Lōbha*, *ḍvēsha* this *citta - Vīññāna* keeps active performing these activities from the birth to the death. This is what we do as living; it is as we are caught in a trap. There is the eye, there are the objects, they meet each other, and the *viññāna* keeps occurring.

Ear is there, sounds are there, and *viññāna* occur s. Like this, the faculties continue these activities by contacting and attaching on to external objects.

This happens nonstop and swiftly. This is just constantly active. None understands this. This activity happens by a *Vīññāna*. Because it occurs very rapidly, none is aware of it, as it happens so quickly in a speed not cognizable by the ordinary

mind, in a mental-moment, without our knowledge activities keep going on. None understands, cannot touch, not easy to think and cognize it either. We recognize some happening, see something, we hear, we smell, we taste, we feel, or imagine because of a rapidly occurring series of Chaitasika meeting those objects. We create those Chaitasika.

Then **the world described by the Buddha is this world, the Panchchupādānaskandha**. This is the world nothing else, this Panchchupādānaskandha world!

Venerable Ananda had questioned the Buddha where the world is. The Buddha had described Panchchupādānaskandha as the world. The stream of citta, Chaitasika activities that occurs when an external object strikes the six personal faculties is the world, here, the world known as “I” creates. Had said the world is situated on dukkha. Why was it said that it is situated on dukkha?

Now, if there were no contact of an rūpa with the eye, would there be Chakkhu viññāna ? No, Chakkhu Vīññāna will not arise!

Now, if there were no contact of a sound with the ear, would there be Sota viññāna? No, Sota Vīññāna will not arise!

Now, if there were no contact of an odor with the nose, would there be Ghāna viññāna ? No, Ghāna Vīññāna will not arise!

Now, if there were no contact of a flavor with the tongue, would there be Jivhā viññāna? No, Jivhā Vīññāna will not arise!

Now, if there were no contact of a sensation with the body, would there be Kāya viññāna ? No, Kāya Vīññāna will not arise!

Now, if a sensation had not arisen in the mind, would there be Manō viññāna? No, Manō Vīññāna will not arise!

Thus, here these Chaitasika arise, immediately viññāna occurs, when external objects meet internal sense faculties. Along with that, occurs what is called, Panchchupādānaskandha process. It disappears with that thought. As an example, had heard a certain sound.

Heard a recurring click, “tick, tick, and tick” by striking something on a table. What happens there? We hear the sound at each strike, but instantly it disappears! Along with it, Vīññāna appeared and passed away instantly. Then what is happening in this Panchchupādānaskandha process, appearing-disappearing. It appears it disappears. It arises and fades away. This keeps happening fast.

This is a swiftly occurring process. None understands this as the process is rapidly appearing-disappearing. The Arahants are the ones who know this Panchchupādānaskandha process. The Buddha had realized this first.

Prince Siddhartha gone in search of dhamma, on the last day, on the day of the attainment of Buddha-hood, what did He do first sitting under that Asatu Bo tree? He sat under that tree and started meditating utilizing the known method, Ānāpāna Sathi bhāvanā! He started practicing that, the Ānāpāna Sathi bhāvanā.

What did he do afterward?

Through it, He had developed first dyāna, then, second dyāna, then third dyāna, and up to the fourth dyāna. After that, then leaving the dyāna, the Buddha had said, He had looked at the world. Now, He had been looking for what world that night, in dark, under a tree. Looking at that world means He was looking at this process. He had looked at His own inside. This is what happened while He was looking inside Him.

Heard a sound, it disappeared, heard another sound with the other ear, appeared-disappeared. A breeze - touched the body, felt a chill or something, and disappeared. Here, the Buddha witnessed the world. This is it. What is going on? This appearing-disappearing process; a sound appeared and disappeared, an external sound is external – that is rūpa and eye having contact with each other, a viññāna occurred - Nāma Chaitasika. Nāma-Rūpa, citta and body, both Nāma and Rūpa appearing - disappearing without leaving a residue, kept on appearing-disappearing; this is the process.

Thus, this is what is called world. Then, this world is anicca; appearing-disappearing, is anicca. Then, does what is anicca could be happy ever? Everything that is anicca is dukkha! That is why the Buddha told Venerable Ananda “the world is situated on dukkha,” actually, the world sited on this anicca. Dukkha means anicca, world formed on the anicca. Then, none in this world, except the Arahants knows this. Until the Buddha experienced enlightenment and disclosed it to the world, until the Buddha realized this, none knew about it. First, the Buddha realized, this is what, going on there. Afterward, He expounded it

to the others outside. After that, developing that process accordingly, developing the Noble Eightfold Path, this Panchchupādānaskandha dukkha they saw. **The realization of this Panchchupādānaskandha dukkha is called Arahant Pala!** This is the Vijjā. Until realized this, we are in Avijjā. Vijjā is seeing this. This is what the Buddha saw that night. This is what is perceived as experiencing Arahant Pala. That is why the Buddha made many inspirational utterances.

That day after disclosing Panchchupādānaskandha, what did the Buddha continue to describe to five ascetics in Caturārya Satthiyaya Dēshanā?

After saying, “*Jāthipi dukkha, jarāpi dukkha, maranampi dukkhko,*” ended up by saying, “*Sankhitthena Panchchupādānaskandha Dukkha.*” After saying that, He described this Panchchupādānaskandha Dukkha. Now, for us there is what, in this Panchchupādānaskandha. Nothing other than the five Skaṇḍa , Pancha Skaṇḍa, Rūpa – Vēdanā – Sañña – Sankhāra – Vīññāna, present within the process of the five Chaitasika, Passa – Vēdanā – Sañña – Chētanā - and Manasikāra that occurs along with Vīññāna!

Eye - colors mean Rūpa, nose and odors are Rūpa.

Ear and sounds are Rūpa, tongue and flavors are Rūpa.

They are products of Maha Bhūtha. What are they? Every corporeal thing included in Rūpa Skaṇḍa , which is having patavi, āpo, thējō, vāyō as primary aggregates; here the Rūpa then!

Vēdanā, now this Vēdanā means, previously what we have explained as Panchchupādānaskandha, those Vēdanā Chaitasika. They are Pleasant-feelings, Unpleasant-feelings, and Neutral-feeling, and these three are the Vēdanā Chaitasika. This is what is called Vēdanā Skaṅda.

Next is Rūpa – Vēdanā, then Sañña Skaṅda. Identification is Sañña Skaṅda, all identifications. Identifications in world of various objects that contact our sensual faculties are included in Sañña Skaṅda.

Next is Sankhāra – Saṅskāra Skaṅda.

It is called Saṅskāra, meant what by Saṅskāra. It is that Chētanā Chaitasika. The amount of Pīna and Pāpa kamma acquired. Amount of kamma called Pīna or Pāpa. In describing Saṅskāra Skaṅda the Buddha had used it here mostly as “*puññābhisankāra,*” “*apuññābhisankāra,*” - “*Āneñjābhisankāra.*” The “*puññābhisankāra*” means Puñña kamma, “*apuññābhisankāra*” means Pāpa kamma, “*puññābhisankāra*” means Rūpāvacara Pīna. The kamma that give rise to a birth in a sensual world, heaven, or human world to enjoy cheerful life is called *puññābhisankāra*. The “*apuññābhisankāra*” or Pāpa Kamma are those kamma, which are Apāya bound, or give rise to birth in Sathara Apāya, they are called Pāpa.

Rūpāvacara Pīna is called *puññābhisankāra*. The “*Āneñjābhisankāra*” are kusala - generated because of bhāvanā, which gives rise to a birth in a Brahma world. Then it is the Sankhāra that Buddha called Sankhāra Skaṅda.

Then, Vīññāna, what does Vīññāna mean? It is the Citta formed when external objects strikes at the six sensual faculties, eye, ear, nose, tongue, body, and mind!

Then, the world is situated on these five, Rūpa, Vēdanā, Sañña, Sankhāra, and Vīññāna. Then, I have already discussed how the world is formed, on dukkha. All of them are appearing and disappearing. Thus, they are anicca and dukkha. Could we call them good and harmless, because it is anicca and dukkha, and is there anything that can be held on to as mine, I, or as a soul? No! Because of that, these are defined as Anatta. To say it plainly that is the reason for the Buddha to declare to Venerable Ananda that the world is sited on dukkha. Thus, the world that we see is located on the three characteristics anicca, dukkha, and anatta. This is called triple characteristics. Thus, this Rūpa Skañda is dukkha.

Rūpa Skañda is anicca, dukkha, and anatta.

Vēdanā Skañda is anicca, dukkha, and anatta.

Sañña Skañda is anicca, dukkha, and anatta.

Sankhāra Skañda is anicca, dukkha, and anatta.

Vīññāna Skañda is anicca, dukkha, and anatta.

The Buddha had advised us to see this Rūpa Skañda. He had advised us to see all fine and gross Rūpa Skañda, both internal and external, which are made up with Maha Bhūtha patavi, āpo, thējō, and vāyō. It was compared to what, and how was it identified? Had given an example; “Like a mass of foams!” You

may have seen foams. What you see at watercourse, when water drops? Whitish stuff, do we have anything to hold on to in it? There is nothing in foam, it breaks away moment it is touched. Keep appearing as bubbles and blow up. That is called a mass of foams. Then, this Rūpa Skaṅda is like a mass of foam, okay.

Next is Vēdanā. Vēdanā Skaṅda – Sukha Vēdanā, Dukkha Vēdanā, or Adukkhama Sukha Vēdanā. What are these Vēdanā; to what had, the Buddha compared it? The Buddha had compared it to a water bubble! Now, when water falls from a place like a roof on to a collection of water, instantly a water bubble appears and burst away moment it is formed. All Vēdanā Sukha Vēdanā, Dukkha Vēdanā, or Adukkhama Sukha Vēdanā, appear-disappear instantly like a water bubble. People do not know it. Yes, He had advised us to look at the Vēdanā as a water bubble.

Next is Sanña Skaṅda. All perceptions, to what did the Buddha compare them? To a mirage! It does not have anything in it to identify or to take into account; like a mirage. It is an optical illusion of a sheet of water appearing afar on a hot day. Have you seen a mirage? As we chase it moves away from us! Do we find water there? There is no water! It is an illusion that cheats the eye. Thus, Sanña is only a fantasy, misleading our human beings. Do you see it? Do we think like this? Okay, we do not think! Therefore, Sanña is a mirage.

Next is Sankhāra, which means Kamma, Pina or Pāpa kamma. The Buddha compared all kamma to a banana trunk. Do we get to find a center core, if we peel a banana? We could end up peeling the whole trunk without finding any hardwood, core

substance, or a crux! Are you clear? This is how the Buddha had explained.

Now we receive – to this discussion through previous program too – what we hear from them is the situation prevailing today. Now people are very interested in performing various Pina, Puñña Kamma. This...Pina and Pawa are both kamma. There exists a wonderful interest for doing Pina. The Buddha had identified this...does not matter how hard we do Puñña Kamma, as a vain act having no practical effect or useful result. The Buddha had included all dukkha in Panchchupādānaskandha; Rūpa – Vēdanā – Sañña – Sankhāra – Vīññāna, Pancha Skaṇḍa are dukkha. He had compared Vīññāna to a magician. Okay, the segment Sankhāra mentioned here by me are kamma. Collecting kamma is what we do every day. We do everything, everyday looking for objects to please eye, ear, tongue, body, and mind. What are we doing from the time we wake up in the morning until to the time we go to bed? Forever we are chasing things to satisfy our faculties, eye, ear, nose, tongue, body, and mind, and are trying to get what we like and trying to be away from what we dislike! We keep on doing those activities. That is what the Buddha had seen. Now, this is what we keep doing all the time. If all these five Skaṇḍa are anicca, dukkha, and anatta, why hold on to them, what we need to do is to get rid of this heap of trash. This is full of dukkha that is why people weep, feel sorrow, and lament. That is the eleven fires, birth, aging, death, sorrow, lamentation, pain, distress, despair, association with things one dislikes, separation from things one liked, and not getting what one wants or getting what one do not want. Where do we find, all these eleven fires, we find them in Panchchupādānaskandha.

Only if we let go this five skaṅda, we will end dukkha, the dukkhas of birth, aging, and death ends. What is not described there, the dukkhas with finer and deeper meanings will also end if we let go these five skaṅda . Instead, what are we doing, are we letting them go? Do we know this? We do not care, running in ten directions looking for things that gratify our six sensual faculties, objects for the eye, sounds for the ear, smells for the nose, flavors for the tongue, feelings for the body, and mental objects for the mind! This is what we do daily. We are doing nothing else. This is our Chētanā. What do we call satisfying eye, ear, etc? Kāma chētanā, satisfying faculties is Kāma! What are we doing as pleasing; we are supplying nutriments to Skaṅda, Panchchupādānaskandha. Then what are we doing now? We keep on satisfying Indriya! That is why we chase after objects. We do not get pleasant objects all the time. We get unpleasant ones too; are attached to pleasant ones, and clash with unpleasant objects. Mostly, we receive unpleasant objects. Most of the struggle is to get away from them. Receive only a small amount of pleasant objects. Therefore, a considerable effort has to be made. Then, we keep looking for these. This is what we do as living. Then, the problem is that the five skaṅda do not arise by itself. Contact with the six sensual faculties gives rise to five Skaṅda. We have mentioned about how the world is formed earlier. It is a thing, produced by us. We keep providing nutrients for its survival, we have a big desire to supply nutrients for their upkeep, and that is Tanhā. That is why the Buddha disclosed after describing the Dukkha Satthiyaya in Caturārya Satthiyaya Dēshanā that dukkha does not appear by itself. Dukkha occurred because of a cause. He said it appears because of three reasons, Kāma Tanhā, Bhava Tanhā, and Vibhava Tanhā. Chasing things to satisfy

our faculties, eye, ear, nose, tongue, body, and mind, are all Kāma Tanhā. This is a tanhā, had called it Kāma Tanhā. Based on which faculty of the six tanhā would occur, had named them separately as Tanhā for Rūpa, Tanhā for Sounds, Tanhā for Fragrance, Tanhā for Tastes, Tanhā for Feelings, and Tanhā for Dhamma to indicate them separately. Kāma Tanhā is this all.

The next is “*Bhava Tanhā*” - the desire to be born repeatedly, the desire to be born time after time, repeatedly. It also is a Tanhā, the Bhava Tanhā.

Next, “*Vibhava Tanhā*” – the desire not to be born like that. It also is a Tanhā. Both of them are Tanhā. Providing nutrients to Tanhā is what is being done. Are you clear about what I have been explaining so far? Have you understood what Pancha Skaṅda is, without a doubt? It is Rūpa, Vēdanā, Sañña, Sankhāra, and Vīññāna! Now several of you are confused. Sir, have you asked a question previously, about Sankhāra, did you not? Have asked what Sankhāra is, and is it something that is appearing-disappearing? Remember what Sankhāra means here, as I know, the word Sankhāra is second in description only to the biggest word in the world! As I know, Dhamma is the biggest word. Dhamma includes everything in the world. The word Sankhāra is only a tiny bit smaller than it is.

What are Sankhāra? The word Sankhāra has many meaning depending on how and where it is applied! The Buddha had shown, used it at one place saying, “Aniccāwatha Sankhāra – uppāda vaya dammino”; here it bears the meaning as anicca – Sankhāra are anicca, “Uppāda vaya dammino” – appearing-

disappearing. That is what, I have been saying previously, appearing-disappearing.

External objects impinge upon the six sensual faculties such as eye, ear, and nose. What happens as they make contact with them? They produce Panchchupādānaskandha process, creating the world of Panchchupādānaskandha, and then this is anicca.

“Aniccāwatha Sankhāra” – anicca are Sankhāra, “Uppāda vaya dammino,” appearing-disappearing. In this world whatever subject to nature of appearing-disappearing is a Sankhāra. It does create a big issue, does it? If there is anything in the world that goes through appearance and disappearance is a Sankhāra! Therefore, what are Sankhāra? The things that appear-disappear, anicca things! Sankhāra means anicca, means “Aniccāwatha Sankhāra.” “Uppāda vaya dammino,” appearing-disappearing. That is one meaning of Sankhāra, okay.

Another instant, Sankhāra is explained as, “Avijjā paccayā Sankhāra,” another time it is explained as Pancha Skaṅḍa, as Rūpa – Vēdanā – Sañña – Sankhāra - Viññāna. It means Kamma. Anyway, kamma also is produced. This also is found within that main product. Nonetheless, here we mean Pīna and Pāpa kamma. Here Sankhāra bears the meaning Pīna or Pāpa Kamma. However, there Sankhāra represent mainly those two meanings. Have we answered your question fully?

Then, where we talk about Puñña Pāpa Kamma, we are saying as explained earlier, all Puñña kamma that we perform, falls into the group of Anicca. They are considered as dukkha,

because the Panchchupādānaskandha is formed within the world. When we say “World is mundane,” we mean the world is dukkha. This is the reason for the Buddhas to appear. To disclose that the world is dukkha, to disclose that it did not appear by nature, none created it, and none designed it. An almighty God did not bring about it. Maha Brahma did not produce it. None designed it.

This came to being because of a certain cause. This came to being because of tanhā. What is it this arisen world. It is this Panchchupādānaskandha world. This was produced. The cause for its appearance is tanhā. Thus, this world is dukkha. We must do what, if we want to be free of dukkha. We must destroy tanhā. That is what we need to do. Why do we need to destroy tanhā? To be free from Panchchupādānaskandha dukkha! Panchchupādānaskandha came about because of tanhā. To be free from dukkha, we must destroy tanhā!

What is tanhā? Kāma Tanhā, Bhava Tanhā, and Vibhava Tanhā! What is Kāma Tanhā?

The desire to enjoy Rūpa by eye, and is called “Rūpa-Tanhā.”

The desire to enjoy sounds by ear, and is called “Sound-Tanhā.”

The desire to enjoy odors with nose, and is called “Odor-Tanhā.”

The desire to enjoy tastes by tongue, and is called “Taste-Tanhā.”

The desire to enjoy feelings by body, and is called “Feeling-Tanhā.”

The desire to enjoy mental images by mind, and is called “Dhamma-Tanhā.”

Then, it is gratification of these six faculties is what we do as Tanhā. This pleasing these faculties was called Kāma Tanhā.

The next is “*Bhava Tanhā*.” Bhava Tanhā is the desire to be born repeatedly and repetitively. That also is a tanhā. That is why it is called Bhava Tanhā.

Next tanhā is “*Vibhava Tanhā*.” Vibhava tanhā is the opposite of Bhava Tanhā. Do not want be born repeatedly. That is also a Tanhā. Now these tanhā, Kama Tanhā, Bhava Tanhā, and Vibhava Tanhā, it is because of them, the dukkha appeared. Now, this dukkha is born. Even tanhā exists within this dukkha. Tanhā is rooted within this Panchchupādānaskandha dukkha. Though Buddha had articulated this in a dēshanā to make it easy for us to understand where, Rūpa, Vēdanā, Sanñā, Sankhāra, and Vīññāna described that Sankhāra come to be, because of tanhā; both Pina and Pāpa come about because of chētanā. Invariably with liking toward desirables and with resentment toward undesirables, this tanhā activates as desires and hatreds. Most people are not aware of this. Now many of you are puzzled about Pina and Kusala. This puzzles because, what is common now days are conducting Puñña Kamma, puñña kamma of dāna, pāritta dhamma chanting, dhamma sermons etc. Then, giving dāna is dāna Puñña kamma. Buddha Vandanā, not only to one, but also is to twenty-eight Buddhas, twenty-eight Buddha Vandanā. There

is also worship of seven Buddhas; have invented various things like this.

Furthermore, they have invented various rituals such as “eighty Maha Sāvaka pūjā” for the noble jewel, Ārya Maha Saṅgha, for the only one Saṅgha. So many things have been concocted as Puñña kamma, talk about Pina - Pina – only about Pina. They are always, wishing happiness in the realms of human, and deities. Then, because of the way they describe them are very pleasurable, now a puzzle occur about Puñña Kammās done longing to experience happiness in human-deity realms. Now, it had been described that whole Panchchupādānaskandha is dukkha; the world of deities is within this world, within this Panchchupādānaskandha, within Panchchupādānaskandha world, and within dukkha Saṭṭya. We exist in human world, do we experience happiness here? Why are we wishing this again! This is a big puzzle, is it not? We are born in a human world; all of us including you all who are participating in this discussion and me who is conducting this discussion, are all belonging to human species! This is a happy birth, and then we are in a happy place within this world. Why then, we are wishing happiness, in heaven and human world. Is it necessary? Why then, we are wishing! Have we ever been contended? When are we going to be contended? Where do we find the end to these desires for this kind of happiness? Nibbāna is what most of us expect as the end of these expectations for happiness! Where is the delight in heaven-human worlds end? What is meant by happiness in heaven-human worlds? Again, it is tanhā! What we are developing as Pina is Tanhā. By the way, happiness in human or realm of deities also is belonging to this world. Comparatively,

they are better than the four hells. Now we know the human world, if people believe that human world brings happiness, we do not need to wish for a Deva world. This world is full of dukkha. If this world is a happy place, people do not have to be sad and lamenting, what we discussed as dukkha, birth, aging, death etc is then would not be present here in this world. All these dukkha exist here. Therefore, this whole world is dukkha. Both human and heavenly worlds are within Panchchupādānaskandha world. If we ever want to be free from dukkha, we must escape from this Panchchupādānaskandha dukkha. Now this world, when we think of these world elements, the Buddha had confirmed that thirty-one grounds exist where people take birth within this world element. They are four hells, the states where people are born by not performing Puñña Kammās but doing Pāpa. Four hells, one human world, six Deva worlds add them up to eleven. They are called Kāma states where people take birth because of their Kāma oriented Puñña Kammās or because of Pāpa deeds. Therefore, seven Kāma happy Bhava and four Kāma unhappy Bhava, additionally, there are twenty Brahma worlds. Not going to describe them now. People take birth in them because of kusala derived because of bhāvanā practice; those resulted because of Āneñjabhi Sankhāra, and because of dyāna oriented kusala related to bhāvanā. When we add them up all, there are thirty-one of them, and all of them belong to the world. This world is Sañkhatha; it is produced, a product of tanhā. This world is dukkha; we must free ourselves of it. Questions arise because of that. The way those people who question, “Do we need to perform Pina, Puñña Kammās?” Very big question is it Pina? Is it Kusala? If there is Pina, it extends the Bhava, bhava, saṃsara.

Sam̐sara means “I,” or the world. For the persistence of sam̐sara, we require Pina. For escaping from sam̐sara, we must drop Pina. We need to let go whole Panchchupādānaskandha. Okay, then we need to let go Pina too. Then, no purpose served by Pina too. Does Pina serve any purpose? No purpose served, must drop Pina too! What should we develop instead? We should do kusala, must excel in Kusala! For what are we developing kusala, to let go Panchchupādānaskandha, to let go the world of Rūpa, Vēdanā, Sañña, Sankhāra, and Vīññāna, Pancha Skañda, we need to grow Kusala. If the world is dukkha, we must leave the world. Once we are out of the world, we are free of dukkha. The cause of dukkha is Tanhā. We are unaware that we keep living in dukkha supplying nutriment for its continuation. That is what the Buddha perceived. This is the dukkha, must let go this dukkha! Are you clear, of what I have been explaining?

Therefore, let go Pina, we need Kusala. Thus, need kusala to be free from dukkha. Pina are for staying in the world. Yes, for the existence of world, survival of Bhava, and continuation of Sam̐sara, we need merits. We need Kusala to flee the world. Pina does keep us deeply and solidly lodged in dukkha. Therefore, Kusala needed to leave dukkha. Have you understood this? Now, what do we do as Pina? Offering dāna!

Dāna, Sīla and bhāvanā also included here. Consist of dyāna too. I mentioned earlier that there are twenty Brahma worlds, they are also within this world, and people are born there as results of dyāna kusala. However, they exist within the world element. They are also anicca and dukkha. Even there “I” is

present. They live very long in those worlds. Life span in Deva worlds is much longer than human world, and that of Brahma worlds is still longer than Deva worlds, measured in kalpas. Even in the highest Brahma world, Akanītā Brahma World there is “I” dukkha, “I” is present. Identity is there experiencing it. When we say Panchchupādānaskandha is dukkha, it includes all worlds, all experiences, Vēdanā – they are all dukkha. Even in Akanita, there is experiencing and “I.” It is mundane, and dukkha. Are you clear about this? Not only because of anicca, experiencing itself, is dukkha! There is dukkha because of anicca. There is dukkha because of presence of dukkha. There is dukkha because of experiencing. They are dukkha. Therefore, what do we do by giving dāna, observing Sīla, and practicing bhāvanā saying that we are doing Puñña kamma? Increase dukkha, augmenting dukkha!

Question:

Does it not generate any Kusala within those acts?

Answer:

No, no, no, there is no generation of Kusala! Let me explain how Kusala are generated. Today, most people do Puñña kamma and do things expecting merits; many practice bhāvanā even considering it as a Puñña kamma . Many people meditate today. Bhāvanā has become a fashion today similar to acts of Dāna, Sīla, and chanting of Pāritta etc. Similar to those acts some people practice bhāvanā continuously today, gathering hundreds and thousands of people just by going a tiny bit above those acts, are conducting workshops, classes, and tutoring. People say, “They gave us bhāvanā,” “attended bhāvanā classes,” and

“attended bhāvanā workshop” etc. If we ask them why they are meditating, or what bhāvanā is, they have no answer.

I am trying to show the dilemma that they are in; whatever it is, understand all Puñña Kamma exists within dukkha.

When we say Sankhāra, it means Sankhāra Skañda. The Buddha had identified Pina as Sankhāra; here introduced as Puñña and Pāpa kamma. What were these kamma compared to? Compared to a banana trunk! When we peel a banana trunk looking for the center core, we will end up peeling the whole trunk without finding any hardwood, core substance, or a crux. Therefore, what we need to do is not Pina. Not necessary for Buddhas to appear to talk about merits, Saṁsara continues whether the Buddhas appear or not, the world continues to exist. Dukkha exists. In replying to Venerable Ananda’s question, the Buddha said, “Ananda, the world exists on dukkha.” Therefore, you all are living on dukkha. All beings exist on dukkha. Then, Sankhāra are needed for prolongation of dukkha; Kamma are needed.

Paticca Sammuppāda states, “Avijjā paccayā Sankhāra – Sankhāra paccayā Vīññāna,” let us discuss that on another day. It talks also, about where this existence is. Therefore, Sankhāra or the kamma is a main components required for the existence of Saṁsara.

Then, the existence of all beings is on this world. Beings in this world live taking what as the primary ingredient? Food as the main ingredient! The Buddha had said that the being live because of food. What are foods then? Four of them are there:

Kabalinkara food, Passa food, Mano Sanchētana food, and Vīññāna food! Here Kabalinkara foods means, foods taken in through the mouth, the liquids and chewable foods. They are needed to sustain the body.

Then, Passa foods means Rūpa for the eye, Sounds for the ear, Odors for the nose, Tastes for the tongue, Feelings for the body, and Mental objects for the mind, various external objects that keep sensual faculties going. They cannot survive without contact with external objects; yearning at the base of eye, ear, cannot stay at one place; rush in ten different directions, and doing a variety of things. I do not have to point it out, you all know how difficult to do this. Try to stay away from society at home in a room without contacting Rūpa or Sounds to understand how difficult to do this. These contacts are Passa foods, cannot live without it.

Next essential thing for survival is Mano Sanchētana kamma. This is a kamma strength or power. The survival of the Saṁsara, survival of the beings exists within this. As long as it is there, beings continue to live.

Next is Vīññāna – citta.

Then these are food, we explained there too, they cause the dukkha. They disappear. To sustain Bhava, kamma is needed. If Bhava is dukkha, and its existence depends on kamma, to be free from dukkha we must not acquire merits. Acquiring Pina means living in dukkha, wishing for dukkha, continuing in dukkha. That means carrying forward the dukkha. Are you clear? Therefore, we do not need Pina! Pina had existed all the time. At

the time of appearance of the Buddhas, there was Bhava and saṁsara. There were Deva world, Brahma world, Human world, and hell. Beings took birth in Brahma world, and returned here, born in Niraya too. All of them are Saṁsara. All beings traversed around the circle of saṁsara. Siddhartha Gautama had being in Bhava before his enlightenment. He lived in Bhava for an incalculable period in fulfilling Pāramithā. We cannot say for how long He had been in this saṁsara cycle before starting on Pāramithā.

Therefore, what we need to do is to find freedom from dukkha. To be free from dukkha we need to generate Kusala but not Pina. Thus, Kusala means to augment this process to go across Saṁsara. The advice in Noble Eightfold Path is the development of Kusala. I will explain it in a moment, how to develop kusala. Have you understood what was described?

Question:

There we say a lot about Pina and Puñya Kammās. Many people identify them also as Kusala. Many use a range of terms such as virtuous act, good acts, and developing Kusala, to describe them. Now, the way you describe it, doing Pina means development of dukkha while living in it. This will be confusing to many people. What it means is that. To experience Nibbāna even we think that we need to do Pina.

Answer:

Yes, want to know what Pina is. Here there is a little challenge in words. Do not get involved in it. Do not hang on to

words and grapple. Here what is meant by merit is what everyone does these days in general. As I have mentioned earlier, people give dāna, wishing happiness in Deva and Human worlds. What does it mean by happiness in Deva and Human worlds? It is happiness within this world, a heaven within this existent world! What does it mean by this world? What have I been saying from start? It is Panchchupādānaskandha world! The world is not what is in a map book or the globe. It is Panchchupādānaskandha world within the confines of world. I have already talked about, series of activities Passa – Vēdanā – Sanñā – Chētanā – and Manasikāra. Both, Nāma - Rūpa, are born with Vīññāna. Then, this whole world is dukkha. The survival of this world, this world survives because of certain causes. That is why I talked about foods. The principal ingredient for the survival of the world is kamma, Puñña kamma. Thus, anything people do for the continuation of this world is a Pina or a Pava. Do you understand it that way? Anything that we do for the continuation of dukkha in this world or Bhava is a merit or a demerit! However, what is known as dukkha, even in Deva worlds, dukkha exist. However ah...remember, when it is said that the world is formed on dukkha, it includes everything in world. I have said that there are thirty-one worlds within this universe, where beings take birth. They include Deva, Human, and Brahma etc, and they are all dukkha. The continuity of dukkha depends on kamma. They are Pina. Okay, assume them as Pina. Likewise, there are things that needed to cross over from dukkha. Assume them as Kusala, as this has become a huge puzzle. There is no win-win situation different individuals give different dēshanā, based on them various questions asked. Really, this is very difficult to explain.

If we take as an example, the difficulties meet in giving a Dēshanā of the Buddha. The difficulty the listeners go through in understanding is this. We know of people who are blind from birth. Someone who is blind from birth, they are called born-blind. Is it possible for born-blind to see daylight ever? One who is blind from birth could never see the light! One who could see, if became blind later on, after seen light. That is not what I was referring to; one who had been blind from birth has never seen light. Has he ever seen colors? No! Then, if we try to explain colors to a born-blind, how much trouble we would face? We are doing a similar job here! Those who are in this world would not know anything about something beyond this mundane world. We are explaining a supramundane thing. Then, it is like that when we take Kamma as a topic, something that cannot see by the eye, or touch. Thus, kamma they call it, Pina they call it. Using words, we have to conduct dēshanā. Because of that, things here have become a complex mass.

Now keep this in mind, for simplicity. Pina or Pawa are any kamma that required for the continued existence of Panchchupādānaskandha world, aiming at either heavens or hells, it does not matter. The kamma that are performed for sustenance of Lōka are Pina or Pawa. There is a certain process to cross over the Lōka. That is kusala. Have you understood it now? Then, what are Lōbha, Dvēsha, and Mōha? Lōbha, Dvēsha, Mōha are the roots of Akusala! Roots of Kusala are just the opposites - Alōbha, Advēsha, and Amōha. Lōbha, Dvēsha, Mōha, Alōbha, Advēsha, and Amōha all belong to Akusala and Kusala. They are roots of Akusala and Kusala. We must develop Kusala not Pina to cross over saṁsara. You may have become confused over this

again. What I pointed out was that they are roots of kusala and roots of akusala. Therefore, do not allow any confusion to arrive. Keep very well in mind; if we consider dāna action, giving dāna is a Pina. Although giving dāna is a Pina, at another place, the dāna action is a Pāramithā, a thing required for experiencing Nibbāna. There are ten Pāramithās; the first one in them is dāna pāramithā. Dāna becomes a pāramithā. How does it, dāna in one angle is a Pina, and in another angle it is a Pāramithā. Dāna becomes a Pina when it has Puñña kamma. Dāna gives rise to Pina. If dāna is conducted expecting Pina, it falls into the group of Pina. Dāna – giving something expecting Deva-human happiness it is a Pina.

Question:

Does dāna fall into Kusala Citta?

Answer:

No, the chances for happening that way are rare, because that it is the Chētanā, which generates kamma. Here the desire is for deva-human happiness. Dāna given targeting dukkha would deliver only deva-human happiness. It would become a kusala if it were given with the idea of thinning Lōbha, given expecting Nibbāna. Do not have to wish for Nibbāna anyhow. Need to give away without Lōbha, Dvēsha, and Mōha, with Alōbha, Advēsha, and Amōha citta. Typically, we give dāna with Lōbha citta; we do all Puñña Kamma with Lōbha citta, giving something expecting a big return. We give a rupee to a beggar expecting birth in heaven. There what we have is an exchange or an investment. It is an investment expecting a better return. This is again Bhavagāmi or for mundane benefits to continue to live in dukkha. If it was given thinking this is dukkha, continued existence of Panchchupādānaskandha world is dukkha, and I am conducting

this with the idea of freeing myself from dukkha, the cause of dukkha is tanhā, and then the Kusala can arise if given with the idea of reducing tanhā. There is no investment there, and it is dāna pāramithā. When King Vessantara donated his two children, was he expecting more children? No, King Vessantara donated the two children aiming at Nibbāna; expecting the Sammā-Sambodhī!

That falls into a dāna pāramithā. Had he done it expecting more children he would have again continued in the world. That falls into Pina. There is a payback, a prativipāka in it. When a Puñya Kamma is performed, it has a payback. Now do not be disturbed, many people are scared now. Experiencing Nibbāna is very difficult. Until then we have to hang on to saṁsara. Avoiding birth in hell is an important thing, until we experience Nibbāna. Therefore, Pina helps us in realizing this. People say, “We are on this long trip to Nibbāna we must have enough merits, just like pocket money we carry with us when we travel.” They advise us to collect individual Pina. Then, it is not necessary to do Pina like that most of the time. Because when we do Kusala aiming for Nibbāna and do it right, there is no reason for birth in hell. As an example, there is a story in dhamma books about an incident that happened in Kāshyapa Buddha’s era. He appeared before the Gautama Buddha. His era was declining just like today, and was closer to complete disappearance. Just like today, hardly ever they could hear Saddhamma. Tarnished-dhamma, partial-dhamma had replaced pristine dhamma, and that was what available as dhamma, full of various type of ways to make merit. Path to Nibbāna had disappeared, okay. There had been five bhikkhus living at that Buddha’s era, five monks. They were contemplating: “We don’t know how long this Buddha

Era will exist, and we have not even reached any fruit of the path, a Supramundane level. If we miss this chance, not know how long it will take the next Buddha to appear. Therefore, we must somehow put all our efforts to cross over from dukkha.” With the determination to end dukkha, with help of a long ladder they got on top of a rock hill. They pushed away the ladder, and there was no way of leaving the rock hill. No food or water, but five of them resolutely practiced bhāvanā. They did it all day and night in the face of no food, no water, blistering sun, and cold nights. How long can they do it? They may survive under those circumstances, may be five days, six, or seven days! They all perished without water, food, and getting dehydrated. Books mention only one out of the five reached the state of Anāgāmī, and he was born in Shuddhāvāsa Brahma world. It is believed, as per books, he is none other than the Brahma Sahmpathi who dwells in Brahma world, one who reached the Anāgāmī Pala. Only one out of the five was able to reach Anāgāmī Pala, the other four has passed away as pruthugjana people. Now these five did not give any dāna, invariably they observed Sīla by control of body, and speech, and did not expect heavenly or deva-human happiness. Giving up the desires to live, they had only one determination, to practice bhāvanā and reap some fruits of path in Sāsana before the end of Kāshyapa Buddha’s Era, without thinking of what outcome they would reap. Even though, they were unable to reach any stage of Supramundane State, how powerful were their efforts, then? They took birth in Thusitha Heaven! They enjoyed the life there for very long, eons, until the next Buddha, the Gautama Buddha appeared. Cannot imagine, it takes eons, incalculable period for a Buddha to appear after the end of an earlier Buddha’s Era, and period is

called Buddhāntara. See what they reaped, heavenly bliss for a Buddhāntara - have you seen what they have done?

Question:

Did they not make any wishes?

Answer:

No, no, none at all. Giving up desires for life, they got on the rock hill, and kept on meditating with the idea of reaching a stage of Supramundane State. The Buddha had talked about "Caturanga Samannagatha Vīriya." He advised to exert effort while in Caturanga Samannagatha Vīriya with the determination, "I will attain whatever that could be attained as a human, using human power without giving up whether flesh and blood desiccated up in my body, or whether skin, bones, and veins live or not." That is what they really did giving up any desire for life! One reached Anāgāmī and born in Shuddhāvāsa Brahma world, the other four just died, but never took birth in hell. Because of their flawless practice for four or five days, they enjoyed pleasurable life for a period of Buddhāntara until appearance of Siddhartha Gautama Buddha. They took birth in human world at the time of present Buddha. One of them is Bhāhiya, everyone has heard about him, the Bhāhiya Dhārupiriya. The Buddha had advised Bhāhiya, "Train yourself in the seeing, there will be just the seeing; in the heard, just the heard; in the sensed, just the sensed; in the cognized, just the cognized." Bhāhiya had heard these four phrases from the Buddha while the Buddha was on the round for alms, Bhāhiya had interrupted and begged the Buddha to instruct in dhamma. By the time, the Buddha returned from His Alms-round, Bhāhiya had already attained Arahant hood, and

passed away. See the power of his Kusala. Think, how powerful of kusala is. The other person was Pukkusāthi he was a king. Having given up kingdom – becoming a recluse – ordained as an ascetic, while he was on his way looking for the Buddha, had spent one night at a potter’s hall. He had met the Buddha while searching for the Buddha. Then, the Buddha had disseminated dhamma dēshanā in the morning, happened what after that, he was able to become an Anāgāmī. He did not have the chance to become an Arahant; a cow killed him. Bhāhiya was also killed same way, but by a cow. Some previous bad kamma had showed up. One ended up his life that way, the other ended this way. The other two are Arahant Dabbamalla, and Maha Arahant Moggali Putta. Look, two of them also reached Arahant hood. Three out of the four were able to become Arahants this life itself. The other one was born as an Anāgāmī in Shuddhāvāsa Brahma world. Do we need to do special merits? Do you see the power of Kusala, and what it can produce?

