

# Dhammaguṇa

Tan Chao Khun Upālī Guṇūpamājahn  
(Mahā Can Siricando)

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# ***Dhammaguṇa***

*Teachings  
on the virtues  
of the Dhamma*

Tan Chao Khun Upālī Guṇūpamājahn  
(Mahā Can Siricando)



## *About Chao Khuṇ Upālīguṇūpmājāhn*

**C**hao Khuṇ Upālī was born on the 20th of March 1856<sup>1</sup> as the oldest of 11 children in rural Ubon Ratchathani. He was ordained as a Sāmaṇera aged 12 and disrobed at 19 because his family needed him to work in the rice fields. He enjoyed lay life, but in 1877, his former preceptor came and asked him to ordain as a bhikkhu. His name was Can, and his ordination name was Siricando. He spent his early years as a monk studying at temples in Ubon Ratchathani province before going to Bangkok. In 1887, he returned to Ubon for the vassa to learn about the practice from his preceptor. Between 1888 and 1893, he helped to establish the Dhammayut order in Nakhon Campasak (now in Laos). When it was conquered by the French, he returned to Bangkok. In 1904, he became the abbot of Wat Boromnivat. Over the years, he was appointed the head monk of several parts of the country and received six royal titles. He got his final title of Chao Khuṇ Upālīguṇūpmājāhn on the 9th of November 1925.

If foreigners have heard of Chao Khun Upāli, it is often in his role as Luang Pu Mun's mentor, who was 16 years younger than him. In Thailand, Chao Khun Upāli is respected as a gifted Dhamma talker. A 9-volume-set of books comprising almost 3000 pages of his teachings was published in 2009 and has been reprinted since then. He died on the 19th of July 1932; his cremation was on the 30th of October that year.

### ***About the Editor of the Thai text***



**C**hao Khun Mahā Dhammatiloka (Thong Dam Chandūpamo) (18th September 1900 - 28th August 1972) was born in Rayong province as the youngest of three brothers. After primary school, his parents wanted him to receive further education in Bangkok. They addressed Chao Khun Upāli, who was inspecting the area, and he took the 11-year-old boy to Wat Boromnivat. Phra Mahā Thong Dam Chandūpamo compiled this book (original title: Ratanattayavibhāga) at age 25. By then, he had already passed the 6th level of Buddhist Studies and was teaching Pāḷi grammar at the temple. He became the abbot of Wat Boromnivat in 1957 after receiving the highest rank of Chao Khun and the name Dhammatiloka the previous year.

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# Introduction

*"Svākkhāto bhagavatā dhammo,  
sandiṭṭhiko, akāliko, ehipassiko, opanayiko,  
paccattaṃ veditabbo vinnūhi ti."*

**"You only see what you know"** is a famous quote by Goethe adopted by the publishers of the Baedeker travel guides.

During the vassa 1925, Chao Khuṇ Upālī – who knew a lot – took his audience on a guided tour around the Buddha's Dhamma. After two introductory talks, he explained the Tipiṭaka, the three baskets of the Buddha's teaching, by pointing out examples from the Suttas, Vinaya and Abhidhamma. He showed their characteristics to give us a better understanding of the architecture of the Buddha's teaching. The following talks were trips into even more challenging terrain. Chao Khuṇ Upālī presented three different paths for leaving the world and how they ultimately merge into one. This series comprises eleven talks providing plenty of food for thought and inspiration for one's practice.

In my early monastic years, I was taught by Theravada purists, who advised me to stay clear of the Abhidhamma, Visuddhimagga and commentaries. Therefore, much of the material Chao Khuṇ Upālī presents here is uncharted territory for me. In most cases, I could track down the source of his Pāli quotes, and there are many endnotes with references, alternative translations and background information. For reference, I added an appendix listing the different levels of precepts. The entry explaining "visuddhi"

from Nyanatiloka's dictionary provides insights into the framework of the Visuddhimagga in Appendix 2. I hope these additional resources will inspire the readers to follow up on interesting points in more detail.

In translating this material I often had to choose between being literal and keeping the narrative simple. Since the original material is not an academic work but a transcription of live Dhamma talks, I usually decided in favour of readability.

**Sāmaṇerī Viveka**  
**Wat Pah Subthaweedhammārām**  
**Pavāraṇā Day, October 2023/2566**



# Acknowledgements

This material was preserved through the kind efforts of Phra Thong Dam Chandūpamo, a young monk at Wat Boromnivat. In personal correspondence, Chao Khuṇ Upālī expressed his delight about this compilation of Dhamma talks and authorised its publication despite some flaws in details. In recent years, Phra Ājāhn Prīdā Chandakaro (Luang Por Tui), the abbot of Wat Pa Dan Vivek, has put a lot of resources into reprinting Chao Khuṇ Upālī's complete works as a nine-volume-edition "Pramuandhammyoht-khamsohn" (ISBN 978-974-619-206-4) for free distribution. I was inspired by reading these talks and decided to translate them, even though neither Thai nor English are my native language.

For Pāli, my reference was the Digital Pāli Reader by Yuttadhammo Bhikkhu, which is based on the Myanmar Pāli Tipitaka (VRI). English translations of the Pāli are from Bhikkhu Bodhi's books, Thanissaro Bhikkhu's "Access to Insight", and the Pali English Dictionary (PTS). For the Thai, I used the Thai Grammar by David Smyth, the Volubilis Dictionary by Francis Bastien and the Lexitron (Nectec). Google Translate and Grammarly contributed their artificial intelligence as well as artificial ignorance. Thank you to everyone who provided these free resources. Last but not least, I'd like to express my gratitude to Luang Por Gaṇhā Sukhakāmo, Wat Pah Subhaweedhammārām and the resident community of this temple for providing food, accommodation and other requisites so that I could do this work.

**Sāmaṇerī Viveka**  
**Wat Pah Subhaweedhammārām**  
**Pavāraṇā Day, October 2023/2566**

# Abbreviations

**AN:** Aṅguttara Nikāya (The Numerical Discourses of the Buddha)

**BB:** Bhikkhu Bodhi

**CKU:** Chao Khun Upāli

**Dhp:** Dhammapāda

**DN:** Dīgha Nikāya (The Long Discourses of the Buddha)

**MN:** Majjhima Nikāya (The Middle Length Discourses of the Buddha)

**PTS:** Pāli Text Society, Oxford

**SN:** Saṃyutta Nikāya (The Connected Discourses of the Buddha)

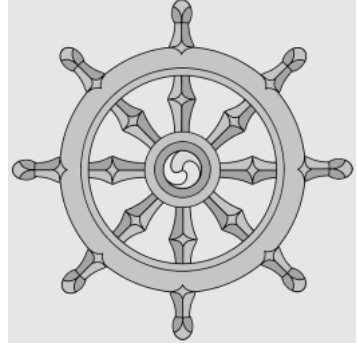
**Sn:** Sutta Nipāta

**V:** verse

## Further Reading

Very precise translations by Ājāhn Hāsapañño of some of Chao Khun Upāli's most profound teachings can be found as PDF-files for download here:

[www.vimokkharam.org/forest-tradition-translations](http://www.vimokkharam.org/forest-tradition-translations)



## Buddhagaṇa

(13th July 1925)

*Idāni aṭṭhamī divase sannipatitāya buddhāparisāya kāci dhammīkathā kathiyate, itipi so bhagavā arahaṇ sammāsambuddhoti ādikaṇ buddhagaṇakatham bhāsissāmīti imassa dhammapariyāyassa attho sādḥāyasmantehi sakkaccaṇ dhammo sotabbo<sup>1</sup>.*

**T**oday is the 8th day, the day of the waning half moon. The Buddhist assembly has gathered here intent on listening to a Dhamma<sup>2</sup> talk for their utmost benefit. This follows the preliminary duties such as paying respects to the Buddha, chanting and undertaking the uposatha precepts or the five precepts in line with their faith and abilities. These preliminary duties have now been completed. They are also a matter of gaining pasāda, faith, and devotion for the Buddhasāsanā. Goodness will gradually arise because of listening attentively to a Dhamma talk.<sup>3</sup>

Listening to this Dhamma talk has the highest virtue. This path leads to the arising of the utmost faith and devotion. And the fact that we are still alive up to this point can be regarded as our most important asset. It is an opportunity for us to examine our path of practice. At this time, are there still any deficits in our sīla, samādhi and paññā which are means for knowing the Lord Buddha's good qualities? To which level have we perfected this goodness in us already?

Listening to a Dhamma talk is a cause for growing faith that increasingly lets us see the virtues of the Triple Gem. Seeing the qualities of the Triple Gem is difficult because there are many instruments for concealing and covering them. They are greed (lobha), hatred (dosa), delusion (moha), gain, fame, praise and pleasure. All these are merely covers that don't allow us to see the virtues of the Buddha, Dhamma and Saṅgha.

Poor people are intoxicated by their poverty to a degree that there is no way to resolve it. They don't know how to fix it. For rich people, it is the same. There is gain, fame, praise and pleasure, and they get "drunk" with being rich until they don't know how to improve. They can't do good by giving dāna and keeping the precepts. Clever people get intoxicated by their cleverness. They know this and that and become so drunk with knowledge that they don't know how to resolve this. Fools are intoxicated by their foolishness to the point that they can't improve. Young people get drunk with their youth; the middle-aged and elderly are intoxicated by their respective stages in life. Different people in any situation get drunk with their particular situation. Someone who has tasks and duties gets intoxicated by all this business. It has to be this way. It is normal.

Not only the days, nights, months and years are passing. Our life is passing in step with the days, months and years going by. Because the Lord Buddha determined 100 years to be our lifespan, we are regarded as old, when we are past 50. This age is the Kaliyuga; the lifespan of beings is getting shorter. It is reduced by one year every 100 years. At present, more than 2400 years of the Buddhasāsanā have passed, and the lifespan of humans will have been reduced by 24 or 25 years.<sup>4</sup> When we subtract 25 years from 100, only 75 years remain. Therefore we should divide the lifespan into three periods: the early, the middle and the final years. When we have reached the age of 50, we should see it as adequate. The 20 years beyond should be a profitable extra time for adding goodness. If we are drunk (with youth) and refuse to age, we won't be free from intoxication, even when we are 60 or 70.

We were born as human beings, encountered the Buddhasāsanā and are amidst a group of people with right view. We should check if our lives up to this point have yielded some of the highest goodness that we should aspire to. May you investigate the Lord Buddha's virtues to see which parts you have developed already and which parts are still missing. I want the Buddhists here to be clever and know the Buddha's virtues. I explain them every year so that you can develop them in yourselves. What is the benefit of explaining the Buddha's virtues? They are comparable to the air, and the person teaching them is like a bird flying in the air. It won't end, no matter how far it is flying. Even if the Buddha were to teach the virtues of a Buddha, a complete world cycle (kappa) would pass before he could finish. Therefore one should not grow tired of it.

It is hard to find people who are suitable to be our leaders. It is easier to find the treasures of a world ruler<sup>5</sup> because there will be several dozen world rulers during one kappa, but only one Buddha in a very long time. During this auspicious world cycle (bhaddakappa), there will be merely five Buddhas. And this can still be regarded as quite a lot because a Buddha has to be endowed with the treasure of perfect virtue. His pāramīdhammas have to be complete.

Our world is full of ignorance (avijjā) that wraps and covers things so that we can't see what is true or false. Then a Buddha arises who can illuminate the world for a while. The Buddha has perfected these virtues in every aspect. Therefore we should recite them like a mantra and study them to understand the gist. The Buddha has a great number of virtues, and it is difficult to explain them all. But we can use the verse on the Buddha's fundamental nine virtues as a topic. It is a verse that Buddhists can recite and memorise until they are quick and skilled.

Among the nine virtues of this verse, the term "araham" is the most significant. It is the first and foremost among the Buddha's virtues. None of these designations can be assigned or appointed by other people. They arise from within the Buddha's complete virtue.

The first of the Buddha's virtues is araham. It means "being far from the kilesas". He is worthy of devotional offerings from the world, and it is appropriate for him to lay down fundamental and minor training rules. Because he is pure and free of kilesas he is worthy of receiving offerings from Buddhist followers. And the Dhamma-Vinaya legislated and taught by the Buddha should be followed because of his purity.

Sammāsambuddho means being a "rightly self-awakened one". Being a person who awakened to the highest truths of dukkha, samudaya, nirodha and magga<sup>6</sup>. There was no teacher to guide and instruct him.

Vijjācaraṇasampanno means being perfect in knowledge and conduct. The three knowledges are pubbenivānussatiñāṇa, the ability to see one's past lives; cutūppātañāṇa, knowing the death and (re)birth of other beings; āsavakkhayañāṇa, (knowledge of) the destruction of the taints. Together, these are the three knowledges, but the first two pubbenivānussatiñāṇa and cutūppātañāṇa are not truly miraculous in any way. The third knowledge of āsavakkhayañāṇa is the peak of the Buddha's knowledge.

Caraṇa, conduct, means that sīla, samādhi and paññā are not deficient in any way. In the Buddha, they are complete in every aspect. They are a prerequisite for progress in knowledge. I will return to this topic later. In brief, vijjā can be reduced to mean āsavakkhayañāṇa. Caraṇa, the code for one's quest for knowledge, can be interpreted as sīla, samādhi and paññā because these are the peak of any conduct.

Sugato, one who has gone well and arrived well. Arrived well means to have arrived at nibbāna. Gone well means having gone to find nibbāna. This coming and going is accomplished solely by way of the heart. It doesn't mean going by foot or in a vehicle because nibbāna is not elsewhere; it is within the organs of our body. If I condense it as a means for contemplation, it means all coarse, medium and refined kilesas can be overcome by having sīla, samādhi and paññā. When sīla, samādhi and paññā exist within us, the kilesas will be extinguished. The Lord Buddha could search for and arrive at nibbāna because he



eradicated the kilesas using the noble path. It means he removed the coarse kilesas of greed, hatred and delusion by using the sīla factors of the noble path. He used the path factors associated with samādhi to remove the medium kilesas and eradicated the refined kilesas by using the paññā factors of the path.

Lokavidū, being the knower of the world. The Buddha thoroughly understood all conventional worlds. We don't understand them completely because the world has many different levels. The most important world is the world of formations (saṅkhāraloka). These days, we perceive the world in terms of earth, sky and climate. It is the world of the elements (dhātuloka). Sattaloka is the world of the beings that dwell in this world. No matter if they are big or small, it is all sattaloka. But these other worlds are not as vast as the saṅkhāraloka.

The world of the saṅkhāras is large and covers everything. It includes everything we proliferate and designate. From our human perspective, birth, ageing, sickness and death are the same today as they were at the time of our ancestors. There was less manifestation of the saṅkhāraloka back then, and more saṅkhāras were added all the time. All parts of our bodies have names. We have to designate conventional labels to call them by. We give body parts various names so that they become hair of the head, body hair, nails, teeth, skin, flesh, sinews, and so on. This proliferation of conventional designations is called saṅkhāraloka.

Afterwards, there came the time of philosophers who divided things further into the four elements (dhātu) of earth, water, fire and water; the five khandhas of rūpa, vedanā, saññā, saṅkhāra and viññāṇa, and the six sense

spheres of eyes, ears, nose, tongue, body and mind. This way, the number of parts in a single individual becomes uncountable. These names and designations make up the saṅkhāraloka. The Lord Buddha deeply understood these worlds the way they are. Therefore he is called lokavidū.

Anuttaro purisadammasārathi means that the Buddha is the master charioteer training men and women who can be trained. There is none greater than him. The Buddha gave training by explaining what is good and evil, virtuous or blameful, and beneficial or unbeneficial, including magga, phala and nibbāna. He continued until the listeners gained firm confidence in themselves. Those who abandoned disobedience, namely greed, hatred, delusion, envy and ill will, were regarded as having undergone training. Those who were still wavering, disobedient and couldn't let go of these states, didn't count as a purisadammo, those who had been trained. When one can stop and give up disobedience and evil, one is regarded as a purisadammo, a person fit to be trained. Because the Buddha's disciples didn't fall back into unwholesome behaviour, it won him the title of being the unsurpassed master charioteer.

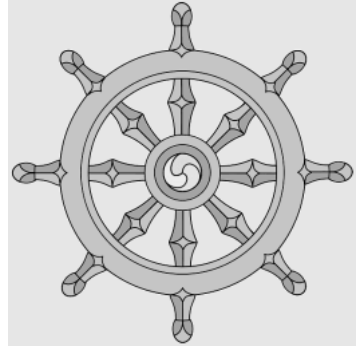
Satthā devamanussānaṃ, the Buddha is the prophet, the teacher of devas and humans. The Buddha had vast knowledge and deep understanding. He could guide beings in developing goodness and stopping unwholesome behaviour. Moreover, he had the skill to point out the paths of decline and progress in this world and the next, including the way leading to nibbāna. Therefore he has the title satthā devamanussānaṃ.

Buddho, the Buddha is an Awakened One and fully blossomed<sup>7</sup>. The term Buddho is different from the previous Sammāsambuddho. The word Sammāsambuddho

pronounces the virtue of wisdom. It means awakening to the Four Noble Truths. Buddhō designates a person with supreme compassion, who shares his wisdom with others. The Buddha started by explaining his Dhamma to the group of five (Pañcavaggīya) and continued. By this, he succeeded in fulfilling the duties of a Buddha and therefore earned the designation Buddhō.

Bhagava means the Buddha is a distributor of the Dhamma. He dispensed the Dhamma liberally to those who could be taught. Anyone who needed a particular kind of Dhamma received an appropriate share because the Buddha was not poor. He was rich in pāramī he had accumulated during his previous lives. These are dāna, sīla, nekkhamma, paññā, viriya, khanti, sacca, adhiṭṭhāna, mettā and upekkhā. He gradually built them up until he became a Buddha. After that, he used them to distribute them among his followers so they could continue practising until today. This wealth (of pāramis) helped him spread the Dhamma for 45 years.

The Buddhist audience should recollect these virtues one by one. Recall them to make them appear in your heart until they become useful. For instance, when you remember the terms araham sammāsambuddho etc., reflect on them, feel them and make them arise within you until you have taken them in. They are opanayiko; you can incline towards them and internalise them. Then faith and devotion in the Buddha's virtues will arise. Be diligent in following them in your practice, and there will be nothing but prosperity, progress and growth in the Buddhasāsanā, as I have explained here. Thus.



## **The Characteristics of Pariyatti, Paṭipatti and Paṭivedha**

*(20th July 1925)*

**S**ome people in the assembly have made a vow to undertake the five or eight precepts and listen to the Dhamma talk every moonday without fail. When the specified time comes after you have made a vow and can fulfil your determination, you should be glad you could overcome all obstacles safely. Reflect on this part as a result of your goodness in the past. This is a way to arouse gladness about being a human who is not deaf, dumb, blind, mad or mentally deranged. You have been able to govern yourself up to this age, and you consist of this much goodness in body, speech and mind. You have developed the virtues of the Buddha, Dhamma and the Saṅgha in yourselves in this way.

Take, for instance, the virtues of the Dhamma. Regarding sīla, we have acquired this much in ourselves. Regarding samādhi, we have developed that much, and our paññā has led us to this much insight into the nature of the body as it

is. We gradually succeed in these good qualities because we are free from obstacles and troubles. In reality, there will be all kinds of obstructions for a person, both internally and externally. Internal hindrances are illnesses such as headaches, fever and so on. There is an endless number of symptoms of diseases. External obstacles include the troubles and injuries of our relatives, friends and offspring we love and cherish. When they suffer, their dukkha will affect us and may cause us trouble.

When you have determined to keep the uposatha precepts for three months without fail, and you succeed for even one moonday, you should be glad because you managed to stay clear of all obstacles. Regard this as your merit and gain.

Now, I will continue to explain the virtues of the Dhamma. I have gradually taught the Buddha's virtues extensively for many years, so the Buddhist assembly has heard it often and probably understood it well enough. Therefore, I explained it briefly in the first discourse. In this vassa, I wish to expand on the virtues of the Dhamma to make them a bit more well-known because they are the foundation and main subject of the Buddhasāsanā.

When we look at the qualities of the Buddha, Dhamma and Saṅgha, we will see that the virtues of the Dhamma are the leader of the other two sets of virtues because the Buddha awakened to the Dhamma, and the Saṅgha upholds the Dhamma. The Saṅgha are the disciples of the Lord Buddha. They are separate in name as Buddha, Dhamma and Saṅgha, but in meaning, they blend into being one. Therefore, when I explain the virtues of the Dhamma in detail, it is also a matter of teaching the qualities of the

Buddha and Saṅgha extensively. May the listeners understand that you will hear the qualities of the Triple Gem simultaneously.

The Dhamma is important and has many kinds. It was determined that there are 84,000 Dhammakhandhas. These days, there is nobody to count them and examine if they are still complete or deficient. We don't know. In essence, we see that the Buddha proclaimed his virtue of wisdom. He explained a lot to beings of various characters. After the good sons<sup>1</sup> have studied and memorised much of it, they will be clever and bold enough to dispute words and teachings that are an enemy of the Buddhasāsanā. They can be a support for the sāsanā. It is unnecessary to gain a lot of knowledge if someone is only looking for a refuge for himself. If one only knows dāna, sīla and bhāvanā but knows them truly, it can be a refuge. Or if someone only knows Buddhaṃ, Dhammaṃ, Saṅghaṃ it can be a refuge. But one has to know them so that they are opanayiko. One has to internalise the virtues of these three gems.

The Dhamma has many levels and ways. Sometimes it is coarse, sometimes refined to be suitable for the habits of beings. Because there is basic Dhamma and refined Dhamma that is worldly (lokiya) or supramundane (lokuttara), it confuses the Dhamma teacher and the audience. In reality, if someone is mainly inclined towards lokuttaradhamma and the teacher takes him on the wrong path, the student will be misled. When someone is on the wrong path, it is difficult to correct because this is hard to see for oneself. It is easier to see other people's faults. In reality, Dhamma teachers don't have bad intentions. They all hope to point out the path of purification.

Do not say that it's only in the Buddhasāsanā. Even in other

religions, such as the teachings of Jesus or Mohammed, which are world religions, there is coarse and refined Dhamma. The Rishis and Brahmins, who hold various doctrines, aim at purification too. There is samādhi as a common denominator in all religions, but they lack knowledge. Mostly, there is only samādhi. In the Buddhasāsanā samādhi is principally used only as a basis for vipassana.

Buddhist practitioners have different characters. Some still have a weak disposition. They are satisfied with gaining happiness in the present and future. The Buddha taught this group only to keep the five or eight precepts and to follow the ten wholesome actions<sup>2</sup>. Those who followed this gained true happiness and satisfaction. To another group of people, who were bold in character and looking for a straight way to overcome dukkha, the Buddha taught the threefold training of sīla, samādhi and paññā. He encouraged them to ordain and keep ten precepts, the precepts of the paṭimokkha or go into homelessness (anāgāra).

There were two groups like this, and it was up to the individuals to which group they belonged. If they became happy, it was useful. When the householders maintained their daily Dhamma practice, they could gain happiness for themselves. When those ordained followed the Dhamma and attained any level, it would also lead to their happiness. People gain happiness because they are practising in line with the Dhamma. In any case, it is useful because an important point on the path of the Buddhasāsanā is the wish for happiness throughout one's life.



You have to understand that I am explaining all three refuges together when I teach the virtues of the Buddha, Dhamma and the Saṅgha. When I take up the Buddha's virtues as the main subject, it is called Buddhagaṇa. When I take up the virtues of the Dhamma, it is called Dhammaguṇa. When I focus on the virtues of the Saṅgha, we call it Saṅhagaṇa, but in meaning and practice, they blend into one.

Now, I will explain the virtues of the Dhamma following the verse in Pāli that we chant every day. It starts with svākkhāto bhagavatā dhammo etc. It translates as dhammo, the Dhamma; bhagavatā, the Blessed One; svākkhāto, has explained well. First, I will explain the term Dhammo, the Dhamma. Dhammo means "preserving"<sup>3</sup>. It means upholding all evil and goodness. Dhammo means nature that has been preserved or can also be translated as natural, or normal. If we express it in terms of dhamma (dhammādhiṭṭhāna)<sup>4</sup>, it can be said that "kusala dhamma, akusala dhamma, abyākata dhamma"<sup>5</sup> is called Dhammo. If we personify it (puggalādhiṭṭhāna), it is the body where good, evil and neutral states exist. I will give an example of Dhammo being "natural". The body is natural, and this means it is a self. It has always been our self since we were born. We take being a boy or a girl as self. The eyes, ears, nose, tongue, body and mind are also our self. This self has developed gradually since we lay in the womb, were born and grew up. Being a child, a young man or woman, middle-aged, old or elderly is our self. So, this body is called natural. To begin with, let's define dhamma as a principle like this.

Next, I will explain the virtues of the Dhamma. The word dhamma is neutral. If it is associated with something wholesome, it is called kusaladhamma. If it is associated with

something unwholesome, it is called akusaladhamma. If it is connected with something that is neither kusala nor akusala, it is called abyākatadhamma (neutral). These dhammas are stable. According to their associated condition, we call them kusala, akusala and abyākata. These are qualities of the dhammas. They are not the essence of the dhammas, but we have to call these dhammas in line with the characteristics of their qualities. When sīla, samādhi and paññā are combined with Dhamma, they are called sīladhamma, samādhidhamma and paññādhamma. There are many qualities of the Dhamma. The Buddha determined 84,000 Dhammakhandhas. Condensed, they become three, namely pariyattidhamma, paṭipattidhamma and paṭivedhadhamma<sup>6</sup>. These are called the Dhamma, which the Lord Buddha has expounded well. What we call “well” has the following characteristics: Sandiṭṭhiko, which means one can see it for oneself. Akāliko, it is not restricted to certain times. Ehipassiko, a practitioner can invite others to come and see it because it is real. Opanayiko, those who practise it, can internalize it. Paccattaṃ veditabbo viññūhi, the wise practitioners will know it for themselves. These five last terms are the marks for identifying svākkhātadhamma, the Dhamma that the Buddha has explained well.<sup>7</sup>

This pariyattidhamma is the material the good sons recite and memorize to become fluent and remember it. For instance, there are the Suttantapiṭaka, Vinayapiṭaka and Abhidhammapiṭaka, which are called pariyattidhamma.

Paṭipattidhamma results of pariyattidhamma. For instance, there are sīla, samādhi and paññā. Paṭivedhadhamma is a result of paṭipattidhamma, namely knowing and seeing the truth as a result of sīla, samādhi and paññā. These three kinds of Dhamma are all svākkhātadhamma.

When we have memorised as little or as much pariyattidhamma of the Suttas, Vinaya and Abhidhamma as our energy and skill allow, it will bring results. It will give happiness in body and mind to those who can remember it. Paying respects to the Buddha and chanting together nowadays is also pariyattidhamma, and we will be happy in body and mind because we can chant with others. It makes us bold and fearless amid the assembly. Our hearts become joyful. This is a wholesome result of pariyattidhamma.

Being able to remember like this is sandiṭṭhiko. We can see for ourselves what we have memorised, and it gives us pleasure. It is akāliko, we can recite and memorise it at any time, and should always practise it because it exists at any time. It is ehipassiko, we can show it to others because we have truly memorised it. It is opanayiko, we can internalise the Suttas, Vinaya and Abhidhamma by keeping them in mind. And it is paccattaṃ, those who have memorised it will know for themselves that they remember it. This is pariyattidhamma.

Paṭipattidhamma means good behaviour in body, speech and mind that is informed by the Suttas, Vinaya and Paramattha<sup>8</sup>. I will explain it briefly for you to understand. Sīla, samādhi and paññā appear in the Suttas, Vinaya and Paramattha. Therefore, they are called paṭipattidhamma. If we make them arise in ourselves, for instance, on the lowest level of the five precepts, we will see the results of these five precepts, which is being free from five retributions. This means repercussions from killing beings, stealing, sexual misconduct, telling lies and being drunk. Being free from these five retributions is the fruit, the meritorious result and a manifestation of paṭivedhadhamma regarding the five

precepts. In the case of the eight or ten precepts or the precepts of the paṭimokkha, there will be increasing fruit and good results in line with the energy and power of these virtues of the Dhamma. The results we get from these levels of precepts are manifestations of paṭivedhadhamma of their respective type.