One deity had asked the Buddha, “Do not advice on Kusala-dhamma, instead, advice on how to live a happy life in this world enjoying pleasures of Kāma, by doing Pina-dhamma.” The Buddha had replied saying, “No, I don’t ever endorse Puñña Kammās!” Many people talk about Bhava, the Buddha stated in one Sūta, “Monks, even one drop of urine smells horrible, even a drop of blood smells horrible, Bhava is similar, I don’t embellish it for a moment even. Bhava means existence, I don’t long for Bhava even for a moment!” He had condemned the Bhava as repulsive like that. It is for the continuation of this, all of us are exerting all our efforts.

When we conduct dēshanā this way, some object. They say, “Not that way, not everyone can understand this, not everyone can do this, and everyone is not intelligent enough. Therefore, to benefit them, we need to teach them something about how to survive life in Saṁsara.” It is true that not everyone can understand this dhamma. Why cannot they understand? Not having a beneficial citta, they have not developed kusala, they do not know how to be free from dukkha; they do not have the techniques and approach to grasp the way to end dukkha! One who has techniques and approach only could grasp this readily. Bhāhiya had exceeded his technique and approach, and grasped what the Buddha taught instantly. I am using this word because it is a new word and been used commonly today. Technique means something that has a certain modus operandi, some kind of system, and a methodology. Because Bhāhiya had continuously been cultivating these skills, he was able to understand the Buddha’s words instantly.

Now like that, even though the Siddhartha Gautama Buddha had entered parinibbāna longtime ago, unbroken chains of Teacher-lineage from His time are still living. Āryans lineage still exists. An Arahants pronounce the same dhamma pronounced by a Buddha. Arahants do not have a different dhamma. They learned dhamma from a Buddha, practiced it, gained enlightenment, and disclose repeatedly the same dhamma afterward. For that reason, it is not essential to meet a Buddha; it is okay having had no chance to meet a Sammā Saṁbuddha. “The Sāsana is still alive within that Buddha Sāsana,” means that the Arahants are still living. When these Arahants dispense dhamma, they dispense the same dhamma of the Buddha. If people have

been practicing and developing the way to end dukkha – skills - techniques and approaches, from past bhava, they will instantly grasp the essence and cross over saṃsara when they hear this dhamma.

Now, are there any Arahants living in this world – in this country today? This is the puzzle now! Many say they do exist. Many others say they do not exist. One or two say it is likely that they exist. Arahants are living; still living in this world. Living Arahants are there. Those who have reached the Anāgāmī level are there even among lay people; what is there to talk about Sōvān and Sakrudāgamī? Then, Arahants are still living, and they are disclosing dhamma! However, any amounts of discourses by Arahants, or the Buddhas appear and disclose, in fact, the listeners would not understand, if the listeners are not having a prepared and a skilful citta. “Then, why do the people living today, cannot understand the dhamma? It is because; they have not developed the techniques in their citta prior to this. This means they have not learnt how to gain Kusala. Then, what kindness could we extend toward them? Please pardon them; they do not understand this profound and skillful dhamma. Because of that, Let us advise them in how to do Pina, to protect them from falling into Niraya, until the appearance of next Buddha.” If we keep encouraging them to perform Pina to live in this world producing nutrients for continued existence in bhava, when will they be able to experience Nibbāna? Even if they get to meet any number of Buddhas, can they experience Nibbāna? No, they cannot!

Therefore, may I request from all who are giving dhamma sermons, from those who are in this country giving dhamma sermons and doing various projects related to dhamma, if you have any compassion toward citizens of this country, toward this suffering lot, at least from here onward direct them toward this magga. They would not obtain a Samadhi as soon as they sit, or get to first dyāna immediately. They need Kusala – in English what is known as skills. These have to be cultivated in the past in saṁsāra. One, who has done that of course, would get a Samadhi within five to ten minutes. Those have experience in developing dyāna would reach dyāna in one to two hours. Those who have no experience might not reach these in days, months, or sometimes in an entire lifetime. It is difficult because they have not practiced and have no previous experience. Therefore, instead of doing things to continue in saṁsāra, please make efforts to do it. If we keep trying putting effort, the rest of the path will also materialize. I advise everyone to put your efforts to catch the sky, if they are jumping. They will get hold of Coconut trees automatically. Then, they would get hold of Jack trees automatically. If we jump up to catch only a Coconut tree, we might end up getting hold of only a Castor plant. Not even that sometimes, they will end up getting hold of only Love grass. Have I made it clear for you now?

When we practice dhamma aiming at Nibbāna, other resources for living in Bhava will come by, inevitably until experiencing Nibbāna. There is no void in between. We can look at many examples that we come across, especially in the Thēri Gāthā. Thēri Sumēdhā says during Kōnāgamana Buddha's Sāsana, that three of them, Sumēdhā - a Brahmin Dhanañjāni - and the

chief Bhikkhuni of the Buddha, Khēma, got together and built a monastery, and offered. To whom did they offer? To Kōnāgamana Buddha! As a result, it states that they were born in heaven. Anyway, according to the statements, they had a heavenly life skipping the next Buddha's period too. That is how I remember it. As per Thērī Gāthā, their heavenly birth resulted because of offering of the monastery to Kōnāgamana Buddha. Anyway, they had not offered the monastery with the idea of gaining a heavenly birth. Keep it well in mind; they had done it aiming at Nibbāna, with Nekkhamma chētanā. Now see, Khēma had been there. Dhanañjāni Brahmin had been there. However, Dhanañjāni Brahmin had not reached any Supramundane State level. At his last stages, I think, listening to dhamma disclosed to him by Venerable Sāriputta, he had gained birth in a Brahma world. Then, Khēma became a Chief Bhikkhuni. None of them expected these by-products; everything had come about as they developed Kusala, within the kusala as they tread on Nibbāna magga. One who put efforts toward Nibbāna will never fall into a lower level. "Now, as such, we would not be able to practice bhāvanā at once. We cannot observe Sīla. These five precepts are enough! Daily five precepts, eight precepts on Pōya-day and continuing in conventional traditional things such as taking care of the parents and giving dāna to the temple would do!" Do not need Buddhas to give advice like that. People have done them even when there were no Buddhas.

Five precepts and eight precepts had been there all the time in the world. They had been there, even when there were no Buddhas. Dāna events also had been in existence in that time. Really, they were unaware of the Supramundane state. All other

teachers had given dhamma dēshanā and done other affairs based on a mundane situation. Therefore, we should not do the same today, while staying within a Buddha Sāsana.

Therefore, I am asking everyone to make efforts to develop Kusala, give dāna with nekkhamma chētanā. Perform dāna, without any desires, without tanhā for Bhava, without Kāma tanhā, without producing any nutriments for developing tanhā, but for the purpose of freeing citta of Kāma. If we give away what we have for enjoyment of Kāma, it will be detachment from Kāma. Therefore, we must give dāna with Nekkhamma Chētanā.

That is what Noble Eightfold Path is. Sammā Ditti in Noble Eightfold Path includes everything as dukkha, the world, Panchchupādānaskandha dukkha – Panchaskandha dukkha, Rūpa dukkha, Vēdanā dukkha, Sañña dukkha, Sankhāra dukkha, and Viññāna dukkha. All Rūpa are dukkha, near - distant, sweet – sour, anything. Then all Vēdanā, all experiences, both happy and sad are dukkha. Within Four Noble Truths even any happiness is dukkha, what is there to talk about dukkha? Happiness and unhappiness are both dukkha! Within this Dēshanā, within Dhamma, within the Buddha's Caturārya Satthiyaya Dēshanā, all perceptions are dukkha. Any perception is dukkha. Without any exceptions, even mother and father belong to dukkha category. All Sankhāra are dukkha. All Puñya and Pāpa kamma are dukkha. All Viññāna citta are dukkha. Then, whole Panchchupādānaskandha is dukkha. The cause of this dukkha is tanhā. Then, we must destroy tanhā therefore. Destruction of tanhā is Nibbāna; what is called freeing of dukkha. The required activity process for this is the practice of Noble Eightfold Path.

Therefore, the development of the Noble Eightfold Path is Kusala. Remember this well, are you clear about what I have been saying.

We are not talking about Pina we are talking about Kusala. Development of the Noble Eightfold Path is regarded as Kusala. Then what is the Noble Eightfold Path, the course of action for experiencing Nibbāna, it is the process to end dukkha.

Then Sammā Ditti is relevant there. The first element of the path is Sammā Ditti. What is first element of Sammā Ditti then?

Dukkhe Gnānan – This is Panchchupādānaskandha dukkha. Dukkha Samudhaya Gnānan – cause of dukkha. Then, the next is Dukkha Nirōdha – Nibbāna, position where one is free of dukkha, ending of dukkha. This means ending of tanhā. Ending of dukkha means ending of tanhā, are you clear? Where does tanhā arise? Within oneself! Tanhā occurs in eye to please the eye. Tanhā occurs in ear to please the ear. In all sensual faculties, nose, tongue, body...tanhā occurs to please them. Tanhā occurs at every sensual faculty. I am not going to describe that now, shall do it at another time in detail. All these are Kāma tanhā, must be free from Kāma, nekkhamma. Then, we destroy all tanhā at these sites. Kāma Tanhā, Bhava Tanhā, and Vibhava Tanhā are all tanhā that we should destroy. The path to destroy all these tanhā is the Noble Eightfold Path. This is Dukkha Nirōdha Gamini Patipadaya Ārya Satthiyaya. This is Sammā Ditti. What will the person who developed Sammā Ditti do next?

He moves on to the Nekkhamma San°kalpanā! That is nekkhamma. That is why it says that we should do everything

within nekkhamma San°kalpanā. Dukkha that was not aware of up to now...is Panchchupādānaskandha. In it is this lot. If this was known... because it was not known that all kamma, Sankhāra are dukkha, the Buddha had placed Nekkhamma San°kalpanā where Sammā Sankappa is. Are you clear about this? He had placed Nekkhamma San°kalpanā! Up to now, we had Kāma San°kalpanā. The cause of dukkha is Kāma, and then we must flee from Kāma. For this reason, the Buddha had placed Nekkhamma San°kalpanā up front. Then, Vyāpadha and Vihinsā happen because of Kāma. Thus, we also need to be free of those two. We need to develop Avyāpādha and Avihinsā or Karunā Maitri in place. Therefore, what is meant by developing Kusala? The determination we make to be free of Kāma, having primarily Karunā Maitri as principal thoughts! Then what does it mean as Kusala Citta?

Kāma is the possessions that we have for pleasing the sensual faculties. We decide to be away from them. This is the starting point. First step is dāna, giving away – charity. Thus, Pina is charitable thought, inclusive of Kindness and Maitri. Then, we need to be there. Then, who cannot do it. We give dāna the customary way, do something and then, what do we do at the end, at the end of a dēshanā we do what. At the end, they recite a story like, “Now you all have performed a big estimable act, as a result of this generous act may you all enjoy all happiness in Deva-Human worlds!” We do not have to recite these things for the survival in sam̐ sara; the necessary things will receive unnoticed certainly. We do not need to wish for them, and we should not give dāna with this chētanā.

People are unwilling to give dāna. Remember this well, disinclined to give. Whom do they give dāna? Offer some food to an image or offer some alms to the monk at the temple! Are there no transactions in those two acts? There is a transaction in the way most people offer dāna to the monk at the temple, but not everyone, why, the Chētanā that exist there is, “oh! If dāna is not given, the monk might not come to conduct the last rites or Pirith or to conduct a dhamma sermon!” They need the monk for those reasons. Then, place some food in front of an image thinking it is the Buddha, pour some milk to a Bo tree, or don a robe around a Bo tree or a statue. Now, for doing those things, there is no Lōbha in them, why? Why there is no lōbha? Because they have heard that giving, dāna to the Buddha generates good fruits and vast results, gains lot of merits! Therefore, they like to give to things that generate merits in excess. That is their reason for giving. However, they do not have the same Chētanā to take care of a hungry beggar; there is lōbha in them to help a neighbor or someone who deserves them. What is there is transaction, not a giving away. The Chētanā is to get something big in return for giving little something, an investment thought. This is not a good act; even the result will not be good because things were given with a dirty mind. Why not do this the proper way, that is why I said, one who had already listened to the Buddha dhamma, calling himself a Buddhist being in Buddha Sāsana, if he continues doing these kind of non-Buddhist practices and duties, he is not a Buddhist. Are you clear about this?

Live in a Buddha Sāsana, wearing a Buddha label. Now, dāna exists in non-Buddhist religions too. Do you think only Buddhist give dāna? Christians give dāna, Hindus give dāna, and

Islamic people give dāna! Do they get results? They do! Do they find birth in heaven? Mother Theresa who had sacrificed her whole life to benefit unfortunate people, would not she find birth in heaven? However, they dedicated them not aiming at Nibbāna, per their beliefs they aimed them at heaven! Path to heaven - heaven is again a mundane thing – they expected heaven, and God, which is what they expect. I do not think it has stillness as in Nibbāna. There is no stillness of Panchchupādānaskandha there. Then there are things like that. There are people who are very generous and give away big. Not necessarily be a Buddhists. Therefore, if Buddhists and non-Buddhist are all engaged in dāna, there should be a difference between Buddhist and non-Buddhist dāna practice. Otherwise, Buddhism and other practices are alike. However, it cannot be so. **The Buddha is the only religious leader who disclosed that the world is Anicca, Dukkha, and Anatta.** All others said the world is Permanent, Pleasurable, and Perpetual with an eternal Soul. Others give dāna for perpetuating of Permanent, Pleasurable, and Eternal Soul. On the other hand, the Buddhist gives dāna for freeing from this world call anicca, dukkha, anatta. That is where the difference lies in Buddhist dāna. Are you clear? No decrease in results, Buddhist dāna derives superior results and is pristine than what is given expecting happiness in heaven!

Is it yes? Is it not?

With a clear mind, give away things with an Alōbha , Adwēsha, and Amōha Citta! Does he give with an Alōbha Citta, if given expecting heaven? Given away, expecting heaven, is Alōbha citta present there? One who gives away expecting heavenly joy

is not giving away with Alōbha citta! Giving away with Lōbha Citta, which is why I have been pointing out that everyone, is making a big mistake here. Do you understand what I have been saying? What is there is a transaction! I am doubtful whether, he even be able to get what is hoped to get. Why? Because what is present in him is an Lōbha citta! Then, Lōbha is an Akusala. We must think about these very carefully, most of these.

We must give dāna only with Nekkhamma San°kalpanā, keeping Avyāpādhā and Avihinsā San°kalpanā up front. Giving dāna, giving away, letting go, donating, these are very difficult acts, because tanhā is located within Panchchupādānaskandha. Sankhāra is located there too. The rest forms contingent on Vēdanā and Sañña, Tanhā grows. Thus, it is very difficult to let go tanhā. Even do not want to think of giving. That is very clear. That is why we should improve our citta for it. Now, we must improve the thought of giving. Instead of improving the giving away thoughts, we keep improving our investment thoughts. As such, we must develop citta for giving away, not the thoughts for making an investment, or the thoughts to give something small and get something big in return. We must improve detachment citta. We are lōbha to give. Some finds it difficult to think about giving; even some develops lōbha, after making the mind to give. Some find difficult to be happy even after giving away; they regret, “In vain I gave it...I could have done something else...,” even after giving they feel Lōbha. Look, these thought may have arisen very much. Like to give, but cannot give, because have not practiced and cultivated giving. Miserly to say, “I will give,” stingy to think of giving. It is difficult to give indeed than giving rise to thoughts of giving, in fact, feeling happy after giving is more

difficult. Invariably, most of the time, there are instances of regret after giving away a lot. We think sometimes, “In vain gave it to a beggar. He could earn it by doing some work with his arms and legs.” Various thoughts like that arise. “In vain we gave food to that monk, he is a corrupt monk?” Therefore, things like this happen.

It is difficult to think about giving, giving itself, and the next thing, to feel happy after giving. This is difficult to do. Therefore, to give, we must do things just the opposite to this; give with the nekkhamma Chētanā. Then, must give without thinking about those. They offer things to statues or made-up things without Lōbha. Why is it? Expecting big Pina, people give dāna expecting big merits in return! It is wrong to give dāna longing for Pina. I say that it is a wrong and that is how I feel about it, because it is some kind of an empty and lowly act. Wonder why insincere this much.

Are we not giving if it does not bring merits? Then, what is the difference between human beings and beasts? Many questions like this would arise. Therefore, we are stingy to give. However, get use to giving!

A Brahmin by the name, A'kasātaka had been living at the time of the Buddha, a Brahmin. He was very poor; he and his wife had only one shoal to cover their upper bodies, which is why he was called A'kasātaka. Had only one shoal, thus, they could not go out together from home. One had to stay at the house, for the other one to leave. They stayed deep inside the house, because they had only one shoal to cover their upper bodies, as they could not walk half-naked. The Buddha had arrived in their

neighborhood to disclose dhamma. He had come and disseminating dhamma, but they could not go together to listen to dhamma. Therefore, only one went out, and the other stayed at home. One day, A'kasātaka visited the Buddha, leaving wife at home. While he was listening to the Buddha, he was experiencing a wonderful happiness, an understanding toward the Buddha. Thoughts kept on arriving in him, "I should offer this shoal to the Buddha," at the same time, he felt big stinginess and held back the idea folding the shoal. This thought arrived several times in him, he fold the shoal back and suppressed the idea because of his Lōbha citta. However, somehow he managed to defeat the Lōbha after several attempts, four to five attempts. Finally, some or other offered it, give away. His and his wife's one and only shoal he offered to the Buddha. What did he do after offering the shoal? He could not control his happiness, and had screamed, "I won, I won, I won" repeatedly! The King of the country also had been present at that time in the audience. Hearing this "I won, I won, I won," the king got frightened, thinking that someone invaded and taken the kingdom away from him. After feeling afraid, he ordered investigation into it. I am trying to speak about the outcome of this splendid act. However, it is too long, and I do not want to talk about it now... Must give dāna like that. Could you give like that, which is what I am saying. When you give dāna, give it like A'kasātaka Brahmin!

A'kasātaka gave away the shoal because he was pleased with the Buddha and His dhamma. Gave it away with pure understanding; I do not think he gave it away expecting anything in return. See how he offered it. Offer things that way; it will generate enormous happiness in you. Lack of this understanding

is the reason for making offerings to a statue, believing statue as the Buddha, even though 2550 years have gone by after His parinibbāna. Not because of an understanding toward the Buddha it is offered, but because of tanhā for acquiring extra Pina. To gain some Pina that he does not have. The Buddha is not there; however, thinking that we are offering alms to the Buddha, we place some food in front of a statue. See what they are doing. I am not saying this with any sort of anger, had we given it to a person who is in dire need of food, and then it would be a real practice of the Buddha dēshanā. Why do I call it a real practice? Because it was given as, he was delighted with the dēshanā, delighted with the Buddha, given with an understanding and respect without any desires for deva-human happiness! Are you clear about this? We must give with the Chētanā, “I want to be free from dukkha, the Buddha had declared us that, this is dukkha, and there is a cause of dukkha, therefore to be free from dukkha, this is what needed to be done!” Give having the Chētanā of developing Kusala, and developing Noble Eightfold Path. Are you clear about what I have been saying? We must give Dāna this way!

Then, these are called Pina. There is result in return automatically for any dāna. We do not make a wish to be born in hell when we kill a mosquito; however, the results are there would not be different, killer will be hell bound. Just like that, irrespective of Chētanā, in any dāna, in any Pina, there will be results in return, if given right way not as a business-transaction. Therefore, dāna given with the idea of developing the Noble Eightfold Path, to experience the Nibbāna, to destroy tanhā, and to destroy Kilesa, will yield immense good fruits and bring about

magnificent outcome. That is a pure Citta, how many things are possible for that Citta? However do not think about gains, give away with nekkhamma Chētanā! Do not clutch on to it saying, “It will yield immense good fruits and bring about magnificent outcome,” why is it so. Because letting go is the most important thing in this Sāsana, and the Buddha’s Dēshanā. Tanhā means attachment. Then, freeing from it means letting go.

Then, within the Buddha Dhamma and the Dēshanā, Kusala means abandonment, and this is what we cannot do too. We must exert our efforts for this. Do you understand? We begin abandonment with dāna! Here we could give dāna of Āmisa and clemency. Āmisa are physical things such as food, cloths, housing, and medications. Clemency, few words enough to a person, who is in dukkha to bring comfort, saying, “Don’t be afraid, we are close to you, we will take care, don’t feel troubled, etc,” we could make him comfortable and calm him down that way. That is mercy opposed to fear, that is also an act of dāna. Then Dhamma, dhamma dāna, Saddhamma – dhamma is here. We could explain this dhamma to someone. We could explain dāna, Sīla, and bhāvanā. We could explain to someone how to develop Saddhā towards the Noble Triple Gem. We could teach something that we know, a lesson, or read a book, or contribute by any method that will help a child to grow right way. This is also Dhamma dāna. All these are dāna, and then, we must do these.

Therefore, we begin there with abandonment as the first step. However, we cannot let go everything at once, only a small amount. This gets included to Pāramithā, Pina for the existence in Saṁsara. Until we experience Nibbāna there is existence in

Sam̐sara. We are trying to escape from dukkha. Then, what do we do next. We go to the next step of dāna, after Nekkhamma and Avyāpādha.

Next, we go to what is above dāna, abandonment of the world, what is it?

Abstain from Pāpa attributable to body,

Abstain from Pāpa attributable to words, and

Abstain from Mitthyā Ājīva.

There are four Pāpas by word, telling lies, malign talk, frivolous talk, and harsh words. Do we do these with Kāma Tanhā or not? Lies are told for one's advantage! Engage in malign talk, for one's advantage or not? Either for own advantage, or with bitterness, engage in malign talk, to break the friendship of two happy individuals for personal gains, or for excitement and enjoyment when the two individuals are fighting! That is hatred. That falls into Vyāpadha and Vihinsā. Otherwise, they do this for some gain. Engage in malign talk, lying, frivolous talk, and harsh words with Kāma Chētanā, or with Vyāpadha and Vihinsā Chētanā. Then, to be free from this we need to have Nekkhamma, Avyāpādha, and Avihinsā Chētanā; now we guard our words. We stop doing the wrong deeds that we used to do, those immoral deeds; we avoid four Pāpas done by words and now our words are under control.

Next is the three Pāpa by the body, killing, stealing, and, illicit sex. Abstain from those three. Those three were done for

selfish gains, for own excitement. Abstain from those three means release from them. Now the body is restrained.

Mitthyā Ājīva, making a living by dishonest means for own advantage. Abandon false hood. Live by honesty. Now, both body and words are restrained. That is the Sīla.

Now dāna, about the dāna, when we give with nekkhamma Chētanā we do aim at Nibbāna. However, this dāna is very productive and renders excellent results. The Buddha had explained fruits of dāna beautifully. In dāna, primarily, one who gives away is well liked by the people. One who gives is well admired in the community. He receives community admiration automatically; not necessary to publicize, by distribution of notices and placards, or broadcasting over speakers, or by advertisements. His generosity will spread out among the public by words from one to another. People come to know about the giver naturally, when dāna is given silently and composed. Everyone knows him, regard him with approval, appreciation, and respect. He is courageous and able to walk into any crowd. There are great results for giving that way, he will receive blessings of worthy people, and get to reap the good results in this life itself and in the future lives.

Next is the Sīla. The Sīla is more fruitful and supportive in the path more than the dāna is. It occupies a higher level than dāna does. It does not cost even five cents. Money not involved at all for being in Sīla. It does not cost anything, and it was said that spending just a day observing the Sīla is much better than living 100 years as an erroneous person.

Not necessary for anyone to lead an erroneous life saying, “Venerable Sir, we cannot live the way you advise, to make a living we need to break these precepts, without breaking we cannot live...,” anymore. Our books explain very beautifully how to observe Sīla.

A farmer had entered this...forest to get some firewood or to look for a missing cow, with one of those objectives, cannot remember the exact purpose now. He had a sharp knife in his hand. He had entered the forest with the knife. After walking for a while, a python had coiled around him. He could have easily escaped by cutting it with his sharp knife and killing it, but he did not want to do that. He wanted to observe the precept under any circumstances. He had thought under no circumstances that he would commit killing. Python had kept increasing the constricting and the pain becoming unbearable, he had thought if the pains get worse, he might think that his life is more important and might be tempted to kill the snake selfishly. He did not want to do it. See, that is what we call observing Sīla even in lieu of life. That is the way to practice Sīla, “I do not kill even in a situation like that.” “I might feel like killing it when it increases pain in me by further constricting,” saying that what did he do? He threw away the knife! After that see, this python uncoiled and crept away letting the farmer free. There, see the merits of Sīla. Then, that is the way to observe Sīla lifelong. No matter even if the life ends, better to die as a worthy one than an unworthy person, because the death is not what we think, it is just a conventional notion. In this dhamma there is no one dying. Yes, therefore, that death is a conventional death. Like a temporary rest house,

born here as a human, it is better to be born in heaven abandoning it than finding birth in hell by causing a Pāpa.

Therefore, we must observe the Sīla lifelong!

Now the Buddha had explained quite brilliantly about the virtues of a person who has control over his body and words.

What is the first merit or usefulness? The first outcome of a person, who is virtuous, is growth of his wealth, food, and grains! Wealth increases and improves. Why? Because he is virtuous, body and words are restrained! It is very hard to practice Sīla, needs a large effort to practice Sīla. Good mindfulness needed to be present, cannot practice Sīla, without mindfulness being present, refraining the body and words. If unmindful, cannot be in Sīla. Very difficult to detach oneself from Kāma. It is difficult to be in Sīla developing nekkhamma chētanā. Needs a focused mind for this, because of the presence of mindfulness, the mindfulness that he is developing for practicing Sīla, his other matters also will be successful. He applies that mindfulness. What happens then; his wealth, foods, and grains grow. That is the first outcome of a person who is observing Sīla.

Second outcome of Sīla is that he becomes acceptable, popular, and famous throughout the country. If he is a person with Sīla, that is the second outcome.

Third merit is fearlessness; he enters any meeting or gathering courageously. He has no fear. He averts himself from doing Pāpa, body and words are in control, and he is brave. He goes anywhere because a big power grows around him like a shielding wall. If you practice, you could experience it. One with

Sīla has his gallantness and majesty. That power goes with him let him face any audience with courage, even a king's council. This is the third product of being in Sīla.

Fourth product in one who abides by Sīla is he dies knowingly he passes away mindfully. Does one who dies consciously go to hell ever? One who dies unconscious take birth in hell! One who dies consciously does not take birth in hell ever. Invariably he is heaven-bound. That is the fourth good outcome of Sīla.

Fifth product of Sīla is birth in heaven. If dies consciously, then he is heaven bound. Those...are the fruits of Sīla.

Therefore, we must practice them. Now remember this well. I did not mean recitation of precepts. Just reciting "*Pānātipātā vēramanī sikkhā-padam̐ Samādiyāmī,*" will not produce anything, no point in reciting it...without observing it. Reciting or no reciting does not matter if refrained from killing. Please remember this.

Then do not have to recite, "*Adinnādānā vēramanī sikkhā-padam̐ Samādiyāmī.*" I am not asking you not to say, you can say it if you like. There is no purpose in reciting if not carried out it. There is no result yielded just by recitation of it, must practice it. Only if it is practiced...results are produced. Then, the person who does it may not need to recite it. Therefore, recitation of precepts is not what is important; putting into action, need to adhere to the precepts. Then only the good results would materialize. Therefore, a society that recites precepts is worthless. A society, which put the precepts into practice, is beneficial to us.

Thus, we could practice this Sīla. Then, for whom are we undertaking to practice this Sīla? Does it need to recite in front of a monk? What is there for a monk...What is there for us...is it reciting before a monk to say, "Venerable Sir, I undertake to observe the precept," what is important. I do not think that there is a necessity for this. One does not have to go up and do it. The monk does not need to get others to do it either. Other religions too have Sīla. Dāna found in other religions too. Bhāvanā found in other religions too. Keep in mind, bhāvanā is there. All right... let me explain what they do not have. I will explain it as we move forward what is significant in Buddhism, and what they do not have.

Then, we must remember that this promise is not for any outsider. I am not saying, not to recite before a monk, that is not what I mean, what I said...what we needed to do? In reality, we must make this determination make this promise to ourselves! We must be honest with ourselves. We have to do everything by ourselves – because the whole world is located in this fathom-long body. What is this world...Panchchupādānaskandha world! Not found anywhere outside. We have no transaction with outside worlds. Be blameless and look only in you.

The previously asked question, why do we get angry is it because an outsider did something wrong, why? No, our own minds are blemished! What is the reason? A person who had listened to the Buddha Dhamma would not get angry if he had seen this world as Anicca and had understood it, not by the spiritual...this Adhichittha with which we experience Nibbāna, but by Citta-related Paññā, Chinttāmaya Paññā, and Sutamaya Paññā

previously aroused by listening to Saddhamma! Anger arises; it is natural for anger to arise because of our defilements. However, that citta is manageable, by reflecting, "This anger is for an anicca, a dukkha, and an anatta thing, so why should I develop anger." Can we change the world?" Is it possible for one to make changes to one's own life; does it serving anything by being angry? This hair, and beard turned gray, did it ask these people before it changed? Can we control it? Black hair turn gray, can we stop it? No, so why do we not get angry at hair! Now, sir you get angry towards exterior things saying, so and so did this wrong thing and that wrong thing to you. You got angry, only because so and so did not listened to you. You talked about external things, but your own things are not listening to you. Did your hair ask you, "Can I turn gray?" No! Why are you not angry at it? You understood that it is the nature, therefore, anger not generated toward it! What is the reason? Is it not possible that it is their nature to do wrong things?

Remember... the Buddha had said that everyone living in this world is crazy, by the phrase, "*Sabbē prutajjana ummattakā*"; excluding the Arahants, everyone else is crazy. Would you get angry if a mad person scolds? Do we get angry for a crazy thing done by a crazy person? Just think about it! Someone came to see me recently. He asked about a similar matter involving anger. This is a big question....Let me give you all a good example. Say on your way to work, someone scolded you on the road... near your home using extremely bad words, extremely miserable words. Then you got very upset, anger developed, raised the heartbeat, face changed pale, big things taken place, and you are on the way to work. Felt so shy. On one side, first felt shy. This man

slurring...then got angry. After that, what do you do, you go to work. Entire day turned fruitless. Everything done in the office not right, as your mind was in disarray. Some or other, spending the office time like that, with turmoil, you were returning home very disturbed. On your way, home in the evening, another man – a different person asked you... “Did that man scold you in the morning badly?” “Yes... he did,” you said. Then the other man replied, “Please do not take it seriously, he is a lunatic, and he is like that.” Now what happens, the bad episode and the disturbance you had been going through from the morning will vanish instantly, at once. Why is that? Because that...you heard that man is a lunatic! If you were aware of the fact that the one who scolded you was crazy, in the morning itself when it happened, would any of those things happen to you? Any disturbing things would not have come upon you!

Then that is what it is, keep this well in mind. Everyone in this world is like that. The difference is the severity of craziness. There is variability. It varies with different situations. That man scolded because he was crazy...we are crazy too. However, his craziness was somewhat tense, aggravated a little. That is why he scolded. Others...were not uptight. When you got angry afterward, your craziness tensed. All right? If we could think like this, “When others get angry, their craziness is tense...” this problem would end. Remember this well.

Within anicca, dukkha, and anatta this is the nature, this is the reality. Then, briefly, I have explained how questions like this arise. When we think of this world, we cannot do things the way we feel like doing in this world. The world functions the way it

supposed to be. What is the way it supposed to be; anicca, dukkha, anatta is the nature of this world. Our problem is that we do not know this. We have not understood it. We have not comprehended it. That is the root cause of our dukkha. Anger means dukkha; ðvēsha, lōbha, ðvēsha, lōbha mind is in dukkha, and crops up Sankhāra. There...the Panchchupādānaskandha, there it was! What is anger? It is Chētanā! Is not Panchchupādānaskandha like that? Sankhāra Upādānaskaṇḍa , dukkha is that! There it is, other's things not related to us. Then, what we say that much...it is difficult, because we are on the other side. Therefore, need to improve this.

Then remember, this is what needed to happen. In what we call Sīla...has five great results naturally. It results there itself. This is something that could be done well continuously. It is worthier living one virtuous day than living a whole life immoral. Virtuous death is better than immoral living. This is not mine; they are the Buddha's words.

Therefore, just like that farmer, who entered the forest to fetch firewood, try to be virtuous lifelong. This Sīla will act as a power around like a wall. The Buddha had said that dhamma would protect one who leads by dhamma. You yourselves would experience the results in this life itself without any delay. The results derived by dāna are the same.

Question:

Then Venerable Sir does observing Sīla mean developing Kusala?

Answer:

Kusala, however, it is not the kusala done with chētanā for a birth in a deva-world. The Buddha had explained a methodology to observe Sīla, even if it is observed only for one day. I will explain how to get to heaven also, at the next dēshanā. The Buddha had also explained beautifully how to get to heaven by observing Sīla. There is an instant explained it to Upāsikā Visākā. Exist an instant explained this to the Upāsikā Visākā. Another instant exist...a dēshanā, explaining it to Upāsaka Dhammika, how to gain birth directly in the heaven by adhering to the Upōsatha Sīla. Let us discuss that on another day. Now I am speaking about happiness beyond that. I am not talking about this dukkha. I am talking about the ultimate happiness. Temporary... even in heaven there is dukkha. If someone wants it, the Buddha had explained the method to get there too. Temporarily. However, we are talking about supreme happiness here. The Nivana – we are explaining how to experience the Nibbāna. Thus, Sīla within Nibbāna is like that. Dāna is like this.

After that, where does that person who has restrained body and word go? He goes to bhāvanā!

We are now going to talk about bhāvanā. Then, bhāvanā exists in other religions too. Christianity has bhāvanā; have you heard about it? Islamism has bhāvanā! Hindu religions Hindu...has bhāvanā up to Nēva-Sañña Na-Sañña. Siddhartha studied under Ālāra, Kālāma, and Uddakārāma, went to them, and had higher dyāna Samāpaththi.

What had the Buddha then meant by bhāvanā? Sammā Vāyāma, Sammā Sathi, and Sammā Samadhi; I explained even the other day about Sammā Vāyāma.

It is giving rise to unborn Kusala, further development of existing kusala, blocking unborn akusala, and removal of existing akusala.

This is the Sathara Sammyak Pradāna Vīriya. Then, the Vīriya that we must develop is this. As we develop Sammā Vāyāma, here it talks about two things, Akusala and Kusala. Do not get mixed up again! There we mentioned Pāpa and Pina. Now here in bhāvanā we mention akusala and kusala. Akusala in bhāvanā are Pancha Nīvarana, Kāmačchanda, Vyāpadha, Thīnamiddha, Uddhačcha-kukkučcha, and Vicikičchā.

Now we have these kusala and the Sīla that had been explained. However, remember body and words are unrestrained due to Kāmačchanda, is it not true? Body and words are unrestrained due to Vyāpadha, is not it true? We are unwilling to give dāna because of Kāmačchanda. Do you see the difference? Are you clear about what I said?

No matter from where we start looking at the Noble Eightfold Path, no matter what, it is interrelated to it. Although dēshanā explains that way, it is there within even dāna. However, Sīla is higher than dāna is. Bhāvanā is higher than Sīla. What the Sathara Sammyak Pradāna Vīriya implies is this high-level akusala and kusala, development of Kusala and suppression of akusala. Now, rank of dāna and Sīla are lower to it. Sīla is higher than dāna is, and then bhāvanā is higher than Sīla.

Therefore, with certainty we can say that Akusala means Pancha Nīvarana. Kāmačchanda is the desire to please the indriya, eye, ear, nose, tongue, body, and mind. That was called

Kāmaćchanda. When anger occurs, it is called Vyāpadha, the second Nīvarana. The third Nīvarana is Thīnamiddha, which is the laziness in the body and mind, the lethargy nature. Next one is Uddhaćcha-kukkućcha. Uddhaćcha is restlessness and scattered nature of citta. Kukkućcha is regretful nature of the citta for the Pāpa already committed and the Pina that failed to perform.

Next is Vicikićchā, it means doubts about the Buddha, Dhamma, Saṅgha, Sīla etc. Then, these are the Nīvarana.

Because of these, the Pabhāshvara, shining nature of citta, the power of citta had been effaced. Therefore, must suppress them up.

Then, when Kāmaćchanda is present, at that instant it is a born Akusala. If Vyāpadha is not present, at that instant it is an unborn Akusala. What do we have to do then, to suppress born Akusala, and to block unborn Akusala? Bhāvanā! Because of the scattering nature of the citta, citta cannot stay with one object. Because of the scattered nature of the citta, because of Kāmaćchanda the citta keeps jumping from one object to another; desires to please these. Restraining citta from visiting them, we keep the citta to stay at one object. The Vīriya we exert to keep the citta stay with a Kusala object that has neither attachments nor frictions is Samatha Bhāvanā.