If we develop samādhī, we will be free from confusion. We will be peaceful regarding kāmaccanda (sensual desire), byāpāda (ill will), thīnamiddha (sloth and torpor), uddhaccakukucca (restlessness and remorse) and vicikicchā (doubt). These results are manifestations of paṭivedhadhamma on the level of samādhī. If we develop any level of wisdom, we will get the respective results. If we reach a high level of paññā, we will succeed in gaining vimutti (liberation) and removing the defilements of attachment (upadhikilesas). This is paṭivedhadhamma on the level of paññā. I am explaining this for you to understand that pariyattidhamma is the cause, and paṭipattidhamma is the result. Paṭipattidhamma is the cause, and paṭivedhadhamma is the result.

These three kinds of Dhamma are all svākkhātadhamma. It is the Dhamma the Buddha explained well. It is sandiṭṭhiko, those who practise it on any level will experience it there. It is akāliko because it exists all the time. It is ehipassiko, practitioners can show it to others because it is real. It is opanayiko, we can internalise it, and it is paccattam, the wise will know it for themselves. They don't have to ask anybody else.

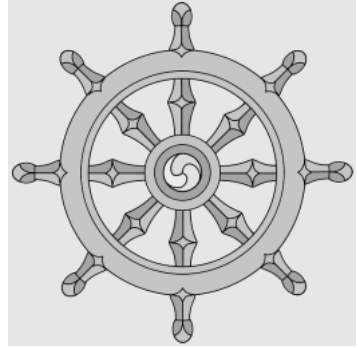
These five qualities are tools for evaluating the Dhamma the Buddha taught well – both the wholesome and the unwholesome Dhamma. But here, I will only explain the good side, which is kusaladhamma.

Now that the Buddhist assembly has heard this, you must contemplate these virtues of the Dhamma as I have explained the meaning here. Thus.



*The external Suttas can be compared  
to a textbook of medicine.  
The internal suttas are comparable  
to the medicine itself.*





## The Characteristics of the Suttantapiṭaka

*(28th July 1925)*

**P**lease understand that listening to a Dhamma talk is the cause of much fruit and many good results. An important point is that it leads to knowledge and cleverness and may enable you to overcome dukkha and dangers. Listen attentively to become clever. When you are passive and indifferent, it won't happen. It is possible to become clever by developing only one's thinking and contemplation, but these are rare cases.

Therefore, since you are assembled here, you must be determined to concentrate on listening to the Buddha's instructions. This is for developing a warning tool in your quest for increasing goodness. We are not fast enough to stop evil and abandon the kilesas, such as greed, hatred and delusion. While we listen to a Dhamma talk, we see their danger and want to remove them, but greed, hatred and delusion are absent. When they are present, we are greedy, angry and deluded already. There is nothing we can



do to improve it. The kilesas will die down by themselves eventually, whether we do something or not. Therefore, we should keep in mind that we must find a way to solve this and not allow the kilesas to have any power over us. Being clever in line with the instructions of the Lord Buddha is the way to fix this. When you see the disadvantages of the kilesas, you can improve and give them up.

Let's look at greed (lobha). It translates as covet, wanting to get. But we have to divide this wanting into two kinds. If we want something and the result is dukkha, it is a manifestation of lobha because it is a cause (samudaya) that results in suffering. If we want something and the result is happiness, it doesn't count as lobha because it is the path. It is the way of practice. Let's strive to abandon the part that is lobha and results in dukkha and develop the kind that is the path to make it arise.

Let's also look at anger to see the disadvantage of it. When anger arises and weighs down the heart, we are in trouble and can't find happiness or peace of mind. When we are burning ourselves, it will spread to other people. They will also become afflicted. Mostly, it leads to mistakes and guilt. When we see the danger, we must strive to abandon it. First, we have to stop it with khanti, patient endurance. When our khanti is mature, it will change into sati. We will be alert because of sati. This means we catch it in time rather than endure it. When sati matures, it will change into ñāṇa, deep understanding. We will see that anger exists all over the world. We shouldn't waste our short lifetime on contesting with others. When we think like this, we won't get controlled by anger.

As for delusion, if we solve it by being mindful of ourselves all the time, we won't get deluded by the power of liking and disliking. We won't get fooled by sensual objects such as forms, sounds and others. Having sati like this is called being able to overcome delusion. Greed, hatred and delusion are the leaders of the kilesas. Other types of kilesas are merely branches.

We wish to acquire knowledge and cleverness through listening to a Dhamma talk. Being able to look after oneself to become free from the power of the kilesas is important. If someone avoids villages and companions to dwell in caves and mountains, no sensual objects affect him. He doesn't experience greed, hatred and delusion. This is not astonishing. Those who are busy with company and wealth, but are free from greed, hatred and delusion, are the ones who are truly amazing. We have to achieve this by practising in line with the Buddha's instructions we have received. Therefore, the Buddhist assembly should be increasingly glad to listen to dhamma talks.

Now, I will explain the virtues of the Dhamma and untie the verse *svākkhāto bhagavā dhammo* by expanding it more widely. The phrase "the Dhamma that the Buddha explained well" is broad in meaning beyond limit. But it may be shortened to *pariyattidhamma*, *paṭipattidhamma* and *paṭivedhadhamma*. In the Buddha's time, there was only Dhamma-Vinaya. It can be cut into two parts: Dhamma and Vinaya. Later, when the elders of the Buddhist Councils reviewed the material, they divided it into the Suttas, the Vinaya and the Paramattha<sup>1</sup>. They are called the Tipiṭaka. Combined, the Tipiṭaka represents the *pariyattidhamma* because it is what the good sons recite, memorise and take to heart.

The Suttas were arranged in five nikāyas (collections)<sup>2</sup>. The Vinaya also has five parts, starting with the Ādhikammika<sup>3</sup>. The Paramattha spreads over seven volumes, starting with the Dhammasaṅgīṇī<sup>4</sup>.

Now, I am going to explain the Suttas so that the young pupils<sup>5</sup> get an understanding. There are many aspects to the Suttas, more than we have to define and remember. I will quote enough examples from the Suttas for you to get the gist. Sutta translates as "to compose, to thread, to weave". It is the Buddha's quality to compose his teaching into groups. Some are small, some large, different from others. Even a group of one can be a sutta<sup>6</sup>. It can be compared to a thread one wraps around flowers to tie them into bunches. Some are small, some are big, but they are all called bunches. So, for instance, aniccaṃ, dukkhaṃ and anattā make up a sutta. The elements, namely earth, water, fire, wind, space and viññāṇa also count as a sutta. The five khandhas, rūpa, vedanā, saññā, saṅkhāra and viññāṇā are another sutta. The sense spheres of eyes, ears, nose, tongue, body and mind are also regarded as a sutta. I am only exemplifying this much. Enough for you to get the idea.

If I explain these qualities as neutral concepts, it is called dhammādhiṭṭhāna. The Buddha called it paramattha, the ultimate truth. If I explain it from the human perspective (puggalādhiṭṭhāna), it is called Sutta. I will give an example. The Lord Buddha explained aniccaṃ, dukkhaṃ and anattā in the Dhammaniyāmasutta<sup>7</sup>. The summary of this Sutta is sabbe saṅkhāra aniccā, all saṅkhāras are impermanent; sabbe saṅkhāra dukkhaṃ, all saṅkhāras are dukkha; sabbe dhammā anattā, all dhammas are not-self. Thus. Because he combined aniccaṃ, dukkhaṃ and anattā with the

saṅkhāras, it is called puggalādhiṭṭhāna, and therefore it is a Sutta. You must understand that “all saṅkhāras” refers to the saṅkhāras in our bodies, and “all dhammas” also means our bodies. The Dhammaniyaṃsutta is an external sutta. When it is taught, it enters our bodies. Our bodies are full of aniccaṃ, dukkhaṃ, anattā. Our bodies are an internal sutta.

In the case of the elements, the Buddha divided them into earth, water, fire, wind, space and viññāṇa. When he taught them concerning humans (puggalādhiṭṭhāna) it was called Dhātuvibhaṅgasutta<sup>8</sup>. This is the external sutta. This teaching enters our bodies. It means this body is full of the earth element, namely the parts that are firm and hard. There are the hair of the head, body hair, nails, teeth, skin and so on. It is full of water element; things that are fluid and pliable, such as blood and pus. It is full of the fire element, which includes the things that are warm inside our bodies. The body is full of the wind element, which means the things that blow and diffuse in our bodies such as the in and out-breath. The body is full of space element, such as the cavities all over our bodies that allow our blood and breath to flow. The body is full of viññāṇa, awareness of what is entering our bodies, such as the eye-consciousness, the ear-consciousness and so on. You must understand that our bodies, which are full of these elements, are an internal sutta.

In the case of rūpa and nāma, the Buddha divided them into rūpa, vedanā, saññā saṅkhāra and viññāṇa in the Anattalakkhanasutta<sup>9</sup>. This is the external sutta. He applied it to human beings by combining it with the khandhas. They are the rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha and viññāṇakkhandha.

You have to understand that the khandhas are this bodily heap. This physical lump is full of the rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha and viññāṇakkhandha. This body is called the internal sutta.

The Buddha also divided nāma and rūpa into the eyes, ears, nose, tongue, body and mind. To personify them, he used the sense spheres (āyatana). They are the cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ and manāyatanaṃ<sup>10</sup>. He explained them in a Sutta called Ādittapariyāyasutta<sup>11</sup>. This is the external sutta. You must understand that the sense spheres are a name for the body. These sense spheres are the eyes, ears, nose, tongue, body and mind. So, the body is regarded as the internal sutta.

Being born, ageing, getting sick and dying are another set of qualities. It is a sutta. When we apply it to human beings, there is birth, old age, sickness and death. The Sutta that mentions them is called Devadūtasutta<sup>12</sup>. This is the external sutta. You must understand that birth, old age, sickness and death naturally exist in our bodies. Therefore, the body is called the internal sutta.

In the whole Suttantapiṭaka, there are internal and external suttas like this. The external Suttas can be compared to a textbook of medicine. The internal suttas are comparable to the medicine itself. If you listen to any Sutta without understanding it, you will know that Sutta, but you can't internalise it in line with the virtue opanayiko. When you can't take it in, you are not able to listen to the Dhamma. You won't be able to benefit from listening to that Sutta.

I explained the Suttas using many examples so that we see ourselves as being full of Suttas. We are wrapped in suttas. You must understand that all suttas are saṅkhāradhammas.

We have memorised many of them already, so our bodies contain many Suttas. When you understand it like this, you get the gist and will feel relieved that you can remember a bit of the Suttas, even though you have little education.

I have given these examples from the Suttas to nourish the mindfulness and wisdom (satipaṇṇā) of the Buddhists keen on learning. All Suttas are svākkhāto bhagavatā dhammo. They are the Dhamma the Lord Buddha explained well. They are sandiṭṭhiko, those who remember them will see for themselves. They are akāliko; we can learn them at any time because they are always present. They are ehipassiko, when we have memorised them, we can invite others to look because they are real. The Suttas are opanayiko; we can internalise them, just like in the earlier examples. And they are paccattaṃ veditabbo viññūhi, the wise, who have studied or practised them, will know for themselves. We don't have to wander around and ask others.

I have explained the division of the Suttas as part of the virtues of the Dhamma enough to increase the wisdom of the Buddhist assembly. After hearing this, you must reflect on it wisely in your heart to make progress and grow in the sāsanā, the teaching of the Noble Sammāsambuddho, as I have explained here. Thus.

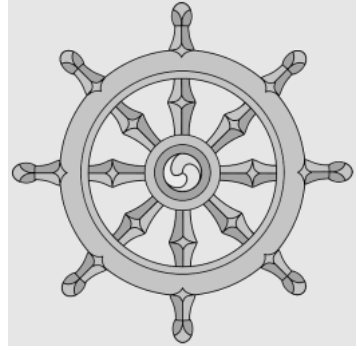


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*When there is samādhi,  
the five hindrances can't manifest,  
which means samādhi destroys  
the medium kilesas.  
If you understand it like this,  
samādhi can be called Vinaya.*







## Vinayapiṭaka

*(12th August 1925)*

Listening to a Dhamma talk is the cause for the arising of many good results. To begin with, we will hear Dhamma we haven't heard before. We will also become more proficient in the Dhamma we have already heard. Another important point is to become knowledgeable and clever regarding the meaning of the Dhamma. All practitioners have to make use of Dhamma talks in the beginning.

The Buddha explained many aspects of the good results one gains from listening to the Dhamma. We even find them among the sotāpattiyaṅgas, the factors one has to fulfil to become a stream-enterer<sup>1</sup>. The Buddha explained four of them, namely sappurisasamsevo, association with good persons; saddhammassavanaṃ, listening to the teaching of these good people<sup>2</sup>; yonisomanasikāro, using methods of wise reflection, such as investigating causes and effects to understand the Dhamma of these good persons; dhammānudhammappaṭipatti, practising by the Dhamma one has previously contemplated. If we can

arouse and maintain these four factors in ourselves, they may be the qualities that make us succeed in becoming stream-enterers.

Listening to the Dhamma has many advantages and benefits for Buddhists. For instance, if someone solely rejoices in giving dāna or only enjoys keeping the precepts, they will still get a result, namely becoming more clever in giving dāna or keeping the precepts. If the group developing samatha and vipassanā is developing their listening skills, it may lead them to magga and phala. If they lack the chance to listen to Dhamma, they may end up on the wrong path because there are many kinds of samādhi. Wrong samādhi (micchāsamādhi) also exists. Teachers worldwide need methods to calm down their pupils if they want to take good care of them. In the Buddhasāsanā or outside of it, it is the same. Hermits and recluses have their methods to calm their hearts. They are aiming at nibbāna, too. At the Buddha's time, the group of Uruvela Kassapa and his brothers were also practising jhāna and were intent on becoming arahants. There were many Buddhists who had mastered the jhānas and practised for arahantship. Therefore, since we are Buddhists too, we should investigate the traditional pariyattidhamma a lot so that we are protected from perversions of perception (vipallāsasaññā)<sup>3</sup>. We should follow a straight path to reach magga, phala and nibbāna comfortably.

Now, I will continue to explain the virtues of the Dhamma by using the verse svākkhāto bhagavatā dhammo. These words, which mean "the Dhamma, the Lord Buddha explained well" are without limit. But we can condense them into pariyattidhamma, paṭipattidhamma and paṭivedhadhamma. Pariyattidhamma has three specifications, namely the Suttas,

the Vinaya and the Abhidhamma, as the elders of the Buddhist council have compiled them. On the previous moonday, I pointed out the significance of the Suttas by giving several examples so that the Buddhist assembly can understand the characteristics of the Suttas as a means for maintaining wisdom.

Now, I will explain the Vinaya so that you can understand its features. Vinayo translates as "removal; destruction"<sup>4</sup>. This means removing the transgressions and offences that the world regards as evil from oneself without remainder. These are coarse faults on the physical and verbal level, and even minor offences the world wouldn't criticise as being adverse to oneself. For instance, the Vinaya will remove the suttas from our bodies.

Vinaya is divided into two kinds to suit the respective practitioners. There is the Vinaya for householders and the Vinaya for monastics. The Vinaya for householders means the five and eight precepts and the ten wholesome actions (kusalakammamārga). The eight precepts are ājīvaṭṭhamakāsīla<sup>5</sup> in terms of the factors of the Noble Path. This part is the Vinaya for householders. It is reasonable enough for householders to keep it.

The five precepts<sup>6</sup> are refraining from killing living beings oneself or delegating it to others; refraining from stealing and cheating oneself or delegating it to others; refraining from sexual misconduct, namely with people who already have a partner; refraining from telling lies, and refraining from drinking intoxicating drinks, such as beer and spirits.

The eight precepts are the same as the five precepts, but the third precept about sexual misconduct is replaced by abrahmacariyā. It means to behave like a Brahma, not having the characteristics of a man or woman, and not

having any sexual intercourse. Three more rules are added at the end: *vikālabhojana*, not eating at the wrong time; *nacca-gita...*, no dancing, singing and going to theatres, and not decorating the body with flowers, cosmetics and perfumes; *uccāsayana...*, a prohibition against sitting and lying on excessively big or high beds and stools with mattresses or cushions filled with kapok or cotton.

The ten wholesome actions are refraining from the same three bodily actions as in the five precepts; refraining from four verbal actions, namely from telling lies, speaking only the truth, from divisive speech, creating only harmony, from harsh speech using only gentle, pleasing words; from useless speech speaking only what is beneficial. The three mental actions are refraining from coveting other people's belongings by thinking about and looking at them with greed in the wrong way; refraining from *byāpāda*, fostering hatred towards other people one finds displeasing; refraining from *micchādiṭṭhi*, wrong view, to have right view regarding the Dhamma. This means seeing things in line with the ten *kusalakammapatha*. This is called having *sammādiṭṭhi* regarding the ten wholesome actions.

The eight precepts as factors of the Noble Path are *sammāvācā* (right speech), which has the same four factors as the *kusalakammapatha*, the same three wholesome bodily actions and *sammā-ājīvo* (right livelihood) as the eighth. Hence, it got the same *ājīvaṭṭhamakasīla*, which translates as precepts that have right livelihood as the eighth. It differs from the ten wholesome actions by not including the mental actions. The category *ariyasīla* also differs from the *kusalakammapatha*. *Ariyasīla* means abstinence based on destruction (*samucchedavirati*), and *kusalakammapatha* means ordinary abstinence.<sup>7</sup>

The Vinaya for the monastics are the ten precepts of the sāmaṇeras, which are like the eight precepts of the laypeople, but “mālā-gandha-vilepana...” becomes a separate rule and “jātarūpa...” is added to make it ten.<sup>8</sup> This is the Vinaya for the sāmaṇeras. The bhikkhus must follow the Vinaya of the paṭimokkha, which has 227 training rules. There is the methuna-pārājika (rule of defeat in the case of sexual intercourse), the adinnādāna-pārājika (stealing), the manussaviggaha-pārājika (killing a human being) and the uttarimanussadhamma-pārājika (falsely claiming superhuman attainments) and so on. These are abrahmacariyā, adinnā, pāṇa, musā. You may get the gist of all levels of precepts when you know that the first four precepts of pānā..., adinnā..., abrahmacariyā... and musā...are the foundation to stand on. When there are five precepts, the kusalakammaṭṭha only involves keeping kāmesumicchācāro (refraining from sexual misconduct). All levels of precepts that I have explained here are called Vinaya. They remove the coarse physical and verbal kilesas, such as greed, hatred and delusion, which are censured by the world and the philosophers. Sīla has the power to eradicate them. We could also say that sīla leads to the destruction of the coarse physical and verbal kilesas. Therefore sīla, the precepts, is called vinayo. It is the Buddha's legislation, that punishes condemnable offences with heavy or light penalties. Likewise, the king's legislation punishes crimes according to their severity. You must understand that punishment is necessary because these physical and verbal deeds are coarse kilesas.

Regarding samādhi, the Buddha explained three different kinds, namely khaṇikasamādhi, upacārasamādhi and appanāsamādhi. Khaṇikasamādhi is weak samādhi; it means

that the mind reaches temporary stillness. When we sit and listen to a Dhamma talk or do some work, the mind will stay still with that task. This is called *khaṇikasamādhi*. *Upacārasamādhi*, namely a peaceful mind approaching *appanā*, means being close to the *jhāna* factors. It can't cling to the *jhāna*-factors yet, but there is prolonged stillness. This is called *upacārasamādhi*. It is also a base for *vipassanā*.

In *appanāsamādhi*, the mind starts adhering to the *jhāna* factors. This means the contact of the mind with the object is *vitaka*<sup>9</sup>. Contemplating the object is *vicāra*, and *pīti*, *sukha* and *ekaggatā* arise. When the mind attaches to these five factors, it is only the first *jhāna*. This is called *appanāsamādhi*. This *samādhi* has the power to eradicate the medium *kilesas*, namely *kāmacchanda*, being satisfied by and fond of sensual pleasures. This is a manifestation of greed (*lobha*). *Byāpāda*, bearing ill will and grudges towards other beings. This is a manifestation of hatred (*dosa*). *Thina-middha*, drowsiness<sup>10</sup>; *uddhacca-kukkucca*, being confused and annoyed; *vicikicchā*, being hesitant and uncertain<sup>11</sup>. When there is *samādhi*, these *kilesas* can't manifest, which means *samādhi* destroys the medium *kilesas*. If you understand it like this, *samādhi* can be called *Vinaya*. But the Buddha made no such legislation because it is on the mental level. But it is Dhamma practice just like *sīla*.

*Paññā* has a broad range of characteristics. It is difficult to explain it by giving examples. But it is a part of the threefold training and another matter that we must study. Therefore, I will explain *vipassanapaññā* as the Buddha practised it according to the Buddha's biography. Here is a summary. On the day the Buddha attained perfect enlightenment (*anuttara sammāsambodhiñāṇa*), he first

practised mindfulness of breathing (ānāpānasatikammaṭṭhāna) to enter the four jhānas to cleanse his heart from impurities. Then he directed his heart towards vipassanapaññā and investigated birth, ageing and death. He saw that ageing and death come from birth, and birth arises from existence (bhava). There are kammabhava and upapattibhava. Kammabhava means the mind, and upapattibhava the body<sup>12</sup>. Bhava arises from the four kinds of clinging (upādānas), which are kāmupādāna, sīlabbatupādāna, attavādupādāna, diṭṭhipādāna<sup>13</sup>. Upādāna arises from three kinds of craving (taṇhā), namely kāmataṇhā, bhavataṇhā and vibhavataṇhā<sup>14</sup>. Taṇhā arises from the three kinds of feeling, which are pleasant, unpleasant and neutral (sukha-, dukkha-, upekkhavedanā). Vedanā arises from the six kinds of contact (phassa), starting with eye contact (cakkhusamphassa). Phassa arises from the six sense spheres (āyatana,) beginning with the eyes (cakkhāyatana). The sense spheres arise from nāma-rūpa. Nāma-rūpa arises from the six kinds of viññāṇa (consciousness), starting with cakkhuvīññāṇa. Viññāṇa arises from three kinds of saṅkhāra, namely puññābhisaṅkhāra, apuññābhisaṅkhāra and aneñjābhisaṅkhāra (wholesome, unwholesome and neutral formations). Saṅkhāra arises from avijjā (ignorance). Avijjā is the biggest worldly obstacle at the beginning (of this process).

The Buddha's biography explains that he contemplated these twelve conditions back and forth all night long. At the end of the last watch of the night of the full moon of Visakha, the eye of wisdom (ñāṇacakkhu), paññā, vijjā, knowledge, light, and the destruction of the taints (āsavakkhayañāṇa) arose in him. He became visuddha-

dhamma-santāno, his intrinsic nature became pure Dhamma. Thus, he gained the designation Sammāsambuddho, which is still in use.

I will explain a method for exploring the pariyattidhamma enough for those intent on knowing the truth. For Vipassana, we must look at dhammas in the present moment, which means looking only at this body. If we look at the past or future, we are missing the path of satipaṭṭhāna. We have to understand that the twelve factors of saṅkhāra, viññāṇa, nāma-rūpa, āyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, jarā and maraṇa are qualities. If we talk about them unspecifically, they are dhammādiṭṭhāna, they are paramatthadhamma. If we combine them with our bodies, they are suttas. These twelve dhammas are worldly names, a convention. Our bodies are full of them. They are designations for our bodies because our bodies are still manifestations of avijjā. Therefore, they are causes for these factors to continue. When we see all twelve in the present moment, we will realise that they are merely manifestations of past saññā. They are the cause of birth (jātsamudaya). They are all saṅkhāradhamma. The arising of the eye of wisdom, the essence of vipassanāñāṇa based on samādhi, is called vijjā (knowledge). It eradicates avijjā, ignorance, and all those saṅkhāras cease. Only asaṅkhatadhammas remain, which we can also call visaṅkhāra (unconditioned).

But before, our bodies are avijjā. When avijjā ceases and vijjā arises, our bodies become vijjā. When there is vijjā, there is also vimutti (liberation). I am explaining the path of wisdom only this much, enough to give you an example.

The twelve factors, which are symptoms of avijjā, are merely upadhikilesas. Since paññā can remove the



upadhikilesas, it can be called Vinaya. This wisdom is also dhamma practice just like sīla and samādhi. The Lord Buddha didn't call samādhi and paññā Vinaya because they are connected to the mental level. But essentially they are also the path of practice.

If everything I have explained about Vinaya here is connected to the scriptures, it is external Vinaya; it is external pariyattidhamma. When we recite and memorise it, it becomes internal pariyattidhamma. If we practise to make it arise within ourselves, it is internal Vinaya, namely our body, speech and mind.

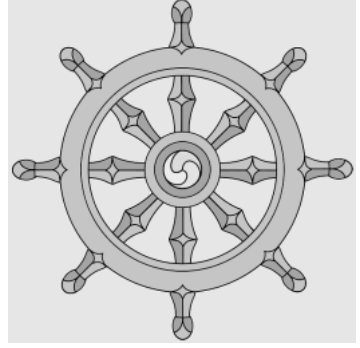
All Vinaya is svākkhāto bhagavatā dhammo; it is the Dhamma the Buddha explained well. It is sandiṭṭhiko; those who practise it can see it for themselves. It is akāliko, independent of a specific time because it is always present. It is ehipassiko; those who practise it can invite others to come and see it because it is real. It is opanayiko; we can internalise it, and it is paccataṃ; the wise practitioners will know it for themselves; there is no need to ask others.

Now, that the Buddhist assembly has listened to the external and the internal Vinayaṭṭaka that I have explained here in brief, you must focus on contemplating and practising in line with it. As a result, you will become happy, and there will be progress and growth in the Buddhasāsanā, as I have explained. Thus.



*Saṅkhāra is divided into 52, which are  
13 aññasamānācetasikas,  
25 sobhaṇacetāsikas and  
14 akusalacetāsikas. Viññāṇa is divided  
into 121, namely 53 kāmāvacaracittas,  
32 rūpāvacaracittas, 12 arūpāvacaracittas  
and 24 lokuttaracittas; 121 in total.*





## Abhidhammapiṭaka

*(19th August 1925)*

**W**hen the Buddha was still alive, his method of teaching the Dhamma was giving frequent talks on spiritual urgency (saṃvega-kathā). He wanted to arouse sorrow and dismay (with the world) before explaining the path of practice, starting with dāna and sīla. This was to inspire the audience to be diligent in following it. In his discourses on saṃvega, the Buddha often explained jāti (birth), jāra (ageing), byādhi (sickness) and maraṇa (death) as four issues that control beings all over the world. The world has fallen under their power. There is no way to avoid or resolve this. This aroused a sense of sorrow and urgency in the audience.

Sometimes the Buddha taught rūpaṃ aniccaṃ, forms are impermanent; vedanā aniccā, vedanā, i.e. experiencing pleasant, unpleasant and neutral feelings, is impermanent; saññā aniccā, memory and association is impermanent; saṅkhārā aniccā, formations, thinking and contemplating are impermanent; viññāṇaṃ aniccaṃ, consciousness is impermanent. Yadaniccaṃ taṃ dukkhaṃ, what is

impermanent, is dukkha. It is hard for beings to endure. Yaṃ dukkhaṃ taṃ anattā, what is impermanent and dukkha, is anattā; it is not our self<sup>1</sup>. This is a well-known instruction in the Buddhasāsanā, a bahulānuyoga, which means frequently taught. It arouses urgency in the listeners to make them look for a permanent, long-lasting refuge. The part of the teaching aimed at inspiring people was about giving dāna, making offerings for the benefit of the giver and the receiver. He taught how keeping good sīla leads to happiness and that developing oneself (bhavana) has the same result. When people realise they have gained a lasting refuge, they are relieved.

On other occasions, the Buddha taught about the virtues of the Buddha, Dhamma and Saṅgha, which are amazing and inspiring. If one internalises these virtues, one will become happy. You have to understand the Buddha's teaching methods and keep them in mind like this.

Now, I will continue to explain the virtues of the Dhamma regarding the verse svākkhāto bhagavā dhammo in order. On the previous moonday, I have taught enough about the Vinaya for the Buddhist assembly to understand. Today, I will explain Paramattha, which is the Abhidhammapiṭaka. I will give a few examples, enough for the Buddhists here to know about the Paramattha, a part of the scriptures. It also exists in our body by having these particular characteristics.