What occurs with Samatha Bhāvanā? This Kilesa Akusala is suppressed! After that, kusala begins to develop. Explained, what as kusala. Explained what as kusala there:

First Dyāna is a kusala,

Second Dyāna is a kusala,

Third Dyāna is a kusala, and

Fourth Dyāna is a kusala.

First Dyāna is a kusala, what are characteristics and dyānanaṅga of it. They are shining-nature, Pabhāshvara citta, the brightness in citta, and the potency in citta, reappearing due to suppression of Pancha Nīvarana, Kāmaśchanda, Vyāpadha, Thīnamiddha, Uddhaścha-kukkuścha, and Vicikiśchā. Then, what are the characteristics of a Pabhāshvara citta?

Dyānanaṅga, are called Vithakka, Vichāra, Prīthi, Sukha, and Àkhāggathā. Then, when these dyānanaṅga appear, it is called first dyāna; initial dyāna.

Second dyāna is a kusala. Vithakka and Vichāra are absent in there, only Prīthi, Sukha, and Àkhāggathā are present.

At third dyāna, Prīthi is absent, leaving only Sukha and Àkhāggathā.

At fourth dyāna, even the Sukha is absent, leaving only Àkhāggathā, Upēkshā. This is the shining citta. This citta then we focuses on Sammā Sathi. Sammā Sathi is Sathara Satipatthāna.

Kāyānupassanā,

Vedanānupassanā,

Cittānupassanā, and

Dhammānupassanā.

This bhāvanā is missing in other religions. Are you clear about what I am saying, I have said that the other religions do have dāna and Sīla. They are present here too. Though the other religions have both dāna and Sīla, at what extremity do their dāna and Sīla stand? With cravings for heavenly happiness, mundane happiness! What taken as the objective, the Buddhist dāna, and Sīla are performed, however? Aiming the elements, Nekkhamma, Avyāpādha, and Avihinsā! Then, both others and Buddhists have bhāvanā. However, the bhāvanā that no one else has...Samatha Bhāvanā is what all have. The Buddha had approved it in Buddha dhamma, had advised us to practice up to the fourth dyāna. Then, the Buddha had advised... to obtain even this...Abhinñā.

The next most important thing declared by the Buddha is...the Buddhas appear to disclose the Sathara Satipatthāna. We said at the beginning that Panchchupādānaskandha is dukkha. It is to realize this Panchchupādānaskandha, this dukkha, that we need the Sathara Satipatthāna. This Panchchupādānaskandha dukkha is not located anywhere else, but within this fathom-long body. Therefore, we must look at the body in accordance with its actual form, but not with the eyes but with wisdom, with that Pabhāshvara citta. After reaching the fourth dyāna, a strong citta appears. That citta is focused at the body. How do we focus it?

“Kāye kāyānu passī viharathī ātāpi sampajāno satīmā vineyya lōkē Abhinñā dōmanassaṅ.”

How are we looking at the actual nature of the body? “*Ātāpi sampajāno satīmā,*” with Vīriya, intelligence, and mindfulness! “*Vineyya lōkē Abhinñā dōmanassaṅ ,*” without any attachment or friction with the body... this is Kāyānupassanā.

Vedanānupassanā is explained in the same manner, “*Vēdanāsu vēdanānu passī viharathī ātāpi sampajāno satīmā vineyya lōkē Abhinñā dōmanassaṅ .*” “*Vēdanānu passī viharathī*” means looking at the actual nature of Vēdanā without any attachment and frictions, with Vīriya, intelligence, and mindfulness.

Cittānupassanā had been explained the same way. “*Cittē cittānu passī viharathī ātāpi sampajāno satīmā vineyya lōkē Abhinñā dōmanassaṅ.*”

Then, we look at the Citta without attachment and friction, but with Vīriya, intelligence, and mindfulness.

Next is Dhamma. We look at dhamma objects attractive and become foods to the citta, the mind, without attachment and friction, but with Vīriya, intelligence, and mindfulness. That is Sathara Satipatthāna.

As we keep developing it, we get to observe appearance-disappearance. Where is that dukkha explained to Venerable Ananda? He had said, “It is on dukkha,” now we see that dukkha...as we keep on developing Sathara Satipatthāna; we get to observe the appearance-disappearance in Panchchupādānaskandha world!

Get to observe the appearance-disappearance of all the objects in the body. Moment after moment, we begin to see appearance-disappearance of the Rūpa in bundles and in bands.

Get to observe, incessant transitory Citta like the sky. He sees diverse Cittas appearing-dissolving.

Beginning to see how all Vēdanā both pleasant and unpleasant repeatedly appearing, and repeatedly disappearing. Likewise, all thoughts that appear in Citta are Anicca. He begins to see activities of the Pancha Nīvarana, the Skaṅda, and the Faculties. He is seeing what here, appearances-disappearances. That means Anicca. As the citta sees anicca, the citta that has been holding on to Panchchupādānaskandha believing they were permanent and pleasurable will not be able to clutch on to them any longer; begins to free them off.

Thereafter, by way of that, get activated a great process internally....let us look at it on another day. Through these activities, through this process, a Samadhi begins to materialize. This is called Sammā Samadhi.

Development of Bojjaṅga also is this; developing Sathi Sam Bojjaṅga. Mindfulness about Sathara Satipatthāna, when Dhamma Vicaya Sathi is developing, when mindfulness in Sathara Satipatthāna is continued, and persistently applied, Dhamma Vicaya starts emerging. Dhamma Vicaya means start to see Anicca; begins to see dukkha, and anatta.

Next is Vīriya Sam Bojjaṅga . Vīriya, a strong Vīriya develops, a Vīriya (effort), seeing the truth that has never experienced before in the world.

Prīthi, a colossal happiness grows in citta. Then occur, Passaddhi, feeling an enormous lightness in body. An alleviated citta too, like floating in sky, no hunger for food. There are no desires to visit here and there in the country, or to roam about.

No intentions, objects of sense arise, live with a wonderful feeling of lightness.

Then a Samadhi starts to grow, through that experiences an enormous Samadhi, a Citta Àkhāggathā. Citta Àkhāggathā occurs and stays within Satipatthāna. This Samadhi then gives rise to Upēkshā, equanimity. This Upēkshā then ends up in Vimutti.

Experiencing Vimutti for the first time, Vimutti Citta arises. It is called Sōtāpanna, which mean, entered Sōvān Pala. There are 10 straps that keep worldly beings tied down to Saṃsara . The Buddha had called them “*Sanyōjana.*” Three out of those 10 Sanyōjana disappears when the Supramundane Citta appears for the first time, as one enters the Sōvān Pala, when the Citta is freed, destroyed is Ātma Ditti, namely, “*Sakkāya Ditti, Vicikičchā, and Sīllabbataparāmāsa.*” At that instant, ātma ditti regarding the body is destroyed.

Next is Vicikičchā. No doubt is present about the Buddha, Dhamma, or Saṅgha, because he had experienced Nibbāna for the first time. Call it Nibbāna... Nirōdha Citta freed the citta for the first time, which means, he has seen Nibbāna. He is an individual who had experienced Nibbāna now! Because of that, devoid of any doubts about Nibbāna, devoid of any doubt about the Noble Eightfold Path. He is devoid of any doubt about the Buddha, or about the Ārya Maha Saṅgha. What is the reason? Because, the individual is a Ārya, now one of them! An Sōvān person is one of the eight Ārya Puggala. There is no Vicikičchā. There will be no Sīllabbataparāmāsa forever. The individual would never go for various worships, offerings, pūjā, rituals, etc.

Until then only those worship of trees and rocks prevail, do not be afraid. That worship of trees and rocks had been existed historically from whatever day dukkha appeared in world, a habit that had been there since the beginning of saṃsara . The worship of statues and Bo trees did not start only in this Bhava. Those are things done for an incalculable periods in many past lives from beginning of world. These are Sīllabbataparāmāsa. These are the habits we find difficult to let go. We must give up those tendencies if wanted to experience Nibbāna. That is what I say every day. Some might be angry with me for repeating this, saying, “This monk may be having nothing else to speak about.” Not that there is nothing else to do, I am saying what needed to be said. If those are dukkha, must let go those dukkha too. Then, we must also be free from those dukkha.

Those explained above are the Sīllabbataparāmāsa. Tying threads, employing mystical diagrams and charms, chanting a formula, various types of offerings and pūjā, customs and observances, then something called Vrutha practiced in India such as, Aja Vrutha and Gō Vrutha, or living like goats or cattle, etc falling into one lot. All of them are Sankhāra. All of them are superstitious beliefs. All of them must go away, all right. Freed from all these things, after attainment of Sōvān, what is the reason? Because he knows that, this is the only Path in world, Àkāyana magga, Ārya Ashtāngika Magga that can free him from dukkha, because of that he has no doubts again! He would never go after various things; this Sōvān person is one who has destroyed these three Sanyōjana, a person who has broken down them. This person had experienced Nibbāna for the first time. He is the one who becomes the first Ārya, one who becomes Samana.

He will never again take birth in hell after that. At most, he would be born seven more Bhava. Within those seven, he will achieve Arahant hood definitely, and would be an Arahant...definitely!

Thus, remember whether we should develop Kusala, or not? Is there a need to struggle to go to heaven if he had attained Sōvān, is there a problem. Does he have any fear of being born in hells? No! Now, for what, should a person exert his efforts and what should he practice? To get here, who has escaped from fears of hell, he is free from birth in four hells then, one who had attained Sōtāpanna, one who had experienced Sōvān Pala, must get here! There is no problem, if he wants, he could stop here. He has escaped from fear of birth in hells; there is dukkha in him for maximum seven Bhava. He will definitely be an Arahant within seven births from there.

Here in this Bhava itself, when he continues to develop Sathara Satipatthāna, again like that by developing Samadhi, developing Bojjaṅga, for the second time his citta is freed. When the Citta is freed, 50% of the Sanyōjana called, "*Kāmarāga, and Patigha*" disappears out of those remaining 10 Sanyōjana. Not the whole thing just a half of them disappears. He gets to the next supramundane level, Sakrudāgamī. Remaining Sanyōjana is effective only to produce one birth in Kāma Lōka. He has no fear for birth in hell. Since reaching Sōvān, he has no fear for taking birth in hell. He will be born once more, and that will be in a "Sugathi."

If he again start on Sathara Satipatthāna bhāvanā in this Bhava, immediately in this birth within few minutes, or hours, or may be days, he will reach the next level of Supramundane State.

Kāmarāga and Patigha destroyed without trace. Two Sanyōjana disappear, would not be born back in human world or Deva world ever. He is an Anāgāmī. He would in future, definitely take birth in Brahma world called “*Shuddhāwāsa.*”

If he exerts further effort again from there, he could gain Arahamthood. Then he destroys all remaining five Sanyōjana, “*Rūpa Rāga, Arūpa Rāga, Māna, Uddhaćcha, and Avijjā,*” and attains *Sōpādishēsha* Nibbāna stage.

Rūpa Rāga means the desire to be born in Rūpa Brahma Worlds. Arūpa Rāga is desire to be born in Arūpa Brahma Worlds. Then, Māna means the presence of “I” even there. The thought, “I” is present still there. It is called the “*Asmimāna.*” “I” thought is present.

Next is Uddhaćcha. Meaning of Uddhaćcha is restlessness in the citta. Restlessness is still present in Citta. He does not know the perfect truth still because of Avijjā. He has not seen the Panchchupādānaskandha dukkha yet. That is what I have explained earlier at the beginning the Panchchupādānaskandha dukkha. When the eye is in contact with an object, Viññāna appear. With that, the successive chain of activities, Passa, Vēdanā, Sañña, Chētanā, and Manasikāra take place. He has not seen these activities yet. Because he still has Avijjā.

There, he reached the Arahamthood by destroying all five remaining Sanyōjana including Avijjā. He is called the Arahant. Never, he will be born again. He will never be back in Saṃsara . He experiences Nibbāna that very moment, which is called *Sōpādishēsha* Nibbāna. From there onward up to *Anupādishēsha*

Nibbāna, until parinibbāna, the dukkha related to his body exists. That is the only dukkha he has until he let go it. That is the only dukkha he has. Thereafter, befalls parinibbāna.

This is the path to Nibbāna. This is the Dēshanā. Buddhas appear for declaring this.

The world is this. *Lōka Nirōdha* is that. The Buddha had given that answer. Where is the world, the world is on dukkha, and I started this discussion from there. What happens when one experiences Anupādishēsha Nibbāna or parinibbāna? Dukkha is finished!

That is the dēshanā of the Buddha. I am not sure whether you understood what was explained; I talk a little bit fast. I keep explaining things. How far have you understood? What type of difficulty do you have? I think we still have a few minutes... within the allocated period.

Question:

Yes, only question I need to ask again from you Venerable Sir is that, I think one has to achieve this only through penetration. We carried out the discussion assuming Pina, Pawa, Kusala, and Akusala as foremost essence. Then, if we do a Pina without an lōbha citta, it will fall into Kusala group; that is how I understand it. I would like to know whether it is correct or not.

Answer:

Instead of making Pina now, conduct Dāna, Sīla, and Bhāvanā with Alōbha, Advēsha, and Amōha Citta. Do not take up the story of Pina again. Okay. Without that chētanā, without lōbha, dvēsha, mōha chētanā, all what we do...yes, are mundane. We need to go across that. Now, want to question again...everyone's problem is that. The problem is with the words. I am getting into trouble too. Sometimes...I know what I want to say most of the time, but my thoughts do not come out correctly, same way in words. There is a reason for it, why? This is a deficiency in the language! Many people are confused over this. Now dhamma books and dēshanā books are written in Pāli, and they say that there is some exceptional power in Pāli. However, pardon me; I do not know how it can be so. The way I understand it is communities have formed languages to communicate their thoughts, ideas, and feelings with each other; they are a collection of symbols. It can be Pāli, Sanskrit, Sinhala, Tamil, English, Greek, or any language they all are same. They all have a collection of symbols. Then, all these symbols have formed according to dhamma perceptible to Indriya. People are living within the phenomena perceptible to sensual faculties, eye, ear, nose, tongue, body, and mind. They are all mundane. Then to communicate these, that mean a language is used, to exchange what their eyes and ears could see, hear, and touch with each other. All languages have evolved for that purpose.

However, what we are discussing here, the Buddha's Dhamma, which is supramundane; does not belong to this world consisting of eye, ear, nose, tongue, body, and mind. They are not perceivable by those Indriya. Therefore, we get into big trouble when we try to explain this supramundane dhamma using a

mundane language. Sometimes, what I perceive by my mind is not expressed by words. Thus, I think, we cannot do anything about it. Therefore, please be sympathetic toward me. What can I do?

There may be shortfall by me too. If listened carefully, you might observe weaknesses in my presentation of the dēshanā, they are there, I know, and I admit. Then, the reasons are those. It is not due to lack of my knowledge, a weakness in my ability to explain dhamma, or due to a shortage of strength in my delivery. It is due to a deficiency in the language. The language that I know is within the limits of my sensual faculties. While I have tried to explain the some matters, I have knowledge and experience of, via Buddha's Dhamma, that supramundane dhamma exists outside the limits of sensual faculties. Therefore, need to face these difficulties. This is like, the fish seeing the turtle back in the pond, questioned the turtle, "Friend where have you been all these day?" "Why have I not seen you for a while?" Who asked this? The fish asked the turtle! Then the turtle replied, "I went for a walk on dry land." Fish said "Ah! Went to dry land," and questioned again, "Is there water on land?" Turtle replied, "No there is no water on land." The fish questioned turtle again, "Can you swim on land? Did you swim there?" No, cannot swim on land, turtle replied. However much the turtle tried to explain the difference the fish never understood it. How can the fish understand the dry land however much the turtle try to explain it? It has not seen the dry land ever! The fish would never understand what is meant by "There is no water on dry land, need to walk on it." Now, Turtle kept on saying there is no water, cannot swim, and no to everything. Is the turtle saying a lie? Turtle saying a truth as it

knows it by experience! However, the fish has no experience in it. Therefore, when someone trying to explain something that he has experienced to a person who has not, the person who has no experience cannot understand it. This Dhamma faces the same difficulty. This difficulty had made people go behind various mystics largely. That is the reason for conducting various non-Buddhist activities in the name of dhamma.

Then, the next thing is, please remember this well, remember in this language, I am requesting everyone, when discussing dhamma, what I have been saying repeatedly is that this Dhamma had been proclaimed between 2540 to 2550 years ago. The exalted person who proclaimed it, had passed away, had reached parinibbāna. He started disclosing these 45 years before that, the day of enlightenment. Therefore, this is a very old dhamma, 2595 years old; if we count from Dhammacakkappavattana Sūta, it is 2595 years old. While the Buddha was still alive, bhikkhus who lived at the time such as Bhikkhu Sāti had distorted dhamma, we could see things like this a lot. There are many things such as, “Only one Viññāna is there that keeps moving around arousing Chētanā etc.” Without understanding the dhamma well, they had distorted it by absorbing things from various other religions and beliefs while the Buddha was still living. What is there to talk about when He is gone? All the religions and belief system that existed during the time of the Buddha received a good beating; they could not face, contest, and deal with it as long as the Buddha was living, and they kept quiet. After the parinibbāna of the Buddha, they started taking control of it.

Then, what we have is a dhamma that had come down to us from tongue-to-tongue and hand-to-hand for more than 2500 years - 25 centuries. Who can say that pieces did not get into dhamma, while been translated into various languages by various societies, while maintained in individual languages, absorbing cultural sub features existed at that time, and integrating pieces from whatever they trusted or believed. Who can say for certain, a number of things were not lost. There is no big problem with the lost pieces; maybe we could find them again from somewhere. The truth of Saddhamma does exist in books, not that they are absent in books, however, more things had intruded that are external to dhamma. Keep that in mind too. Therefore, please do not stick only to books and try to find some solutions to this problem. We must accept after they are carefully analyzed, screened, and weighed out. The books illustrate, even how to accept them.

We do not have much time left for this discussion. What I was trying to say is that when we reflect on the correspondences received from many people, they have submitted conflicting ideas referring to the previous discussion. The main reason for these conflicting thoughts about what I have so far explained is books; we cannot accept them just because they are in books. The Buddha had said it. Therefore, what was told Kalama, "Do not believe in anything simply because you have heard it? Do not believe in tradition because they have been handed down for many generations. Do not believe in anything because it is spoken and rumored by many. Do not believe in anything simply because it is found written in your religious books. Do not believe in anything merely on the authority of your teachers and elders.

But after observation and analysis, when you find anything agrees with reason and is conducive to the good and benefit of all, then accept it and live up to it!" That is one place, another time the Buddha advised the monks in "Maha Upadēsha Sūtta," about four matters, "Someone might say, I learnt this from the Buddha Himself, another might say, that monk, who has many followers said this," the Buddha had advised not to accept things of this nature. However, He advised not to reject either. He advised not to accept or not to reject, but to verify with the Dhamma Vinaya.

Next question, what is Dhamma Vinaya? Some say dhamma is Sūtta Pitaka, and Vinaya is Vinaya Pitaka! No, Dhamma Vinaya begun at Dhammacakkappavattana Sūtta. Dhamma Vinaya means Noble Eightfold Path. Verify it with elements in Noble Eightfold Path the way it was explained, I have been explaining it for a while now. What is the meaning of Sammā Ditti? I have explained continuously all the eight elements starting with Dukkhe Gñana as the meaning of Sammā Sankappa! If they are in conformity and could identify with anything within these eight elements, then accept and agree, otherwise reject.

When we discussed about worshiping images the other day, especially about my statement that the worship of statues is not worship of the Buddha at all; yet, again, they are trying to justify worship of images. In that case, I am requesting them to show me where it belongs in these eight elements of the Noble Eightfold Path, within this Dhamma Vinaya. Are you clear now?

I am providing a common answer. Though one or two have written letters to me, most people who are participating or listening to this discussion may have similar issues. Not everyone

is writing to us. Not everyone is calling us over the phone to verify his or her issues. I am speaking in general to all of them. Do not accept things always just because I have said them. The Buddha had advised us not to accept because someone said it, but to verify. He provided us a frame a mold to check whether they fit in it. That also is what I have talked about in the past. Even today, again, I am saying the same thing; here is the Noble Eightfold Path, Dhamma Vinaya, check whether it fits in it. If it fits in accept. Books can carry many mistakes, today; accepted this widely in this world. Why? This Buddhism had split as Thēravāda, Mahayana, Vajrayāna, Zen, Tibet; various things found in those countries exist in Buddhism! Countries in the world had fragmented repeatedly. I have read many other books, because all these are there in books. Not only Thēravāda books, I also have studied Mahayana books and Sūta. When I read them questions arose, “Is this Buddhism?” they are like opposite poles, keep forgetting whether, it is north or south.

Hence, we are living in a quandary like this. Therefore, do not grab on to a book, and try to get involved in debates saying, found this one there that one... there.

Do not accept even what I am saying; put it in the frame and check whether they fit in. The other thing, when we are discussing dhamma here, very clearly we must remember two words used by our learned ones. All people who are speaking, writing, and employ English language use the word “EARLY BUDDHISM.” In Sinhala, it is, “Original Buddhism.” We must put side by side with this early Buddhism to figure out what original Buddha Dēshanā is. It had existed there in original Buddhism,

things such as, Four Noble Truths, Noble Eightfold Path, Dependant Origination, Kamma, and Kamma Pala. Rest is 2500 years - 25 centuries - of editions, revisions, constructions, modifications and interpretations. Do not plunge into the soup with this Buddhist culture. The Buddha had advised about this even at that time. Even today, we have to talk about it. Do not accept because I say it. The Buddha had advised not to accept even, if the Buddha Himself had said it.

Therefore, weigh against, analyze, and screen before talking about these, within these. We are unable to response individually to each question. Considering them as a common question applicable broadly to all, we responded this way. Are you clear about what I said?

Thus, please do not accept things because they are in books. Do not simply reject them also explore them well. Wide world agree today, one with fewer errors as Sūṭta Pitaka in view of all the books. Learned people in world agree Sūṭta Pitaka as one with fewer errors, however, it does not mean that book is 100% error free. Certain incorrect things have entered even Sūṭta Pitaka. I can definitely say there are things that I myself had recognized as incorrect. I am not going to discuss them now. Fearlessly I say that these things are not the Buddha's dēśhanā. They exist in Sūṭta Pitaka, and clearly exist in "Dīgha Nikāya." Let us discuss them on another day. We might run short of time, if we discuss them today, the allocated time is limited. This is what we have to say even today. This is the discussion.

I presume that you were able to grasp many things today, all right. That is what we need to know now. What is it? The

world existed on dukkha, the Buddha's disclosure!
Certainly...dukkha. Anicca, Dukkha, Anatta!

Are you clear about Lōka now? Hereafter, do not look for
the world turning pages in map books!

Go - go under a tree

Go to a forest

Go to an empty place

Close the eyes

Look inside you...look inside.

Not outside – That is what we need to do!

3.Saddhā

Let us discuss about Saddhā today. Very important word in Buddha dēshanā, Saddhā is a word quite frequently used at various instances. The Buddha had disclosed several imperative requirements for grasping Dhamma in a sermon to Prince Bōdhi Rāja. Let us look at these requirements; He had mentioned five of them.

The first out of the five is Saddhā. The Buddha had announced there, the main assets that one should acquire if he wants to experience Nibbāna; said that he should have five main assets.

First out of the five is Saddhā. Second is healthiness. Third is honesty. Fourth is Vīriya. Then, the fifth is enough wisdom to observe appearances-disappearances.

I am not going to discuss all five here. Even out of these five, the Buddha had taken Saddhā as the first one, had started with Saddhā.

In addition to that, the Buddha had proclaimed, all might have heard this, Dhamma required for experiencing Nibbāna. We call them Bōdhi Pākshika Dhamma. It records 37 dhamma there. Thirty-seven Bōdhi Pākshika Dhamma includes Noble Eightfold Path, Dependent Origination, Saṭṭa Bojjaṅga , etc; also found something called “Five Powers” and “Five Indriya” in it. Then where Five Powers described, what are the five powers? They are Saddhā Power, Viri Power, Sathi Power, Samādhi Power, and Paññā Power! Then, Five Indriya described as Saddhā Indriya, Viri

Indriya, Sathi Indriya, Samādhi Indriya, and Paññā Indriya. That means even here, Saddhā placed at first. Therefore, Saddhā is exceptionally important.

Within the Buddha's discourses, Saddhā has an immense significance. Therefore, we must understand the meaning of Saddhā very well. Why do we need to understand it well? Because we hear this word a lot, many people talk about it, and Saddhā is what we take first in giving a sermon; we address the listeners as "Saddhāful Buddhist devotees!" You may be hearing a lot of it. Therefore, essentially, those who are called Buddhist must understand the correct meaning of Saddhā.

Good, then what do we think Saddhā is. What did, the Buddha intended here. Different people provide different meanings. Most people coin Saddhā with trust; bearing the meaning of trust, and faith. This is where the problem lies. Actually, did the Buddha imply it as trust? Did He imply or else, as faith? **There is never a place for trust in Buddhism!** The Buddha had said, "Come and see" or "Ehī Passiko." He had never told anyone to, "Come, and trust." Had never told or else, "Come and have faith." Worshiping, trusting, or having faith are in friction with the Buddhas' Dhamma. Other religions have faith. When it says, "God created world," none can question it. There is no purpose in inquiring, questioning, and investigating about it. We need to accept it. Acceptance is what is there. There is trust. It is faith. However, there is no such thing in Buddhism. Buddhism always advised, "Come and see." We find at every instance, in many places in the Buddha dēshanā advising Venerable Ananda at many occasions, "Ananda question, question even the Buddha."

That is how He says. Question even His Buddha-hood. Question His dhamma. Question whether He is a Sammā Saṃbuddha. That is how the Buddha had advised us. He had asked us to investigate and see whether the Dhamma is well expounded. See whether the Ārya Saṅgha, have practiced well.

Thus, He had not asked to believe this here. He had not asked us to accept Sammā Saṃbuddha . Did not ask us to accept dhamma as well expounded. Accept Saṅgha as Supatipanna. Therefore, it is very clear that the story of “trust” is not well suited here. Many people say it is trust. However, when we look at the Buddha’s Dēshanā attentively, we see that there is no place for trust in it. Had said, come and see. Then, will get to see the truth. When Kālāmas were given a dēshanā, the same advice was given. The Buddha had advised, not to accept anything, simply because handed down for generations, because parents told you, because teachers told you, because it is found written in your books, or because it is rational, and reasons alike. Therefore, very clearly we can see that trust has no place in Buddhism.

Then, if Saddhā is not trust, what is it then? That is what we have to investigate; when we investigate, we clearly see then, it is not trust, or devotion! Saddhā is the coherence, clarity, certainty that appears in the Citta. Lucidity, illumination, clearness that appears in Citta is Saddhā. That is why the word “Saddhā” does not exist in other religions. Why? Because they are religions, they are devotions they are beliefs! They require acceptances cannot question. There is no place for belief in Buddhism. Buddhism advocates taking action only after careful investigation, questioning, and careful analysis with intelligence.

That is the reason for calling it *Saddhā*. *Saddhā* is not trust. It is the clarity, serenity, lucidity, and illumination.

Then become apparent, coherent, or convinced. At what do we become apparent, coherent, or convinced? Yes, the Buddha has advised, on what that we should gain insight! Must gain clarity about the Buddha; not gaining trust on the Buddha, but gaining lucidity. Then, must gain clarity about Dhamma, not the trust about dhamma. Then, we need to develop *Saddhā* toward Ārya Maha Saṅgha, coherence, illumination, not trust.

Then how do we acquire *Saddhā* toward the Buddha? How does it occur? How does the illumination occur for the Buddha, the Dhamma, and Ārya Maha Saṅgha?

Most important requirement for acquiring *Saddhā* is hearing; listen to *Saddhamma*, need to hear dhamma. This is not a problem for *Sammā Saṃbuddha* or *Paseka Buddha*. They do not need to ask about *Saddhā* from anyone. They act appropriately according to their perfected *Pāramithā*. However, everyone lower than them, especially for Buddha's *Sāvaka*, everything founded on *Saddhā*, and initiates on *Saddhā*. Therefore, we must develop *Saddhā* on the Buddha, Dhamma, and Saṅgha, the Triple Gem.

Then, how do we develop *Saddhā* on the Buddha? How do we gain insight about the Buddha? To do that we need to know the qualities of the Buddha, we need to know the distinctiveness of the Buddha, we need to know who Buddha is, and *Saddhā* develops only on them! Therefore, if we wanted to know who the Buddha is, we should have heard about who the Buddha is. What have we heard about the Buddha? Whom does the Buddha look

like? How is, what is the Buddha? Is He 176-foot? 36-footer? Is He like that? Is He like the statues that we see? No! That is what we need to talk. Not like that, we must get to know who Buddha is, through Dhamma only. The Buddha has disclosed who Buddha is, and what He is. Everyone knows the Gāthā we use for salutation to the Buddha.

“Iti’pi so Bhagavā: Arahan̄, Sammā-Saṁbuddho, Vijjā-Carana-Saṁpanno, Sugatō, Lōka-Vidhū, Anuttaro Purisadhamma Sārathī, Satthā Dēva- Manussānam̄, Buddho, Bhagavā’ti.”

Within this Gāthā, the Buddha himself had disclosed who He is, who a Buddha is. Is not that Blessed-One an Arahant? *“Iti’pi so Bhagavā: Arahan̄,”* the Blessed-One is an Arahant! What does it mean by Arahant? There are nine qualities stated. The first one is Arahant.

“Arahant,” what does an “Arahant̄” mean? We all know the way we have heard! Do not they say, one who does not commit Pāpa even secretly? Who has destroyed all Pāpas! I am not appreciative of, “One who does not commit Pāpa even secretly.” I have to say that the phrase is not suitable enough. When we describe someone like the Buddha, we do not have to go down to such a low level. Arahant̄ means that He had freed Himself from all Kilesa. He was one who had destroyed all Kilesa and all akusala. Then, what are the akusala. Primarily we consider Him as the One who had destroyed all akusala from the root. One, who had destroyed all akusala, so they will not appear again at all, total destruction of akusala, is called Arahant̄. What are the akusala? The roots of akusala are Rāga – Dvēsha – Mōha! If these three roots of Akusala are not there, which also are called

Lōbha, ðvēsha, and Mōha, He is an Arahant, an Arahant means total destruction of Lōbha, ðvēsha, and Mōha, had destroyed them forever, and had annihilated all akusala. Because of Rāga, ðvēsha, and Mōha, people commit all kind of evil acts, errant living, and all Pāpas. Then, it ends after they are destroyed. There is nothing for him again to do anything secretly, in other words it is gone forever. The Buddha had described Arahants, as beings that have destroyed kilesa forever - just like a palm tree cut off from the head of the tree. Will it grow again? No, it will never grow again! It is like that, once the palm tree is cut off from the head it will never grow, the state of an Arahant is like that, and kilesa will never breed in them. That is how the Arahants are regarded as. Kilesa would never grow in them. Then, as long as the kilesa are present, people commit Pāpa Kamma. Commit Pāpa kamma secretly and openly because of kilesa. That is the reason for my statement at the beginning that “secret” story is unnecessary here. Freed from all akusala is the meaning of Arahant. Now, who is the Buddha then? One who has no Rāga, ðvēsha, and Mōha! Are you clear? That is very easy! I remember it this way; one bhikkhu by the name Rādha asked the Buddha, “What is meant by Nibbāna lord?” Then the Buddha says, “Rādha, the Nibbāna is Rāgakka, Dōsakkha, and Mōhakkha! Then, first Ārya to experience the Nibbāna, to become the Sammā Sammbuddha is Siddhartha Gautama. Arahant is His first quality. Then, what is Arahant? It is Rāga – ðvēsha – Mōha are destroyed!

What is the second one? Sammā Sammbuddha! He realized this dhamma by himself alone. He did not receive any instructions or advice from anyone, did not ask anyone, or look for anyone. There was no one to obtain any instruction. He had

understood the dhamma with the help of His own intelligence that He had been progressively developing. For that reason, we call Him a Sammā Saṃbuddha.

After that, it is said, Vijjā-Carana-Saṃpanno - said full of superior qualities, Vijjā and Carana. Therefore, what is Vijjā? What is Carana? We could learn about it! Ashta Vidyā means eight Sciences. We need to develop Ashta Vidyā in our minds. They are developed through the practice of the dhamma. They come into being through the practice of the Noble Eightfold Path.

The first one in Eight Sciences is Vidarshanā Gñana.

The second Vidyā is Manō Iddhividha Gñana; could create objects, could create many objects. Bhikkhu Cullapanthaka had created many objects it is like that.

Third – Iddhividha Gñana perform various Iddhi phenomena. This means that capability to fly in the sky. Capability to sink and walk through the earth. Capable of going through mountain. Capable of walking over water without sinking. Make one person appear like a multitude of peoples. Ability to perform various things like this is Vidyā.

Fourth, one is Dibba Sota Gñana. Divine ear could hear even the infinitesimal sounds happening far away. That means gone beyond human ear capabilities, have the power to hear sounds that are not perceptible to ordinary ear. It is called Dibba Sota Gñana.

Fifth is Dibba Chakkhu Gñana. Exceeding human eye abilities could traverse beyond human eye. Perceive these by using wisdom. It is called Dibba Chakkhu Gñana.

Sixth is Pubbe Nivāsānussati Gñana. Could see various kind of lives spent in previous births. The gñana with which, He is capable of seeing succession of past corpses. That is a Vidyā.

Seventh is Chutupapāta Gñana, another Vidyā then. Ability to perceive successive deaths and birthplaces or Bhava of people after their deaths. That is gñana to see the taking place of death and birth of people based on their own kamma. That is called Chutupapāta Gñana. There is one more.

Eighth is Āsavakkha Gñana. That is the Arahant Pala.

These eight were called Ashta Vidyā. People who are listening to this dēshanā may wonder from where this monk had picked up these. For those who read books, they are mentioned in Dīgha Nikā Am̐battaka Sūta.

That was Eight Sciences, and the next is 15 Carana. Carana dhamma are 15 in number. Carana dhamma are the methodology that has to be developed to acquire the Eight Sciences mentioned earlier. There are 15 of them.

First, one is Pāthimōksha Sañwara Sīla. Where Pāthimōksha Sañwara Sīla explained, the Buddha had first discoursed about “Ōvāda Pāthimōksha.” We explain it as abstain from doing Pāpa, develop kusala, and purify the Citta. That is the proclamation of all the Buddhas. That is “Ōvāda Pāthimōksha.” Then, in addition to this after about 20 years of enlightenment,

the Buddha declared again Pāthimōksha as precepts for the bhikkhus. For bhikkhus in that, there are 227 precepts. For bhikkhunies, there are more, about 100 more added. Anyway, what both of them mean, is Pāthimōksha Sañwara Sīla.

Second, one is Indriya Sañwara Sīla ; getting the sensual faculties under control. Now we make contact with objects via eye – ear – nose – tongue – body - and mind. Instead of admiring them as good, and beautiful, enjoyable, and taking pleasure in living with them, viewing them as anicca, dukkha, and anatta is called Indriya Sañwara. Then this Sīla is required for acquiring the Eight Sciences explained previously. Then, that is Indriya disciplinary Sīla.

Third, one is Bōjana Mātra Sañña. Now anyone interested in acquiring the Eight Vidyā or Nibbāna must consume food essentially knowing the amount of food that, he needs for the upkeep of the body. This is because the food is something that generates kilesa at a very high level. If this is not restrained, it will be not easy to acquire any of the Eight Vidyā. Therefore, food must be partaken just the right amount to maintain the body without exceeding that required amount. Are not many people partake foods, for bodybuilding? For athletic reasons, for enjoyment of the tongue, and the like! However, what meant here by Bōjana Mātra Sañña is getting these under control and taking just the right amount.

Next one is Jāgariyānuyōga. Jāgariyānuyōga means ability to withstand sleepiness, one who is fond of sleep cannot acquire this Eight Vidyā.

Fifth is Saddhā. There is Saddhā even here. Then what does Saddhā mean? Again that question; a clear Citta is necessary! That is Saddhā.

Sixth is Hiriya. This means the timidity to commit Pāpa.

Next is Ottappa. This means fear to commit Pāpa.

Next is Bahushrata. Well read and learned, and full of knowledge about dhamma etc, actually, well learned about the Buddha, Dhamma, and Saṅgha, essentially, having knowledge about the Buddha's discourses.

The Ninth is Vīriya, cannot do anything without effort. What does it mean by Vīriya here? This is what we mentioned many times, Sathara Sammyak Pradāna Vīriya! Cannot acquire Eight Vidyā by haphazard ways. One should be able to give up all the passion for life to join this path. That is Vīriya.

Tenth is Sathi. What is meant here is alertness. Focused mindfulness of the present moment, mainly about Sathara Satipatthāna, need to develop Sathara Satipatthāna. Vidarshanā Gñana occurs from Sathara Satipatthāna.

Next is Paññā.

Next four are first dyāna, second dyāna, third dyāna, and fourth dyāna. Are you clear? These are the fifteen! These are called 15 Carana Dhamma. These are mentioned in Majjhima Nikāya, Sēkha Sūta. Then, we call, the Eight Vidyā and the Fifteen Carana Dhamma what we have mentioned earlier, as the Buddha's Vijjā Carana Saṁpanno quality. Are you clear?

The next quality of the Buddha is “Sugatō.” Sugatō means the Buddha’s appropriate attitude and posture. The Buddha maintained a calm and quiet, and graceful attitude when He walked. He had a walking attitude that pleased everyone’s citta. That is the Sugatō quality.

Next, the Buddha is “Lōka-Vidhū,” knows about all worlds to the utmost level. What are the worlds? All the worlds; knows about human world, worlds of gods, worlds of Brahmas, worlds of animals, and all Apāya, etc, to the end! Various Sūta discuss the Buddha’s knowledge about these worlds. If we go into details, there will be a lot to describe. Anyway, one of the qualities of the Buddha is knowledge about all the worlds. Let us stop here as this might drive us away a lot from the subject matter.