In the first book of the Abhidhammapiṭaka, which is the Dhammasaṅgaṇī, the principal teaching is kusala dhammā, akusala dhammā, abyākata dhammā. This is then divided into levels to define "dhamma" for the practitioners and good sons. This is the name for a phenomenon, a state. This single state becomes many by adding characteristics

called virtues (guṇadhamma). They are the qualities of the dhamma, such as the examples wholesome (kusala), unwholesome (akusala) and neutral (abyākata). It is not the essence of the dhamma. They are the qualities of the dhamma. Or we could say, they are characteristics, organs or manners of that dhamma. I will only talk about the meaning of "organs, symptoms". May you understand it like the word "khandha", which has the same meaning. It is the name of a state; there is only one. When we take rūpa, vedanā, saññā, saṅkhāra and viññāṇa and add them<sup>2</sup>, we get the five khandhas. Rūpa, vedanā, saññā, saṅkhāra and viññāṇa are qualities. If we put them on dhamma, we get rūpadhamma, vedanādhamma, saññādhamma, saṅkhāradhamma and viññāṇadhamma. If we put them on khandhas, we get rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha and viññāṇakkhandha. Condensed, they become rūpa and nāma, which are called nāma-rūpa. Nāma and rūpa are also symptoms of dhammas. If we add them to dhammas, they are called rūpadhamma and nāmadhamma.

Next, I will divide rūpadhamma and nāmadhamma to spread them out more widely. Rūpadhamma remains one, and nāmadhamma is divided into four, namely vedanā, saññā, saṅkhāra and viññāṇa. Now, I am going to spread rūpa and nāma even further. Rūpa is divided into 28 by their symptoms.<sup>3</sup> There are four mahābhūtarūpas, namely earth, water, fire and wind, and another 24 upādāyarūpas<sup>4</sup>, that are made up of these great elements. They are arranged as five pasādarūpas, four gocārarūpas, two bhāvarūpas, one dahāyarūpa, one jīvitarūpa, one āhārarūpa, two viññātirūpas, four vigārarūpas, four lakkhaṇarūpas; 24 in total. The four nāmas can be divided into many

components. Vedanā is split into five, namely sukha, dukkha, somanassa, domanassa and upekkha<sup>5</sup>. When these arise by the five sense-doors of the eye-door, ear-door, nose-door, tongue-door and body-door, there are 25 kinds of vedanā. Saññā is divided into six, namely the sense-objects of forms, sounds, odours, flavours, tangibles and dhammas. Saṅkhāra is divided into 52<sup>6</sup>, which are 13 aññasamānācetasikas, 25 sobhaṇacetāsikas and 14 akusalacetāsikas. Viññāṇa is divided into 121<sup>7</sup>, namely 53 kāmāvacaracittas, 32 rūpāvacaracittas, 12 arūpāvacaracittas and 24 lokuttaracittas; 121 in total. They are called cittas; they are viññāṇa itself. I am just giving an example here so that you can understand the Abhidhammapiṭaka that the Buddha taught as paramatthadhamma (ultimate truth). I shortened the content.

The Dhamma the Buddhists are following these days is also this paramattha. In the scriptures of the Abhidhamma, the Buddha didn't personify it (puggalādhiṭṭhāna); he only taught neutral structures. That Dhamma is refined and deep. It is explained from the standpoint of the Dhamma (dhammādhiṭṭhāna). For instance, the four satipaṭṭhānas are kāya (body), vedanā (feeling), citta (mind) and dhamma (mental content). The four right strivings (sammappadhāna) are striving not to let unarisen unwholesome states arise, striving to abandon arisen unwholesome states, striving to make unarisen wholesome states arise, and striving for the full development of arisen wholesome states. The four iddhipāda are chanda, desire/satisfaction; viriya, bold effort; citta, will/intention; vimamsā, investigation<sup>8</sup>. Anyone who wishes to succeed in any dhamma has to apply the four iddhipāda as a driving force. The five spiritual faculties (indrīya) are saddhā, viriya, sati, samādhi and paññā<sup>9</sup>. When

they become eminent, they are called indrīya. The five powers (bala) are saddhā, viriya, sati, samādhi and paññā. Upholding and strengthening them turns them into bala. The seven bojjhaṅgas are sati, dhammavicaya, viriya, pīti, passaddhi, samādhi and upekkhā<sup>10</sup>. When they are balanced and mature, they are called bojjhaṅgas. The eightfold path has sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammasati and sammāsamādhi as its factors. Together, they are called the Noble Path. All of these dhammas appear in the scriptures of the Abhidhamma. When they are presented as neutral, it is called dhammādhiṭṭhāna; it is paramatthadhamma. When we personify them (puggalādhiṭṭhāna), they are suttas. I will give an example for personifying a dhammādhiṭṭhāna so that it turns into a sutta. For instance, when the four satipaṭṭhānas, kāya, vedanā, citta and dhamma are explained as neutral terms, they are paramatthadhammas. When we apply them to humans, they become a sutta, namely the Satipaṭṭhānasutta<sup>11</sup>. Involving a person means relating them to our bodies. The word kāya designates the accumulation of the elements earth, water, fire and wind, namely our bodies. There are 32 parts, such as the hair of the head, body hair and the brain. There are 20 made of earth element and 12 made of water element. When we add fire and water, there are four parts (associated with) fire and six parts related to wind. This is called kāyo (body). When we apply vedanā to a person, the body is called vedanā. It means the pleasant, unpleasant and neutral feelings within our bodies. Therefore, the body is called vedanā. When we personify citta, the word "citta" means our mind that knows, thinks and knows the body and its

organs. This is called citta. When we personify dhamma, it means “natural, normal”, being like that. Just like good and bad behaviour. Good and bad are natural manifestations. If someone does good, it is meritorious; if someone behaves badly, it is demeritorious. Merit and demerit are natural phenomena. When we combine these dhammas with human beings, they are puggalādhiṭṭhāna. You have to understand it like this.

I will take another bodily dhamma as an example. The combination of kāya, vedanā, citta and dhamma is called person. When sati meets with kāya, vedanā, citta and dhamma, we can say it meets the person. It is puggalādhiṭṭhāna. This is an example. It is called Sutta. To sum up the meaning in brief, you must bear in mind that all kinds of Dhamma, namely the Suttas, the Vinaya and the Abhidhamma, exist in our bodies. It means that it enwraps our bodies completely. When it is pariyattidhamma, we have to learn it, to know that these are the Suttas, this is the Vinaya, and this is Paramattha. When we have understood this, it becomes internal pariyattidhamma. Pariyatti illuminates a path leading us to practise. It makes us follow the Vinaya. I have explained a lot about Vinaya already. There is nothing more to say. It is sīla, samādhi and paññā. Sīla, samādhi and paññā are the factors of the Noble Path. The path is the tool for eradicating the kilesas. The root kilesas are lobha, dosa and moha; the remaining are branches of these three roots.

When we develop the sīla group up to a certain point, it becomes a sīlakkhandha. The body is called khandha, and when it upholds sīla, it is called sīlakkhandha. It then turns into adhisīla, which means high sīla. This is ariyakantasīla, sīla agreeable to the Noble Ones. It has the power to



subdue the coarse kilesas that manifest on the physical and verbal level so that they lose power. They can't grow.

Next, focus on maintaining samādhi so that it becomes the samādhikkhandha. This means to feel that this khandha is maintaining samādhi until the mind converges into appanā. This is called adhicitta. It has the power to subdue the medium kilesas attached to the mind, e.g. kāmacchanda. They will lose their energy and can't grow.

Then, focus on developing the group of paññā to turn it into a paññākkhandha. This means to feel that this khandha upholds paññā. This is vuṭṭhānagāminīvipassanāpaññā<sup>12</sup>. Wisdom penetrates the refined kilesas, which are manifestations of avijjānusaya<sup>13</sup>. This is called adhipaññā. It has the strength to subdue the anusayasamkilesas so that they lose their power.

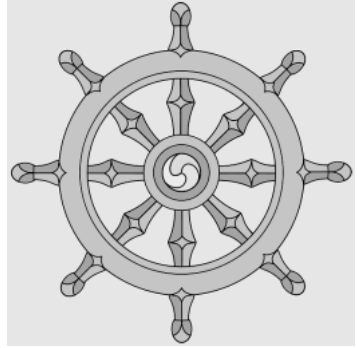
Paṭivedhadhamma is the result of paṭipattidhamma. When we fully develop the sīla group, the kilesas that are the enemy of sila cease, and we notice happiness as a result. This is a paṭivedhadhamma on the level of sīla. Practitioners will also experience calm and coolness. This result is a paṭivedhadhamma on the level of samādhi. When we fully develop the group of paññā, the kilesas that are the enemy of paññā will cease. Practitioners will experience freedom from doubt regarding the kilesas. They feel happy. This is a paṭivedhadhamma on the level of paññā.

Explaining paramatthadhamma was the foundation, then I expanded it to the Suttas and the Vinaya. In summary, they are pariyattidhamma. It leads to paṭipattidhamma. Paṭipattidhamma leads to paṭivedhadhamma just like this. For the practitioners and good sons who see the danger in the cycle of rebirth, this is enough as a signpost to follow and investigate so that you won't be ignorant. When you

practise, don't depart from the principles of pariyattidhamma. May you contemplate the characteristics of the Suttas, Vinaya, Paramattha, Pariyatti, Paṭipatti and Paṭivedha so that you are sure about them both externally and internally. After hearing the external Suttas, Vinaya and Paramattha, may you listen to the internal Suttas, Vinaya and Paramattha. There is as much internally as there is externally.

The Dhamma I have explained here is svākkhāto bhagavā dhammo. It is the Dhamma the Buddha taught well. It is beautiful in the beginning as sīla, beautiful in the middle as samādhi, and beautiful in the end as paññā. It is also sandiṭṭhiko; those who practise it can see it for themselves. It is akāliko; the practitioners don't have to watch the time because the Dhamma is always there. It is ehipassiko; practitioners can invite others to come and take a look because it is real. It is opanayiko; those who practise can internalise it. We can make it arise in ourselves. And it is paccattam; the wise who practise it will know it for themselves. They needn't worry and ask other people.

Now that the Buddhist assembly has listened to this Dhamma discourse, you must reflect on it and be determined to practise accordingly. Then, you will experience progress and growth in the Sāsanādhamma, the teaching of the Lord Buddha all day and night. Thus.



## Leaving the World by the Noble Eightfold Path

*(27th August 1925)*

**N**ow, you must concentrate on the content of the Dhamma talk that I will give. I would like to remind you to remember the good deeds you have done. These include coming to the temple to listen to the Dhamma talk today. Look at how you became happy and at ease through practising. Are *dāna*, *sīla*, and *bhavana* giving you relief yet? Is your *sīla* in body and mind already spick and span? If you think you have done enough good to feel at ease, you should be pleased that you haven't wasted this existence. When we have developed this much goodness, we won't experience trouble and doubt, even when death and danger occur. We will give in to dying a good death, knowing it is our nature to be unable to resist it. When we can do this, it is called being able to act as our refuge. When we keep listening to the Dhamma, it will make us bold and fearless. These results make this an important task. We should be exceedingly glad about it.

Now, I will continue to explain the virtues of the Dhamma regarding the verse svākkhāto bhagavā dhammo. I have taught the Suttas, Vinaya and Paramattha which are the pariyattidhamma for you to get the gist. Now, I will explain the paṭipattidhamma and paṭivedhadhamma together as cause and effect. I will teach the way to leave the world by the Noble Path, which is the Middle Way. The Noble Eightfold Path in short is sīla, samādhi and paññā. This is paṭipattidhamma. However, the method to explain the Noble Path is different from elsewhere. In other places, the Lord Buddha taught sīla, samādhi and paññā directly and how causes led to results. In the case of the Noble Path, he explained the result first. This means he taught paññā first and explained sīla and samādhi, which are the causes, later. I think he did this because his audience was the group of five (Pañcavaggiya) whose sīla and samādhi were already complete. So he taught paññā first and derived the causes from the result. Even Buddhists like us here today have complete sīla already. Samādhi means focussing on listening to the Dhamma talk without letting the mind become distracted elsewhere. It means the factors of samādhi are present. So, we also qualify for hearing about paññā first.

Sammādiṭṭhi, right view and sammasaṅkappo, right intention, represent the paññākkhandha. Sammāvācā, the intention to abstain regarding right speech; sammākammanto, the intention to abstain regarding right action and sammā-ājīvo, the intention to abstain regarding right livelihood are the sīlakkhandha. Sammāvāyāmo, right effort; sammāsati, right recollection, and sammāsamādhi, right concentration make up the samādhikkhandha.

Now, I explain the meaning of the eight path factors

analytically and as I have contemplated them. It will nourish the wisdom of the practitioners who see the danger in saṃsāra.

In the scriptures<sup>1</sup>, the factor sammādiṭṭhi, right view, is defined as seeing dukkha, its cause, its cessation, and the path leading to its cessation. This is called sammādiṭṭhi. I have to explain seeing dukkha. Where are we seeing it? We have to see it in our bodies because our bodies are full of birth (jāti), ageing (jāra) and death (maraṇa) being there all the time. Dukkha is there from birth up to the end of our lives. Therefore, the body is called a manifestation of dukkha. It is something that needs to be understood.

This dukkha has samudaya as its cause. We have to investigate to see the features of samudaya. I will give an example. I don't want to talk about it for long. Samudaya means not knowing one's body as birth, ageing and death. We only know external birth, ageing and death. This means jāti is in the past; birth has already happened. Ageing and death are matters of the future. It means that old age, grey hair, broken teeth and being put into a coffin don't exist in our bodies. Not knowing the truth is the essence of samudaya we have to abandon.

Cessation (nirodha) is the arising of the wisdom factor, seeing birth, ageing and death in the present as they exist in our bodies all the time. The birth, ageing and death of the past and future, which are worldly perceptions, cease. We say that the cessation of worldly formations (saṅkhāra) is the essence of nirodha.

Magga is the wisdom that knows that we experience dukkha, samudaya and nirodha because of particular conditions. It means seeing that one's body is the path. Because it is dukkha, samudaya, nirodha and magga, it is a

manifestation of the path (magga); magga is seeing magga. This is called sammādiṭṭhi, being free from the two wrong views (micchādiṭṭhi), namely sassatadiṭṭhi (eternalism) and ucchedadiṭṭhi (doctrine of annihilation).