Next is “*Anuttaro Purisadhamma Sārathī.*” What did it say? It said could discipline those who can be disciplined at the highest level! What does it mean by “those who can be disciplined? Many people have misunderstood this taming quality; it is not doing extraordinary things! Taming within Buddha dēshanā is, discipline someone in the dhamma, direct people toward the path to Nibbāna. However, it is not something like, taming male-elephants, female-elephants, or horses. It is the power of directing various beings toward dhamma. Then the person with utmost power to direct beings toward dhamma is the Sammā Sam̐buddha. He excels all others. In addition to this, there are places where He had disciplined various people. Disciplined means, they had the requirements to be tamed. If we take “Taming of Aṅgulimāla,” as an example, “Taming Aṅgulimāla,” means turning away him from killing and directing toward Nibbāna. However, it was possible because the Buddha

had the capacity to do that. Why? Aṅgulimāla possessed required dhamma qualities to practice the path to Nibbāna! Are you clear about this? Must remember this well! What is said here is the ability to tame those who possessed the required ingredients. The Buddha could not tame Dēvadatta. Now many people will be confused. I talk more in these areas because people have misconceptions that the Buddha is someone who could do anything, assuming a divinity. There was nothing like that with the Buddha. There is no evidence that He possessed them. If it were so, He would not just wait without helping Dēvadatta while he was hell bound. Dēvadatta accumulated all the Pāpa that he could. He took birth in hell because of Ānantariya Pāpa Kamma that he committed. Then, if the Buddha were endowed with so-called especial powers, He would have saved Dēvadatta from going to Apāya. Dēvadatta could not be saved. However, Aṅgulimāla was saved. Aṅgulimāla killed more than 1000 people. Nevertheless, He was able to save him. Dēvadatta did not have the required primary dhamma that would take him toward Nibbāna. He could have been saved, if he had enough of them. He went to Niraya because he could not be saved. However, Aṅgulimāla was saved. There are similar cases like, “Taming Ālavaka,” and taming people like “Saccaka” by trouncing them in argument and debate. However, it means that He possessed an amazing ability to tame those who had required dhamma qualities with them. That is why He is called Anuttaro. The person who had outshined all these capabilities is the Buddha.

Next is “*Satthā Dēva- Manussānaṃ*” - the Buddha is the Educator or Exalted Teacher of all gods, and humans.

Next is “*Buddha*.” The Buddha means, again Buddhahood, the exalted Person who had fully understood the conditions of worlds.

“Bhagavā,” the ninth quality possessed by the Buddha or the last quality of the Buddha is called Bhagavā. Then what does it mean by Bhagavā? Bhagavā means the one who had destroyed all Pāpas to become the supremely purest fortunate person! The meaning of the Buddha quality, Bhagavā is that He had destroyed all Pāpas. He is not a person who would ever commit any Pāpa for any reason. The exalted One is a person who had destroyed all Pāpas. Thus, became a superiorly pure person by eradicating all Pāpas. The superiorly purest noblest person among humans, gods, and Brahmins who inhabit this world, He had destroyed all Pāpa, He had become the person worthy of all honor – worship – praise – offerings - attention – care – gifts - reverence of all beings is the meaning of this Buddha quality, Bhagavā. The Buddha had destroyed all Pāpas, annihilated all akusala, and had destroyed all kilesa dhammas. He had destroyed all kilesa so they will never appear again. Just like cutting off the crown of a palm tree, the palm tree will never grow or give rise to buds and branches again. Like that, the Buddha had destroyed all akusala dhamma, and kilesa dhammas. Likewise, the Buddha is one who had destroyed all kilesa dhamma, Pāpa dhammas, had become the superiorly purest noble person, a superior person worthy of honor, worship, praise, offerings, attention and care, and reverence of all humans, gods, and Brahmins, and that is what is meant by the Buddha’s last quality Bhagavā in the list of His qualities.

You should know these explained numbers of qualities well. Nine qualities discussed here by using words, would become just some words to the listeners. What is the reason? The qualities of the Buddhas could understand only by another Sammā Saṃbuddha ! Please remember , only another Sammā Saṃbuddha, not even by a Paseka Buddha , can understand the qualities of a Sammā Saṃbuddha . Therefore, to gain certain amount of clarity in citta by some means, we have to take these only by words; we do not have an alternative. Even to understand what is expressed in words, is not an easy task. Remember well that we could only gain an approximate basic understanding. Therefore, having knowledge about these qualities is useful to us as we can obtain some understanding about what qualities had been there in our excellent Exalted Teacher, the Buddha whose advice we follow. Why? Because, based on that understanding, Saddhā - the coherence about the Buddha - would be established!

Then, we must have knowledge about the Dhamma. How do we know about dhamma? What does Dhamma mean? Dhamma means Caturārya Satthiyaya!

“Svākkhāto Bhagavatā Dhammo , sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattanñ veditabbo viññūhi’ti.”

This Dhamma is *Svākkhāto*, is well expounded. Dhamma means Caturārya Satthiyaya. Buddha’s Dēshanā is Caturārya Satthiyaya Dēshanā. Then, the Buddha’s Dēshanā is well expounded, the dukkha, the cause of dukkha, and the way leading to the ending of dukkha. There is nothing to change in it, nothing to trim down in it, and nothing to add into it. It is dispensed

complete, in all aspects. Therefore, the Dhamma is Svākkhāto. It is excellent at the beginning, at the middle, and at the end.

Then the Dhamma is sandiṭṭhiko or bear immediate results. If the Noble Eightfold Path, the Path to Nibbāna is practiced ardently, fruits are realized immediately at the very moment, in this Bhava itself, not at the moment of death or after death. Anyone if absorbed into first dyaṇa, the virtues of the dyaṇa will be realized immediately. If a person attained Sōvānhood, the qualities endowed to an Sōvān person will remain with him; destroyed amount of defilements remain destroyed. That happiness due to lightness in the body will remain unchanged. That taste of Vimutti stays with him. Moment the person experience Nibbāna, all dukkha is destroyed henceforth. It means taste of Vimutti stays, taste of happiness stays. Then that is “sandiṭṭhiko.”

Next this dhamma is akāliko; no time limit. If the dhamma is practiced, the result will be derived irrespective of what period it was practiced. Some keep saying, “the Buddha announced this dhamma more than 2550 years ago, it was suitable at that time, and not suitable for today; this does not suite now, it is not the same era now.” Some people produce various opinions like that. The Buddha had not said anything like that. Results will be there any time it is practiced. Therefore, it does not have a time constrain. That is why it is called akāliko.

Next, the dhamma is ehi-passiko, come, and see. None can advise, come, and believe. Therefore, there is no place for trust in this. Because of that, it is called ehi-passiko. Now see how Saddhā involved everywhere as mentioned previously.

Dhamma is opanayiko. It has to be established by one's own Gñana, produced in one's own Citta. Need to see with wisdom. That is why it is called opanayiko.

Next is "Paccattam̐ veditabbo viñ ñūhi'ti." To be experienced by the wise, using each one's gñana, or else, cannot show it where it is, or by taking to one's hand pointing here it is this. Need to see by using individual gñana. Even the Buddha cannot show it, He can show only the Path. Therefore, dhamma has to be realized individually within oneself. Then, this is the quality of dhamma.

This is the dhamma announced by the Buddha. Therefore, must clearly understand what dhamma is. It consists of all these qualities, but not something, that can be shown by taking to the hand. It is not something made out of physical substances. It is difficult to explain even utilizing any illustration. There are six qualities here, and a thing comprises of those six qualities is named dhamma.

Next, we must build clarity in citta about Saṅgha. They are the disciples of the Buddha , "Sāvaka Saṅgho ." In Pāli Saṅgha means group. Who is this group of the Buddha's disciples? We should know that too! The Buddha had explained to us those qualities too. What are the main qualities of the Buddha's disciples? Everyone must have heard:

"Supaṭipanno Bhagavato Sāvaka -Saṅgho, ujupaṭipanno Bhagavato Sāvaka -Saṅgho, ñāya-paṭipanno Bhagavato Sāvaka - Saṅgho, sāmīci-paṭipanno Bhagavato Sāvaka -Saṅgho; yadidaṃ cattāri, purisa yugāni, aṭṭa-purisa puggalā, esa Bhagavato Sāvaka-

Saṅgho; āhuneyyo, pāhuneyyo, dakkhineyyo, añjalikaraniyo, anuttaram puññakkhattamā lokassā'ti."

First quality is "Supaṭipanno Bhagavato Sāvaka-Saṅgho," all may have heard this, and everyone know this . What is Supaṭipanno? Yes, taken the path to Nibbāna, those who have taken the path to Nibbāna are Supaṭipanno! It is the Buddha's group of disciples, who have got on the path to Nibbāna.

Next is ujuṭaṭipanno Bhagavato Sāvaka -Saṅgho, the Buddha's disciples are the ones who have taken the upright path. What is upright path? The only path? Path to Nibbāna gaining self-control, the Noble Eightfold Path, and take no deviations or other paths! Once they are on the path, they are there, and go directly to Nibbāna stopping only at Nibbāna. Therefore, they are the ones who have got on to the upright path; they are ujuṭaṭipanno Bhagavato Sāvaka-Saṅgho.

"Ñāya-ṭaṭipanno Bhagavato Sāvaka-Saṅgho," next quality of the disciples, those who have entered the path to Nibbāna, the Buddha's Sāvaka who are on the path to Nibbāna.

"Sāmīci-ṭaṭipanno Bhagavato Sāvaka -Saṅgho," the Buddha's Sāvakas are Sāmīci-ṭaṭipanno. What is meant by Sāmīci-ṭaṭipanno? Those who have entered the path that make them fitting for reverential salutation!

By all these four phrases, the Buddha meant the Noble Eightfold Path, the path to Nibbāna. Then who are these venerable Saṅgha? Those who have taken the virtuous path, upright path, path to Nibbāna, and the path which make them become worthy of reverential salutation! This is the group.

Next is “Yadidaṃ cattāri , purisa yugāni , aṭṭa-purisa puggalā, esa Bhagavato Sāvaka-Saṅgho.” It is the eight kinds of individuals, if taken as individuals, among those who have entered the path to Nibbāna, and if considered as persons or as pairs, they are four in number. What does it mean by a pair in this case? The ones have attained the paths and fruits of Sōvān, Sakrudāgamī, Anāgāmī, and Arahant; Sōvān path – Sōvān fruits, Sakrudāgamī path – Sakrudāgamī fruits, Anāgāmī path – Anāgāmī fruits, and Arahant path – Arahant fruits! These eight Ārya individuals are the ones considered as the four pairs. They are the Buddha’s Sāvaka Saṅgha. Then remember well Saṅgha means a group, and the Sāvaka Saṅgha had been explained this way. Then, we must very well remember and clearly understand who the Buddha’s Saṅgha are. When we say Saṅgha, many people think it is the bhikkhus. Bhikkhus are only one kind of Sāvaka. There are four kinds of Buddha’s Sāvaka or “The Four-Kind,” they are Bhikkhu-Bhikkhuni, Upāsaka-Upāsikā. Then, there are the four people who have entered the path of Nibbāna, who possess the qualities we discussed earlier, Supaṭipanno - ujupaṭipanno - ñāya-ṭipanno - sāmīci-ṭipanno. This Bhikkhu-Bhikkhuni, Upāsaka-Upāsikā is the Sāvaka of the Buddha. Therefore, for Saṅgha, it is not very appropriate and it is wrong at once to include only bhikkhus, Saṅgha means a group. Then we must also remember, within the Ārya Puggala there are laypeople too, layperson can go up to Anāgāmī without a problem, can stay as a layperson until experiencing Nibbāna. Can live as a layperson until all defilements are destroyed. Can live as a layperson among ordinary people. Then, we must remember that we do not mean only bhikkhu as Saṅgha, all four kinds, Bhikkhu-Bhikkhuni, Upāsaka-Upāsikā, are the “Four-Kind.” Then there is Ārya Saṅgha

even among laypersons. Therefore, when we recite the Gāthā, all of them are included; remember not to include just bhikkhus. On the other hand, even though a person is a bhikkhu, if he has not attained any of those Supramundane State levels, he does not belong there. One does not become a bhikkhu just by donning a yellow robe, and having a shaven head; especially does not belong to Ārya Saṅgha. Because, to be a Ārya, the person must be on the path to Nibbāna explained previously. At least he must be at the Supramundane State level of Sōvān. Only the eight persons starting from Sōvān and ending up as Arahant belong there. Therefore, remember, just outer shell of a bhikkhu not related here. Understand this well, it is worth understanding this, because many have gone off course. When we say Saṅgha , we usually make a big mistake. What is it? There are Āryans among laypersons, they existed then, and they exist now too! We do not have to doubt it. The Buddha Sāsana still exists, still living. As long as there are people who practice, Ārya Puggala could be found anywhere. That is why I kept on reminding you all. These persons are the eight Ārya Persons.

Next is “āhuneyyo.” They are worthy of offerings brought from afar.

Pāhuneyyo, they are worthy of hospitality, foods prepared for guests.

Dakkhineyyo, they are worthy of gifts offered expecting a good birth after death.

Añjalikaraniyo, they are worthy of reverential salutation with folded palms raised above with utmost respect.

Anuttaram puññakkhettaṃ lokassā , they are the highest field of merits in the world. This is the Buddha's Ārya Maha Saṅgha.

Then, developing clear knowledge and thereby gaining lucid citta toward the group, Buddha, Dhamma, and Saṅgha is called Saddhā. Now, when we add up nine qualities of the Buddha, six qualities of the Dhamma, and the nine qualities of the Saṅgha, they total up to twenty-four qualities. It is not an easy task to grasp these twenty-four qualities by ordinary everyday-person, the uninformed one (Pruthugjana). Even to get a bare knowledge, a shadow of an idea about them, one must attain at least the Sōvān-hood. Until then, by employing the words we use, we must make good effort at least, to acquire an iota of the meaning, and gain an idea about them, to contemplate what they are. Take it to your mind; there is no other way other than doing it this way.

Then, we should have heard about these qualities. We should have discussed some of them. Thus, obtaining clarity on the Buddha, Dhamma, and Saṅgha is Saddhā . That is the reason that I stated that other religions has no such thing as Saddhā.

Now here it does not say to believe these. Hearing about these qualities of the Noble Triple Gem, then pondering over them, and the illumination gained in citta based on that analysis in the heart on them is termed Saddhā. You should also remember that there are situations where the Saddhā can arise naturally too. However, according to the Buddha Dhamma, there is no way we can enter the Path to Nibbāna and experience the Nibbāna by having this naturally arisen Saddhā. Remember this

well, many times Saddhā arise instantly, but cannot go forward with that Saddhā. What we see in the society most of the time, what they take as Saddhā is not Saddhā. What most people have is trust, bhakti; bhakti means believing in blindly, it is blind. Let see, if God had created the world, we will not be able to witness it. There is no place to question whether the God created the world or not. Only choice left for us is to believe it. Where there is belief, there is no seeing, and it is blind. It cannot be like that where there is Saddhā. Saddhā cannot be blind. It is not belief, it is the understanding one gained by involvement, analysis, and reliance on reasons. Saddhā arise only after intelligent analysis. We can see it very clearly in our Buddhist literature. Now, one Upatissa saw Arahant Assaji on his alms round. Then he approached the Arahant and asked, “Your complexion is pleasant, your outlook is calm, for whom are you ordained?” What happened here, Upatissa saw the Rūpa Kāya (body) and the conduct of the Arahant Assaji, and a Saddhā occurred! That is not bhakti. What aroused there was Saddhā. That was not blind either, he saw in his own eyes, and he pondered about it, and understood within his own knowledge of dhamma that the Arahant was composed, and a person living under some dhamma. Then, because of that clarity, Upatissa approached and asked Arahant Assaji for whom he was ordained. That is Saddhā – are you clear about what I have been saying?

Then, Arahant Assaji had replied Upatissa’s question by a Gāthā consists of four phrases:

*“Ye Dhamma hetuppbhavā-tesañ hētuñ Tathāgatho Āha
tesañ ca yo nirodho-evañ vādi Maha Samano.”*

The Arahant Assaji folded Buddha's whole "Cause and Effect" dhamma into four phrases and proclaimed "Things arisen because of causes will cease if the causes are removed." After that, while stating the first two phrases, Upatissa attained Sōvān Pala.

What I want to say is that Saddhā does not appear naturally, there should be some mental activity, initial intellectual activity, and some perception must be there for it to arise. Even now if we meet some Arahants, if we see similar conduct in them, maybe we could gain certain amount of understanding like that. What I was trying to say is that, Saddhā is not that blind trust. On the other hand, moment Arahant Assaji was sighted, occurred a Saddhā in Upatissa similar to that. Now, similar thing had happened to that naked religious mendicant, Upaka. When the Buddha was in His way to proclaim the first sermon to Isipatana from Buddhagayā, He met Upaka. Now Upaka also had asked the Buddha the same question, "Your complexion is pleasant, your outlook is calm, and for whom are you ordained?" At that time, the Buddha had answered him saying that He does not have any teacher, He is the only Arahant living in the world, and that He is the Sammā Saṃbuddha! Hearing that Upaka went away shaking his head, saying, "That is quite possible to happen." Nothing happened beyond that. However, Upatissa was able to gain Sōvān Pala as Arahant Assaji was completing the first two phrases out of the four phrases. Remember, Upatissa here is Maha Arahant Sāriputta. Upatissa was his lay name before his ordination as a Buddhist monk. Now, one of the things that happened there was arising of Saddhā initially. However, I have stated that one cannot experience Nibbāna with that Saddhā, just

because it appeared initially. Blind faith would never get it anyway. Nonetheless, even the real Saddhā cannot get someone to Nibbāna either. There is additional process to it. Therefore, Saddhā is something that needs to be developed. It is a developing phenomenon. Now, Upatissa attained Sōvān Pala while listening to Arahant Assaji's first two phrases, because Saddhā grew in him during that time. He had acquired many Kusala before. To a person who has completed Pāramithā, the results of what he acquired in Saṃsara , instantly activated his wisdom, while the two phrases were being read. His mind moved forward because of that. Developed Samatha-Vidarshanā and he entered Sōvān Pala. Now, this same Gāthā was recited to Kōlitha, by his friend – Maha Arahant Mugalan later on, then when his friend Upatissa finished reciting all four phrases to Kōlitha – he attained Sōvān Pala. Then, that activity took place like that. However, this did not happen to Upaka. Upaka left shaking his head; Saddhā did not develop in him. Therefore, the main thing that should be remembered is Saddhā means clarity arising from understanding. It is some intelligence-related activities taking place in the mind.

These days, we hear frequently people saying that having only Saddhā won't do, should have intelligence too; they say one who possesses Saddhā without intelligence is a silly person; silly Saddhā. Then they say if a person has only intelligence but no Saddhā, he is a cunning person. I do not think this identification is that much suitable. Why? Because Saddhā will only develop after certain intelligent activities, for that reason it does not need a separate intelligence again! Having intelligence and Saddhā at equal level is a confusion that may have happened due to words.

However, I think when I analyze the problem; I think when people go to temple and conduct pūjā to the Bo tree, pūjā to the Buddha Statue, and Buddha-stature Vandana, they tell people to do them with Saddhā; I think this is where the mistake happened. However, there I do not see Saddhā I see bhakti there. When Buddha pūjā are conducted in bowing down at a statue very reverently, they are done with a blind belief. That is the bhakti. Thus, intelligence cannot be supplemented to it. That is why I say within Saddhā itself a series of intelligent activities are occurring. Intelligence is necessary; therefore, we do not have to say an assortment of things again to it.

However, there are constituent for arousing Saddhā. Even though initial constituent produced, and because Saddhā instantly occurred, he cannot experience Nibbāna just because it occurred. He must develop Saddhā for it. It is for that reason, in Bōdhi Pākshika Dhamma Saddhā is activated as an Indriya Dhamma. Indriya Dhamma means that it can do things like our limbs. Then, Saddhā can cultivate up to Nibbāna as an Indriya dhamma. Thus, a dhamma should be cultivated continuously. In addition, Saddhā can work as an Indriya Dhamma as well as a Balā Dhamma, then, by bringing it to a certain height means moving forward Saddhā as an Indriya Dhamma. Yes, what it means by “Developing Saddhā as a Balā Dhamma?” Must gain it through practice of the Buddha’s Dēshanā! Therefore, Saddhā is an intellectual activity. It is something that needed to be developed. It needed to be improved.

Then for the growth of Saddhā, there is a main constituent. Need to improve it. To improve it, it must occur

there. What have to be done first, for it to occur there? What is the first reason for Saddhā to occur? Hearing and listening to Saddhamma! There is no way to emerge Saddhā toward the Buddha, Dhamma, and Saṅgha in persons who had no opportunity to hear Saddhamma. Saddhā cannot appear if he has not heard it. Then, there should be a person who could dispense Saddhamma, to hear it. Who could deliver Saddhamma? The Buddha and next, His Sāvaka! That means Ārya Maha Saṅgha . Actually, primarily they are Arahants. We could also take those who are below them also as Ārya Maha Saṅgha . Then to hear Saddhamma some or other, who should be there for us? The Preceptor, the Teacher, the Kalyāna Mitta! Then, first activity in developing Saddhā is, the association of a Kalyāna Mitta, must have a Kalyāna Mitta. Essentially, a Kalyāna Mitta is an Sāvaka of the Buddha. Nonetheless, the Buddha, at where He described the Kalyāna Mitta, had placed him as a Teacher. The Buddha had very clearly explained whom He meant by a Kalyāna Mitta in Sūta.

Then, we must have a Kalyāna Mitta for Saddhā to develop. To develop Saddhā we must hear Saddhamma. To listen to Saddhamma, there should be one to deliver it. That person is Kalyāna Mitta. The Buddha had very clearly explained who a Kalyāna Mitta is. In one of the discourses, the Buddha stated to bhikkhus, “monks, if there is a person in this world who could discipline others, who could it be, the Buddha and His Sāvaka!” This is the most special statement. The Buddha had stated that tamable in this society can be tamed only by the Buddha and His Sāvaka.

Then, He explained the extraordinary qualifications the Buddha and His Sāvaka possess to tame others. What it means by taming here is instilling dhamma. Then what are the special qualifications that the Buddha and His Sāvaka possess to tame others? The Buddha announced that only He and His Sāvaka have skills! What are these skills; they are the only ones in the world who knows the Āsvāda of Kāma as the Āsvāda. They are the only ones in the world who knows Ādīnava of Kāma as the Ādīnava. They are the only ones in the world who know the Nissarana of Kāma. The only ones who know all these three things are the Buddha and His Sāvaka. Then there are no doubts about the Buddha's knowledge about these three. Then, who are the Buddha's Sāvaka who know all these three things? Who knows Āsvāda, Ādīnava, and Nissarana, all three? Only the Arahant knows these precisely! For the reason that even the one below, Anāgāmī does not know Nissarana well enough like the Arahant. He knows Āsvāda and Ādīnava well.

Therefore, we take Arahant as the real Kalyāna Mitta. Why? Because he knows Āsvāda, Ādīnava, and Nissarana, all three! Now the one who reached Sōvān knows Ādīnava of Kama. He knows Anicca, Dukkha, and Anatta. He has seen Anicca. The person who has seen Anicca for the first time is called Sōvān. His Citta is freed after seeing Anicca for the first time. Then, the Sōvān, Sakrudāgamī, and Anāgāmī all three know Āsvāda, and Ādīnava of Kāma. However, they have not accomplished Nissarana. Therefore, it is very clear that the qualified person is Arahant. Then who did the Buddha say very clearly qualified to discourse dhamma? It is the Arahant! He will never give a sermon that encourages keeping residing in Kāma.

Are you clear about what has been explained? The Buddha had explained brilliantly who is the bhikkhu qualified to instruct others in dhamma! What is the specialty? How should this dhamma be dispensed? Need to dispense dhamma encouraging freeing from Kāma! Those who explain unproductive nature of Kāma must be the ones to disseminate dhamma. Thus, we have no use for Kalyāna Mitta, who encourages us to stay in Kāma, whose advice is for augmentation of Kāma. Why? They do not qualify to be considered as Kalyāna Mitta! Is not it true, these days, we get to hear about how to produce more and more children? Next, give advice on how to learn English and how to obtain a paying job! Then also, about “positive thinking,” is not it so? These are positive daydreams for improving wealth! Like that, we get to hear a lot of advice about how to lead a married life. Where are all these activities heading? What are they? They are Kāma! Now, are not the children the products of the highest Kāma? Then, people are in this! Now, how can people develop Saddhā when they hear encouragement of Kāma Āsvāda, while living in Kāma? Will Saddhā occur? Instead of developing Saddhā at least...What do we have to know to develop Saddhā? The Triple Gem - Buddha, Dhamma, and Saṅgha! In lieu of that, are we not getting to hear about things external to them? When we are treading Noble Eightfold Path, we must be on Sammā Ditti and Sammā Sankappa! However, now we leaving them aside, talk about the world, about Kāma world. That is why I say that many of our people do not have Saddhā today. I have to say this clearly. If there is Saddhā, this kind of a situation will not arise. We cannot accept that 70% of the people in our country as Buddhists. I have been repeating this all along even in previous discussions. What are the reasons for that? They are not lying on factors

required for occurrence of Saddhā! Are you clear about this? Might have heard these a lot. That is why I described them at least a little. This Kalyāna Mitta is one who guides us to Nibbāna by encouraging detachment from Kāma. Then, what happens when we hear their dhamma? What do they speak then? Saddhamma! Big disparity exists between dhamma that promote Kāma, and that encourage detachment from Kāma like the earth and sky – do you agree? Then out of those two, which one is the Saddhamma? Which one is Saddhamma, the dhamma that describes how to enjoy Kāma, or the dhamma, which encourage detachment from Kāma?

Response from audience:

It is that which encourage detachment from Kāma!

Is it Saddhamma, if someone is preaching how to improve Kāma, while remaining in Kāma for attachment and engrossment? On the other hand, is it Asaddhamma?

Response from audience:

It is Asaddhamma!

Are you clear? Understand this. We hear this. Those who preach these please do not get offended; think about these things. There are people who like to hear these dhamma too; they come here and tell me, “I listened to a gorgeous dhamma sermon,” he advised us if we had planned two dāna for bhikkhu order, cancel one and do only one, and spend the money from the cancelled one to build the ceiling.” There are occasions that we get to hear things like this. Now, I have mentioned earlier about public sermons that advice people how to increase the number of

children, learn English; physical things – all about worldly happiness and acquiring wealth, and the people are very pleased. Because they were advised that way, they think things have to be done that way, all about how to compromise this dhamma to gain mundane happiness by increasing wealth. Therefore, this is where the problem lies.

Then, what are the consequences of these? Many establishments exist, if we want to learn about how to acquire mundane happiness and means! There are many Social Scientists, Psychologists, all kind of educators in this world to provide those advices, but what we could achieve from Saddhamma will not be gained through them. We cannot gain Vimutti through enjoyments of Kāma; this Saddhamma is needed to be free from this dukkha. Then the person who can dispense it is the person that I mentioned earlier. We call him Kalyāna Mitta. He knows Āsvāda, Ādīnava, and Nissarana, all three of Kāma. Those who do not know these three cause the problems. However much say that Kāma is joyful, it is unproductive. They are anicca, dukkha, and anatta, have you grasped it? Now, the Arahant knows this, he knows Āsvāda, Ādīnava, and Nissarana! What Ādīnava is, he knows as anatta. Nissarana, he knows the way to free from it. Therefore, they always speak about Supreme Bliss; never will speak about any pleasure lower than the Supreme Bliss. What is Supreme Bliss? Nibbāna! By the statement, “*Nibbānaṃ Paramañ Sukhaṃ*,” the Buddha did not consider anything else as Sukha.

Thus, what I am saying is that when the real Kalyāna Mitta provides Upadēsha, he talks about detachment from Kāma, and talks about Nekkhamma. We can hear Saddhamma only from

those who speak that way, and when we hear that Saddhamma, Saddhā begins to occur in us. Therefore, the primary requirement is associating with Kalyāna Mitta.

Next, it would not serve a purpose by just associating Arahants, if there is no opportunity to hear the dhamma, must listen to dhamma. No point in hearing dhamma either, if it is not put into practice only after analysis it with intelligence, remember this well. This requirement for critical analysis, but with intelligence is specific only to Buddhism. See even there we find an important advice in this dispensation. No other religion has intelligent examination. We call it in Pāli, “*Yōnisō Manasikāra.*” Now across the world, we just read and practice, but without intelligent examination. Have you understood what I said? It is not in tune with Buddhism; need to put into action only after appropriate consideration! We need to analyze it with intelligence questioning what is required for us to do, “is it true what it says, can it be like that,” and so forth, questioning similarly within ourselves. There are intelligent activities occurring there. That is why I said that the intelligence is embedded within Saddhā itself. Saddhā would not occur without intelligence. Intelligence is a critical component for Saddhā to appear. Therefore, Yōnisō Manasikāra is necessary. That means intelligent analysis. Intelligence is essential. Need to hear Saddhamma. To hear Saddhamma, must associate a Kalyāna Mitta. It is akin to placing this Kalyāna Mitta as the primary component. That is why in “*Maha Mangala Sūtta,*” placed it in the first, “*Asevanāca Bālānañ Panditāna v ñca Sēvanā.*” Why is it placed like that? That is from where Saddhā begins to occur! Association of a Kalyāna Mitta that means a Pundit is essential. Saddhā will occur by association

of Pundits. What will appear if unintelligent ones are associated? Have you understood what I said? You must think intelligently then! Only the Buddhism prescribes intelligent analyses. None other religion has it. Thus, they go after mystic systems of worships, perform rituals, shrouded are they by blind bhakti. Have you understood what I have been saying, now? Now, think profoundly, all these activities have something important!

It follows that, because we do not have the opportunity to listen to Saddhamma what we get to hear are only things conflicting with Saddhamma. If I bring this up as an example, some people might be hurt. We must take truth as it is. A current example will allow us to understand this. We recite things like this:

“Ranwan pātin dalu lana Bōdhiya

Nilawan pātin kola lana Bodhiya

Gautama Munidun Pitadun Bōdhiya

Apit vaṅdimu Jayasiri Maha Bōdhiya”

*“Bōdhi Tree that springs up golden buds and bluish leaves
Bōdhi Tree at which Gautama Munidun (The Gautama Buddha)
placed His back towards*

Let us worship Jayasiri Maha Bōdhi Tree.”

Just think over this to understand whether it is an intelligent activity. “Bōdhi Tree that springs up golden buds, bluish leaves, Bōdhi Tree at which Gautama Munidun placed His back towards, let us worship Jayasiri Maha Bōdhi Tree.” What comes into your mind? Many people do not think about this!

Please do not make wrong conclusions on this. The reason for Yōnisō Manasikāra, critical analysis with intelligence is this kind of things. Why? We need not worship just because the others are doing! We do not need to give offerings just because the others are doing. We do not have to do things just because the others are doing. Many are engaged in Hindu devotions, Sai Baba glorifications, and various rites and rituals. All these have come from other places, and from other religions. We have transformed them this way, and have given the Buddha label to them. This is the problem here, have you understood it? Because of those activities, Saddhā has not received the proper place today, within the Buddha Sāsana, within what we get to hear today in current Buddha dhamma! There is no Saddhā. Sāsana is deteriorating due to absence of Saddhā. Sāsana would have not reached this state if Saddhā were present. Then, Saddhā is absent because the necessary factors for occurrence of Saddhā are absent; no Saddhamma to hear, no opportunity at all for association of Kalyāna Mitta, and what we hear we are not verifying at all. Are you clear about what I have explained?

Therefore, the Saddhā is a very broad topic. That is why I am explaining it a lot in details. Please do not take this wrong; I am not saying these to criticize anyone, to condemn someone, or to praise anyone, I am trying to show certain things in prevailing social system. These are inconsistent with Buddhism. Then, we do not have Saddhā because we are engaged in doing things that are inconsistent with Buddhism. We have accepted things borrowed from other places and other religions as Saddhā. As a result, we go after various things, and worship and honor various items. Thus, we must remember that we need a Kalyāna Mitta,

need to hear dhamma, and then we must analyze it with intelligence. Because of intelligent analysis initial Saddhā will occur. Saddhā begins to grow with association of Kalyāna Mitta and listening to dhamma and intelligent analysis, because our intelligence-provoking Paññā develops when we think about certain things in dhamma and contemplate about certain parts of dhamma. Listening to Saddhamma means *Sutamaya Paññā*, the understanding gained by listening alone.

Next, within our intellectual activities, within our capabilities, examination, repeated contemplation, discussion, and critical analysis is called Yōnisō Manasikāra. Then the thing that we heard starts improving. Additionally, if we want to transform Indriya Dhamma to Bala-dhamma, practically we must abide by *Dhammānu-dhamma Patipadā*, this path. What happens after that? It takes you towards Nibbāna! That is what stated as Indriya Dhamma, Viri Indriya, Bala-dhamma, power of Saddhā, or Saddhā Indriya, and they result in Nibbāna. Therefore, Saddhā is a very broad thing. Saddhā is not something, which we blindly run with since the other, is running, following directions of various people as I described initially. Saddhā is putting into practice a series of intelligent activities after careful and sharp consideration.

Now, it is very clear; might have gained some knowledge about what Saddhā is, how Saddhā occur. We talked about four essential activities for occurrence of Saddhā, association of Kalyāna Mitta, listening to Saddhamma, Yōnisō Manasikāra, and Dhammānu-Dhamma Patipadā. Now why do we do that? It is for developing this dhamma, the Saddhā! Then what we have here is

a process as Dhammānu-Dhamma Patipadā, there is no two words about it, a forward stride on the Noble Eightfold Path to improve the mind progressively. Then, as we develop this, Saddhā keeps growing. What happens as it develops progressively? At a certain point becomes the first Ārya; attain the Fruits of Sōvān! Then this Saddhā gradually grows and become a stable and unwavering Saddhā after attainment of the Sōvān Pala.

Now, what are the distinctive features of the one who has attained Sōvān Pala? One is unshakable - *Aveccappasāda* on the Buddha, unwavering eternal Saddhā – up to that point it was wavering Saddhā that existed! Until attainment of Sōvān Pala, the Saddhā we have toward the Buddha is not one that is that permanent. Maximum, it may last until the end of this life, and unpredictable what will happen to it after death. However, once he reached Sōvān Pala, the Saddhā he has toward the Buddha will never ever change. Then, Sōvān means Saddhā he has toward the Buddha is permanent.

Next, he does not have any doubt about dhamma. That Saddhā also is permanent. Until the attainment of Sōvān Pala, Saddhā can change; it could lose some, it could gain some, it could occur anew, or it could disappear totally. However, once reached Sōvān Pala, Saddhā would never change; it will become permanent toward the dhamma.

Saddhā toward Ārya Maha Saṅgha also is permanent , no question about it. The Saddhā in one who reached the Sōvān Pala turn into an unchangeable and unshakable admiration toward the

Buddha, Dhamma, and Saṅgha. There will be unshakable Saddhā in him.

Then where does Saddhā become permanent? It is at the Sōvān Pala! Then Saddhā is something that must be developed. As the Saddhā is increasingly developed, it becomes permanent at Sōvān Pala. Then, if permanent Saddhā occurs at Sōvān Pala, can anyone reach Sōvān by worshipping a statue, or by pouring milk to a Bo Tree? Are you clear?

Then, if Saddhā becomes permanent at Sōvān Pala, after it is being steadily developed, what it is required is nothing but development of activities in the path to Nibbāna or cultivating the Noble Eightfold Path. Do you think therefore, worshipping a Buddha Statue, or even worshipping the living Buddha would help to develop the Noble Eightfold Path? Can he attain the Sōvān by doing that? That is the reason for admonishing Vakkalī that by watching His foul body he would not gain anything, by saying, "If you want to see me, see Dhamma!" What did He mean by Dhamma? It is the Noble Eightfold Path! Then, do we find it in the Buddha's Rūpa, or His body; does it serve any purpose by watching the Buddha's body? No! Where is Noble Eightfold Path? Caturārya Satthiyaya is in our own about fathom-long bodies. Examine your own body is the Buddha's Dēshanā.

So, are you clear now? What Saddhā is now? How profound, how broad it is? From where does it begin? How does it develop? How does it become permanent? Where does it end and complete the process? Are you clear about all of this?

Now ask any question regarding Saddhā. I went into discuss this broad subject touching just the surface without going deeply into doctrine. What is the reason? A radio broadcast is general, mutual, listened by different people! What is the reason? Not everyone is at the same level of intelligence! We could have delivered one Dēshanā for all, if all have developed Saddhā equally in Saṁsara ; we have not done that way. That is why Upaka went away shaking his head saying, “That is possible,” when the Buddha replied that He was the only Arahant on earth. Anyway, Upatissa did not do that to Arahant Assaji, he asked, “What is His Teaching,” as he was completing the first two phrases, Upatissa attained Sōvān. Do you see the dissimilarity in different people? Then what is that difference? The level of *Pāramithā* individual has completed and development of the minds by one-another individually! Thus, people who are listening to this discussion differ. Their level of intelligence varies. Therefore, we are trying our best to make this simple as possible so everyone may focus on this path to a certain level. Then just by using simple Sinhala, we cannot make this dhamma simple. This is lucidly clear. This dhamma is so profound. Giving a discourse is difficult. Even to listen and understand it is more difficult. Therefore, took much effort to explain at least on the surface level even though it is a profound dhamma. Why? Because going to explain in deep implies very broad explanations, which in turn becomes difficult to understand. If anyone listening to this wants to go deep into this, there is an avenue to meet me personally, I can provide more clarification. That is for individual explanation; otherwise, this is for common understanding. Then, you may have various difficulties, problems, and doubts, please ask questions if you want.

Question:

Venerable Sir, you just explained that Saddhā is association of Kalyāna Mitta, listening to Saddhamma, Yōnisō Manasikāra, and development of Dhammānu Dhamma Patipadā. Within these activities today many people are used to perform worship of statues, offering foods to statues, offering water - incense, flowers to statues; if not to statues, they offer them to Bo-trees as an attempt to gain some tranquility in the mind, thinking that they are developing Saddhā by doing these. Today away from developing these procedures, people perform these other things striving to develop Saddhā in their citta. Is not what exists there is just bhakti?

Answer:

Yes, to develop Saddhā we cannot do what we like to do, dear Sir! Now, the Buddha had explained what Saddhā is and how it is developed. We need to think whether we could do this, outside this methodology. Since, our Exalted Teacher who knows more than anyone of us is the Buddha in this matter, we are not competent enough to exceed Him. If there is an easy way like this, the Buddha would have left us even a small clue saying, you could do it this way, and it could be developed also this way. Then, He had said that, we could not do it that way. Now for most of the time, the admonition given to Vakkalī is relevant.

If Saddhā is developing, path to Nibbāna, Saddhā is path to Nibbāna. Then, whereas, the Buddha had asked not to worship Him while He was still alive; cannot imagine, even that He would advice us to worship a statue. If He spoke like that to a living Buddha self, would He advise us to worship a tree that provided

Him one night shelter? Cannot imagine that either, is it possible? Cannot think in that way! When He had referred to His own self as filthy body while He was still alive, it is impossible to think ever, that He would recommend paying reverence to fragments of His bones collected from remains after cremation of His body after His Parinibbāna. Can we imagine that it is possible? Is there a greater value in a little ash or a fragment of a bone than, the living Buddha Self? Cannot think it to be so? Because here we must think about these, while analyzing critically, and inquiring with intelligence! There is an intelligent activity in here. We do not have to accept because of someone's advice. If the living Self described that way, it cannot happen to a fragment of a bone. No special value in a tree that had given one night shelter either. Then, if it were so, the Buddha would not fail to give appropriate instructions. Because of what? The Buddha knew that the Dhamma is difficult to understand! Now, after enlightenment the Buddha had thought about dissemination of dhamma. Then He had contemplated and a thought arose, "how can I explain such a profoundly subtle delightful dhamma to people who are intoxicated with Kāma, to people with deeply rooted in Kāma Saṅkalpanā and Kāma cravings." The Buddha was reluctant, knowing how difficult for anyone to understand it. Therefore, the Buddha knew the difficulty in understanding it; not a case of that He did not know about the difficulty. Then, knowing it, He would definitely, would have come up with a simpler way to explain it at that time, if there was a better way. He would have said, "It is difficult for you to understand this dhamma, until then, worship like this, give reverence and gifts this way, and perform rites and rituals this way. Then one day you will experience Nibbāna." However, He had not said it that way. Nonetheless, He had said

not to do it that way. In Dhammapada, we come across at many places in many Gāthā the Buddha admonishing clearly that by going for refuge in mountains, forests, monasteries, trees, and pagodas would not provide any deliverance or produce any good results. **Thus, we must seek refuge only from Triple Gem, Buddha, Dhamma, and Saṅgha .** There is only one path, and cannot have two or three other paths. When we talk about the Saṅgha, we point out the Supatipanna and Ujupaṭipanno like qualities. Direct path, virtuous path, what does it mean by “Only Path?” It is the Noble Eightfold Path! In it, there is no place for these things.

Therefore, the answer to the question asked is not Saddhā but bhakti. Like the way I have explained earlier, other religions do have these practices. Their methods are different; they live within the mundane world. They do these expecting certain things; to join Gods, or Brahmas etc. Then with the idea of developing them within their minds, they pray, chant, and imagine about them. Then, adopting worship San°kalpanā of Kadireshwaran in Hindu religion, we may have come up with a Buddha image to worship as a Buddhist San°kalpanā likewise. When they do rites and rituals to Banyan Tree, we look down at them saying that is Hindu, but when we worship Bo tree, it is Buddhist and it is acceptable. It is a similar act like this; internally, core meanings are similar, core substance is mystic similarly. Then, just by putting a Buddha label to those very familiar mystics, it would not become Sammā Ditti. However, under the prevailing system, we are compelled to behave with similar attitude. We must come out of this.

Therefore, Saddhā does not develop in a variety of ways. If Saddhā is developing, it will end up in Nibbāna. The Buddha explained this beautifully in “Upanisa Sūta.”

Now, what establishes because of Saddhā? The things that occur because of Saddhā; what is the next result of Saddhā? When Saddhā is taken as a cause, as we keep developing Saddhā, it results a great joy in citta! Citta becomes blissful.

What happens next when the citta becomes blissful? Happiness arises! When there is happiness and joy in citta, the happiness causes Passaddhi. When the citta is happy, both citta and body experience lightness and is called Passaddhi.

Then, Passaddhi causes Sukha, pleasure, body experiencing lightness, and citta experiencing lightness, utmost happiness. People who had developed this know this well by experience. In the scale of dyāna, it belongs to third dyāna.

Then what does Sukha and Pleasure bring about? When the body experiences lightness, the citta agree! Next to Passaddhi, pleasure arises. Because of feeling Sukha and pleasure, Citta becomes Àkhāggathā. It is into Samādhi!

Then, Samādhi bring about Yathābhuta Gñana. Yathābhuta Gñana will not occur without Samādhi. There are so many recitations like mantra at many places; Body is anicca, eye is anicca, Rūpa is anicca, and Vīññāna what that occur because of eye and Rūpa are anicca, etc. People show me books and papers showing something called Panchchupādānaskandha bhāvanā to experience Nibbāna, saying they practice it, which entails recitation of this as anicca, this is not me, etc. It will not work.

Sūta, very clearly states that within Samādhi itself occurs Yathābhuta Gñana. What is Yathābhuta Gñana? Anicca, getting to see appearance-disappearance, it is! See the real state of the world with a citta that is in Samādhi, and that is the Yathābhuta Gñana, appearance-disappearance.

What takes place because of Yathābhuta Gñana? When that Gñana occur and get to observe appearance-disappearance what happens? It is hopelessness! There is no attachment because of hopelessness, dejection towards the Panchchupādānaskandha world. What happens because of repulsion? It is Nonattachment, freeing because of Virāga, becomes the basis for Vimutti, freeing from Panchchupādānaskandha! There that is Nibbāna.

What happens after freeing? Knowledge of freeing occurs! Wisdom occurs, which is called Pratyavēkshā Gñana. Āsavakkha Gñana, freeing means freeing from the world. Then, that Gñana occurs. That Gñana is called Āsavakkha Gñana. That is what we are trying to gain by making effort to experience Nibbāna.

Now can you see what is going on? Have you understood it? Are you clear about what has been explained? Now, gentleman do you think this process will come about if we keep paying reverences to a Bo tree, if kept on paying reverences to a statue, or by offering foods, incense, and flowers to an image! Will it develop? If those acts develop Saddhā, they should take you to the succeeding step! What should it do next? I have already explained it; let me jog your memory again!

What is the next fruit of Saddhā if Saddhā is being produced? Citta becomes joyful!

Joyful citta causes happiness in mind next. That happiness causes Passaddhi, which means experience of lightness. Then, Passaddhi causes Sukha, pleasure. Then pleasure causes Samādhi.

Then, Samādhi causes Yathābhuta Gñana

Yathābhuta Gñana causes hopelessness.

Hopelessness causes nonattachment.

Nonattachment causes freeing.

Freesing causes Gñana that has knowledge of freeing.

That is the reason for Arahants to make this inspired utterances, the declaration about the Nibbāna, “The holy life, the highest or best conduct, all celibate spiritual activities of a bhikkhu are completed. There is nothing else to do. Whatever has to be done is done.” They make this utterance in front of Buddha or anyone else. What is this Gñana declared about freeing? It is Āsavakkha Gñana! Now see this Saddhā ends in Nibbāna.

Now will this happen, if we do things mentioned in the question. Can there be any development of Saddhā by keep doing things like that? That is why the Buddha admonished Vakkalī saying, “You will gain nothing by observing my filthy body.” Why? Because He knew very well not only that way, but also even if they stand on their heads and worship Him nothing would develop! He said none of those dhammas would develop. Will they develop? Are you clear about what I explained? Have you understood this?

I just explained a deep point! You may perhaps have not heard how Saddhā steers you to Nibbānan in your whole life.

That is how we go with Saddhā. Saddhā ends up there as it is successively developed. Now from where did this Saddhā come? I discussed Saddhā from an intermediate point; Saddhā is a result of another source! I have talked about higher fruits of Saddhā at the beginning; happiness arises in citta because of Saddhā and so forth.

Even for Saddhā there is an additional reason. What is the cause of Saddhā? It is the dukkha; Saddhā occurs because of dukkha! What does dukkha means here? It is the dukkha known to all of us!

“Jāthipi dukkha, jarāpi dukkha, vyādhipi dukkha, maranampi dukkhañ, appiyehi sampayogo dukkhko, piyehi vippayogo dukkhko, yampiccjañ nalabhati tampidukkhañ , Sankhitthena Panchchupādānaskandha Dukkha.”

What is the use of development of the path if above-mentioned dukkha does not exist? Because we see this as dukkha, we develop the path! The cause of dukkha is tanhā and for annihilation of tanhā, we develop the path. Where there is no tanhā, there is Nibbāna. What should we do for it? Develop Noble Eightfold Path! Saddhā keeps building up as a feature of the Noble Eightfold Path development. That Saddhā is what advances and reaches the pinnacle. Therefore, the basis for Saddhā is dukkha.

What is the cause of dukkha? The cause is birth – jāti,

Can there be any dukkha if there is no birth? No!

What is the cause of birth? Cause is Bhava,

What is the cause of Bhava? Cause is tanhā,

What is the cause of tanhā? Cause is Vēdanā,

“Vēdanā paccayā tanhā”

What is the cause of Vēdanā? Cause is contact!

Do you understand now? Did you see the path to Nibbāna? It is something with that many activities! The cause of dukkha is contact if taken directly, if taken straight.

Contact took place because of sense faculties - eye, ear, nose, tongue, body, and “mind” was formed.

What is the reason for sense faculties - faculties? Because of the Nāma-Rūpa! What is the reason for the Nāma-rūpa? Because of Viññāna! What is the reason for Viññāna? Because of Sankhāra – Kamma!

What is the reason for Sankhāra? Because of Avijjā, okay!

What is the reason for Avijjā? Because of craving; craving for Kāma, Bhava, and Vibhava!

Have you seen the profundity of this? Can this many activities happen within what everyone these days describe as Saddhā? “Do this combining Saddhā and Paññā. Even offer the flowers with Paññā.” It does not work that way! The Buddha had never described Saddhā as bhakti, to bhakti. Borrowing from

other places, or borrowing from mythical Sankappa for some reason and giving those Buddhist terms, or labeling those things as Buddhist would not become Buddha's dhamma. Are you clear about what I am saying?

Have I adequately responded to the question you asked? What do you say? Have you understood? I have provided a serious answer! These are very deep dhamma, some cannot understand, and I know that people have difficulty in understanding them. At least people should understand the profundity of this dhamma. This is like a football; Buddhism is like a football, can kick it in any angle, and try to connect it with everything. After connecting and doing anything they want, they say this is how we are. That is not right. That is why I am putting much effort to this all the time. I am not trying to show my mightiness, or my intelligence. If I show the people the depth, emphasizing that this cannot be done in dillydally way, Saddhā would develop in them. People have gone astray due to absence of this. What is the reason? I have personal experiences on this; I do not like to go into detail! What I am saying is that I have also begun by being at similar situations first. We understand it when we examine it closely; Buddhism is in an unthinkable place. Buddha Dēshanā consists of Caturārya Satthiyaya, Ārya Ashtāngika Magga, Paticca Sammuppāda, and Sathara Satipatthāna. When we examine them one to the other, when we compare them with each other, they all fit together beautifully like a garland of flowers, it addresses people's intelligence.

Do you have any questions, please ask if there are any questions. This dhamma is so deep. There may be areas you are

hearing that are not very clear to you. In addition, your mind may be overflowing with arguments-doubts based on questions asked by others. Take maximum advantage of the opportunity. Ask anything that you may need to ask. Ask anything.

Question:

Venerable Sir, is it essential that the person must attain Sōvān Pala first to become a Saddhānusāri?

Answer:

Exactly, this is a very good question. Saddhānusāri is not a person who had already attained Sōvān. It is usual. The Eight Noble Individuals exist now, is not it true? Sōvān, Sakrudāgamī, Anāgāmī, and Arahant; Sōvān Magga – Sōvān Pala, Sakrudāgamī Magga – Sakrudāgamī Pala, Anāgāmī Magga – Anāgāmī Pala, and Arahant Magga – Arahant Pala. Those are the Eight Individuals living in this world. Though there are eight when we take them individually, the Buddha took them as pairs. What is the reason? Though theoretically and according to dhamma there are eight individuals, have you ever met an Sōvān Magga Person? Have you heard about it anywhere in the Buddha Sāsana? However, we can hear about individuals who have attained Sōvān Pala at many places! Then there are Sakrudāgamī Pala individuals, Anāgāmī Pala individuals, and Arahant Pala individuals. Have you heard about among them any individuals who have reached Magga? Not anywhere! We cannot find them as individuals. There is a reason for that, not because an individual like him does not exist. Individual like him is present. The Sōvān Magga is a flash, a split second; as he enters the magga accompanying the magga citta, as its vitality ends, the

Pala Citta arises. Then magga is one citta. It is very difficult to give a dimension to citta. It is difficult for us to visualize a citta. At times, the citta-moment can be faster than one thousand-thousand thousandth of a second, (one Nanosecond), and it is that quick. Citta means just appearance-disappearance. Citta is the fastest power in the world. Then Sōvān Magga is just one citta. As it disappears, Pala Citta appears. That is the reason that we cannot find a Magga individual. Other thing, whoever enters the Magga definitely ends up in Pala. He would never descent to a lower level. He will definitely end up in Pala. Therefore, individuals who have attained Pala exist, four individuals. We are incapable of finding the four Magga individuals.

The question asked here is Saddhānusāri, Dhammānusāri. Today, many people think that these Saddhānusāri, Dhammānusāri are individuals who have entered the Sōvān Magga. That is wrong. That is the way we hear dhamma these days. Many say that it is the Sōvān Magga. There is no Sōvān Magga like that. Now, who is a Saddhānusāri? What are the qualities of a Saddhānusāri? Quality that exists in Saddhānusāri is the possession of Saddhā in Buddha! However, it is not that firm Saddhā. Not the unswerving-Saddhā that occurs in Sōvān Pala, however, a growing Saddhā is present toward the Buddha; that acquired Sutāmaya Gñāna and Chinttāmaya Paññā toward the Buddha. What it means is his Saddhā keep maturing via Yōnisō Manasikāra and development of Magga. He started the journey because of the understanding he had toward the Buddha, and he is called a Saddhānusāri for that reason. Thus, he is developing this magga. However, it is not Sōvān magga, but Noble Eightfold Path. Now what are the special qualities this person has?

Saddhānusāri has Saddhā towards the Buddha; however, with it he also has Pancha Indriya! What is Pancha Indriya? It is Indriya Dhamma consisting of Saddhā Indriya, Viri Indriya, Sathi Indriya, Samadhi Indriya, and Paññā Indriya! He should possess these five Indriya Dhamma. Then, the five Indriya dhamma are present. Possess Saddhā towards the Buddha. He is Saddhānusāri.

Now, there is another person, and he is called Dhammānusāri. He entered the path having Saddhā on dhamma; started to develop Noble Eightfold Path. He also has Five Indriya Dhamma consisting of Saddhā Indriya, Viri Indriya, Sathi Indriya, Samadhi Indriya, and Paññā Indriya. He has Saddhā towards dhamma. Then, both Saddhānusāri and Dhammānusāri are not on the Sōvān Path even. Let me explain their difference in another way. Samatha-Vipassanā Samadhi is growing in them.

I discussed about Yathābhuta Gñana previously. Yathābhuta Gñana is appearance-disappearance. Then as he keep seeing appearance-disappearance what happens? He sees them with Adhichittha from the time he began seeing them! This is called Adhichittha. Inner Citta may be another term for this. In psychology, they are called Upper Citta and Inner Citta. The Buddha called it both Citta and Adhichittha, and He had used both. In Mahayana books, they use Vīññāna and Ālaya Vīññāna. I think Ālaya Vīññāna in Mahayana, Inner Citta in modern psychology, and Adhichittha in Thēravāda are referring to the same thing. Then he keeps seeing appearance-disappearance with Inner Citta, Adhichittha. We are holding to the world, Panchchupādānaskandha world because of San°kalpanā, Nitya – Sukha – Ātma, as we are ignorant of Anicca – Dukkha – Anatta.

The ignorance of Anicca – Dukkha – Anatta is Avijjā, are you clear about this? Failure to understand this is Avijjā! In truth this is Anicca – Dukkha – Anatta, this world is an Anicca – Dukkha - Anatta thing. However, we are not aware of it. Avijjā is that unawareness of this.

Therefore, we hold on to this world because of our Avijjā. Now what happens? What does it mean by seeing appearance-disappearance, does it mean freeing Avijjā? On the other hand, does it mean further, substantiating Avijjā? Fading away, when he sees Anicca – Dukkha - Anatta, he is losing the concepts of Nitya – Sukha – Ātma! Seeing Anicca, Nitya-perceptions fade away. That is why in Girimananda Sūta the Buddha says, “Anicca Sanña, Virāga Sanña, Pahāna Sanña...etc. What are these? He was advising us to develop exactly opposite things! Then, as he sees appearance-disappearance, he lets go of the world. This happens at Adhichittha. Thus, the kilesa keep reducing. Now kilesa keep fading away. Keep moving upward destroying kilesa. Citta continues to purify more as appearance-disappearance is being seen. Citta becomes shining as the Kilesa are increasingly destroyed. More keeps appearing. Then what happens. What happens next when the Citta becomes purified? Keep seeing disappearance continuously! Due to this derived power, Citta becomes more dynamic, begins to see the world perfectly clear. Then disappearance, which is called “Bhanga Gñana. Then as this is developed further - further on, a fear develops. This means, seeing all Sankhāra dhamma as anicca.

“Sabbe Sankhāra Aniccāti – Yadā Paññaya Passati Atha Nibbandathi Dukkhe – Esa Maggo Visuddhiya.”

What means by Yadā Paññaya is experiencing Yathābhūta Gñāna, perceiving Sankhāra as anicca. Heard a sound – it disappeared. The sound had disappeared. Sound means Rūpa , heard means occurrence of Viññāna . Disappeared, both Nāma and Rūpa keep on appearing and disappearing. He has seen appearance-disappearance. He begins to see persistently disappearance. Destruction of kilesa is continually occurring. Increasingly, citta keeps on purifying steadily. It becomes shining. Then he develops a fear. All that he held on to as Nitya – Sukha - Ātma are being destroyed. Whole world is disappearing. An intense fear occurs. This is called Bhaya Gñāna. After that, he gets disgusted. Thought arises in him, “No point in staying in this, must escape.” Then he looks around to escape, cannot leave. Just like, serpents are surrounding him. After that, the Citta enters Upēkshā. Enter equanimity. Does not be attached - battle with any. He just observes. That is called Sankhāra Upēkshā, Upēkshā Saṃbojjaṅga in Saṭṭa Bojjaṅga . Is not it shown that way in Saṭṭa Bojjaṅga ? Sathi, Dhamma Vicaya, Vīriya, Piti, Passaddhi, Samadhi, and Upēkshā Saṃbojjaṅga; Upēkshā means occurrence of these activities while seeing appearance-disappearance. Appearance-disappearance, then disappearance, then Bhanga, then fear, want to escape, after that, looking for escapes. Then, realizes, cannot escape. Become repulsed, followed by entering into Sankhāra Upēkshā. Sankhāra Upēkshā means all Sankhāra, auditory Sankhāra, optical Sankhāra, odor Sankhāra, and all that, which are arising things. Upēkshā occurs toward all of them. After obtaining that Upēkshā, next to Upēkshā citta is “Gōtrabhu Gñāna.” Attainment of next pertinent gñāna is leaving Pruthugjana and entering Sōvān Magga, there Sōvān Magga, Sōvān Magga dawns only after gaining Sankhāra Upēkshā. This is

just a moment of the Citta. Accompanying it immediately, Pala Citta occurs. However, he is not qualified to be an Sōvān merely by gaining Sankhāra Upēkshā. He could lose all and head toward Niraya. He is not yet in Magga or Pala. He enters Pala definitely, if he has attained Magga. Pala occurs only if Magga is present. Merely by gaining Sankhāra Upēkshā, he has not at all entered the Noble Eightfold Path by any means.

Then Saddhānusāri is one who has these Vidarshanā Gñana. He sees appearances-disappearances. Sometimes he may have reached the level of Sankhāra Upēkshā even. Sometimes may be not so. Anyway, he sees appearances-disappearances. In other words, Saṁta Bojjaṅga is growing. It means he may be somewhere in the seven Saṁbojjaṅga, or in all; Sathi Saṁbojjaṅga, Dhamma Vicaya Saṁbojjaṅga, Vīriya Saṁbojjaṅga, Piti Saṁbojjaṅga, Passaddhi Saṁbojjaṅga, Samadhi Saṁbojjaṅga, and Upēkshā Saṁbojjaṅga. Are you clear about this? He sees appearances-disappearances! However, these are the two, Saddhānusāri or Dhammānusāri. That is why we said that they possess Pancha Indriya. Both Samatha-Vidarshanā exists. Especially Vidarshanā is present. However, they have not gained the Pala. Actually, they are Pruthugjana. If not gained Pala, they are Pruthugjana. However, until they enter Pala, there is no assurance, do not know where they will end, they are not in the Magga. Until the entry into a Pala or Nibbāna, they have not escaped from the possibility of birth in a Sathara Apāya. The difference here is that they are not Ārya Puggala. They are Pruthugjana as they have not entered the Path or Pala, but they have distinctiveness to the rest of the pruthugjana. What is their difference? The other pruthugjana do not know the appearance-

disappearance! However, they have not gone beyond pruthugjana level. While being a pruthugjana, they possess the Vidarshanā Gñana. Therefore, they are different to the blind, low-level, Kāma-craving pruthugjana. Have you understood the difference? Actually, they have reached a level that we should praise high of them. Nevertheless, we should understand; they are not at Sōvān Magga.

These days, many teach that Saddhānusāri and Dhammānusāri are people who have attained Sōvān Magga. Just because we have begun practicing bhāvanā, dāna, or began observing Sīla, we are not ones who have entered Magga. Many people states these days that “we are Upāsaka who have gone forth for refuge in the Triple Gem, and we would not go to Niraya.” Yes, Sūta mentions that Upāsaka who have gone forth for refuge in Triple Gem would not take birth in Niraya. Then, who is the Upāsaka who has gone to Triple Gem? He is the one who has attained Sōvān Pala, the one who has gone for refuge to Triple Gem! He possesses unchangeable gladness toward Buddha, Dhamma, and Saṅgha, inflexible, unalterable gladness, Saddhā. Could anyone below that level possess this? No! Then how can they say it? Other thing, they just attempted to develop the Magga. Maybe, they even have not reached any Citta Àkhāggathā. They correctly not know even the Magga. However, we might spend a day getting to a corner closing the eyes, and chanting, “That is anicca, this is anicca, and it is not self”; this would not work, not even near magga, and do not know the magga either. Nevertheless, they spend a day closing the eyes, believing they are on the magga. Is this the right thing to do? They think because of it that they will not take birth in hell! That

cannot be considered as going forth for refuge in the Noble Triple Gem.

Are we going for refuge in the Buddha by reciting ,
“Buddhañ saranañ gacchāmi”?

Are we going for refuge in the Dhamma by reciting ,
“Dahmmañ saranañ gacchāmi”?

Are we going for refuge in the Saṅgha by reciting ,
“Saṅghañ saranañ gacchāmi”?

No! These are only words: we must practice them.

Thus, the Upāsaka who has definitely gone forth for refuge in Triple Gem is the one who has attained Sōvān. He has to be one of the Noble Eight Puggala, definitely. As a minimum, primarily, should be at the first Supramundane state of Sōvān Pala. Until then he is not one who has gone forth for refuge in Triple Gem permanently. However, he is one who is mounting effort. Better to call him a Bōdhi Saṭṭwa in that Saṅkalpanā than an Upāsaka gone forth for refuge in Triple Gem. There are three Magga or three Bōdhi to experience Nibbāna. We call them the Sammā Saṁbodhī , Paseka Bōdhi, and Sāvaka Bōdhi, Buddha, Paseka Buddha, and Maha Arahant. We must develop required dhamma Pāramithā, to experience Nibbāna, through any of these Bōdhi. Then what do we call who develops Pāramithā? A Bōdhi Saṭṭwa; Sammā Saṁbodhī Saṭṭwa , Paseka Bōdhi Saṭṭwa , and Sāvaka Bōdhi Saṭṭwa! Thus, I think it is very appropriate to call us that “we are Bōdhi Saṭṭwa,” instead of Upāsaka who has gone forth for refuge in Triple Gem. Please do not be confused, there is a Bōdhi Saṭṭwa concept in Mahayana. What is there is the term

Maha Bōdhi Saṭṭwa . They are all Buddhas, speaking about going to be Sammā Saṃbuddha s. Unlike that, in this, we could experience Nibbāna by any Bōdhi. However, we must develop Pāramithā. Our Pāramī are incomplete. We keep on developing Pāramī. That is what we do until we experience Nibbāna. Arahant means completion of Pāramithā. Until then, we must be developing. What are we developing? We are developing Saddhā, Sīla, Generosity, and Paññā! There is no difference between laypersons and monks in it; all would be able to develop it.

Then Saddhānusāri is one in whom Indriya Dhamma or Vidarshanā is being developing. Dhammānusāri also is the same. Both of them are not in Sōvān Magga. They are the ones who are making efforts to get there. However, they are exceptional. They are extraordinary than those empty, immature pruthugjana. Why? They see anicca! They keep seeing anicca. However, they have not completed yet. They have not entered a Magga or Pala yet. Are you clear? What was explained about? This is what I have to say! I could go into more details about this. I think what was explained is adequate. Only one who entered Sōvān will not take birth in Niraya. Saddhānusāri and Dhammānusāri have not escaped from fear of possibility of taking birth in Apāya. By any reason, they also have not escaped from committing five-Ānantariya kamma. There is no assurance that they would not do them. Until attainment of the Sōvān Pala, there is no guarantee to anyone. Therefore, keep very well this truth in mind. This is what I have to state. Do you have any more questions?

Question:

Venerable Sir, now it is very clear to us that what grows behind offerings and pūjā are bhakti. No Saddhā is developing despite, however much effort we put to grow Saddhā there. Outcome is only bhakti. However, the amount of bhakti that is growing here is not what we conventionally call bhakti that occurs due to faith. Now we say, arising bhakti toward Buddha Dēshanā, and if we also are gaining a motivation to practice because of it, will it open a path for someone to develop Saddhā?

Answer:

If bhakti occurred, it would not lead to course of action within it. Only Saddhā would lead to the process.

Question:

Therefore, is it imperative that we must gain Saddhā?

Answer:

Yes! Then, only one who has Saddhā, only if Saddhā occurs he goes to the next step. There is no Saddhā in those offerings and pūjā, worships etc what we do today. That is the reason for them not heading towards the next step.

Question:

Are not they keeping on doing the same thing every day?

Answer:

They keep doing the same thing every day. While they repeatedly do these things, keep on doing worships, offerings, pūjā etc, they think that one day a deity would sympathetically look at them and take them to Nibbāna. Or else, they do this

expecting heavenly or human happiness anticipating that someone will give it to them. This is what they do. Now, there is nothing like this in the Buddha dhamma. Bhakti may be okay even if they lead into practice, in spite of everything they do. Now those who possess certain amount of intelligence and keenness to advance toward practice, they are called people with Saddhā but not as people with bhakti. This is the difference in expression. They do not advance into the next step because what they have is bhakti. Have you understood the explanation; I am not sure whether the question was answered adequately. Do you agree to?

Question:

Is it correct that bhakti does not have a forward step, just stagnating there?

Answer:

Yes, there is no forward step by bhakti. Now, bhakti is blind. Do not get to see a next step. It is obscured by delusion. There is no next step. This is okay in other religions, which have beliefs such as Gods, and creation and so on. What we find here is, doing the same thing what they do there. Now, the Buddha is not our savior for us to keep worshipping an image. He is not a son of God either. He did not come down to liberate us. Not come to save us from Pāpa or to send us to heaven. He arrived, noticed dukkha, developed the Magga to end the dukkha, and became free of dukkha. After that, He instructed on dhamma. He is our Exalted Magga-Teacher only. However, He cannot take us across. He could impart dēshanā, but He cannot teach us. Although there are many teachers, none can teach us, learning has to be done by

us. Likewise, the Buddha also had explained, had given advices, had conducted dēshanā, had exposed the path, but we must ourselves need to tread on it. Then, we think that we could get there by adhering to Saṅkalpanā borrowed from other religions, by conducting all kinds of rites & rituals, putting together offerings, and pūjā. It would not happen. Why does it not happen then? Because what they have acquired is bhakti not Saddhā! Then, bhakti is blind. Do they know the Buddha through that? Do they worship having knowledge about the Buddha? This would not have happened if they had known at least a shadow of the qualities of the Buddha, and the shadow of qualities of Saṅgha they would not stay there. It would not happen by worshipping them and making offerings to them. Looking at them in another angle, as they keep worshipping them continuously, doors will be locked tightly for them.

Question:

Venerable sir, does it mean he befalls into delusion again?

Answer:

They are in delusion. They need to escape from delusion, not befall into it. When they keep on worshipping them and live in there what else could happen?

Question:

Does it mean difficult to develop Saddhā as long as one dwells in delusion?

Answer:

Now, here, until we complete Sammā Ditti, Arahamhood, delusion will be there with us. Last Sanyōjana among the ten

Sanyōjana is Avijjā. As long as there is Avijjā, he would not see the truth. The Buddha has not taken that much interest in explaining Mitthyā Ditti. The problem here is the absence of Sammā Ditti. We should not be entangled on these there is no Sammā Ditti!

Question:

Is it right View...?

Answer:

Not right view. The Buddha never dispensed dhamma like that. Good View, Right View, people should not interpret anyway that they would like to. What is Sammā Ditti?

Dukkhe Gnānan

Dukkha Samudaye Gnānan

Dukkha Nirōdha Gnānan

Dukkha Nirōdha Gamini Patipadaya Gnānan

There is Dukkha. Gñāna about the fact that there is dukkha in this world, then the knowledge about the cause of dukkha is tanhā, then about freeing of dukkha, and the path for freeing dukkha. That means the Noble Eightfold Path. Obtaining some knowledge about these four is Sammā Ditti. Not knowing this is having no Sammā Ditti. I am not in a hurry to get into other things, and not necessary to talk about Mitthyā Ditti. Do not have Sammā Ditti! Experiencing this dukkha, it is because of dukkha people need a religion or dhamma. If there is no dukkha, we do not need a religion or dhamma, we do not need anything such as Gods, worships etc. The birth, aging, death, separation from loved

ones, association of ungrateful ones, not getting what we like, getting what we do not like are dukkha. Everyone is familiar and experiences these mundanely dukkha that we face regularly. Then, the Buddha had gone one-step forward, a very deep step, and confirmed that what we regularly experience also is dukkha, however there is a broader dukkha, and He disclosed concisely giving it a philosophical meaning that Panchchupādānaskandha is the factual dukkha. Ordinary people would not understand this now. “Panchchupādānaskandha dukkha” will be understood only whenever the Noble Eightfold Path is completed. That is at the Arahant Pala. Until then we would not see it. However, we know the other dukkha; the birth, aging, death, separation from loved ones, association of ungrateful ones, not getting what we like, getting what we do not like are dukkha. That dukkha we know. Then, because we know that dukkha, we do know about dukkha. We have a preliminary awareness about dukkha. Everyone knows it. Is not because of this knowledge of dukkha we visit the temple, the Bo tree, worship a statue, visit the Hindu Temple, chant some Pirith, tie a thread around the wrist, cut a lime fruit, apply some mantra-recited oil, worship Sai Baba, and visit Hindu Kadirēsvaran temple? Yes, we know that dukkha! Even though people know that as dukkha, they do not try to understand it as the truth and as the nature of the world. This is what is wrong here. If they understood this as a nature of the world and that is what the dukkha is. We know the birth, aging, and birth accompanies death, we know this. We do not want to accept it. Because of that, we keep doing other things. As such, the cause of dukkha is Tanhā, now we must free ourselves from dukkha. To free us from dukkha we must destroy tanhā. Tanhā gave rise to dukkha. Therefore, we must destroy tanhā. What do we do instead of

doing that? Keep doing previously mentioned worships, offerings, and rituals!

Question:

Is it for ending dukkha?

Answer:

Yes, it is for the extinction of dukkha. Will it work? That is the issue! They do the Offerings and Pūjā, because they do not have Sammā Ditti. There would not be an issue, if they had Sammā Ditti. There is dukkha, the cause is tanhā, and destruction of tanhā is the end of dukkha. Thus, destruction of both tanhā and dukkha means Nibbāna. The Noble Eightfold Path is the passageway to get there.

Accordingly, what we must do is to develop the rest of the elements of the Ārya Ashtāngika Magga. We must have Sammā Sankappa by pondering, “There is dukkha, cause is tanhā, and therefore we must get rid of tanhā.” How do we get rid of tanhā? We must establish the process that had been explained! Our Cittas are in Kāma Tanhā, Bhava Tanhā, and Vibhava Tanhā. To destroy them what should we do? We should do things right opposite to them! We must develop Sammā Sankappa. We must develop Nekkhamma San°kalpanā. What do we do pushing away Kāma San°kalpanā to a side? There, we start from there! Getting rid of Vyāpadha and Vihinsā, we develop Avyāpādha and Avihinsā San°kalpanā. That is Sammā Sankappa.

After that, we put together a new beginning. After appropriate thinking, come up with a course of action to implement it from today. This is what needed to be done.

Identifying this as Ākāyana Magga, we start detachment there. Dukkha is there because of attachment to the world and it happens because of tanhā. Thus, to be released from dukkha we must be detached. That is what we call it Nekkhamma. We must start letting go. What do we have to do to let go? We must give away, must give away everything!

What are we doing at present? Being in dukkha, we long for dukkha! We go on worshipping deities by conducting pūjā, or else adulate various worships because there is dukkha. Do you understand what was said?

If there is no Sammā Ditti, is not it better to say, “Do not have Sammā Ditti,” instead of calling it Micchā Ditti? I think more suitable to say as a Buddhist in a faultless phrase, “Because they do not have Sammā ditti they do various things and live. They continue with these worships repeatedly doing those things!” It is very difficult to unshackle them from these now. Then, if everyone thinks this is not Sammā Ditti, let us say it is Micchā Ditti. If it is so, would people do this many things like this?

Now we say there is no dhamma in Chaitthiya, no dhamma in Bo tree, and no dhamma in statue. Dhamma means Caturārya Saṭṭya. All these are located within this fathom long body. Next, they question. Their Cittas are suffering from indecisiveness. “If it is so, why then? How did they build these enormous Ruwanwelisaya? That Abhayagiri, Jethawanaramaya chaitthiya, the world tallest chaitthiya, how did these come up? Did not people worship the Bo tree, Sri Maha Bōdhi tree for about 2000 years? How did these come about?” Now they question in ten

directions that way! This is what happened? As such, keep worshipping like this!

Someone may be hurt when we say this. “If this monk keeps giving sermons like this, is not that the end of our culture? End of the Reservoir – dāgaba vision, is not that the end of Chaitthiya, Bo tree, and the statue?” They think what would happen because of that! Now the people are facing many difficulties.

Remember well, obscuring the Buddha’s dēshanā, Saddhamma, many things transpired afterward, many religions infringed on – especially Indian ones. From the religions existed at that time in India, especially via Hindu - Brahmin religions, people ordained as monks, introduced their ideas to this. Was not the Buddha by birth a Hindu, a person with Hindu faith? His parents were Hindus, and when He started dispensing dhamma, who got hurt? Hindu religion was gravely affected when He was declaring the Saddhamma! They could not argue and defeat the Buddha as long as He was alive. Then they raised their heads after the parinibbāna of the Buddha. They said the Buddha was a Hindu. Have you heard that story? They say that the Buddha is a Hindu! They just did not stay there. They placed Buddha statues in Hindu temples saying, “He is one from here, and he is ours.” When we say, “Buddha’s Dēshanā had severely affected all of you.” They say, “Yes He did criticize our religion however He is Hindu.” Where had they placed Him in Hindu religion? They say that He is the ninth avatar of God Vishnu in Hindu religion! Do you see what happened? This is what had occurred by today! It was there at that time too. Then, it has continued like this and with time, they

have converted Buddhism to Hinduism now. Included characteristics of Hinduism into this, and now everything has been merged and mixed up. We are in this now. Within this, many years have passed by, a huge culture has established, and cannot stop it. In the name of the Buddha many Sankappa have evolved, a statue to depict the Buddha, for dhamma a pagoda, otherwise, took an image, a pagoda, and a Bo tree for Buddha, Dhamma, and Saṅgha. Then around Bo tree, a Bōdhighara, a golden fence, a second golden fence. Then a crescent shaped door stone at temples, art of carving and engraving, then structural design and architecture of buildings; a huge culture has developed. What has happened now? A huge culture had evolved! By now, years have gone by. They had constructed this and that instead. Now, they are asking, "do you think to build these the people were stupid." No! That is what ever happened. That is what ever went wrong. However, there was not enough muscle to protect it. There were real Thēravāda Bhikkhu at that time, they entered the forests and went forward with their own practice. This was established gradually via a group who were divergent to the real practice.