When sammādiṭṭhi has purified blemishes, dark spots and faults, our thinking and reflection will become sammāsaṅkappo, right intention. The analysis says it is the intention to abstain from sensual desire, ill-will and cruelty. I will explain this. It means to see the disadvantage of sense-desire by seeing that sensuality grasps and enwraps the heart and won't let it be bright and pure. Then, the intention for cittaviveka (seclusion of the heart) arises. One withdraws and protects the heart from grasping sensual pleasures and maintains loving-kindness and compassion to keep out ill will and cruelty. These are the characteristics of sammāsaṅkappo.

When there is right intention as a foundation in the heart like this, it will happen naturally that one utters right speech, which is sammāvācā. The analysis says it means to refrain from four kinds of wrong speech (micchāvācā). They are refraining from telling lies, harsh speech, divisive speech and useless, idle chatter. It is easy to take care of lies, harsh words and divisive speech, but nonsense, merrymaking and gossip without benefit for oneself or others is difficult to cure. One has to commit to speaking only the truth, gentle speech, unifying words, and speech that is well-founded and take care of this effectively. Then, it is sammāvācā as a factor of the Noble Path. If there are only wholesome actions (kusalakamma), it will still be unstable. Complete sammāvācā is caused by sammādiṭṭhi and sammāsaṅkappo. When we have a foundation of right speech, we will naturally carry out our work and duties through right

action. This is the factor of sammākammanto. The analysis of the maggavibhaṅga says to refrain from micchākammanto, namely refraining from killing living beings, stealing other people's belongings and sexual misconduct/intercourse. This is called sammākammanto. Let me explain. Those who see the fault in killing living beings and that life is precious to every being won't kill. Those who see the fault in stealing because goods are people's reserve won't steal. Those who see the fault in sensuality won't have intercourse. But we still have to do our work because we have to support ourselves. When we see the danger in bad conduct, we will carry out all our work and duties with loving kindness. This is called mettakāyakamma. It is the factor of right action.

When our bodily actions are good, our speech is right, and we have a livelihood, we are supporting ourselves by right means. This is sammā-ājivo. I will explain. One's livelihood is important. The points I have already explained as right verbal and physical action have two characteristics. There are external and internal actions. The external part is actions by speech and mind that are achieved by right means. Internal right action focuses on physical and verbal actions that correspond with the mind as one's livelihood. This is called sammā-ājivo.

Some groups of people don't do any external work, but they are taking care of their physical and verbal actions nevertheless. For instance, if monastics are performing physical and verbal actions to be inspiring, but their mind doesn't match them, it is māyā-sāṭheyyā, fraud and betrayal. In front of people, they behave in one way and behind their backs, they behave differently. They win people's trust by concealing, and are looking for wealth by

cheating. And they are gaining requisites through wrong livelihood. For instance, a person with enough to wear asks for cloth or a bag from people. He pretends he is lacking cloth. He sews together little patches to make his robes look shabby and presents himself like a poor person to arouse pity. His speech also suggests that he is poor. This way, he generates compassion by cheating. This is micchā-ājivo, wrong livelihood. You have to be straight in body, speech and mind then it is sammā-ājivo.

When a person fulfils the three factors of sammāvācā, sammākammanto and sammā-ājivo, he is regarded as having ariyakantasīla. It is adhisīla. The nature of his khandha is called sīlakkhandha, and it is based on sammādiṭṭhi and sammāsaṅkappo.

When someone's body is a sīlakkhandha, their physical and verbal efforts are already accomplished. Sammāvāyāmo, right effort as a factor of the Noble Path, can be achieved solely on the mental level by an effort to abandon evil and develop merit. The analysis explains it as not letting unarisen bad things arise, abandoning arisen evil, making unarisen good things arise, and fully developing good things already present. This is called sammāvāyāmo.

I will use the quote “sīlaparibhāvito samādhi mahapphalo hoti”<sup>2</sup> to explain this. “When a person has developed sīla, there will be samādhi as a great fruit”. When we look at it like this, effort as a factor of the Noble Path is the essence of support for samādhi. Sati is a paccupaṭṭhāna<sup>3</sup>, it appears close to samādhi, and we have to make an effort to arouse sati. In the analysis, the Buddha explains the four satipaṭṭhāna as the places of sati. They are kāya, vedanā, citta and dhamma. I will explain this. There is only one sati, namely recollection. There are four places for sati namely,



the body, feeling, mind and phenomena (dhamma). May you understand this clearly. Kāya, vedanā, citta and dhamma are names for this body. Earth, water, fire, wind, space and consciousness that assemble to form a group, a heap, are called kāyo. The signs of sukha, dukkha and upekkha that keep filling the body all the time are called vedanā. That, which is constantly aware of the body is called citta. Phenomena naturally present in the body all the time are called dhamma.

When we focus our satī entirely on the body and keep looking at it, kāya ceases. There is vedanā. We observe vedanā, and it ceases. There is citta, we watch it, it ceases, and there is dhamma. The peak of the satipaṭṭhānas is the path (magga). If satī is established at the path factor of samādhi, it is called samādhi, no matter if it is khaṇikasamādhi, upacārasamādhi or appanāsamādhi. But in the analysis of sammāsamādhi, the Buddha regards appanāsamādhi as the factor of sammāsamādhi. Whenever the factor of samādhi arises, one's effort is also sammāvāyāmo, satī is sammāsati, and samādhi is sammāsamādhi in that moment. This is because these three factors are aññamaññapaccaya; they are dependent on each other. This is the arising of the samādhikkhandha; its completion is based on sammadiṭṭhi and sammāsaṅkappo.

What I have explained here is in the style of the maggavibhaṅga. It only explains paṭipattidhamma. You have to understand the word maggasamaṅgī<sup>4</sup> like this: Sammādiṭṭhi, right view in mind; sammāsaṅkappo, right intention in mind; sammāvācā, sammākammanto, sammā-ājivo, the right intention to refrain from these in mind; sammāvāyāmo, right effort in mind; sammāsati, right

mindfulness in mind; sammāsamādhi, right concentration in mind, are the eight factors of the path. When all these are complete in the mind, it is called maggasamaṅgi, possessing the path. It is the cause for the arising of ñāṇadassana-vipassanāñāṇa. This is paṭivedhadhamma.

I have explained the exit from the world via the Noble Path just enough for the practitioners who see the danger in saṃsāra to follow this path. Paṭivedhadhamma is the result of paṭipattidhamma. The paṭipattidhamma that I have explained here is sīla, samādhi and paññā. When they unite, they have the energy to lead to knowing and seeing things the way they are; they cause yathābhūtañāṇadassana to arise. We will see as it truly is which part of our bodies is a worldly dhamma (lokiya) or a supramundane dhamma (lokuttara). Lokiyadhammas cover lokuttaradhammas. All conventions (sammuti) are lokiyadhammas. When we deeply understand conventions, it is called knowing the world. The world ceases and turns into vimutti (liberation). The body remains as before but is turned into a lokuttaradhamma. The wisdom that sees this lokuttaradhamma is vimuttiñāṇadassana. It is a high factor of paṭivedhadhamma. It means a person can leave the world.

Paṭipattidhamma and paṭivedhadhamma, as I have explained them here, are svākkhāto bhagavā dhammo; they are the Dhamma the Lord Buddha has taught well. They are sandiṭṭhiko; those who practise it can see it for themselves. It is akāliko; it is always present. It is ehipassiko; we can tell others about it because it is real. It is opanayiko; we can internalise it. And it is paccattaṃ; the wise will know it for themselves. These dhammas fall in line with the virtues of the Dhamma the Lord Buddha laid down, just like I have explained here.

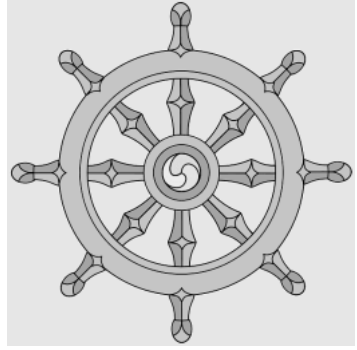
When the Buddhist assembly has contemplated to understand this, don't be negligent! Practise diligently to make it arise in yourselves. Then you will be happy in the present and the future as I have explained here. Thus.



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*The upakkilesas are refined and  
can perplex us. They make us believe  
that we have succeeded.  
They are kilesas. They are devices for  
keeping us away from nibbāna.*





## Leaving the World by the Path of Purification (Visuddhimagga)

*(3rd September 1925)*

**Y**ou have managed to shake off and leave behind your worries regarding your household duties and home affairs and have come to assemble here. This is a result of you being careful and wishing to become a refuge for yourselves. This means to engage yourselves in acquiring wholesome qualities that you haven't got yet and to develop the merit you have gained already to an increasingly higher degree.

The Lord Buddha taught that it is extremely difficult<sup>1</sup> to become a human being because it is the most fertile birth for undertaking good deeds of every kind. Being alive and existing up to this age is very hard and challenging, too. One has to overcome obstacles and trouble one by one. Listening to the Dhamma, the Lord Buddha's teaching, is also difficult. One needs enough saddhā, faith, to lend an ear, and it is refined. It is difficult to pick up the meaning. Every time, it is also exceedingly difficult for a Buddha to

arise in the world because he has to perfect the ten pāramīs (dāna, sīla etc.) to achieve this. We here today have these four things that are hard to find at hand already. Moreover, we were born into a family with right view and faith. We believe in kamma and its results and have faith in the virtues of the Triple Gem as our refuge. But we often say that our effort is still weak. In this case, we should arouse an effort to make it stronger. It is good if we can overcome dukkha in this lifetime because we can't guess what our situation will be like in the next life. Even if we become human again, we can't trust that our faith will be the same after we have crossed over to the next life and existence. It is better to keep up an effort to save ourselves in this life because we have already understood a large part of the path to overcoming dukkha.

Now, I will teach the virtues of the Dhamma by further explaining the meaning of the verse svākkhāto bhagavā dhammo. I will explain paṭipattidhamma and paṭivedhadhamma of leaving the world and overcoming dukkha by the path of purification (Visuddhimagga). On the previous moonday, I explained the path for leaving the world by the Noble Path. Today, I am going to show it by the way of the Visuddhimagga. When we contemplate their meaning, they are compatible enough to be taken as one path. They only differ by the Noble Path having eight factors and the Visuddhimagga only seven.<sup>2</sup> Among the factors of the Visuddhimagga, there is sīlavisuddhi<sup>3</sup>, the purification of sīla, cittavisuddhi, the purification of the mind, diṭṭhivisuddhi, the purification of views, kankhāvitaraṇavisuddhi, the purification by being able to overcome doubt, maggāmaggañāṇadassanavisuddhi, the purification of knowing and seeing what is the path and

what isn't, paṭipadāññāḍassanavisuddhi, purification of knowing and seeing what is the straight path of practice and ññāḍassanavisuddhi, purification of knowing and seeing as a result of the path of practice.

The Buddha taught that ññāḍassanavisuddhi is magga, the path. Accordingly, the Abhidhammatthasaṅgaho<sup>4</sup> says "ññāḍassanavisuddhi, nāma maggo pavuccati" which means "He said that ññāḍassanavisuddhi is the name of the path."

Next, I will explain the seven purifications for you to learn them. This is also practising Dhamma; it is sīla, samādhī and paññā. They do not conflict with the Noble Path. Sīlavisuddhi means explaining the sīla-group; cittavisuddhi means teaching the samādhī-group, diṭṭhivisuddhi and the following purifications up to ññāḍassanavisuddhi means explaining the group of paññā. By sīlavisuddhi the Lord Buddha meant ariyakantasīla, the sīla of the Noble Path. It consists of sammāvācā, sammākammanto and sammā-ājīvo all the same. The determination for samucchēdavirati (abstinence through cutting off) can also be regarded as sīlavisuddhi.

Cittavisuddhi means appanācitta<sup>5</sup>, namely focussing on maintaining satipaṭṭhāna associated with sammāvāyāma to the point of reaching appanācitta. This is called cittavisuddhi. By diṭṭhivisuddhi the Buddha meant having a straight view; it is the factor of sammadiṭṭhi<sup>6</sup>. It means seeing that good and evil exist. Beings who do good or bad deeds experience good or bad results accordingly. There is this world and the next. Magga, phala and nibbāna are real and can prevent perverted perceptions (saññāvipallāsa). Saññāvipallāsa is called micchādiṭṭhi, wrong view. For instance, some people think that there is emptiness after

death. Nothing will be reborn. Regarding this point, we have to look at nature. Why is something that exists and becomes void supposed to exist?

Some groups believe that there is (re)birth after death. Once we are born into a particular state, we have to be just that. For instance, those who were born as humans will generally be humans. Those who are men or women will repeatedly be so. Animals will continue to be reborn as animals and remain in their respective species.

We have to look at this point to understand it. Our appearance, such as being a human or an animal, is one part of our existence, that doesn't change and is stable. But the being that owns this existence is another matter. It can pursue any realm or existence. It is up to our merit to lead us there. Some people believe that merit and demerit don't exist. They think that there are no causes and effects regarding good and evil. This is called natthikadiṭṭhi (nihilistic view). Some people believe that action is kilesa and inaction will lead to the end of the kilesas. This is called akiriyadiṭṭhi (doctrine of inaction).

After we have removed these distorted views, we firmly believe in kamma and its results and are determined to follow the Buddha's instructions by developing samatha and vipassana. But there are still hidden distorted perceptions coming to possess us and preventing us from purifying our views. For instance, someone takes up saṅkhāras to investigate the three characteristics and sees that saṅkhāras are impermanent, dukkha and anattā. But he isn't free from distortions yet because he is only seeing a piece of it. He is seeing it in others but not in himself. If we want to purify our views, we must see ourselves and others. We must understand that it is neither "you" nor "me". Then it is sammādiṭṭhi.



Kankhāvitaraṇavisuddhi<sup>7</sup>, the purification by being able to overcome doubt, means diṭṭhivisuddhi, having purified distortions. This means seeing that all saṅkhāras are not "you" or "me". One sees the dhammas in the present moment because one has understood the saṅkhāras. It means knowing that our bodies and minds are saṅkhāras. It is not our knowledge (vijjā). It is a memory.

The three characteristics that make the accusation<sup>8</sup> that the saṅkhāras are impermanent, dukkha and anattā are also a perception of the past, a memory. To agree that the saṅkhāras, the "victim", are impermanent, dukkha and anattā is another past perception. The body being anicca, dukkha and anattā is also a perception of the past. When we see the dhammas in the present moment, past perceptions cease, which means that the saṅkhāras, the "defendant", ceases. Aniccaṃ, dukkhaṃ, anattā, the "accusers", also cease. All that remains are paccupannadhammas that are certain, without relapse and one is free from doubt regarding the past and future. Seeing these present dhammas is called kankhāvitaraṇavisuddhi.

Maggāmaggañānadassanavisuddhi, is a result of kankhāvitaraṇavisuddhi. It means being free from doubts regarding the past and the future. Once we see ourselves in the present moment, we look for the path to proceed. This is to find out which path is right or wrong. After samādhi has cleaned and brightened the mind, we will experience ten kinds of vipassanūpakilesas<sup>9</sup>. One of them is obhāso, a bright light we haven't encountered before appears. The others are pīti, physical and mental delight; passaddhi, being peaceful in body and mind; adhimokkha, firm inclination towards nibbāna; paggaho, supporting a

(meditation) object; sukhaṃ, happiness; ñāṇaṃ, knowledge; upaṭṭhānaṃ, assurance; upekkhā, indifference towards the (meditation) object, and nikanti, desire for nibbāna.

The upakkilesas are refined and can perplex us. They make us believe that we have succeeded. They are kilesas. They are devices for keeping us away from nibbāna. After seeing through them as misleading, we continue to focus on finding the right path. We see the ten vipassanāñāṇas<sup>10</sup> as the right path. This process of contemplation for knowing the wrong from the right path with certainty is called maggāmaggañāṇadassanavisuddhi.

Paṭipadāñāṇadassanavisuddhi is a result of maggāmaggañāṇadassanavisuddhi. After we have identified the path, we get down to follow it. It means we are looking for vipassanāñāṇa. Taking up the saṅkhāras as our object and seeing their arising and ceasing is called udayabbayañāṇa. Contemplating only their cessation is called bhaṅgañāṇa; seeing the dangers of saṅkhāras is ādīnavañāṇaṃ. The resulting disenchantment with the saṅkhāras is called nibbidañāṇaṃ. The arising of dread regarding the saṅkhāras is bhayañāṇaṃ and looking for an escape from them is called muñcitukamyatāñāṇaṃ. Contemplating this exit is paṭisaṅkhānupassanāñāṇaṃ. When we see no way out, equanimity towards the saṅkhāras arises. This is called saṅkhārupekkhāñāṇaṃ.

If our wisdom is still weak, we will retreat at this point. We aren't able to rise to a higher level. When practitioners are only equanimous towards saṅkhāras and merely see them as aniccaṃ, dukkhaṃ, and anattā, they are not able to leave the world behind. We must contemplate the eight knowledges (ñāṇa) again in ascending and descending order. We have to take up dukkha, samudaya, nirodha and

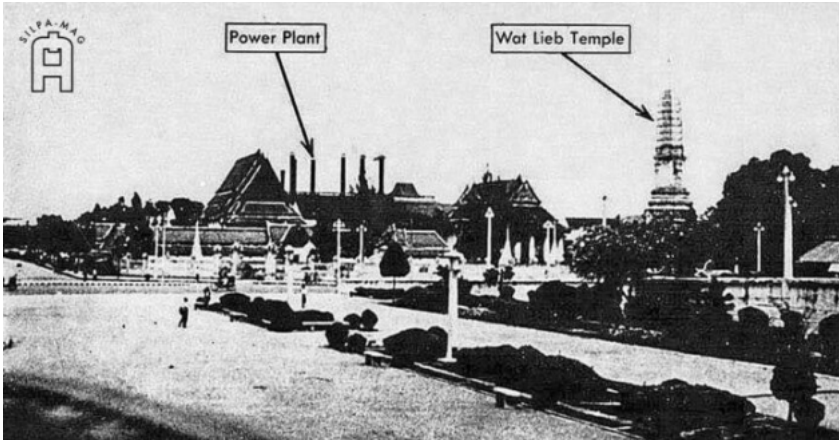
magga and turn them into saccānulomikañāṇa (“adaptation-to-truth knowledge”). When knowledge is mature and has full power, we will see lokuttaradhamma. This is called gotrabhūñāṇa<sup>11</sup>. Gain and loss will both be on the level of gotrabhūñāṇa. If we have little power, we fall back. If we have a lot of energy, we progress until there is only lokuttaradhamma. The lokiya vipassanā that is seeing lokuttara is nothing but gotrabhūñāṇa.

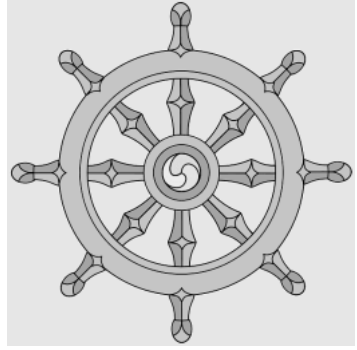
Elevating low-level vipassanāñāṇa to meet the four noble truths is an important point. It is for seeing saṅkhāras as a manifestation of dukkha and not understanding them as samudaya. When the saṅkhāras cease after understanding them, it is nirodha. The wisdom that knows the characteristics of the saṅkhāras as dukkha, samudaya and nirodha is called sammādiṭṭhi. This is the path.

I have explained the Noble Truths extensively in many ways. The price for not contemplating them earnestly is that we can't grasp their meaning. Now, I am going to pose a single question. You are enacting<sup>12</sup> the Noble Truth of dukkha in your body and mind, aren't you? You are carrying out the Noble Truth of samudaya in your body and mind, aren't you? You have laid down the Noble Truth of cessation in your body and mind, haven't you? You are enacting the Noble Truth of the path in your body and mind, aren't you? If you lay them down elsewhere, never mind, problem solved. If you enact dukkha, samudaya, nirodha and magga in your body and mind, how can dukkha cease while your body and mind still exist? Likewise, how can samudaya and nirodha cease? How can magga cease as a result? This question is for your contemplation.

I have explained the path for leaving the world by the Visuddhimagga enough to give the practitioners who see

the danger in saṃsāra a method for following it. This path of purification I have explained here is svākkhāto bhagavā dhammo, in the sense I have taught before. It is sandiṭṭhiko; those who practise it can see it for themselves. It is akāliko; it is timeless because it is always there. It is ehipassiko; we can invite others to come and see it because it is real. It is opanayiko; we can internalise it. We can make it arise in ourselves. And it is paccattam; the wise will know it for themselves. We can believe it to be the teaching of the Lord Buddha without doubt. The Buddhist assembly should use it for contemplation until all doubt about the Buddha's instructions has been purified. Then you will be clever regarding the path to happiness I have explained here. Thus.





## Leaving the World by the Path of Vipassanā

*(11th September 1925)*

**F**rom now on, you can listen to a Dhamma talk because you have determined to accumulate goodness by giving dāna, keeping the five or eight precepts and hearing the Dhamma every moonday. It is already near the end of the vassa. Your determination has led you to practise successfully up to now. Whatever intention you keep up, it will lead to the corresponding result. You should rejoice in it and be glad. Developing goodness by giving dāna, keeping the precepts and listening to the Dhamma counts as accumulating merit in ourselves. It is a part of what we can hold on to as our refuge. It is called building a foundation for oneself. Act towards having a firm basis for the future by thinking there is no guarantee that this world will continue to run like this. Diseases, dangers and injuries may come at times without warning signs. Even if we continue to exist, we don't know how much happiness we will experience.

Let's turn around and look in general at beings worldwide who suffer trouble, hardship and irritation from internal causes, such as diseases, danger and injuries, and from external ones, such as exploiting and harassing each other. This happens generally among humans and animals; there is no place without it. No matter how irritating we find this upon realisation, we still can't live alone because our lives and happiness are connected to companions. We have to spend a lot of time together to be happy. After we have been together a lot, trouble is bound to arise because different people are looking for happiness. This is where bullying and rivalry over territory and assets break out. Those with a lot of power bully others who are less powerful. The powerless can't find a way to escape and look for strategies to take revenge on the powerful. Opposing sides look down on each other until court officials help to protect and gradually calm the trouble. But even then, there is no real peace, just a decrease. Different people are constantly causing each other trouble and irritation without end. When an increasing number of groups and parties mix and mingle with each other, there is increasing happiness and joy. Trouble and irritation are growing because different parties are taking advantage of each other in pursuing happiness. It reaches a point where disputes and disagreements build up, and the groups kill and hit each other. This escalates to international conflicts.<sup>1</sup>

When you look at groups of human beings, it is unbearably pitiful and disillusioning. They discriminate between races, pedigree, groups and countries until there is no sense of being a member of one human race of equal quality all over the world any more.

But why do we have to cause trouble by exploiting other people? In reality, the happiness humans need has to come from right conduct (sucarita). It means behaving well in body, speech and mind in combination with loving-kindness and compassion.

Let's also look at groups of beings apart from humans. Some animals have to eat other living beings like themselves as food. Big animals eat small ones; small animals eat big ones. Vegetarian animals are caught and eaten by carnivores. The plant-eaters are giving each other a hard time by finding happiness for themselves through food or sensual/sexual pleasure. May you look at the animals in the water, on land and even those that can fly. We won't be able to find species not causing each other suffering. Food is the cause of this mutual exploitation. The next cause is sensual pleasures.

In looking for food, human beings behave worse than animals. There are no animal species that are hoarding food. They mostly look for enough to fill their belly that day. But humans get involved a lot when there is food nearby. They have to store it. No matter how much they already have, it is never enough. They fill jugs and jars, bottles and basins, boxes and bags. They roast it on fire and dry it in the sun to keep it as dried food. Go and look at it! It is impossible to count all the varieties of foods. Furthermore, there are all kinds of fruits and leaves, trees and their roots and vines that are not toxic. They can all serve as food for human beings. For aquatic and land animals of all sizes, birds and those who live in caves and holes, we are only "friends of prey"<sup>2</sup>. If we were to say that humans have a lot of wisdom, it would be appropriate if we gave happiness to the animals in this world. But we will see

it's not like that. Humans exploit all species worldwide in many ways. And we are not only taking advantage of animals. We are also oppressing other humans excessively, including our friends and siblings. Married couples bully each other. When we look at this, it is saddening and depressing.

We can't blame people nowadays for eating meat because it is an unbroken tradition that started with our ancestors. Even the Buddha used his knowledge to conclude that there is no solution. When we see the fault in eating meat, we must stop individually or in our group.

In the process of laying down the precepts of all levels of *sīla*, *pāṇātipāta*, refraining from killing living beings, became the first and foremost. This is equal to having loving-kindness and compassion for all beings in the world.

When Buddhists see the turbulence and trouble of beings in the world like this, it is proper for disenchantment to arise. We turn away, and our priority is to find an escape from the world. If we still delight in the world, we need a trick to stop exploiting and bullying others. When different people co-exist comfortably all their lives, it is good.

There is no other strategy than the instructions of the Lord Buddha to solve this. We can govern ourselves well nowadays because of the Dhamma, the Buddha's teaching. Human society is happy nowadays only because we have loving-kindness and compassion for each other. Loving-kindness and compassion are the true Dhamma of the Lord Buddha. If humans are envious, resentful, angry and full of hatred toward each other, the world will fall apart. Finally, if all the people in the *sālā* here hated each other and felt angry, this *sālā* wouldn't be able to stand it and break



down. We are happy together here because of the power of our metta and mercy. This means that we are acting by the Lord Buddha's teaching.

When we see the benefit of the Buddha's instructions, it is proper to know the virtues of the Buddha, the Dhamma and the Saṅgha. How should those who know these virtues behave? We have to act like this: When we are about to do something meritorious, and there is an opportunity, we should pay respects to the Buddha, Dhamma and the Saṅgha first. If there is a chance to chant, do that first. It is also appropriate to pay respects and chant before you take the precepts, give dāna, listen to a Dhamma talk or practise samatha and vipassanā. But shorten or extend it to fit the situation. The Buddha's instructions advise us to start by giving dāna to connect the heart with loving-kindness (mettā), compassion (karuṇā) and the intention to renounce (cāgacetanā). This is to train relinquishing external, material goods first. When this intention is present, we move on to keeping the precepts to relinquish internal things, namely the kilesas. They are the coarse part of greed, hatred and delusion that appear in body and speech. Because dāna and sīla both include metta, karuṇā and cāgacetanā, their completion is the foundation for samādhi and paññā.

Those who practise on the mundane (lokiya) level and do so by following what I have explained, will be free from trouble, bullying and exploitation. They will be calm and happy all their lives without doubt. Some are truly tired of this world and want to overcome it. For them, I have explained two ways to leave the world on the previous moon days. One path is to practise by following the Noble Eightfold Path and to nourish the sīlakkhandha, samādhikkhandha and paññākkhandha to be adhisīla,

adhicitta and adhipaññā. This is for uniting the factors of the path in our bodies. This is a possibility for leaving the world. On the moonday after, I explained leaving the world or dukkha by the path of purification (Visuddhimagga). This also means leaving the world by using the threefold training. If you know both of these ways, they become one.

Now, I explain a third exit, namely the path of vipassanā for you to become familiar with it. It gives you a choice to follow a path that matches your character. The Dhamma I explain now is svākkhātadhamma; it is the Dhamma the Lord Buddha explained well.

The path of vipassana is suitable for the progress of those who have completed their practice of morality (sīlācāravatta). It is called vipassanākammaṭṭhāna. The Buddha explained it in various ways; there is not just one kind. Here I use the content of the Dhammaniyāmasutta<sup>3</sup> to explain it. It will be enough to give you an example and see the path of vipassanākammaṭṭhāna. The gist of the Dhammaniyāmasutta is: “sabbe saṅkhārā aniccā”, all saṅkhāras are impermanent; “sabbe saṅkhārā dukkha”, all saṅkhāras are dukkha; “sabbe dhammā anattā”, all dhammas are anattā, which means they are not self; “atha nibbindati dukkhe”, when one has realized that saṅkhāradhammas are impermanent, dukkha and anattā, nibbidāñña arises. This means to be disillusioned with dukkha, seeing that impermanence, suffering, and non-self are manifestations<sup>4</sup> of dukkha. (It means to see the disadvantages of saṅkhāras.) “Esa maggo visuddhiyā”; disenchantment with the saṅkhāras because they are the essence of dukkha, is the Visuddhimagga; the path of purification.