What happened afterward? What do we do now? We keep worshipping the culture! Are you clear about what I said? What do we worship now? We worship the culture! When I dispense dhamma like this, some objects. They say, "Our 2500-year old culture will be finished if this monk keeps saying things this way." Is not it a big question? I am explaining the dhamma! The dhamma declared by the Buddha. I am not speaking about a culture. The Buddha was a Hindu by birth. Who got affected extensively, at whom it was aimed, when He dispensed dhamma? Hindus! Do you think that the Buddha did not know about it? If

He had thought, “When I declare this Dhamma, people who are outside dhamma would be hurt, their culture would collapse. Not good to hurt their feelings, I will live quietly in a corner,” will we have the dhamma today? No! Then, what is happening to me at present is the same thing. I can also continue to live in the forest the way I am used to; I have many things to do if I save the time instead of preaching this dhamma. That is not a problem for me. I came forward to explain Dhamma to people because of compassion for them. Then, when I speak about these, it hurts the other stuff. What can I do for that? Those who want to worship culture, continue with it! I am not asking them to stop worshipping the culture. That is their decision. Whoever wants to worship continue with it. However, there is no dhamma in it. What I am speaking about is the dhamma. If you like, accept it. Try to understand it. Is it clear for you?

Thus, there is no talk about this culture story. Besides, culture also exists within this world. It also is dukkha, what we need to do is let them go. They let go dhamma and clutched on to culture then. Dukkha would flourish well - agree to? What will be the affect of this? Dukkha will be increased. Alternatively, does it decrease dukkha? That is what has happened today, clutched on to the culture, and embraced Buddhist culture of tank and Chaitthiya. We grabbed on to the temple, Chaitthiya, Bo tree, statue, and clasped on to the Sinhala notion and then hugged on to the race on one side now. We have clasped on to country, big history, now we exist by clutching on to all these. Now all these people live within this looking for happiness. That is why the country is on flames. Is not it why there is a war in North and clashes in South? Why do we have to kill one another and have

revolutions? Grabbing on to these worthless trash, according to the Buddhism these are all worthless things that should be discarded! Now we live hugging on to them. Today what are people doing representing as protectors and disciples of the great Buddha who advised us to let go things? Keep nurturing the same stuff! What it means is they keep providing nutriments to dukkha. Are all this not dukkha? When the Buddha had started Dhamma Dēshanā, two royal generations were finished! Two lineages of Kōliya and Sākkhiya disappeared. What happened to the royal generations? Like a contest, 500 each from two sides approached the Buddha and ordained as monks! Is it not the way the books describe? Now the one next in kin to the King Suddhōdhana's Sākkhiya clan entitlement for throne, prince Siddhartha got ordained! Then the King thought that he would offer the kingdom to prince Rāhula, second in line. Rāhula also got ordained. Then it was prince Naṅda. Naṅda also ordained. Now who can receive the throne? Is not that the end of that royal generation? Now what was important there, Vimutti? Alternatively, the royal generation? What was important? Kingdom or Vimutti? Then, Vimutti or culture? Vimutti or the ethnic group? Do you understand the difference?

The Buddha had proclaimed this greatest dhamma comparing to a raft. This is only good for crossing. This Noble Eightfold Path is dropped after crossing over. Why? Even the Noble Eightfold Path is dukkha! It is Saṅkhatha, a Sankhāra. Whole Caturārya Saṅgya is Sankhāra. It also appears and disappears one day. This is only for crossing over, not for carrying on the shoulder. Nothing is gained by worshiping and in offering Pūjā to it either. How could we get anything by worshiping trees -

rocks when it is futile to worship and offer Pūjā to Caturārya Satthiyaya? Do you understand the meaning? What other questions do you have? I do not know I keep explaining in detail, yet, there may be shortfalls! Think very well, when this dhamma is dispensed, many problems occur to many people.

All these people ask about culture. It is lovely; I do not say that it is not. Weigh out what is important. What is important culture or something else? What is important, our children or heritage? To continue our names we need children, we need to make more and more children for this, is not that right? Is it dukkha – or not? Do you experience bigger dukkha by having, one child, or two children? Two children means twice and three means thrice, compared to one, is that not right? Then, will it do any good by developing that? Just think about it, need to let go of them! All these are within the confines of let go. Buddha Dēshanā is founded on letting go. Nothing remains within letting go. Nothing remains within Nibbāna. That is why the Buddha advised us to let go even this dhamma dēshanā.

Therefore, within it there is no talk about culture, language, civilization and so on. However, remember all these things are secured when we travel on this path. When we do superior quality things, higher things, the lower ones are automatically protected. A person who is living within the dhamma will not destroy culture, by derailing.

When I think back, about 35 to 40 years ago, I remember all these temples, and Bo trees existed. We have also gone to the temple with our mother when we were little kids. We also offered flowers, lit a lamps. Visited the Bo tree kept some

flowers, lit a lamp, and returned. However, we did not request anything from Bo tree. Those days we never requested anything from statues. We paid respect to our Exalted Teacher. We took care of the Bo tree thinking about the help it has given. We cannot oppose it at once though it was not dhamma. Why? Because we received dhamma from the temple while we were performing those things, the monk who lived those days explained to us the truth! I remember, though I did not understand, all the people in the village went to the temple on Pōya-day to listen to dhamma from the monk. Those days there were no broadcasting of dhamma via television and radio like today. They did not give sermons every day, the monks conducted dhamma dēshanā at the temple on Pōya-day. They discussed profound dhamma. I remember my mother and adults discussing them over again at home. Very powerful deep dhamma matters. The way Bhava link, rebirths, and conception happen. These are very deep facts. Then, how Viññāna arise at conception and so on; I am not going to go into details. Even on the next day, our parents were continuing with discussing these dhamma matters. I was small did not understand them anyway. What I mean is that those days the monks were explaining deep dhamma matters. Our society shaped based on those fruitful advises, people abided by those productive dhamma. Though Bo tree and Chaitthiya were there, they were insignificant. They were worshipped and respected for the namesake. However, they conducted themselves within dhamma. At that time, they did not give prominence to cultural things. Though the culture existed, dhamma took the supremacy over them. Today, culture is thriving at top, while dhamma had slipped into deep recesses. That is the reason for this devastation. Are you clear?

Consequently, problem we have is this. None wants to talk about it through fear. This can be verified by the correspondences we received about past discussions, and what emerged in questions, they have an amazing fear about these things. Even the people who visit me at the monastery also talk like that. Now these things are in midst of a huge calamity. What does everybody accept as Buddhism? They are Statue, Chaitthiya, and Bo tree! “We observe five precepts, we abstain from five Pāpas, and we support our parents.” That is their Buddhism, and that is the only thing they have.

To depict how deeply we are entangled in this tangle of fallacies, what level of blindness we are, let me bring out a good example. One instant, three or four youths visited me. They were saying, “Oh venerable sir, what a thing, our Buddha is placed into slippers, it is printed in slippers.” I said, “It cannot be so.” They kept repeating, “No, no we saw it.” The Buddha’s picture supposed to be in slippers. I said, no it cannot be so at all, but they kept on saying, we saw it, we have seen it. I asked, “Did you see? Okay, how do you say that the picture in the slippers is the Buddha?” I further said the blessed One lived about 2500 years ago; there were no cameras or knowledge of television at that time. We cannot confirm that even there was a painting of Him drawn anywhere. Even that statue varies based on one culture to another, one sculptor to another, one artists to another, and country to another country. Now you all are holding on to that and saying there was the Buddha. You say that is “Buddha” in those slippers. Therefore, who is really offending the Buddha, the people who manufactured the slippers? Else, you all? The insulting occurs, if we say that is “Buddha!” That is not the

Buddha. What do you say? Have you understood what I have been saying? That picture is important to that human being as long as that picture is accepted as the Buddha! Nevertheless, we also insult Buddha until whatever time we hold on to that view. There was no Buddha, it was just a picture, – and do you see? If we developed Paññā, those stories would not surface! They said, “No, we saw Him in the slippers.” Therefore, they held on to that Rūpa as the Buddhism. I state that the problem with image worship is that! What had happen today, predominantly, within this, the dhamma had sunken deep. The dhamma inters as these things keep surfacing. Knocking down dhamma, the culture rises up, and grows on top obscuring it. As the culture keeps growing, the dhamma goes down. It would be buried. It would be overgrown with weeds.

Another day, one person simply seeing me in my Pindapātha round, followed me to the monastery. He bow down respectfully, and said, “What we need is monks like you venerable sir.” He started saying things circuitously - in a petty way. Then I told him that I am busy and to say whatever he wanted to say in brief. Then he began his story. He was crying. He kept on crying and said, “Oh venerable sir, we do not have a place to practice our religion. Even there is no place for us to keep a Buddha statue.” Thereafter, I asked him, “Do you have a place to live? Where do you live? Are you talking about a big statue? Do you need a big space to place it?” I asked questions like that. “No, no” he said. Why was he crying? He was crying because he was not able to site a Buddha statue in a Taxi stand in Trincomalee! This is Buddhism. All right? I do not know these are swinging questions! Think a little. This statue or whatever it is, say it is the Buddha,

what is the purpose of a religion, to bring harmony and peace in a society or a group of people? Otherwise, is it to bring dissention, disharmony, and skirmishing? Anyone who practices a religion to offend or split another that is the biggest dishonor he could bring upon his religious leader. Within the limits of my understanding, no religious leader has declared a religion like that. The Siddhartha Gautama Buddha, Lord Jesus, or any other leader had not advised people to do things like that. Think a bit about these things. People may get mad at me for saying these. Have you seen the difference? What do you say? I think that we must discuss these things! We should not maintain silence over things like this. We must openly discuss them in Buddhism. The Buddha had not advised us not to discuss anything. He had given the privilege to discuss anything. However, had given us a frame, and to do within certain limits. What is the limit? The Buddha had given us the limits for discussing any subject! What is it? We have the privilege to discuss anything without falling into four prejudices (Agathi), Chanda, Dōsa, Bhaya, or Mōha maintaining impartiality! Therefore, if we are real Buddhists, if any action is aimed at hurting feelings of someone anywhere anytime, it is against dhamma, as Sāvakas following the dhamma proclaimed by the greatest Exalted Magga-Teacher ever lived, who had encouraged Nekkhamma, Avyāpādha, Avihinsā. Why did this take place? By being slaves to those offerings and Pūjā, by getting used to worship those images, and by having people's minds gone blind, blunt, and dumb! Thus, that is what has happened. Other than that, nothing else has happened. Have you understood this, then?

We have discussed a lot by going to explain Saddhā. Then, remember very well that Saddhā is not at all bhakti. It is not trust. Trust mysterious things. Mysterious things are for unwise people. Mysterious things, the Buddha dhamma is not for people who do not understand, or who do not see. This Buddhism, the Buddha's dhamma is for people who can see, and who can understand!

Therefore, Saddhā is an intelligent group of activities that ends in Nibbāna, something that must be cultivated, and improved. Remember, Saddhā is a wealth that needs to be gathered. The Buddha had advised us to stockpile it as an asset. Thus, all these fall in as assets. Sīla is an asset, Generosity is an asset, and Paññā is an asset. Then, all these things are included as assets. They are called Ārya assets. Accumulate Ārya assets. Saddhā is the first asset, among these Ārya assets. “*Saddhā Danaṅ*,” accumulate this Ārya asset therefore. Accumulate this as an asset means continuously making progress. Thus, develop this as much as possible. This also is located within the entire Noble Eightfold Path. It begins here. I talked about that association of a Kalyāna Mitta, listening to Saddhamma, Yōnisō Manasikāra, Dhammānu dhamma Patipadā. I have also shown previously, how Saddhā ends in Nibbāna.

Therefore, resolve to listen to this dhamma a little better and obtain the benefit out of it. Remember this as an Indriya Dhamma, a Bala Dhamma that needed to be developed.

4. Buddha Sāsana

Let us discuss Buddha Sāsana today. Everyone talk about Buddha Sāsana this year. What is the reason? It is because this year marks the 2550th year after Parinibbāna of the Buddha!

What does it mean by Buddha Sāsana? Within your understanding, what have you heard about Buddha Sāsana? Different people would provide a variety of ideas, if asked! Let us keep those ideas aside for a moment and let us find out what the Buddha had said about it. We must accept what He had said, as He is our Exalted Magga-Teacher. That is the right thing to do.

The Buddha has stated this very magnificently in a Gāthā consisting of four phrases. Everyone may have heard this. Repeatedly, we hear this Gāthā everyday; I think that Sri Lanka National Broadcasting Corporation ends its night programs by playing this Gāthā, everyone knows.

“Sabba pāpassa akaranaṅ – Kusalassa upasaṃpadā

Sachitta pariyodapanaṅ – Àtaṅ Buddāna Sāsanaṅ”

That is all it has only four phrases. What is “*Sabba pāpassa akaranaṅ*” - do not do any Pāpa; “*Kusalassa upasaṃpadā*” - bring about Kusala, develop kusala; “*Sachitta pariyodapanaṅ*” - purify Citta, that is all. “*Àtaṅ Buddāna Sāsanaṅ*” - this is the Dēshanā of all the Buddhas. The Dēshanā of Buddhas that appeared in the past until now, and all the Buddhas that will appear in the future will announce only this.

What it is then, do not do any Pāpa, develop kusala, and purify Citta. This is the Anusāsana of all the Buddhas. This is the Sāsana. What we call the Buddha Sāsana. What we call Buddha Sāsana. What we call the Buddha-Anusāsana. Sāsana consists only of this.

Let us look in detail what the Buddha had said about Sāsana. What did He say first? “Sabba pāpassa akaranaṅ” - do not do any Pāpa. Why did He say not to do Pāpa? It states in this phrase, not to do any Pāpa! Why is He asking not to do? Is not it because we commit Pāpa? There is no need to ask us not to commit Pāpa, if we are not committing any Pāpa! Thus, what do people do mostly? Do mostly Pāpa, Pāpa-kamma, and commit Pāpa! Because of that, the Buddha advised us to refrain from Pāpa. Not to commit any Pāpa.

Committing Pāpa, what is the Pāpa? Let us see what Pāpa are? What Pāpa-kamma is?

People do Pāpa-kamma by means of body, then by using word, and then by using citta. Then with what do they commit Pāpa-kamma? They do Pāpa by body, by word, and by citta!

Then, there are three Pāpa-Kammas committed using the body. Everyone has heard these. Killing - killing of living beings, stealing - taking things not-given, illicit sex - having sex with someone else’s spouse. Then, people commit these three Pāpa-Kammas. What are they? They are killing living beings, taking things not given, and having illicit sex! These are the three Pāpa-Kammas committed with the body. The three Pāpa-Kammas.

Then there are four Pāpa-Kammas committed using the word. What are they? Telling lies; engaging in gossip; speaking harsh words, and engaging in frivolous talk! Then, these four Pāpa-Kammas people commit verbally. The Pāpa-Kammas are; telling lies; engaging in gossip; speaking harsh words, and engaging in frivolous talk. Then, by word, there are four Pāpas. By body, there are three Pāpas. Therefore, there are seven Pāpas altogether.

Mind is the other tool used for committing Pāpa-Kammas. Using mind, three Pāpa-Kammas are committed. One of them is firm obstinate avariciousness, greediness, covetousness. That is a Pāpa, a Pāpa-kamma. Next is hatred, anger, revulsion, done by mind. In addition to them, commit another. This is called Mitthyādusti. What is Mitthyādusti then? The Buddha had explained this too! In one Sūtta, we find the meaning, Mitthyādusti means here, are these Pāpa-Kammas committed with the Citta.

People believe there are no end-results for generosity. Giving alms does not have any outcome. Taking care of mother does not bring any results. Taking care of father does not bring any results. Then kamma, committing kamma would not have any consequences. There is no this world. There is no other world, no next-place of birth. Then, there are no zealously practicing ascetics. The Buddha had mentioned ten reasons like these, possessing thoughts such as these declared as Mitthyādusti. Thus, they are the three Pāpa-kamma caused by the mind. What are they? They are Lōbha, Dvēsha, and Mitthyādusti!

Then, there are ten Pāpas. Body does three. Word does four. Mind does three. The Buddha had advised to abstain from doing these ten. These are all the Pāpa-Kammas; there is no Pāpa-Kammas further than these are. People cannot insert anything to them, cannot remove anything from them at individual discretions either. Can we do it? No! We hear differing ways. We are helpless regarding it. The Buddha had not said anything like that, had He?

We get to hear about the three Pāpa-Kammas committed by the body today a lot, killing living beings, taking things not given, and having illicit sex. Though there are four Pāpa-Kammas by word, we hear only about one abstain from telling lies. Therefore, today many people do not know, none knows that gossiping is a serious Pāpa-Kamma. Do not know that harsh words give rise to birth in Niraya; a hell bound Pāpa-Kamma. None knows that spending the day having frivolous talk or empty words is Pāpa-Kamma.

We cannot do it this way. The Buddha had clearly stated that we do four Pāpa-Kammas by words; telling lies, engaging in gossip, speaking harsh words, and engaging in frivolous talk. Then, all these four are Pāpa-Kammas. By mind, we do three, Lōbha, ðvēsha, and Mitthyādusti. That is why I said these ten are the only Pāpa-Kammas, we cannot add anything, or remove any. Making efforts to insert many things could produce a list of names, if wanted. Then, there are three bodily Pāpa-Kammas, four verbal Pāpa-Kammas, and three Pāpa-Kammas committed by citta, mind, and brain. Mano kamma means mind. All right? Kāya Kamma – Vacca Kamma – Mano Kamma! Thus, there are three

Pāpa-Kammas committed by using the mind, here Mitthyādusti means absolute Mitthyādusti. It includes; kamma, committing kamma would not have any consequences, taking care of mother does not bring any results, taking care of father does not bring any results, giving alms does not have any outcome, and acknowledge the belief that there are no practicing ascetics; these are grave Pāpa-Kammas conducted by the mind. Why? Their minds are very weak! That is the reason. People with that kind of mind are unsuitable for the human world. That is why they were mentioned as Pāpa-Kammas. The Buddha had declared that they have serious consequences as absolute Mitthyādusti. It means a very badly deteriorated mentality, doing with that kind of mind. Those who do them are largely carrying out Pāpa-Kammas. That is why I said it that way. Thus, there are only these ten Pāpa-Kammas. There is nothing to insert into them anew, cannot drop anything out either. I mentioned earlier that only one out of the four verbal kamma is acknowledged now. The remaining three have been dropped that is a grave offense. Then they try to add things that do not exist there. As an example, I have talked about this earlier. Many questions come up for some people when these are discussed. They try to put in as Pāpa-Kammas, things not declared or disclosed by the Buddha. Upright, have we seen anywhere in this? No! It does not state here. I must discuss these. Have we seen anywhere in these ten Pāpa-Kammas, taking intoxicants - drinking intoxicating liquor as a Pāpa-Kamma? No! Then there is an enormous spasm about this. The next fabricated thing by the Buddhists is consumption of flesh, eating fish and meat. Do we find them here as a Pāpa-Kammas? Understand me correctly; I am not promoting them either! I am not trying to say consumption of meat is good. Then, I am not saying that

consumption of intoxicants is good either. People are however intoxicated incessantly. There is nothing to intoxicate any further. People are intoxicated because of wealth, cast, profession, power, skills, aptitudes, education, beauty, or figure, intoxicated by many things like this. There is no necessity to introduce these poisonous substances into them additionally, to be intoxicated. Those are my reasons. I do not have a problem about it. However, I am discussing our pristine Buddha Dhamma and things coming from outside the Buddhism, those not found in Buddha Dēshanā needed to be eliminated. Essentially, I mentioned it for those reasons. Many people think today, if we do not consume alcohols, it is Buddhism. People who drink alcohols are condemned and looked down to the extreme bottom. There are many good things as well as bad things in these matters. We need to discuss both. Let us do it at another time. Nevertheless, we should not introduce these by force. Within these ten Pāpa-Kammas, there is no mention of intoxicants and flesh consumption. Therefore, we cannot add them. There are a number of people coming here to argue with me over them. There is no point in debating. Why? Because this dhamma is not mine, I am only unveiling the Buddha Dēshanā! These are not my private thoughts. I am merely saying that the Buddha had not stated that way. We do not come across them in pristine, acceptable, reasonable books, primary books, which means in earliest Buddha Dhamma and Buddha Dēshanā. There is no way we could add or introduce these. Are you clear about these? That is why I talked about these ten Pāpa-Kammas very clearly! Keep in mind do not drop any of these ten. Do not add anything either. When the Buddha had declared, they are declared

conclusively. Therefore, do not drop any of these, or do not insert any either!

Then what happens when these ten Pāpas are committed? The people who commit these Pāpa-Kammas are hell bound! Now days, these are the things people do repeatedly. This is what many do. Many dwell in these Pāpas. There is a reason for it. Will understand what the reasons are at the end of this discussion. Then, we are advised to refrain from doing them. We are asked to refrain from them, because we do them. The Buddha did not have to advise that way if we were not committing them. We do not keep doing these ten all the time, but do them based on existing condition at various time. That means we do not commit killing all the time; do it when there is an opportunity, when there is a chance to do it. To tell lies, tell tales, conduct harsh speech, and make frivolous speech, similarly need an opportunity for them to take place. To refrain from these is what the Buddha's advice was!

Even though those ten were mentioned as Pāpa-Kammas where "*Sabba pāpassa akaraṇā*" was mentioned, need to make a little adjustment here. I explained these ten Pāpa-Kammas, remember well then, people who do these ten Pāpa-Kammas are hell bound inevitably; they take birth in four hells. What is the reason then? Because people who commit these are insulting the humankind, they are not suitable to be called humans! Now, we were advised to refrain from doing them. What happens, if refrained from them? Invariably they are bound to a happy state! Next birth will be in one of six heavens or the human world; they will not take birth in any of those four hells. Accordingly, one who

refrains from committing these ten Pāpa-Kammas would essentially have human dhamma. Those who commit these Pāpa-Kammas have no human dhamma. Have you understood? Instead of doing human dhamma, if committing Pāpa-Kammas, they are not doing things that belong to human dhamma! That is why they take birth in Niraya. They are unsuitable for humanity. They go down. Are you clear? If they have refrained from committing these ten Pāpa-Kammas, they possess real human dhamma; they are suitable to be human. They even can move further on, depending on the amount they have accomplished. That is why they can be heaven bound. Have you understood what has been explained?

I deviated a little bit from the subject, in order to explain the ten Pāpa-Kammas. Do you have any problems? Any problems about the ten Pāpa-Kammas? Then the Buddha had advised us to refrain from doing them. Where it said, “*Sabba pāpassa akaranan*,” however, it does not imply all ten Pāpas. What is the reason? It is wrong if someone try to explain this out as one phrase! We must always take into account Buddha Dēshanā collectively, as a complete all-embracing dēshanā. It is wrong, if we try to break it down to chapters, phrases, and words and try to explain each one of them separately in the way we would like to explain them. It would be distortion of dhamma.

What is meant by “*Sabba pāpassa akaranañ*” at this point? Had not talk about all ten Pāpa-Kammas here, had advised to refrain from the three bodily Pāpas and the four verbal Pāpas! What is meant here is that we must refrain from the bodily and the verbal Pāpas. Why? No necessity to include Pāpa committed

by the mind here, why, they are present when we visit the next two phrases. Do you follow what I said? The Buddha declared only ten Pāpa-Kammas! What implied here, out of those ten? “*Sabba pāpassa akaraṇā*” means here refrain from three bodily Pāpa-Kammas and four verbal Pāpa-Kammas! In short, this is Sīla; having control of body and words. Are you clear? Have you understood what I explained here?

Then, what did the Buddha say? In this first, stated in the Gāthā, the phrase, “*Sabba pāpassa akaraṇā !*” Therefore, what do we have to do first? Keep in control the body and word! What do we do after that?

Now remember I have discussed about the ten Pāpa-Kammas here. Then doing these ten Pāpas is considered as Pāpas. These are hell bound. Is there anything else that we have to perform especially as Pina? What becomes Pina then? Abstinence from these ten Pāpa-Kammas itself is Pina. Is it clear for you?

Now, confusion will arise in many people; “What are Pāpas? What is Pina?” What is the reason? That is the way now we hear them! They recited “*Sabba pāpassa akaraṇā*” and advised, not to do any Pāpa-Kammas. They recited “*Kusalassa upasamṗadā*” and advised to do Kusala, asked to do Pina. What they are saying is do Pina and refrain from doing Pāpa. No! Here the first phrase “*Sabba pāpassa akaraṇā*” itself say, refrains from performing Pāpas. Abstinence of Pāpa itself brings about Pina, then. I am saying this staying a little bit outside the Gāthā, are you all right? Because I am explaining these ten Pāpa-Kammas! If refrained from these ten Pāpa-Kammas, it is Pina. There is no

other Pina further than this in the world. Have you understood what was said?

Abstinence from these ten Pāpa-Kammas goes beyond all what usually done as Pina such as alms giving, conducting dēshanā of the Buddha, Katina ceremonies, construction of chaitthiya and temples, and the various things that they do calling eight big kusala. Are you clear about this?

All afore mentioned Pina belongs to dāna. Those eight big Puñña Kamma , Katina ceremonies, building of temples, chaitthiya, and Vihāra, all goes under dāna. Sīla, or else, refraining from Pāpa-Kammas committed by body, words, and mind is much superior to dāna. Then carrying out of these Pāpa-Kammas pushes us to Niraya. They are Pāpas. Pina is prevention of these occurrences. There are no reservations about it. This is the highest Pina, have you comprehended it? Pina is nothing but abstinence from committing ten Pāpa-Kammas! Are you clear about this? None should have any problems about what is Pina and what is Pāpa-Kamma! Are you clear?

What is easy to do, refraining from these ten Pāpa-Kammas? Or else doing the Pāpa-Kammas? What is easier, doing something? Or else refraining from doing it? All right... the question people have; if we take a different thing, you will say that it is easier not to do that thing than doing! However, refraining from doing these ten Pāpa-Kammas is difficult. What is the reason? Because people have become used to doing these things repeatedly, the mind is engaged in them! We must remember there is a reason for doing them, regardless of many advices, to observe the Sīla, and to refrain from doing them.

What is the reason? All these things provide a certain amount of pleasure! Is it not true? That is the reason! There is some Āsvāda. Pāpa-Kammas provide some kind of small pleasure either briefly or temporarily. There is anyway long-term injury, evil, Ādīnava. Some do not know about that. Some others do not care whether there is Ādīnava...no matter let us have fun today who cares about tomorrow; a weak mentality; people without self-confidence or skills think like that. However, they do these because of the Āsvāda they experience; we need to keep that in mind. However, remember one thing that Ādīnava is larger than the Āsvāda. That is the reason for asking not to do this. People do not know the happiness gained after going pass this point, do not know the happiness gained by refraining from doing these. That is because they lack practice.

Thus regardless of all that, Pina means refraining from these ten Pāpa-Kammas. Now, there should not be any trouble about the ten Pāpa-Kammas. If someone does these ten, he ends up in Niraya. There, if he refrains from doing Pāpa-Kammas he is heaven bound. Those are the Pina, okay. However, only seven Pāpa-Kammas belong to where it says “*Sabba pāpassa akaraṇaṅ*,” as Mano Kamma is not counted here. Three Pāpa-Kammas done with the mind do not fall in here. Here it speaks only about the seven Pāpa-Kammas performed by body and word. He had advised to refrain, from doing these Pāpas, had asked to have control over the body and word. Are you clear about this now?

After that, the Buddha dispensed the second phrase of the Gāthā. What did He say? “*Kusalassa upasāṃpadā*,” it is not okay just to have control over the body and word, get into a corner,

and wait with jointed hands and legs! This dhamma declared by the Buddha goes beyond it, and is profound. There is no need for the Buddhas to appear to advise people just to refrain from those ten Pāpa-Kammas, so they may reach heaven, since they existed in other religions too. Whether the Buddhas appear or not, other religions also had certain amount of these things, but with certain amount of shortfalls and excesses. Though not to the extent the Buddha had declared, with completeness and meticulousness, people had some understanding, about those Pāpa, and Pina, though they had certain deficiencies and gaps. However, the Buddha organized it, complete in all aspect, and meticulously set them out. Now, just refraining from Pāpa and acquiring Pina would not do. The reason being we are approaching today's dēshanā from a different angle. Today, there is no dēshanā about Caturārya Saṭṭya, or Noble Eightfold Path. What is the reason? We need them because there is dukkha, and we are heading towards freeing of dukkha, we are moving forward to end dukkha in Saṁsara! Therefore, first thing needed is to have control over body and words. Stopping here after achieving that would not work. We must go to the next step. Why do we do this? Why should we have control over body - word? Because, we want to go into the next step!

What is the next step? "*Kusalassa upasamṛpadā*" Ah...previously asked not to do Pāpa-Kammas! The Buddha Dēshanā is superbly insightful. Look carefully to see the nature of insightfulness, what was asked not to do. Not to commit any Pāpa-Kammas that is it, again, had not talked about doing Pina. It is Pina when Pāpa-Kammas are not done. Do you see it? It is very precise! Do you see how much is there to learn? Had advised not

to do Pāpa! That is sufficient; no need to talk about Pina. There it is Pina, by not doing Pāpas.

Question:

Is it unnecessary to take five precepts even?

Answer:

Again, taking from where? Can we buy Sīla from a shop? Is there a place to obtain? Is it in a storage room? Is it stacked up anywhere? There is nothing to take! Just refrain from doing this. That is all. Once again, there is no need to worship or make offerings. Just, do not do the ten Pāpas described earlier. Do not do this seven out of the ten Pāpa-Kammas. Control body and words. There it is Pina, refrained from Pāpas.

Next, He had advised us to develop Kusala. What for is kusala? There is no Kusala in people! There is no kusala. The Buddha would not advise us to develop kusala if there was kusala. Do not have kusala. Then what do they have? Akusala! Do you see the difference? There He talked about Pāpas and advised not to do Pāpa-Kammas. Refraining from doing, Pāpa-Kammas itself was Pina there. Pina and Pāpa must end there, no need to bring them up here again. The Buddha, who had advised in that order, had asked to develop Kusala next. Why kusala, because we do not have kusala, people do not have kusala. Therefore, He asked us to develop kusala. If there is no kusala, what is there? Akusala! What is akusala?

There again, another question is arising. What are kusala? What are akusala? Let us talk about what people have! People have akusala. Do not have kusala. Therefore, advised to develop

kusala. Because there is no kusala, what is there is akusala. What are these akusala?

Response from audience:

Pancha Nīvarana

Answer:

Yes, we can say that they are Pancha Nīvarana for simplicity. What are they?

Yes. Desire to please the eye by seeing objects by eyes. Seeing objects is a pleasure and joyful. Then, what we people do is keep chasing after them. Run in ten directions behind those objects that we like, to please the eye. Next, desires to please and yearning to gratify ear by listening to pleasurable sounds by the ear, and desires to please the nose by providing odors liked by the nose. Longing to please. Desire to please the tongue by providing things that are tasty to the tongue. Then desire to please the body by providing pleasant contacts to the body. Then desire to please the mind by thinking and imagining about various pleasurable mental objects liked by the mind, aim at objects by using six faculties, eye – ear – nose – tongue – body - and mind. They go after objects with the desires to please these faculties. Because of the craving to have pleasures that they derive. Then the pleasing of these six sensual faculties, eye, ear, nose, tongue, body, and mind is called Kāma. In Pāli, Kāma means pleasing of all these faculties, do you agree to? In this country, they mean only one thing by Kāma! Including that, all these six are called Kāma. Then, the desire to please them is called Kāmaāchanda. Then the Buddha had identified this thing called Kāmaāchanda as an

akusala. It is an akusala. It was called Nīvarana. Nīvarana means...

By nature, people's mind is shining. It is called Pabhāshvara. Citta is mask by a kind of akusala called Nīvarana. They are also called Kilesa. Because of them, the Citta has become impure. Citta is shrouded. That is why they are called akusala. They are called Nīvarana. There are five Nīvarana mentioned. First, one is Kāmacchanda. The desires to please eye, ear, nose, tongue, body, and mind. Then, that is one of them.

The second, akusala is what. It is Vyāpadha, anger. Now, we do not get objects that are pleasing to the eye all the time. Most of them are unpleasant objects. It is same with the ear. Not always, it gets to hear pleasant sounds. We receive enough unpleasant objects. It is same with the nose in getting odors. It receives both pleasant and unpleasant smells. It is same for the tongue in getting tastes, body in getting feelings, and mind in getting mental objects. What do we do when this happen? We keep chasing after the agreeable! Refuse the disagreeable! We clash with the one we do not like, and that is called Dvēsha. Why do we create frictions, arguments, develop anger? This is Vyāpadha! Because find them objectionable. We detest what we dislike, and attach on to ones we like. Going after likeable is called Kāmacchanda. Then when we receive things, we dislike or objectionable, we reject them. Get rid of them. That is what is called Dvēsha. This is also an akusala, an Nīvarana. Do you follow? That is the second one!

Now, what is the third one? It is Thīnamiddha in the Citta, the laziness, not for doing everything, ah...lazy to do good things!

Feel lazy to do kusala dhamma, lazy to do good things. Nevertheless, to do other things, go with much enthusiasm. Why is that? There is certain amount of enjoyment immediately in them as we said earlier for Pāpa-Kammas, for good things, Pina, there are no immediate Āsvāda! Their results come later on. Do not get to enjoy the goodness right away. Therefore, we go after things that give instant pleasure, for, quick satisfaction. That is why we do Pāpas. By nature, there is an unwillingness to do Kusala. That is called Thīnamiddha, laziness in mind and body. Then, this also is an akusala.

Next is Uddhāccha-Kukkućcha, the fourth one. Uddhāccha is the uneasy nature of the citta. Cannot keep the citta on one thing, it jumps in ten directions, looking for an object, which is called Uddhāccha - disturbed nature of the citta. Then there is another one right with it, called Kukkućcha. It also occurs in the citta. Kukkućcha is the nature of regret over Pāpa already performed, and regret over missed opportunities to do Pina. Then, the regret over Pāpa already done, and regret over chances to do Pina is called Kukkućcha. Because these two happens together, it is called Uddhāccha-Kukkućcha by combining the Uddhāccha and Kukkućcha as one Nīvarana.

The fifth one is Vicikićchā, doubt, doubtful. Here by doubt we mean having doubt about the Buddha, about dhamma, about Saṅgha, about kamma, and things related to the dhamma. That is called vicikićchā. These are the akusala. This is what people have all the time in their citta. All these five are present. These five are always present in an ordinary citta, an Abhāvita Citta; an Abhāvita Citta means one undeveloped, a citta with no control over. All

five are present. However all five do not act evenly at the same time. It appears in different magnitude at different events. When one is acting excessively and strenuously, the other is weak. Like that, they work alternatively; some are powerful when the others are weak, however, all five exist in Cittas as an aggregate.

Then these are the akusala. The Buddha then had asked us to develop kusala. What does it mean by developing kusala? It is nothing but getting rid of these five akusala! Destruction of akusala brings about kusala. Are you clear about this now?

When He advised about Pāpa and Pina, getting rid of Pāpa itself generated the Pina. There was no necessity to talk about Pina separately. See how beautifully had He explained. What does it say here? It is refraining from akusala itself is development of kusala! Put all efforts to destroy the five akusala. Then it becomes the kusala. This akusala disappears. People's citta is in akusala, in these five Nīvarana. Another term for them is Kilesa. Now the efforts made to destroy the five akusala is kusala here. Have you understood it? I am going on explaining things; you may interrupt me at any time, at that point, when there is a question! Do you have any question on anything? Then, what is the reason for developing kusala? Developing kusala means, getting rid of akusala! When the amount of akusala is gone, what is there is kusala. When these five Nīvarana exists, the citta is in akusala. Now what happen when if Citta is freed from these akusala? What do we have to do, to get rid of these Nīvarana? We cannot just do it at once! It is to get us there, the Buddha first had said, "*Sabba pāpassa akaranaṃ* ." First, we must get the body and word under control. Refrain from

committing the three bodily and four verbal Pāpas. After that, we go to develop kusala. Now this time we have to deal with the citta, we accomplish what citta wants via body. The inhale and exhale of the breath is an involuntary operation from the time of birth until the death. Nothing is there that the body can do without directions or support of the citta. The body operates under the directions given by the citta after thinking. Body and word both perform under directions of the citta. Next are the verbal actions. Both body and word, work only after thinking. Then, without the citta's directions, verbal actions would not happen. To do the three bodily Pāpas, killing, theft, and illicit sex, the body needs directions from the citta. To do the four verbal Pāpas, lying, telling tales, harsh words, and frivolous talk, all operates under directions from the citta. Citta's participation is needed to do all these seven Pāpa-Kammās. That is why we have to have control over the body - words. After that, what remains is the three akusala done by the citta. That is why, had first invited us to have control over the bodily and verbal actions out of the ten Pāpas described earlier, to handle them first. When the body and words are in control, we stopped seven out of the ten Pāpas done by the citta. That is why it was taken as the first.

It is with the citta that we do Lōbha, Dvēsha, and Mitthyādusti activities. Now, these things are done here too. What do we do next? We mentioned akusala; what do we have to do to remove akusala kamma or Pancha Nīvarana? We need to do bhāvanā! We call it Samatha bhāvanā. When the Buddha talked about Nīvarana, He meant "*Kusalassa upasamāpadā,*" to develop kusala, for, freeing the citta of akusala. Once the citta is free from akusala, the citta is in kusala. Have you understood it?

There are five akusala called Pancha Nīvarana. When the citta is free of these five Nīvarana, kusala Citta arises. So what do we have to do first to get rid of five Nīvarana? We have to do a meditation first! We call it Samatha bhāvanā.

When we do Samatha bhāvanā, what do we do, we make good effort repeatedly to keep citta on a kusala object and finally retain the citta on that object. That is what we do when we carry out ānāpānasati bhāvanā, inhale-exhale act. We have said earlier that breathing is an involuntary act of the body. We are watching this involuntary act of the body. As this discussion is not on a lesson on bhāvanā, I am not going to go into details. I have mentioned the word bhāvanā here, as in a future date, in a discussion on bhāvanā; we will be discussing Samatha and Vipassanā bhāvanā thoroughly, in extra detail, because we will be discussing more than this.

Then, we get rid of Nīvarana by this bhāvanā. Freeing of Nīvarana is development of kusala. To remove Pancha Nīvarana we must practice bhāvanā. As we keep on practicing bhāvanā and be able to keep the citta on one object, what happens, Pancha Nīvarana is suppressed. Like settling of mud in the bottom of a pond with muddy water, what happen when the mind is retained on one object by bhāvanā action? The set of Nīvarana subsides surfacing the shining citta! Have you followed what was said?

Bringing about shining citta itself is development of kusala according to this phrase of the Gāthā. What are the elements there in the shining Citta or kusala Citta? As the Pancha Nīvarana is suppressed, when those five are suppressed, in place, five other things appear in citta! They are Vithakka, Vichāra, Prīthi, Sukha,

and Àkhāggathā. As we continue to retain the mind on the Kamatahan – object of bhāvanā, we suppress Pancha Nīvarana. How does it happen? Five first round of dyāna elements appear as we keep our mind persistently on the bhāvanā object! Let us describe those five dyāna elements.

One is Vithakka. This is the nature of the citta sticking on to the bhāvanā object. Vichāra keeps mind on the periphery of the bhāvanā object; watching it in a circular way. Only a small difference between the two of them, they hang around the object as Vithakka and Vichāra. Then we feel a Prīthi in the citta. As the citta becomes unified and the Nīvarana suppressed, we experience an immense happiness. Then the body experiences a Sukha. Body experience a Sukha as the Citta is unified and the body becomes light. That is what we call Sukha. Next is the development of Upēkshā, Àkhāggathā; vacillation of the mind ends. Thereafter, the Pancha Nīvarana is suppressed. What rises up as the Pancha Nīvarana is suppressed? These five elements of dyāna! Now where are these five dyāna elements? They are in First Dyāna, is first dyāna a kusala? Is it an akusala? Kusala! Those akusala, Pancha Nīvarana are absent in first dyāna. In place dyāna, elements are present.

Then as we enter into Second dyāna, Vithakka and Vichāra disappear. Only Prīthi, Sukha, and Àkhāggathā are present. Second dyāna is a kusala, more powerful than the first dyāna. When the mind enters the Third dyāna, Prīthi disappears leaving only Sukha and Àkhāggathā, which is much powerful than the Second dyāna. Then it drops Sukha and enters the Fourth dyāna leaving only pure Upēkshā. Are you clear about this?

What is meant here is Kusala. Do you have any problem on Kusala and Akusala? Do not think you have any problems, on Pina and Pāpa, right? Do not have problems with kusala and akusala. What is happening now? Akusala disappears with the development of kusala! The citta stays in kusala freely. Why do we keep doing this? This does not end here! We need to go to the remaining idiom of the Gāthā.

Then, look again. We have refrained from Pāpa. Now we have refrained from akusala, have we not? First, we controlled the body and word there, refrained from doing Pāpa! Now we have a dear Citta. We have become a person with Pina. Next, we developed Kusala, got rid of akusala. Still, had the Buddha asked us to stop here? No! He uttered another phrase. What had He said next? "*Sachitta pariyodapanaṅ*," purify the citta! Having done all those activities, still the Citta is not pure, is not that true? Do you see the difference? Refraining from Pāpa, we are developing Pina! Abandoning akusala, we are developing kusala. However, the Buddha by the third phrase, saying, "*Sachitta pariyodapanaṅ*," what is left there to do now, advising to purify the Citta. Why is the necessity for purifying Citta? Because it is impure! Having completed all that, still the Citta is not pure. Do you see how profound this dhamma is? Citta is still impure! How could the Citta be impure after doing so much? Refrained from Pāpa, got Citta to stay in kusala, akusala disappeared! Yet He is asking by the third phrase, to purify Citta, citta is impure. How could, the Citta be contaminated. This is the most significant position in Buddha Dēshanā. Let us look at Citta...

If we state now that, we are going to free ourselves from Saṁsara Dukkha, as there is dukkha. Dukkha Satthiyaya. Trying to free ourselves from dukkha, as there is still dukkha, is the most significant point in the Buddha's Dhamma. Actually, by all these three phrases, He had talked about the Noble Eightfold Path. He had disclosed it in a different way. The Buddha had compared Saṁsara with a giant tree. What we need to do is to remove the tree. What do we do for removing a huge tree first? First, we cut down the branches; cut and remove the branches! Does the removal of branches end the life of the tree? Tree is still living! If we wait a few days, we could see new undergrowth appearing, agreed. What do we do next? We do not stop just by cutting down branches; we cut and remove the trunk next! Twigs will come up as long as the trunk exists. For that reason, we remove the trunk. If we stop here after removal of the trunk, what will happen? Again, twigs will come up! What is the reason? Because roots are still there! Are you clear about this?

That is what the Buddha had declared. What happens when we refrained from Pāpa, and having Sīla? Being in Sīla is as if cutting down the branches of the tree, having control over body and words means, removed the branches of the tree! If we keep on doing this every day, we will have to think of the Sīla repeatedly, as the twigs could appear anytime. What is the reason; the trunk is still alive and the roots are still alive. Now we have cut and removed the branches and become a person with Sīla. Then we cut the trunk. Cutting and removal of the trunk is what is meant by developing Kusala. We have got rid of akusala and now we possess a Kusala Citta. That is why the Buddha had said citta is still impure. Citta is not pure yet. Why? Roots of

Akusala are still there! Where are the roots of Akusala? They are below ground in case of the tree! However, what does He say here, where advice is given to purify citta? Why did we do Pāpa, had the Citta in akusala, had no control over body and word, and had Pancha Nīvarana? Because the roots of akusala were still intact! What are the roots of akusala? They are Rāga, Dvēsha, and Mōha! Roots of akusala are still living. Removal of those three roots of akusala is what the Buddha meant by, “*Sachitta pariyodapanañ.*” The Buddha had advised to purify the Citta.

Refraining from Pāpa, development of Kusala etc found in other religions too. Was it not there in Hinduism, even at the time when the Buddha appeared? People gained dyāna, gained abhignā; even at that time, there were people with iddhi powers. *Paracitta Vijānana* - they possessed power to read other’s thoughts. They were in possession of things such as *Dibba Chakkhu* - *Dibba Sōta* at the time the Buddha appeared. Therefore, these two exists outside Buddhism in other religions too. Nevertheless, by third phrase the Buddha had declared what none of them owned. He had advised us to purify the Citta. For what reason? The roots of akusala are remaining! The roots of Akusala are still there intact. These roots too needed to be removed and got rid of. Those Pancha Nīvarana are suppressed. Dyāna arose because of suppression of the Nīvarana. However, just like the mud in the pond, there is mud at the bottom. Had a stone happened to drop, or by dropping a stone, immediately the mud will float to the surface. Similarly, there is not much gain in developing dyāna by suppressing Nīvarana. Dyāna will disappear any time there is a little slack, anytime the Nīvarana resurfaced. Kilesa would reappear. The Nīvarana would resurface. Why is

that? It is because, just like the mud in that pond, roots of the akusala are still dormant there! Digging up of the roots of Akusala as well, is what the Buddha meant by “*Sachitta pariyodapanaṅ*.” Do you see how it is? The Citta is impure even in people who possess dyāna! Have you understood?

What is meant here is that the Citta is still impure, but not about the residual Nīvarana. No Nīvarana, the Citta is shining. However, the roots of akusala still exist. Because of the presence of akusala roots, his akusala could resurface anytime, whenever there is some slackness. Not only that, but as long as the roots of akusala are present he is in Saṃsara. He has not yet escaped from Bhava he is Bhavagāmi. He is not freed of dukkha. Are you clear about this?

Therefore, to be free from dukkha, to cross over from Saṃsara we must uproot and remove the roots of Akusala. What it means is that the roots of akusala must be destroyed. That is what the Buddha had meant by “*Sachitta pariyodapanaṅ*.”

Then, how do we do this? How do we purify Citta? Despite all these efforts, we say the mind is always impure because of the presence of roots of akusala. Why do roots of akusala exist? What is it, and how does it happen?

Let us look into how it happens. I have discussed this in a different way in a previous discussion. Let us revisit it. Now, how does a Citta occur? If we take as an example, what happens because of contact of the eye with a color object? Viññāna occurs! Viññāna cannot occur alone at all, it occurs because of the eye and the color. Invariably, when Viññāna occurs five citta

impulses also occur. We call them, Passa, Vēdanā, Sanñā, Chētanā, and Manasikāra. Then these five activities, *Passa – Vēdanā – Sanñā – Chētanā – and Manasikāra* cannot ever occur alone. It occurs only if Viññāna occurs. Have you understood what I explained?

Therefore, how does the Viññāna occurs? Only if there is a contact of an object with the six sensual faculties, eye, ear, nose, tongue, body, and mind! That means if it is the eye, a color must come in contact, for ear, a sound must come in contact. An aroma to the nose, a flavor to the tongue, a sensation to the body, and a mental object to the mind, must meet the six sensual faculties, called Āyatana; eye – ear – nose – tongue - body - mind. They are also called doors. Viññāna occurs at anytime an external object come in contact with these six Āyatana. Are you clear?

Yes, I have said that five activities occur invariably when Viññāna occurs; activities called Passa – Vēdanā – Sanñā – Chētanā – and Manasikāra. If we take as an example, Viññāna occurs because of contact of a color with the eye. As the Viññāna occurs, those five activities, Passa – Vēdanā – Sanñā – Chētanā - Manasikāra invariably take place. What does Passa mean? Passa means actually an indication that a contact had occurred! To say it plainly, because of contact of a color and eye a Viññāna appeared. There the Passa occurs, and it says, “Saw,” if a sound had met ear a Viññāna occurs there. Viññāna can occur anytime an external object come in contact with a sensual Āyatana. However, where does it occur? What has happened is actually indicated by the Chaitasika, Passa! When ear and sound had a contact there, Viññāna occurs, the Passa Chaitasika says “Heard.”

If a smell and nose had a contact and if Viññāna occurred, the Passa Chaitasika says, “Smelled.” If a flavor and tongue had a contact and if Viññāna occurred, the Passa Chaitasika says “Tasted,” if a sensation and body had a contact, and a Viññāna occurred, Passa Chaitasika says “Felt,” and it is same for the mind and mental objects. If remembered, it says a Citta appeared. Therefore, the Passa Chaitasika informs us wherever the Viññāna occurred, and tells us something had contacted. Then, the Viññāna occurs when external objects, Rūpa – Color – Smell – Flavor – Feeling - Thought have contacted sense Āyatana, eye – ear – nose – tongue – body - mind. Invariably with Viññāna, as an example, when Viññāna occur at contact of a color with the eye, the Chaitasika called Passa occurs there. Have you understood, okay?

Therefore, Passa said, “Saw,” next impulse is Vēdanā. Vēdanā informs whether what is seeing is a pleasant one, unpleasant one, or a neutral one, *Sukha Vēdanā, Dukkha Vēdanā, or Adukkhamasukha Vēdanā*. How does it inform us? By the Chaitasika called Vēdanā! It also occurs simultaneously with Passa and instantly with Viññāna altogether. Though I say it this way for easy understanding in this discussion, it does not happen one after the other in a certain order, everything happens together instantly. Viññāna is something that happens swiftly and dissolves instantly. This whole process occurs with it and disappears with it. This process takes place very fast. What does Vēdanā Chaitasika say? It informed us whether it is pleasing, not pleasing, or a neutral one!

Next Chaitasika is Sanña, what does it do? We know now what we have seen, we know whether it is a pleasant one or not, then the Sanña Chaitasika recognizes it whether it is a fruit, a lotus flower, or Plumeria obtuse (Araliya) flower etc! I took them as an example; the Sanña Chaitasika does identification.

What happens next is Chētanā; there is another Chaitasika, it is called Chētanā. We have seen we know what we have seen. Whether we like it or not is determined by the Vēdanā Chaitasika. Then the Sanña has identified what the object is. What happens next? Depending on liking and disliking, what does Chētanā Chaitasika do, it develops a desire if the object is a pleasant one – rāga citta! If it is an unpleasant one, Chētanā Chaitasika develops a ðvēsha Citta. If it is Adukkhamasukha, it creates an mōha citta. However, what does it do now? Rāga – ðvēsha – Mōha, the three arise here! Have you understood it? I got to this point to explain it!

Next is the Manasikāra activity, another Chaitasika that encourages the activities. What I want to get across to you is that whenever a Viññāna occurs, with each Citta, or whenever a citta occurs, Rāga – ðvēsha - Mōha invariably arise. Have you understood it?

With every Viññāna occurrence, the Passa – Sanña – Vēdanā – Chētanā - Manasikāra activities also take place. What is there called Chētanā and Chētanā Chaitasika is Kamma certainly. Rāga – ðvēsha - Mōha, this is what the Buddha had said by, “*Chēthanāhan bhikkhawē kamman wadhāmi.*” Thus, this Chētanā Chaitasika occurs with every Viññāna occurrence, with every citta unquestionably. Therefore, if this occurs with every Viññāna, if

the three, Rāga – Dvēsha - Mōha are presents, is everything pure? Is it impure? Now is our Citta purified because that we have control over the body – words and had become a person with Sīla, and have got Pancha Nīvarana suppressed by doing bhāvanā, if not why? Because every instant a Viññāna occurs, so called, Chaitasika activities also occur! There is Chētanā in every citta. Therefore, that citta is impure.

As long as this rāga – dvēsha - mōha present, the citta is impure. Who does not have rāga – dvēsha - mōha? Now here, rāga – dvēsha - mōha are kamma! Sankhāra means the same here. They are known as *Kāya Sankhāra*, *Vacci Sankhāra*, and *Manō Sankhāra*. What it says is that these kamma are *Vacci Kamma*, *Kāya Kamma*, and *Mano Kamma*. I have told earlier that everything is done by thinking with Citta. In all these thoughts, Chētanā Chaitasika is present. Then who does not have this Chētanā Chaitasika, this kamma? Arahants! Therefore, in everyone except for the Arahants the Chētanā Chaitasika occurs simultaneously with Viññāna. In other words, these three, rāga, dvēsha, and mōha are present. If so, as long as those three are present, the citta is impure. That is the reason for the Buddha to state the third phrase, “*Sachitta pariyodapanāṅ*,” the Buddha wanted us to purify what? The roots of those explained akusala! Destroy the three, rāga – dvēsha - mōha. The citta is not pure as long as these roots of Akusala are present. As we keep purifying them, the ultimate end, the end of the purifying is called the rank of Arahant. What should be destroyed? *Āsrawa!*

What are Āsrawa? They are desire for Kāma, desire for Bhava, desire for Avijjā; are Kāma Tanhā, Bhava Tanhā, and

Vibhava Tanhā! All these Tanhā occur, kilesa occur due to Chētanā Chaitasika, rāga – dvēsha - mōha. Then in who does, the Chētanā Chaitasika does not occur? In Arahant! Viññāna occurs to an Arahant too. Even to an Arahant Viññāna occurs at the eye when an Rūpa or colors meet his eyes. Along with it, Passa Chaitasika activates. Arahant knows that he has seen. Arahant knows that he has seen if he has seen then Vēdanā informs him about what was seen. Nevertheless, it is different to pruthugjana. Still there is a Vēdanā however. A suggestion is present, as regards, whether he likes it or not even there. Then Sanña identifies it. If it is sweet to the tongue, he knows that it is sweet – or if bitter, he knows that it is bitter. That is suggestion. Then it identifies. If it tastes sweet, identifies it as Palmyra honey or coconut honey etc. Smelling an odor also is like that. He knows whether it is a desirable smell or an undesirable smell. Then he identifies whether it is a smell of a lotus flower or Araliya flower etc. In pruthugjana, in people who are not Arahants, however with these two, the Chētanā Chaitasika occurs next. It does not exist in Arahants. Why? Because he does not have a citta that will stick with the object, saying this tastes sweet! He does not have a citta that would stick to it saying that it is pretty. He does not have a citta that detest saying it is ugly or bitter. Do you understand? Chētanā Chaitasika does not activate in him! Is it clear then attainment of Arahant hood means citta is purified. The statements in all those three phrases will reach completion in all aspects at the attainment of Arahant hood only, until then everyone's citta is impure. Even though, the Pancha Nīvarana is suppressed and Kusala has been developed, it is not complete. Then, the segment that other religions do not have is this. Possession of any mystical powers, ability to fly in sky etc has no

value. Until the power of their kusala is present, they will enjoy even birth in Brahma sphere, enjoy long life and happiness escaping from dukkha temporarily, at the end of kusala powers they will come back to the world. Why? Because, all of them existing within world! As long as the Chētanā Chaitasika is present, they have not escaped from saṁsara . It is to be free from this that we need to destroy it. Then, they do not exist in Arahants. Therefore, to get there what we need to do is to destroy this akusala roots. Doing that is purification of citta. Have you understood it? Are you clear about them?

I have explained many terms. I am not sure whether, you all understood them, it has some difficulties. Why is that? This is very difficult, though I have made extra effort to explain! This is actually difficult. However much it is explained, understanding it is not easy. This is a place; everyone would find difficulty to grasp. Are you clear? About what have been explaining so far?

It is difficult to explain colors to a person who is blind from birth. It is difficult for a person to understand who had not experienced them, even if it is explained repeatedly. Using words, we explain. It is like the turtle trying to explain about the dry land to a fish. I have told this before, however much the turtle tried to explain the fish that it needs to walk on dry land, and dry land is not like water etc, does the fish get it? The fish thinks that there is water even on top of dry land! It is like that when something not known is explained to us. People's ideas, thoughts, and everything come about based on if they are perceptible to the Indriya – eye – ear – nose – tongue – body – mind.

However, cannot explain further than that, if Citta is not developed beyond that. That is why we are asked to develop Paññā. Merely having knowledge in a person would not work. Knowledge is not Paññā. Paññā is different Viññāna is different. Knowledge is different understanding is different. Had advised to purify citta, with what do we see this truth? We need to see what is called Panchchupādānaskandha, these activities, Passa – Vēdanā – Sañña – Chētanā – Manasikāra, which occurs simultaneously with Viññāna! We understand the actuality only on the day we see them. Who sees this? An Arahant! That seeing is called attaining the *Abhinñā*; see this reality, and these activities with Abhinñā. That is the instant the Arahant Pala is attained. To end this, all kilesa needed to be destroyed. All kilesa must be wiped out. Then, that is what is called the purification of citta.

Dyāna arose like the settlement of mud in that pond I have said; the citta is like the cleansed water. What do we do next? We need to do a bhāvanā next to purify the citta! Just like the mud in the pond, as long as there is mud there is a chance for the water to be impure, if we remove all the mud what happens? It is like that, no purpose in just suppressing the akusala! Those roots of akusala are there underneath, like the roots of that tree. The Buddha had said that the path to Nibbāna is, like in that tree, must uproot the roots, bundle them, cut them into pieces, burn, and throw away even ashes to float away. Then what do we do to purify the citta? The Buddha had advised us to practice another bhāvanā! Let us discuss that next. Have you understood things explained up to now? Now, what is the question that you were trying to ask; is it about citta?

Question:

Do all those Chaitasika occur with every thought?

Answer:

Yes, those five activities invariably occur with every Viññāna and with every thought. Do you understand it? Arahant does not have the Chētanā Chaitasika! He does not have only it. Others have them all, until attainment of Arahant hood.

These days, – Vēdanā – Sanña – Sankhāra - Viññāna are considered as five skaṇḍa, Pancha Skaṇḍa. Many people show this as *Panchaskandha*, and say, there it is five skaṇḍa pointing to people. “However, only these Pancha Skaṇḍa, Rūpa – Vēdanā – Sanña – Sankhāra - Viññāna are there. There is no animal or individual there. All present here are Panchaskandha. Arahant also is in that stack. Then Arahant also is a Panchaskandha. A heap of skaṇḍa, okay?” That is how it had been explained! “How had these five skaṇḍa fabricated? Arahant has these skaṇḍa ! However, what is absent is *Upādāna*. He has no *Upādāna*. Five skaṇḍa exist.” I do not know from where this was fabricated. This story of five skaṇḍa is not applicable to an Arahant. Though it says Arahants have five skaṇḍa , Pancha Skaṇḍa , Rūpa – Vēdanā – Sanña – Sankhāra - Viññāna, Arahants cannot have five skaṇḍa . Sankhāra cannot be there. Sankhāra means kamma. Devoid of kamma, Arahant is one who had destroyed kamma. Thus, how an Arahant could be having kamma. If no Kamma how can, there be Sankhāra. Kamma and Sankhāra is both the same thing. There is no Sankhāra. An Arahant is one who has destroyed Sankhāra!

“Avijjā paccayā Sankhāra,” Sankhāra arises because of Avijjā. Arahant is one who has destroyed Avijjā. Therefore,

Sankhāra cannot arise in him. That is why I said he has no Sankhāra, no kamma. When we talked about Chētanā Chaitasika, we heard about how they are produced. There I said that the Arahant does not have it because of that reason. What is not there? For Chētanā Chaitasika to arise, by Chētanā we mean Kamma, Sankhāra! This is Sankhāra mentioned in Paticca Sammuppāda. Then, these Sankhāra keep arising as long as there is Avijjā. There will be Sankhāra as long as there is Avijjā! Then, who has Avijjā? One who has not attained the Arahant hood has it! Who has no Avijjā then? It is not present with the Arahant! One reached Arahant hood. Arahant means Avijjā is destroyed. Then if Avijjā is destroyed, if Avijjā is ended, Sankhāra is ended. Because of that, there is no kamma. Chētanā Chaitasika cannot arise. Therefore, according to the story told earlier, Arahant has a Panchaskandha but no Upādāna; things like these are not applicable. This mistake may have happened when they try to illustrate people as Panchaskandha. I have not come across anywhere the Buddha identifying people as Panchaskandha, had not said anywhere. Not found anywhere mentioned it like that. From somewhere it had come, different people had made it up, and now had become a convention. This is not applicable here. I had to explain this as I was describing Chētanā. Then, until the attainment of Arahant hood, Chētanā exist. Kamma exist. The three, rāga – dvēsha – mōha exist. That is what the Buddha meant by the third phrase, purify them. “*Sachitta pariyoḍapanāṅ*,” purify the citta. Now we must purify the citta. How do we purify citta?

Now this Sankhāra exist because of ignorance of the truth. Do not know the supreme truth. We must know it. What do we

have to do to realize it, how do we purify the citta? Do Sathara Satipatthāna Bhāvanā, Vidarshanā bhāvanā, Vipassanā bhāvanā, they are all the same! We must develop Vipassanā. *Kāyānupassanā, Vedanānupassanā, Cittānupassanā, and Dhammānupassanā*, Sathara Satipatthāna is this. When we develop this Sathara Satipatthāna, we will be able to see the natural semblance of the world, actual form of the world. What is the actual semblance of the world? It is Anicca, dukkha, and anatta! Yes. Appearance-disappearance. There is nothing exists in the world. There is only appearance-disappearance. We must realize appearance-disappearance, anicca, dukkha, and anatta. Ignorance of this is Avijjā. Unawareness about anicca, dukkha, and anatta is Avijjā. Chētanā – rāga – dōvēsha - mōha pollute the citta as long as Avijjā exists. To get rid of them, what we need to do. Avijjā must be destroyed! To destroy Avijjā what do we need to do. Vijjā must be surfaced; to bring out Vijjā we must see the truth. What is the method of seeing the truth then? The important thing is Sathara Satipatthāna! The primary thing in Buddha Dēshanā, by a Buddha is dēshanā about Sathara Satipatthāna. No other religion has Sathara Satipatthāna. None of the other religions has Sathara Satipatthāna. The part about how to cleanse the citta does not exist. Other religions anyway, have development of dyāna. Then, Sathara Satipatthāna is the reality of the world. Get to see anicca, dukkha, and anatta, destructing Avijjā through it, and cross over the dukkha of saṁsara entering Arahant Pala. Then, announcement of this is the dēshanā of all the Buddhas. What is it? “Refrain from all Pāpas, develop kusala, and purify the citta!” This is Buddhānusāsana. “*Àtañ Bud dāna Sāsanañ,*” therefore, it is the Anusāsana of the Buddhas what Sāsana is, “*Buddāna Sāsanañ.*”

Then have you understood what Buddha Sāsana is? It should be clear to you by now what the Buddha's Dēshanā is. "Refrain from Pāpa. Develop kusala. Then purify citta!"

What is meant by refrain from Pāpa there is Sīla. Having control over body - word. Thereafter, process does not end after having control over body and words. Then, after that, we focus on citta. I have said that the body cannot do anything without the help of citta except for breathing, and citta gets everything done through the body. Citta cannot do anything without body. Once the body and word are in control, we have cut of 70% of the Pāpa, seven out of the 10 from the citta. Now focus is on citta; body and words are in control. We move toward the second phase by a Samatha Bhāvanā. What are we doing now? Developing kusala! What is the reason? People's citta is in akusala! That means Pancha Nīvarana, Kāmačchanda, Vyāpadha, Thīnamiddha, Uddhačcha-Kukkučcha, and Vicikičchā. Are you clear?

If we take you back to the beginning, I have said that there are 10 Pāpa Kammās, three by the body, 4 by words, and 3 by mind adding up to 10. What is meant here is abstaining from doing three bodily Pāpa Kammās, and the four verbal Pāpa Kammās out of the 10. Then he becomes a virtuous person, one having Sīla. What do we do next? We develop kusala! For what are we developing kusala? For destroying akusala! Then what are akusala? They are desires to satisfy the Āyatana, eye – ear – nose – tongue – body – mind. Kāmačchanda is an akusala. Then dvēsha, anger is another akusala, which is the Nīvarana called Vyāpadha. Next is, Thīnamiddha, which is the laziness in body and mind. Then, it is Uddhačcha-Kukkučcha. This is the restlessness

feeling in the citta and the regret that appears in citta for Pāpa done, and Pina not done. We call it Uddhačcha-Kukkučcha. Next is Vicikičchā, the doubt that exists about the Buddha, Dhamma, Saṅgha, Kamma etc. People's citta stays on these Pancha Nīvarana most of the time. Because of that, we practice a bhāvanā to free the Citta from them. What do we do, by Samatha Bhāvanā? We get rid of them by suppression of those described Nīvarana! That is what we mean as developing kusala. Then First Dyāna is a kusala. When the Pancha Nīvarana is suppressed, what comes up is kusala citta. The properties of the first kusala are presence of dyāna elements, Vithakka, Vichāra, Prīthi, Sukha, and Àkhāggathā. At Second Dyāna, Vithakka and Vichāra are abandoned leaving Prīthi, Sukha, and Àkhāggathā. At Third Dyāna, Prīthi is dropped leaving Sukha and Àkhāggathā. At Fourth Dyāna Sukha is dropped leaving a purified Citta, pure Upēkshā. We call it Pure Upēkshā because what is there is Pabhāshvara citta. That is what the Buddha defined as purified citta. We all by nature have a pure citta. Now the shining citta that appeared by suppressing kilesa, is focused on the deep dhamma that exist in the world. We can focus it. This citta is very strong. We have to bring that citta up. The Buddha had talked a lot on this in Sūtta. Then, it is this citta, which we focus to purify the citta. The current citta is not pure, as Chētanā Chaitasika still exists. That means the rāga – dvēsha - mōha; the roots of akusala are still present. This citta is impure as long as the akusala roots exist. Therefore, to purify that we must destroy the akusala roots. Then what keeps arising in it is, Lōbha – Dvēsha - Mōha, and they arise because of Avijjā. As long as Avijjā is present, they do not disappear. Now, we must destroy Avijjā. Ignorance of Anicca, Dukkha, and Anatta is Avijjā. To destroy that Vidyā must arise.

Seeing of anicca – dukkha - anatta is Vidyā. What do we do to see them? We must develop Sathara Satipatthāna! Then development of Sathara Satipatthāna is easy for that purified kusala citta. That citta cleansed of Pancha Nīvarana. The citta of Fourth Dyāna is focused on Sathara Satipatthāna. Then we will be capable of seeing the truth as is. To see the true nature of the body. What is the true nature of the Vēdanā? What is the true nature of the citta? After that is Dhammānupassanā! We will be able to analyze Sathara Satipatthāna by examining what is the true nature of dhamma etc by developing Sathara Satipatthāna Bhāvanā. By developing Sathara Satipatthāna, we can see Anicca – Dukkha – Anatta. We could get the Vidyā to arise. A Buddha appears to disclose this process. All the Buddhas that appeared in the past had also declared this same thing. The Buddhas that would appear in the future also will declare this same thing. Therefore, from any Buddha we get to hear this same dēshanā. Therefore, this is what is called Sāsana. This is Buddhānusāsana!

In view of that, look around and see whether this is what we do today? Please ask any questions if you have.

Question:

Venerable Sir, today what many people call Buddha Sāsana is “Four-kind-of-people” in this society, consisting of Bhikkhu, Bhikkhuni, Upāsaka, and Upāsikā. Then in accordance with what you explained today, we must see those qualities among them; people with purified citta. The way I understand it is, only those who have cleansed the Citta can only be considered as the Buddha Sāsana. However, we say Bhikkhu-Bhikkhuni, Upāsaka-Upāsikā make up the Buddha Sāsana. If it is so, should not these Bhikkhu,

Bhikkhuni, Upāsaka, and Upāsikā have those purified Chaitasika, for the genuine pure Buddha Sāsana to continue? Instead, if we are hanging on to external things, what is found there is not the pure Buddha Sāsana explained by you, is not that true?

Answer:

*Explained as Buddha Sāsana, what had been said here? It is a certain process of activities, a path of practice, a process to cleanse the citta refraining from Pāpa and from doing akusala, and that is Buddhānusāsana! Thus, this is the Anusāsana. We have categorized only the people who are following this Anusāsana as the “Four-kind-of-people.” Those who develop this are the ones called Buddhists. In short, those who are practicing this path are Buddhists. There are four groups of these Buddhists, Bhikkhu – Bhikkhuni – Upāsaka – Upāsikā. Those either are on the path, or completed the development of the path Arahant is also in it. Then, we consider only those who are developing these as “Four-kind-of-people,” who belong to this group. Only those who develop these fit in into this group, even though, according to the question asked, only the portion called Saṅgha is considered. Ārya Saṅgha; the Buddha had implied here as Sāvaka, those at least have reached minimum Sōvān Magga. Until then they have not achieved the Sāvaka position either. Therefore, those who are below that level are only people making efforts. However, they have not even sensed a certain level. They have not at least attained the Sōvān Magga or Pala. Then, are these “Four-kind-of-people”? Is not puzzling what Buddha Sāsana is there? Then, the Buddha Sāsana is not that group; **it is this process of activities!** That is then the difference in Sāsana – now in relation to the question asked, there are fabrications as to Bhikkhu Sāsana,*

Bhikkhuni Sāsana, and this may have arisen because of words like that. I have no idea how these words were fabricated and how they have come about. Many things have happened in the history within the time of 2550 years, in the Sāsana. Then people have used different words to identify certain things without appropriate judgment and without proper thoughts. Then, there are no Sāsana as Bhikkhu Sāsana, Bhikkhuni Sāsana, a several heaps of that and this Sāsana. There is only one Sāsana. Buddha Sāsana is the Buddha Sāsana! This is called Buddha Sāsana. Then, I have explained so far the Buddha Sāsana, what do you say?

Briefly, who is defined as a Buddhist? One who practices this Buddha's Dēshanā, one who follows the dēshanā of the Buddha is a Buddhist, and is a Buddha Sāvaka! Then what is the Buddhānusāsanā? The process that I have been explaining for about an hour! Thus, the one who undertook to practice or who is practicing this process is a Buddha Sāvaka. Thus, no one not committed to practice is an Sāvaka. Then, any practices outside this process are not a Buddha Sāsana. Now, the process that I have been explaining for about an hour, about an hour I explained, "Refrain from Pāpa. Develop Kusala. Purify the Citta," any person doing things external to this process, is not a Buddhist. It is very simple. They are not a Buddhists. That is it, not a Buddha Sāvaka, not gone for refuge to the Buddha. If gone for refuge to the Buddha, he must be practicing this dhamma. If gone for refuge in dhamma, must practice dhamma. If gone for refuge in Ārya Maha Saṅgha, must also practice dhamma. Here, he must stay within this path. He must stay within the process explained by the three phrases. If practicing anything not within this process, external to the process, they are not Buddhists.

Anyone could say, “*Buddhan Saranan Gacchāmi, Dahmman Saranan Gacchāmi, and Saṅghan Saranan Gacchāmi,*” I go to the Buddha as my refuge. So, go. We are not holding. It does no good if repeated for ten times, hundred times, even one hundred thousand times unless gone for refuge, unless essential steps are taken. Unless efforts are developed, unless steps are taken to develop required qualities, he would never become an Upāsaka. He would not become a Buddha Sāvaka. Then it does not matter whether it is said or not, if the work is done. Even if “*Buddhan Saranan*” is not recited, as long as he keeps practicing the process of activities, he will invariably become a Buddha Sāvaka. Then anything done external to this process, now after repeating “*Buddhan Saranan Gacchāmi, Dahmman Saranan Gacchāmi, Saṅghan Saranan Gacchāmi,*” they do other things. They go after Sai Baba. What they said was that they are going for refuge in the Buddha. However, they go after Sai Baba, is not that right? They go for refuge in God Munnēshvaram, is not that right? Mother Khali, a character from devils, a female demon, right? Go after her, go for refuge in God Kataragama, is not that right? What do you say? After saying *Buddhan Saranan Gacchāmi*, they go and hang flags in Bo trees begging, “Please help my son to get through the scholarship exam.” Expecting a sickness of a daughter is healed. All right? Wishing for a promotion in a job, is not that right? Is it not what that they do? If we go near a Bo tree, we could see many beautiful funny stories written and hung on them! Is that not right? Then, is this Buddha Sāsana now. Some believe this as Buddha Sāsana. Now the Sāsana is glowing there. There are boards and posters saying, “May Buddha Sāsana Shine.” Keep on going like this it will shine. When we look at what they do, we can see whether this is what

Buddha Sāsana is. Am I right? They decorate statues! Erect pandals. Hang flags on Bo trees. Surround Bo trees with colorful chains of clothing, hang street flags. Decorate chaitthiya with lights. Is that not what they do? We get to see numerous things such as offering of light pūjā! Now, will the Buddha Sāsana shine by these? Then that is one thing! Then, is this the Buddha Sāsana, I have been describing so far? Think a little about what I am saying! Where are we heading? What is going on here?

Then the next thing, another group is putting efforts to improve, develop Buddha Sāsana. A section of the society is saying, now it had deteriorated. We must improve it. Buddha Sāsana had deteriorated. There is a truth in it, but why? Talk about Buddha Sāsana, but do not practice the Buddha Anusāsana, what we discussed for this long here! Because of that, this country has become swarmed with immoralities. People have become inhuman have become mechanical equipments, and have become a hardhearted lot. This country has already become a place occupied by evil people who commit all gruesome Pāpa Kamma. I do not have to talk about it. Anyone can know about them if he reads morning and evening newspapers, listen to radio, or watch news on television. Then, country has turned into a place full of evil people means, Sāsana has deteriorated. That is true. So what do we do for it? What do we do to stop decline first and improve this? Can anyone improve recover Buddha Sāsana? Who can do it, can we?

Answer from the Audience: *It is very difficult!*

We could, but difficult. How do we make it happen?

Answer from the Audience: *Need to develop that process!*

Ah! Must develop the process, then how could it be possible, now? Why did everyone say it is difficult then? Okay, some said difficult. Some, said do not know, cannot say. Why is it so? This is the reason. Do you know what people say to me once they reach homes after listening to dhamma from me here? “Venerable Sir, all what you said is true, they are correct. Everything is true. Who can do it?” Why is this? What are these? What is the reason for saying so? Everyone here is listening to dhamma now! All will go home after listening to this, for what, making others to be Buddhists. That is why it is impossible, is it clear to you?

Why did I explain for this long? To establish this dhamma within you, oneself, that is what the Buddha had said! The Buddha disclosed this dhamma for us to pay attention, understand it, and then practice it to cross over saṃsāra. Why are we listening now? To tell others about it, to make others righteous, we hear some people advising in Sīla all day along, trying to make others virtuous! Get little inside and have a closer look whether they really have any one of them. We get to hear sermons, from dawn to nighttime. Anytime, when the radio is turned on or the television is turned on, plenty of people to preach. Regardless of abiding by dhamma, or others accepting to practice, how many of those preachers have those, it puzzles me. What do you say? Without practice, how can we improve this country then? This is the downfall! They are in books, read the books, and preach the people like big pundits. Take in from one hand and give it away from the other hand. There is nothing with them. This is the downfall. In this, we do not have anything to

preach others. This is for us to practice. The Buddha had left after declaring. The Buddhas appear for doing that. There is dhamma. There is Sāsana. It is those Exalted Ones; the Buddhas it is, who establish the Sāsana. None can destroy it. The Buddha had found the dhamma. The Buddha had discovered the path. The Buddha had practiced and reached the enlightenment. The Buddha had explained it to the others. The Buddhas had disseminated dēshanā of dhamma, “Here I have discovered. You also see it,” and had reached parinibbāna at the end of their time. Had set up the Sāsana, had established it, and had gone. There is not a single clever person in the world that could add, improve, reestablish, or underpin the Sāsana. This will continue as is and will disappear. This had happened to all the previous Buddhas. The same thing would happen to the future Buddhas also. However, we still have this Sāsana quite alive. What it means is that the dhamma is still available for us to listen. Practicing this and going across is what we need to do.

We could do it now. Anyone who says that he wants to improve Sāsana, there is only one thing he can do, practicing this by him. We do not have to worry about others. Does other’s Sīla have any use for us? Does other’s Samadhi have any use for us? Do we have any use with other’s wisdom? No! Can we establish in us with those of others? No! We cannot establish others in Sīla. Cannot make others reach Samadhi, cannot create Paññā in others. There is one thing that we can do. We ourselves could become virtuous people. We ourselves could establish Samadhi. We ourselves could develop Paññā. If one of you begins doing this after listening to this dēshanā, it is he really is trying to improve the Sāsana. Leave Sāsana alone, unnecessary to improve

it. You go across. Then, there are no people doing this. What do people do instead? Accepting as Sāsana, and holding on to various things! Today if we ask what Buddha Sāsana is, what would they say? First, they will get hold of a temple! It has an image. Sometimes it has a chaitthiya. It has a Bo tree. They offer some flowers and lamps to it. Place some kind of pūjā. Recite some Gāthā. It means conducting a prayer. Beg for something. Make a wish. Go away with happiness. They live in the same heap of trash that they have been living. The Buddha had advised to refrain from doing Pāpa. None at least had made a determination to refrain from doing Pāpa. None made effort to refrain from doing Pāpa. Spending the whole day on a Pōya-day, or on a set day, spending one or two hours, or the whole day holding on to a chaitthiya, a statue, or a Bo tree, reciting some prayer, asking for something, wishing for something, go out, and live in the same Pāpa Kamma, Pāpa they are used to live. Citta is in the same heap of dirt. It is full of Nīvarana. This is the primary reason for the downfall. Do not like to see the neighbor doing well. Is not that jealousy? Can they do it with a purified citta? Not only having dirt in them, they close their eyes and wish, “May all living beings be happy, be healthy, be out of danger, etc.” Could it happen? Do you see the difference...many people have taken these things as Sāsana! These are not Buddha Sāsana. We must be following this Sāsana-process, which is what we have to do. If someone practices what is in this Dēshanā, what the Buddha had very clearly explained in four phrases, there the Sāsana is improving. Could everyone do it in this country, it will not happen. A job the Buddha could not do. Exalted One could not do it. How many millions of people may have lived in those twelve States? However, how many experienced the

Arahanthood? How many attained the Anāgāmī? How many had reached Sakrudāgamī? How many did reach Sōvān? How many people visited the Buddha? How many did listen to a phrase of Dhamma? How many people visited the Buddha? That is the nature of the world. Therefore, who are here listening to dhamma please do not try to correct the world, correct the Sāsana, fix the country, to make this a heavenly place. If you are thinking so, it is a foolish thought. Today everyone scream on saying, things are not right. Yes, it is not right. Always it had been like that. Do not get troubled over it. On your own, you must go across. Society is moving at low ebb, why is it that way? Because no one is doing this thing! It is not easy to find a single Buddhist today. What is the reason? There are no practicing people! There are preachers. There are people who preach adding personal views, putting individual ideas, to show others their vast knowledge and abilities to the world. Most of them have nothing with them. There is no difference here as ordained or laypeople. They all do this. Today more than the ordained people laypeople are engaged in preaching. They conduct most of the meditation classes, and workshops. Do you see so, if you look closely? You will see it, if you look! Therefore, when we look at books and papers today, books and papers on religion - dhamma and bhāvanā are written mostly by laypeople. This is the status of affairs today. The Sāsana will not improve by any of these anyway. If anyone is thinking about improving Sāsana, I am asking him to improve himself. Sāsana is within you. Where do we find the process that we discussed? Do you think Pāpa exist outside? Is it anywhere else? It exists within you! Where does akusala exist? It exists within you! Who has the impure mind? You! Therefore, where is Sāsana located? Within you! If someone is

saying that, he cannot practice this, saying, “venerable sir, cannot practice the way, you say, therefore, we do what we could do.” What is meant by doing what is possible of doing? Pāpa Kamma, they are able to do activities that derive Pāpa. Keep on doing Pāpa Kamma they are praying by going after frivolous things, after trees, rocks, and images of gods. Those are the easy things for them. Are you clear about them now? What is Sāsana? Whoever who wants to improve Sāsana has to do this! This Sāsana will deteriorate. It is already deteriorated. It did not happen yesterday; it started deteriorating during the time of the Buddha. What Sāsana means is this process. I think at the inception it kept improving for about seven or eight years. Those who heard dhamma from the Buddha at the beginning became Arahants very quick. It was beautiful. It was full of Arahants. There was no problem. After about seven, 8, or ten years it was very clear, Buddhism was receiving all the respect, gifts, and care. It was great, they decided to get ordained, could live easily they thought, and many ordained expecting gifts, rewards, recognition, and care. Why? Those who were following the Buddha’s dhamma magga were receiving respect and care of Kings, and noblemen. It was so easy, shave the hair off, and cover the body with a cloth. Have a bowl hanging like that. Kept going, what happened, after a little while, the number of Ārya Saṅgha was reduced . Only pruthugjana were there. That means. Robe-wearers, or else, monks who duplicate Samana increased. After about 16, 17, or 18 years... there was no way out of it. A calamity, a Ārya could not survive. Why? It was full of non-Ārya ones! It could not be rescued from Samana imitators who were after rewards and care. What did the Buddha do after that? He initiated rules! Vinaya rules, after twenty years, started enforcement of Vinaya rules.

Until then there were no Vinaya rules. What is the reason? There was Vinaya discipline within dhamma itself! After they deviated from dhamma, came up with Vinaya rules. Then, enacted rules one after the other. However, they did not correct themselves anytime, despite the fact that the rules were enacted. It would not happen either. Nevertheless, He had enacted rules.

Why had He enacted the Vinaya Rules? It is in one hand to protect the Ārya Saṅgha, on the other hand to insult the non-practicing monks! This is found in books, in Sūta. That is the reason for coming up with Vinaya, expose the bad monks to the world. Clearly declared it to show such and such monk is bad, these are outside the Sāsana. After enacting them, He had stated that these ones here do not belong to the Sāsana. That is the reason for enacting Vinaya Rules.

What I have explained so far the Gāthā, “Sabba Pāpassa Akaranan...” is termed *Pātimokkha Dēshanā*. It is the Dēshanā of all the Buddhas. First twenty years took care of things under this Dēshanā. There were people who observed this, and had initiated rules as some started deserting them. Only after that, a separate one called Pātimokkha was put into effect. This is the series of rules what now we call, *Upasamṇpadā Sīla* or *Pātimokkha Sanvara Sīla*. It has about 227 rules for bhikkhus and I think about 100 extra for the bhikkhunies. Why had a series of rules, the Pātimokkha imposed? Initially existed only these three phrases, then this deterioration continued and eventually had reached a very depressing state, this is what happened, then!

One day Arahant Maha Kāshyapa approached the Buddha and said, “Lord, we had only a few rules those days, many

Arahants existed. Now a large amount of Vinaya Rules, many rules exist. Number of Arahants is very small.” What was the reply of the Buddha had given to that? The Buddha had replied, “Yes Kāshyapa, that is the way it is, that is how it is, that is it, cannot prevent it.” That is the state of affairs today. What has happened? The Buddha disclosed the reasons of the root cause for it. Initial stages there were people who observed the dhamma, had come up with rules, because they were gone. Now this Sāsana is deteriorating not because of too many rules, but because of lack of people that is following dhamma. Who exist now? Duplicates – duplicates of dhamma came up! That is what the Buddha had uttered. Dhamma duplicates have arisen. Therefore, what happens when dhamma duplicates had arisen? Dhamma disappears! When dhamma disappears, the Sāsana deteriorates. That is what has happened today. That was what had happened those days, okay? Today we have powerful dhamma duplicates!

The Buddha had illustrated it by another example. Gold is a valuable metal. Everyone knows about it. What happens if a substitute is introduced in place of gold? What will happen to gold if something else discovered? Gold would lose its position! Gold would vanish. Similarly, the dhamma had vanished with the appearance of dhamma duplicates. Then these duplicates did not arise in Sāsana recently. The Buddha had to talk about them while He was still alive. The Buddha had said clearly that duplicates have arisen, and with them, the dhamma will disappear. He further had said people from outside will not cause the destruction of dhamma. Within this Sāsana, within this Sāsana itself, duplicates will arrive to destroy this. Empty people

will arise. The Buddha had uttered this way in the Sūta; “*Patavi Dhātu* would not destroy this dhamma. *Apo Dhātu* would not destroy this Sāsana. *Thējō Dhātu* would not destroy this Sāsana. *Vāyō Dhātu* will not destroy the Sāsana. However, empty people who will destroy the Sāsana will arise within this Sāsana itself.” The Buddha proclaimed this at that time. After proclaiming it, the Buddha had explained, why did they arise?

Now those...said at that time. By that time, the respect toward the Buddha had gone away. The obedience-submission paid to the Buddha had vanished by then. He had talked about five reasons for it. Then the respect paid to the dhamma had disappeared. Obedience-submission paid to the dhamma had vanished by then. Then the respect paid for Saṅgha had disappeared. Obedience-submission paid to the Saṅgha had vanished by then. Then the respect for precepts had disappeared. Obedience-submission paid to the precepts had vanished by then. Not only that, respect paid for Samādhi had disappeared. Obedience-submission paid to the Samādhi had vanished by then. These are the reasons for the deterioration of the Sāsana, the disappearance of the dhamma. If you would like read it. This is stated in *San̄yutta Nikāya*, “*Saddhamma Pathirūpaka Sūta*.” If you read it, you will see it. The Buddha had proclaimed this dēshanā...

Thus, this destruction had occurred, even at that time, it had happened this way. That time while the Buddha was still alive, this had happened. It had happened even today. Therefore, some groups who lived within the Sāsana had brought about this destruction of the Sāsana, because of the arising of

empty people, because of the arising of Saddhamma duplicates. The Buddha had seen them at that time itself. Are you clear about what I explained?

Then if someone were attempting...however, to get rid of these duplicates, if He could, the Buddha would have done it. He could not do what Arahant Kāshyapa had been doing. It does not mean within this that the dhamma is not there. Dhamma still exists in corners and recesses. It is preserved intact somewhere. What needed is to make effort to restore it individually. By oneself go across the Saṃsara by practicing the procedures individually. Nothing else is there that we could do. Therefore, one who makes effort to practice this is the one who is trying to improve the Sāsana. Many people in this country think, "The country had gone down. The Sāsana had deteriorated. We want to restore it. This destruction is the root cause of this." It does not serve any purpose. This was inescapable, and it already had happened by today. However, I do not see anyone is on the right path, the necessary path that is essential for recovering this. What is the reason? None is there who knows what Sāsana is, there is none who really knows what Buddha Sāsana is! That is why I said that the people are holding on to that chaitthiya, Bo tree, Bōdhi-wall, moonstone, art of carving, what we had in the past those archeological monuments, ruins, and holding on to reservoirs and pagodas and struggling. This is not Buddha Sāsana. If the Sāsana disappears, they would also disappear. It had happened at that time too. That is happening even today. Now, if people want to restore them, would like to return to that historical era of magnificent glory, people should refocus on dhamma. Then the Sāsana will automatically resurface. The

Buddha had discussed about the destruction of the Sāsana, about destruction of many things.

At one instance the Buddha had said, “Monks, there will be five fears in the future, which we do not have today. They are not here yet, but will arise in the future.” He had advised the bhikkhus to take action to wipe out these five fears. What are the five fears?

The Buddha had said, in the futures monks will appear, who do not have Kāya bhāvanā, Citta bhāvanā, and Paññā bhāvanā. What He had meant is that bhikkhus would arise who do not have Kāya, Citta, and Paññā bhāvanā. He had meant mendicants there. What is Kāya bhāvanā, Citta bhāvanā, and Samādhi bhāvanā? It is the Noble Eightfold Path! Monks will arise in the future, who do not develop what we have discussed, Sīla – Samādhi - Paññā that was what He had meant. What do they do instead? They ordain others! Then what happens? How can they instill in others something that they themselves do not have, Sīla – Samādhi - Paññā? What happens next? Dhamma disappeared, as it was not found within them! Vinaya ended. End of Vinaya, if Sīla – Samādhi – Paññā are absent. End of dhamma, if Vinaya is absent. By destroying dhamma, Vinaya is destroyed. By destroying Vinaya, dhamma is destroyed. They do not stop there they ordain others. Would the ordained ones be able to protect Vinaya-Dhamma, would they be able to gain Sīla – Samādhi - Paññā? Can they obtain what their own teacher has not given? There! Have you seen? There, it emerged the second fear! Without having them within, they ordain others. Give higher ordination. That is the destruction. Then what do they do

next? They do not have Kāya bhāvanā - Citta bhāvanā - Paññā bhāvanā, yet they try to give advice to others! How can they give something that they themselves do not have? Is it not what is happening today? Fundamentally? See how it had been distorted! How it is continuing today. Advise about dhamma given pretending to be knowledgeable by memorizing few phrases from books. What is happening? The Buddha had explained this! It exists in Sūta. Are you okay? There, they give advices to others! What is happening? End of Dhamma! End of Vinaya! It does not end there. He had talked much more.

What is the third fear that He predicted? There will be monks in the future who would not heed to profound dhamma dēshanā and deep discussions on Caturārya Satthiyaya, Paticca Sammuppāda, Noble Eightfold Path, Kamma, and Kamma Pala! They will not make efforts to understand them. They would wild away their time by looking for mistakes in others. What happens, therefore? Own Sīla is destroyed! Do not have any dhamma within him. There is no development. Vinaya also ended. End of dhamma too. That is the third fear.

What had the Buddha say about the fourth one? There will be a group arising in the future! Instead of practicing this profound dhamma, these people who are outside the Sāsana, would advise, preach, recite dhamma in rhythmic poems, like in debates and contests, compose things, spread literature composed by poets, writers etc, would like to listen to them, or would like to participate in them not in line with the Sāsana. Do you see them now or not? I have talked about four things, do we not have all four today? Look, this fourth one exists well today!

What do you get to hear if you go around the country from sunrise to sunset on a Pōya day? Poetic sermons, sermons in bardic praises, do you agree? Then, most of the people who are using these means are laypeople! We get to hear these at temples and homes, is that not correct? This has become an enterprise by the music vendors from somewhere, for making money now! The Buddha had predicted this over 2550 years ago that there will be things like these composed and compiled rhythmic poems in the Sāsana. Because of this very thing, dhamma will be obscured. Vinaya will be covered. This is the fourth fear.

What is the fifth one the Buddha had declared? There will arise, Isthaveera bhikkhus in the future, what will they do? They will dwell mainly for gain! They will utilize dhamma for gain, to obtain four requisites. What is not there today? All these five exists today! Some might be hurt when we discuss these. We are discussing this not to hurt anyone. This is sometimes that I myself have seen. It is a shocking misfortune, having to tell you, bhikkhus also come to meet me, and I discuss these things with them too. They listen to me even with amazement. After that, the venerable ones say that they agree with what I discussed. What did I understand by that? They really were finding difficulty to hear them! However, that is their weakness; silverfish are getting into books and papers. Bookracks are full of them. They do not turn and read them. They just live within the widespread system having a lay-life, doing things appropriate for laypeople, things that have made them popular. Do not search. Do not investigate. People in this country do not investigate things. I am talking about both laypeople and ordained ones. There is no

difference between them. General community is not research oriented. They are not criticism oriented. It is not enough just to search books and other media. We must bring them up for debate and discussion. Some people are trembling today when I present them things that I discovered by research for discussion courageously. “We do not know how Venerable Sir, you say these things bravely. Are these, not giving rise to problems really?” Then, how can we bring the truth out without researching and discussing! Without research, how can it be? Therefore, we must conduct research. Just stopping there would not do. We must criticize the issues. That also would not do. It does not end, after discovery of the truth. Something to be successful, we must become revolutionary next. This does not mean to rebel equipped with arms and ammunition. Nevertheless, we must activate them. These do not exist. They just go to school. Learn. Hang the certificate around the neck. Find a job at some place. What learnt from books is somewhere else. Do whatever he likes to do and go home. The country is not progressing at all. Spend the day and collect a payment. What actually performed and what learnt are two different things. What is the reason for this? That is what has happened! The same thing has happened to the dhamma too. Read the book. Do not have the thought of freeing from Saṃsāra by absorbing them and put into practice. These are for delivering sermons to increase the number of supporters. Do things similar to that of fourth fear. They do these for four requisites, for celebrity, for rewards and care, and for recognition and praise.

Then, these matters, these things are in the book. It is still there in Sūta Pitaka. We are able to read. We find them in

books, the reason for the decline of Sāsana. These five matters are present.

The Buddha had said they exist and would occur in the future, take action to prevent these things from happening. I speak about these things fearlessly. Do not feel afraid. Because I practice the word of the Buddha. As advised by the Buddha, do your best to prevent it from happening. If I disclose these, at least some people's eyes would be opened, what do you think? Please reflect upon, this is one reason for the decline of this Sāsana. Are you clear about what I explained?

Here is another one. Certain Brahmin Inquired from the Buddha, approaching Him, "Lord, if the Sāsana last longer for some period after the exalted one's passing away, what are the reasons for it to last? What factors influence the reasons for it if it lasts for some period?" Then the Brahmin asked again, "Lord, if the Sāsana annihilates after your passing away, what are the reasons for that happening?" The Buddha had delivered an easy response to it! The Buddha disclosed, "Brahmin, as long as the bhikkhus in this Sāsana develop Sathara Satipatthāna, the Sāsana would last that long that they are practicing. Whenever the bhikkhus in this Sāsana stop developing the Sathara Satipatthāna, on that day the Sāsana will decline." That was the response.

If a person is thinking of improving the Sāsana, what is the one and only thing that he has to do? He must develop Sathara Satipatthāna, for Sāsana to improve; the Buddha had not advised to tell others to develop! If you quit, the Sāsana will decline. This is the answer. What is the only one thing he has to do, if someone wants to improve the Sāsana?

“Arañña gatovā, rukkhamūla gatovā suññagāra gatovā” – “go to a forest. Go under a tree. Go to an empty place. Keeping the upper body upright inhale mindfully, exhale mindfully.” That is how we begin. In it, there is first Kamatahan of Kāyānupassanā in Sathara Satipatthāna. Here it is to do. The Sāsana would improve if we begin to do these. Sāsana deteriorate due to absence of this. Here is Sāsana. Have you understood it?

What then found here now, as the Buddha Sāsana? Today, what are we holding on as Sāsana? What then are the reasons for deterioration of Sāsana now? Things explained here are not mine; the Buddha had expounded all of them! Even today, we could see them the same way. Therefore, if someone wants to improve the Sāsana, this is what he must to do.

People who hold various high positions, leaders of the country, important people, and the politicians who are running this country, are all saying, “Want to improve the Sāsana. We must make advancements to it. This decline has very badly ruined it.” My advice to them is that it is a great idea. It is very good if you think that way. If it is so, take a step forward. Therefore, do not continue to hang on to anti-Sāsana things, stating we are developing the Sāsana. Kindly direct the people on to the process expounded by the Buddha, preparing the required surrounding for it. As the Civic Centers built in every village, build something similar, locating a quiet area in every village. Erect some place where a young person could spend 15 – 20 minutes – half an hour – or an hour in meditation. This is the way to improve the Sāsana. Provide opportunities like that, as much as possible. People who come to see me, most of them say that they try to practice, but

their homes do not provide the required atmosphere, small houses, very tight rooms, no space for it. When asked them to go to the village temple and try, they say that it is much noisier. They say with confidence that the temples are worst. Cannot do bhāvanā on a Pōya Day even, the temple has the biggest deafening environment they say. They install loudspeakers, and do many things like playing cassettes etc. We cannot do this by beating the drum, and this is the true state of the country today, what we are seeing today. This is what, everyone is saying. Therefore, may I request all, all the authorities, to keep focus especially on the practice, we see an interest among educated ones, youths, and therefore making use of this opportunity try to do something. Build places with the right atmosphere for practicing quiet bhāvanā from village to village just the way Civic Centers had been built. You could provide a great service by constructing places that allow people to meditate with quietness. What do you think? If this is done, if it could be done, it will be for the people, there are good openings to do that! Therefore, put all the efforts, to improve the practical side. There is no purpose served by doing various other things.

Eighty-fathom Buddha statues, reclining Buddha statues, huge rock temples, and there is no shortage of images, temples, and chaitthiya in this country. It is the people who practice this are missing. Temples are on the verge of closing down . The Sāsana would not improve by construction of temples, two-storied Dhamma Halls, or two-storied Saṅgha Dwellings. Primarily, there should be people who practice this. Having any of them would not do any good if practicing people were not there. Emperor Asoka built Eighty four thousand monasteries and chaitthiya.

Nothing exists today. Even there are no Buddhists in that country. The biggest Buddha statue in the world “Borobudur” is in Indonesia. Not many Buddhist are found there. The situation is like that. Statues in India are disfigured. These are places where Buddhists had lived. These are things built by their own ancestors. We all have seen, about five or six years ago, is it around year 2000 or 2001? Afghanistan - Gandhāra area those days, the big statues that existed – rock statues detonated by the grand children of those who built them, cannot spot a single Buddhist there! Nowadays those people do not stop just by discarding the Buddhism and quitting the dhamma, they harvest hatred even toward the monuments of dhamma. That is why they are blasting off. Therefore, who could say it would not happen here today. If this trend continues very fast this way, invariably a day will arrive quickly here; kind of people will be here who blast away statues - chaitthiya saying, “Those were built by silly people.” It would happen if we deviate from dhamma. If we practice dhamma and if the Sāsana exists, none will touch them, because they have everything. All these awful things happen, when people departure from dhamma. Some people are there who talk about culture and civilization; if anyone is keen in protecting them only thing, the first thing he could do is to try to be an abider of dhamma himself. First the king; the Buddha had said, “First, the king must be virtuous.” When the king is virtuous, his ministers will become virtuous. Once the ministers are virtuous, the officers of the kingdom will become virtuous. Then, the king is virtuous, ministers are virtuous, and king’s officers are virtuous. Therefore, the whole king’s regime is virtuous. Then the citizens will become virtuous automatically.

Then, if the king is immoral, ministers will be immoral. Officers will be immoral. Whole regime will be immoral. The citizens would be immoral automatically. The places we need to fix are these. These are places requiring fixing. We must think about these, because the profundity, the essence, and the core substance in Buddha Dhamma are these, but not this worshiping of trees and rocks. There is no place in Buddhism for these offerings and pūjā. If they were there, it should be present in those three phrases. Are there any offerings and pūjā involved with controlling the body and words from doing Pāpa? Now, need to return to the question asked earlier. There are no offerings and pūjā. They do not exist. Do we have offerings and pūjā, where advice to refrain the Citta from akusala is? No! Do offerings and pūjā exist where it advises to purify the Citta? No! Thus, no purpose is served by conducting offerings and pūjā for this. Are you clear about what is being said?

Therefore, we need to come to this place. Now what else do we need to think about Sāsana? What other questions do we have? You are very clear about Sāsana, is that right? What does Sāsana mean? The Buddha's dēshanā is Buddha Dēshanā, Buddhānusāsanā! Then, we have discussed a lot about Buddha Sāsana, what Sāsana is. We talked about the face of non-Sāsana activities too. We discussed how the Sāsana would deteriorate by referring to the Buddha's Dēshanā itself. Now it may be clear to everyone what Buddha Dēshanā, Buddhānusāsanā is. Must have understood the difference between the Sāsana that we consider today as Sāsana, and the actual Sāsana the Buddha had proclaimed. Are you clear?

Within the time limit, in this short allocated time, I think I made abundant efforts to explain as much as possible. Within the allocated time, it is difficult to explain more than this. We will find opportunities to discuss these continually in the future. If you have, any questions or issues within the context of this discussion ask at this time. Do you have any questions?

Question:

The development of Vidarshanā is exclusive to the Buddhas' Dēshanā. Then, is it possible to develop Vidarshanā without Samatha?

Answer:

The question here is whether Vidarshanā bhāvanā could be developed without Samatha according to the instruction of the Buddha. Then, the answer should come from the Buddha Himself, not from me. The Buddha had answered it meticulously. It is found largely, within these three phrases of Gāthā itself. Now, we are advised to develop kusala. In developing kusala, in that statement itself, there is Samatha. Pancha Nīvarana. I have talked about earlier of Pancha Nīvarana by means of an example of a tree. This tree is not my example. Ah,...the Buddha had given this dēshanā exactly like that and found in Sūtta. In that tree, cut away branches, cut away trunk, and then pull out all the roots, cutting the roots, burning them, and throwing away ashes. There cutting off branches is Sīla; controlling of body and words. The advice to cut off the trunk is Samadhi; Nīvarana are suppressed there. Thus, can we develop Vidarshanā as long as the Pancha Nīvarana exists? Now see, at the beginning, the Buddha had described the methodology to develop Vidarshanā! We purify the

mind; we experience the Nibbāna by way of Vidarshanā. The Buddhas appear to disclose this. That is true. However, He had disclosed a specific process that must be followed to get there. How could we see such a profound dhamma if the citta is covered with Pancha Nīvarana, if the power of this citta, the shine of the Citta is destroyed and vanished, how do we see such a profound dhamma with a weak citta? How do we see Anicca – Dukkha – Anatta? How do we develop Sathara Satipatthāna? Therefore, invariably Pancha Nīvarana needed to be suppressed, the shining citta must be surfaced, no two words about it, no Vidarshanā without Samatha! If anyone says, there is development of Vidarshanā without Samatha, people who do not understand dhamma, who do not know about bhāvanā say like that. The difference here is that only a Citta that is devoid of Pancha Nīvarana could be focused on Satipatthāna. This is very clearly stated in Sathara Satipatthāna Sūta. Let us take another example; Sathara Satipatthāna Sūta has given 20 Kamatahan bhāvanā methods, “Kāye kāyānu passī viharathī ātāpi sampajāno satīmā vineyya lōkē Abhinñā dōmanassañ .” Then, there are 14 Kāyānupassanā. Let me discuss only the Kāyānupassanā.

Then, 14 Kamatahan are given in Kāyānupassanā. Before giving them, the Buddha gave instructions how to develop all 14, 1 out of the 14, or anyone. How do we develop? “Kāye kāyānu passī viharathī ātāpi sampajāno satīmā vineyya lōkē Abhinñā dōmanassañ” – he lives observing the Kāya as is, and kāya as kāya. “Kāye kāyānu passī viharathī,” – he reside, observing the kāya as kāya. How do we do that? “Ātāpi sampajāno satīmā,” we cannot look at the Kāya anyway that we would like to observe! How do we observe it then? There are three words in “ātāpi

sampajāno satīmā,” “ātāpi” - “sampajāno,” - “satīmā!” What is meant by “satīmā ātāpi” is powerful Vīriya. Vīriya is necessary for knowing the real nature of the body, not only for Kāya, needed it, for all four Satipatthāna, we have here taken Kāya as an example. I am talking about it; to see the truth as truth in this we need a powerful Vīriya then. Then, “Sampajāno,” it is wisdom. A powerful wisdom needed to see the truth as truth. Then it is “satīmā” - mindfulness, a strong mindfulness. Thus, we need all three components, Vīriya – Wisdom - Mindfulness. We must have all these three primary components, “Ātāpi sampajāno satīmā!” He had not stopped there. Then He had said , “vineyya lōkē Abhinñā dōmanassaṅ ,” here “vineyya lōkē” means Kāyānupassanā. This is because we are talking about Kāya here. “Abhinñā dōmanassaṅ ” - must watch Kāya without strong attachment or friction. How do we develop Kāyānupassanā? It is by looking at Kāya as Kāya! How do we do that? With Vīriya – Wisdom - Mindfulness! We have three components there. Additionally, it states, without any attachment or friction with the Kāya. What is there, if there is no attachment and friction? Impartiality! What it means is Upēkshā. Thus, we must possess Vīriya, Wisdom, Mindfulness, and Upēkshā. Then where is Upēkshā found, where are those four found? It is in Caturtha Dyāna!

Now look at the First Dyāna. Where is Citta in First dyāna? It possesses all five qualities, Vithakka – Vichāra – Prīthi – Sukha – Àkhāggathā! In Second Dyāna, Vithakka - Vichāra is absent, Prīthi – Sukha – Àkhāggathā are present. Then, Third Dyāna, Sukha and Àkhāggathā present, Prīthi absent. At Fourth Dyāna, only Àkhāggathā present, Sukha absent. Only Upēkshā is present at

the Fourth Dyāna. What is essential for the Fourth Dyāna is Upēkshā and this Upēkshā is aimed at Kāyānupassanā with Vīriya, Intelligence, and Mindfulness, or at Cittānupassanā, at Vedanānupassanā, or at Dhammānupassanā.

Thus, this is the Buddha's recommendation, the principal prescription. Then how could we say from a distance that it could be done without this. I explained Saddhā at last discussion with the help of Upanisa Sūta. What happens because of Saddhā? I have said that it is something that develops! Saddhā is actually Noble Eightfold Path here. Again, it is this bhāvanā. Right, Noble Eightfold Path, what develops because of Saddhā? It develops great joy, bliss, blissfulness in the Citta! Blissfulness occurs in the citta. Blissfulness causes in where? To what? Prīthi in Citta! Prīthi causes Lightness, Passaddhi. Passaddhi then causes Sukha. Sukha means bodily joyfulness. Sukha causes Samadhi. What does Samadhi cause? Yathābhuta Gñana! What does Yathābhuta Gñana mean? It is Vipassanā, if taken in that order! Are you clear about this, how this citta is progressed? Therefore, there cannot be any Vidarshanā without Samatha! These components must arise inevitably. However, we could keep on developing Vidarshanā Samadhi only in a different approach. We could keep trying hard with constant efforts. However, what develops first is Samatha. Whichever way - by any difficult way, first, the Citta must somehow accede, and Nīvarana suppressed, appearance-disappearance begins to show up only after that. Therefore, the Vidarshanā Kamatahan initially works as Samatha. As it being developed with someone's advice, with much Vīriya, it first develops Samatha through it. Thereafter, appearance-

disappearance could be seen through Vidarshanā, only after suppression of the Nīvarana. Have you understood this?

Therefore, we find difficult to accept that there can be Vidarshanā outside Samatha. We have not seen any records testifying that the Buddha had said it like that. There are many Sūttas; they are very clearly explained in those Sūttas.

We will discuss how to conduct Samatha bhāvanā at a separate discussion in the future. Will explain how Samatha occurs. I will be able to explain at that time how Pancha Nīvarana is suppressed as Samatha is being developed. How will we feel when Pancha Nīvaranas are suppressed? The Buddha by way of five examples had explained how we feel when the Citta is freeing of Nīvarana! The Buddha, had explained how it is felt? Citta feels happiness and lightness like how someone will feel when he is freed from being locked up in a jail. Then, like how debtor feels when all debts are paid off. Then, like how a slave feels when he is liberated from slavery. Then like how an ailing person feels when he is cured from an illness. Citta feels happiness and lightness like how a person feels after crossing over a treacherous road to safety. Look five reasons; He had given five examples for these five Nīvarana. Just think how someone feels when freed from these. When an ailing person is cured of his sickness, when a debtor pays off his debts, then when a slave is freed from slavery, the Buddha gave five examples like this for the five Nīvarana. One begins to feels this way. That is how it goes. Thereafter, the Buddha had continued to explain how we feel when dyāna characteristics occur after suppression of Nīvarana. Like a pond full of water, whole pond full of water. Then, like all areas of a

pond is wetted by the water. Like that, the whole body feels these dyāna elements, this joy this Sukha. Then the feelings at the occurrence of Ākhāggathā explained as the whole body covered from head to the two feet fully with a white cloth. This is how freedom from Nīvarana gained.

After that, the Buddha explained, how to focus citta to gain knowledge about previous deaths and births? He had asked the citta, which is in “Caturtha Dyāna,” to focus to look at the series of births in the past, that is “Pubbe Nivāsānussati Gñana,” had asked to focus on the previous births! Next is “Chutupapāta Gñana,” seeing of beings kammically having births - death. Then He had advised to direct the Citta to “Āsavakkha Gñana.” “Āsavakkha” means directly to Vidarshanā. I think that I explained this at last week discussions as 15 Carana and Ashta Vidyā. First Dyāna, Second Dyāna, Third Dyāna, and Fourth Dyāna are explained clearly in Sēkha Sūtta, as Carana Dhamma. Therefore, when the Buddha himself had repeatedly explained this how we could say that, there can be Vidarshanā, without Samatha. People made this up through fear. They are afraid to develop Samatha. They think that they are unable to develop Samatha. They think that Dyāna belongs to a different world. We can develop Dyāna! We could develop up to Ashta Samāpaththi, even today. These are not sheer imaginations or confined to dreams. These thing can be practiced and gain results. The Buddha had never asked us to do anything that is not doable. If impossible, the Buddha would state so. Therefore, if someone is saying that there is Vidarshanā without Samatha, it is not the Buddha’s Dēshanā, it is the ignorance of that person. Thus, we need Samatha Bhāvanā. It is found even in this Gāthā. “Refrain

from Pāpa.” That means Sīla. Developing Kusala means freeing of Citta from akusala, and now freeing citta from akusala is clearly freeing of citta from Pancha Nīvarana. That is the second phrase. Third phrase is purifying citta. That is solely Vipassanā. It is with that we get to see the truth, arising of Āsavakkha Gñāna, arising of Vidyā. Have you understood what I have explained? Anymore questions on that. Have you understood the question that we discussed? About the fact that there is no Vidarshanā without Samatha, what other question do you have?

Question:

Venerable Sir, at “Kāmesu micchācārā” where bodily akusala are described, are we talking mostly about satisfying only the body? Does it talk about the other things, Pancha Indriya also?

Answer:

Yes, the question is whether all Pancha Indriya are gratified. Now, this is where we refrain from Kāma. Where refraining from those Pāpas is, where the advice is to have control over the body, there, having control over Kāya, at that place the Buddha very clearly had explained, Kāma micchācārā as having illicit sex. A man having sexual union with a woman who is not his wife, or a woman engage in sex with a man who is not her husband; had explained this union as wrong, clearly. Having sexual relationship with anyone not married or not be in possession of is wrong, that is the clear meaning here. Here He had not said that it is a Pāpa to satisfy those Indriya. Had the Buddha stated anywhere that a person is bound to hell if he satisfies his eye by looking at objects? Had He stated that way?

There is no reason for confusion! Have you heard it anywhere? No! I have also heard people saying, “Kāmesu Micchācārā means refraining from satisfying eye, ear, nose, tongue, and body.” No! It happens as we progress on this path. First, being in Sīla, by having control over body-words, then, when we are developing kusala by refraining from akusala, we reach that point gradually and systematically like the ocean. The Buddha had compared this dhamma to the ocean. We are still on the coast. This control of body-words is like staying on the shore. After that, we move into meditation, then to develop kusala. What happens then? Little by little, we enter the ocean! Gradually it deepens. We move into other dhamma as it deepens. That means Sīla of Arahant; we call it “Chatu Pārishuddha Sīla.” There are four Sīla there. What are they? They are Pātimokkha Sanvara Sīla, Indriya Sanvara Sīla, then, Pattiya Saññissita Sīla, and Ājīva Pārishuddha Sīla. Not all these can be started together. One who first starts, he is on the shore, and cannot do them all from there. First, begin by doing away with those things. They are the Pāpa Kamma. Citta goes after them. Men are very eager to go after other’s wives and other’s women. I have explained this already, there is some enjoyment there. Because of that, they are engaged in them. First, we need to refrain from doing that. As we move forward abstaining from that, systematically, inclination to satisfy all other Indriya averted, as he reaches the Arahant hood with “Adhi Sīla – Adhi Citta – Adhi Paññā.” These things are found at where the magga begins. Therefore, it is clearly explained here it as illicit sex, but not pleasing the eye – ear - nose etc.

The Buddha had not said that it is a Pāpa to get pleasure from objects having contacted the eye. This does not amount to a

Pāpa that causes someone to be born in Niraya, not bound to Apāya. I have talked earlier very clearly. I discussed about 10 Pāpa Kamma. Likewise, like those 10, I have explained repeatedly that by taking intoxicant, one does not go to Niraya. If a person who takes intoxicants goes to hell, then one who does not take toxicants should go to heaven. Most of the people here drink Arrack. Are they all bound to hell? That is it! The problem here is not the booze. When these 10 Pāpas are committed, while sober or drunk, they are hell bound. If a person drinks a lot and get drunk and falls asleep, had he committed any kind of a Pāpa? Therefore, he does not go to Niraya! Once the drunkenness gone away he would get up like waking up after being asleep. That is why I said, though killing is a Pāpa, consumption of flesh is not a Pāpa. Now these topics are swinging ones. However, we cannot disregard them either. We consume flesh because of the desire to please the tongue. Pleasing the tongue by eating meat is similar to pleasing the eye by contacting eye objects. However, killing and eating are two different things. Pleasing the eye and Kāmesu micchācārā are two different things. Do not get confused. That is why I said at the beginning that the Buddha had said only this much; do not go to add anything to them. Do not go to change them either. Now, the question you asked is reasonable. When we say “Kāmesu micchācārā” in Pāli, the direct translation is abstain from Kāma. What is the actual meaning of it? It is having sexual intercourse with other’s spouses, having a bodily union with a woman or man who is not married to him or her – illicit sex! However, if a man sees a pretty woman and describes that she is pretty does not amount to Kāmesu micchācārā. None will go to hell for having seen a beautiful object and then having Āsvāda of it. Are you clear about what has been said?

Do you have any more problems? Like that, many talk about, what Sāsana is, and about deterioration of Sāsana, and the way to improve it. We have also paid much attention to the matter. I hope everyone understood what the Buddhānusāsanā is, what the Buddha Dēshanā is, or what Buddha Sāsana is. If there is someone, who wants to improve the Sāsana, or concerned about the Sāsana, however there is one thing, do not think that far. Do not go to improve the Sāsana. Make improvements to yourself! The Sāsana is located within you. The three phrases of the Gāthā that we described are located within self, not outside, not exterior to oneself it is in you. Practice the process of activities yourself. This is a practical dhamma. This dhamma is not for recital. This dhamma is not for prayer. This dhamma is not for pleading. In this, there is no one who could give things to us. This is for practicing, must put into action. We have to purify us by ourselves. Let us determine to do them! Take the first step forward to do them. Keep on doing!

That is the improvement of the Sāsana, and the only way to improve it, only way is to make improvements to oneself. Those who practice this become the Buddhists. Doing this would become the basis for bringing goodness to everyone!