In the introduction of this sutta it says: “uppādā vā, bhikkhave, tathāgatānaṃ anuppādā vā tathāgatānaṃ, ÷itāva sā dhātu dhammaññhitatā dhammaniyāmatā.” It means: “Bhikkhus, whether Tathāgatas arise in the world or not, the knowledge that sañkhāradhammas are impermanent, dukkha and non-self is dhammadhātu, dhammaññhiti, dhammaniyāma<sup>5</sup>, which means, it naturally exists like this; it doesn't change into anything else. It is only that a Tathāgata becomes well awakened to it and uses it to teach others to get enlightened. You may understand the meaning of this Sutta like this.

Next, I offer my interpretation based on analysing the Buddha's words to remind the Buddhists who see the danger in saṃsāra and are focused on finding a way to leave this cycle of dukkha behind. The path of vipassanā is of utmost importance. But we must apply sīla and samādhī as the foundation to lead us to success. Vipassanā translates as seeing clearly. It means to see dhammas the way they are in their respective states. In the Dhammaniyāmasutta, the Buddha explains that all sañkhāras are impermanent and dukkha, and all dhammas are anattā. When we are contemplating this, we should wonder why the Buddha says that all sañkhāras are impermanent and all sañkhāras are dukkha, but he doesn't say that all sañkhāras are anattā. Why does he say that all dhammas are anattā? How are all sañkhāras and all dhammas different from each other<sup>6</sup>? Sañkhāras are also called dhammas; they are sañkhāradhammas. We could say that sañkhāras have only one meaning. But dhammas have two meanings. There are sañkhātadhammas and asañkhatadhammas<sup>7</sup>. When he says “sabbe dhammā anattā”, it includes both sañkhatadhammas and

asañkhatadhammas. They have different characteristics, namely, sañkhatadhammas are aniccaṃ, dukkhaṃ, anattā. Asañkhatadhammas are not aniccaṃ and dukkhaṃ, only anattā, which means they are not self. They are a different kind of dhamma.

We have to explain the path of vipassanā within the realm of the body. We can't explain it externally and apart from it. We have to examine the features of sañkhatadhammas and asañkhatadhammas in the body to see clearly where sañkhatadhammas have their limit. We have to investigate the characteristics of the sañkhāras first. In the context of paṭiccasamuppāda and the five khandhas, the Buddha equals sañkhāras to cetasikañkhāras. They are puññābhisāñkhāras, apuññābhisāñkhāras and aneñjābhisāñkhāras<sup>8</sup>. Bodily sañkhāras and verbal sañkhāras<sup>9</sup> are also connected to the cetasikañkhāras. Then we compile all sañkhāras into two classes, namely upādinnakasañkhāras and anupādinnakasañkhāras<sup>10</sup>. All of these are called sañkhāras. The world is full of these two kinds of sañkhāras. Explaining them would be endless. Practitioners will see that for themselves.

I will point out examples to give you a sense of direction. Our bodies are full of these two kinds of sañkhāras, and the Buddha called them bodily sañkhāras. But this was not enough for us, so we assigned additional names to them, such as body, nāma-rūpa, khandhas, dhātu, āyatana and so on, and divided these designations further by their characteristics. We divide the parts of the body<sup>11</sup> by the characteristics of the four elements into 20 belonging to the earth element (pathavidhātu), for instance, hair of the head, hair of the body etc. Pittaṃ (gall) and semhaṃ (phlegm) belong to the twelve parts consisting of the water

element (apodhātu). If we only divide the body by these two elements, there are 32 parts. If we divide the fire element into six parts, starting with what is heated (santappati), and divide the wind element (vājodhātu) into four parts, starting with up-going winds (uddhaṅgamā vātā), these mixed are 42 parts that are called body.

This assembled body is called nāma-rūpa. The mind is called nāma; the body is called rūpa. The combination of body and mind heaped together is called khandha. When we divide the khandha into five parts, the body is one part called rūpa, and the mind has four, namely vedanā, saññā, saṅkhāra and viññāna. It is one khandha, but it has five characteristics. Therefore, it is regarded as five khandhas. They gave this single body the name dhātu. If we go by their characteristics, there are six elements, namely earth, water, wind, fire and space. This divides the rūpa into five parts. The consciousness element is nāma. Together, there are six elements. They called this body āyatana. If we divide āyatana into six, there are eyes, ears, nose, tongue and body; the five parts of the rūpa. The mind is nāma; together there are six āyatanas.

They also gave this body the names birth (jāti), ageing (jarā) and death (maraṇa). When we divide jāti by its characteristics, there are two. Paṭicchannajāti, the concealed birth takes place continuously from our first moment of consciousness called birth until the day of our death. Those who don't contemplate, won't see it, therefore it is called concealed birth. We usually understand birth as delivering the baby from the mother's womb. It is called appaṭicchannajāti, unconcealed, open birth. When we divide jarā into two, there is paṭicchannajarā, concealed ageing. It is the ageing process from the first day we are born until

the day of our death. We age by the days, nights, months and years until our death. Appaṭicchannajarā, unconcealed ageing, is visible in elderly people whose body has changed into having grey hair and broken teeth. Maraṇa, death, can be divided into two kinds. There is paṭicchannamarāṇa, concealed death, the continuous dying from when we are born until the day of our death. Appaṭicchannamarāṇa, unconcealed death, means the time of our last breath when we need a coffin.

What I am explaining here is mundane. It is a matter of the upādinnakasaṅkhāras. We could also call them worldly saṅkhāras because they are the building blocks of the world. But we have to understand that the upādinnakasaṅkhāras need the anupādinnakasaṅkhāras for their arising. The upādinnakasaṅkhāras are impermanent, dukkha and anattā as stated in the Dhammaniyāmasutta. If we contemplate and see that all saṅkhāras are aniccaṃ, dukkhaṃ, anattā, we become disenchanted with the saṅkhāras. The essence of impermanence, suffering and non-self is another manifestation of saṅkhāras. We must also get disillusioned about them, then it is correct.

At this point, practitioners are in a tight corner. When we cling to saṅkhārupekkhāñāṇa, we can't find the exit. We agree that seeing nāma-rūpa and the five khandhas as not self settles the issue. We agree, that we have reached the level of sotapanna because we managed to overcome sakkāyadiṭṭhi. But nāma-rūpa hasn't ceased, the five khandas haven't ceased, and aniccaṃ, dukkhaṃ and anattā haven't ceased either. In this case, we are stubborn sotapannas. It is like taking anattā for a lokuttaradhamma. Anattā is a saṅkhāra. How can it be a lokuttaradhamma? We have to investigate to see the cessation of the

upādinnakasaṅkhāras. Aniccaṃ, dukkhaṃ, and anattā exist within the group of upādinnakasaṅkhāras among the perceptions of the past.

We have to understand that all upādinnakasaṅkhāras are birth. They are perceptions of the past, and they are the essence of the noble truth of arising (samudaya). As long as our body is still samudaya, it will also be dukkha. We have to contemplate and resolve this to make samudaya cease. The only way to solve this is the Noble Path. The Noble Path is the enemy of samudaya. Samudaya has only little power; it can't compete with the Noble Path. The Noble Path consists of sīla, samādhi and paññā. Whatever amount of refined samudaya is creeping in, we must bring up an equal dose of the refined Noble Path that can destroy it.

Don't be afraid that the saṅkhāras won't cease. The Lord Buddha explained the path for overcoming the saṅkhāras in many ways. For instance, in the verse for offering funeral cloth (paṃsukūla) it says: "aniccā vata saṅkhārā, uppādavayadhammino, uppajjitvā nirujjhanti, tesam vūpasamo sukho". This means: "Saṅkhāras are impermanent; their nature is to arise and cease; having arisen, they merely cease. Where can happiness come from? The stilling and cessation of those saṅkhāras is happiness." Thus.

By the cessation of the saṅkhāras, the Lord Buddha doesn't mean the dead; he means the living like us. The saṅkhāras are manifestations of kilesas, they are samudaya. When the paññā of the Noble Path arises, the saṅkhāras cease. Whenever we see the cessation of the saṅkhāras, we see nirodha there and then.

Here, I will give another example of the cessation of the saṅkhāras. In the arising mode of paṭiccasamuppāda, the Buddha explains that avijjā is the condition for saṅkhāras, saṅkhāras are a condition for viññāṇa, viññāṇa is a condition for nāma-rūpa, and so on up to jarāmarāṇa. The meaning is that avijjā, not knowing the truth about this body, is the condition and support of three kinds of saṅkhāra, namely puññābhisāṅkhāras, apuññābhisāṅkhāras and aneñjābhisāṅkhāras. A condition (paccaya) is not a cause (hetu). It is only a supporting factor to lend strength to them. All twelve factors, starting with saṅkhāra and ending with marāṇa, are symptoms of avijjā, which is the essential cause. It means they are manifestations of past perceptions, they are the origin of birth (jāṭisamudaya), and they are upādinnakasaṅkhāras. They have avijjā as their cause and condition. Then saṅkhāras can manifest.

When the Buddha arrived at the cessation mode of paṭiccasamuppāda, he explained this: "Avijjāya tveva asesavirāganirodhā saṅkhāranirodho". "Saṅkhāras cease without remainder solely because of the remainderless unwinding and cessation of avijjā." Thus. We can understand it like this: When this single factor of avijjā ceases, saṅkhāras, viññāṇa, nāma-rūpa up to jarāmarāṇa also cease.

This explanation of the cessation of avijjā, saṅkhāra, viññāṇa, nāma-rūpa and so on in paṭiccasamuppāda does not refer to dead people. It means cessation in living people like us. The Lord Buddha is an example. After the Buddha attained full enlightenment, he contemplated paṭiccasamuppāda. This is the path of vipassanā. After knowledge arose, avijjā, saṅkhāra, viññāṇa, nāma-rūpa, and all the other factors, including jarāmarāṇa ceased, but he



didn't enter nibbāna. He still existed and helped those who could be taught for 45 years before he passed away into parinibbāna. After his saṅkhāras had ceased, his self was still complete, but the remainder could be called visaṅkhāra. We could also call them anupādinna-kaṣaṅkhāras, aneñjābhisaṅkhāras or asaṅkhatadhammas. We could also call them saṅkhāradhammas or lokuttaradhammas. I don't see any problem with these names and designations. The point is the cessation of avijjā and the arising of vijjā.

The remaining dhammas are special. They are not aniccaṃ and dukkhaṃ. There is only anattā because they are not self; they are separate. Aniccaṃ, dukkhaṃ, anattā cease like upādinna-kaṣaṅkhāras. If these three characteristics don't cease, we won't know the three liberations; we can't show them. We can explain them, but we won't understand them as long as the saṅkhāras haven't ceased. We can't show nirodha. We can explain it, but we wouldn't understand it. You must know that as long as our body is aniccaṃ, dukkhaṃ, anattā, we are still immersed in the mass of suffering. This is because aniccaṃ, dukkhaṃ, anattā are manifestations of dukkha; they are saṅkhāras. After the saṅkhāras have ceased, only visaṅkhāras remain. They are nāthakaraṇadhammas<sup>12</sup>. They turn us into hardwood, and faith in ourselves on the level of acalasaddhā arises. We won't get misled by other people. Most of us only believe what we read in textbooks. We can't internalise the Dhamma to see the truth inside and develop faith in ourselves. Like this, we can't overcome conventions (sammuti). We die being attached to these conventions. Conventions and saṅkhāras are the same thing. I will explain the cessation of saṅkhāras or

conventions with an example. Originally, neither saṅkhāras nor conventions existed. Therefore, they can cease. They can be compared to the electric light installed in this sāla. When we can't see anything, we turn on the light by a switch. When we turn off the switch, the light goes off. We only know on and off. When a girl goes to Wat Rājabūraṇa<sup>13</sup> in broad daylight, she won't see anything turn on and off. When she doesn't know the truth, she will only know "skyfire"<sup>14</sup>, which means she thinks that light comes from the sky. If the girl follows the cables to Wat Rājabūraṇa she will see a rice chaff fire. When we can't find a skyfire, the skyfire in our mind ceases. We know the truth, it is an ordinary fire. It was turned into a skyfire by a convention. The skyfire doesn't exist as before. It has turned into something non-existent, but we may still call it skyfire to follow the convention as before.<sup>15</sup>

Understanding conventions means being a person who is not deluded by and doesn't cling to them. Samutti ceases and turns into vimutti. Nāma-rūpa, dhātus, khandhas and āyatanas we learn about and memorise are like this too. At first, they are conventions. When we discover the truth regarding our bodies, this heap is no longer nāma-rūpa, dhātus, khandhas or āyatanas. They only stay on as conventions. In reality, it is a separate natural state. Whatever these conventions were like, they will remain like that. When we see the truth, conventions cease. After they have ceased, we may still call things nāma-rūpa, dhātus, khandhas and āyatanas as before. They are legislation laid down by the Buddha. But they are not in general use; they are only used among those who have attained liberation. And it is legislation without penalties.

Another division of the Buddha's legislation is the training rules (sikkhāpada). They include penalties that range from heavy offences to minor ones, just like the legislation laid down by the King. Whether ignorant or not, if someone transgresses the law, they will get punished according to the legislation. In those who have overcome conventions in themselves and know the principle of normality, results such as sorrow, lamentation, pain, grief and despair (soka-parideva-dukkha-domanassa upāyāsa) cease. They are free from these things due to external and internal causes. This is a manifestation of a meritorious result (ānisaṃsa).

I am explaining the path to leave the world by vipassanā just this much. But you have to understand that it does not deviate from sīla, samādhi and paññā. They are one path and differ only in their features. The meaning of vipassanā that I have explained here is svākkhātadhamma; it is the Dhamma the Lord Buddha taught well. It is sandiṭṭhiko; practitioners can see it for themselves. It is akāliko; it is timeless because it exists all the time. It is ehipassiko; those who practise it can show it to others because it is real. It is opanayiko; practitioners can internalise it. And it is paccataṃ veditabbo viññūhi; the wise who practise it will know it for themselves.

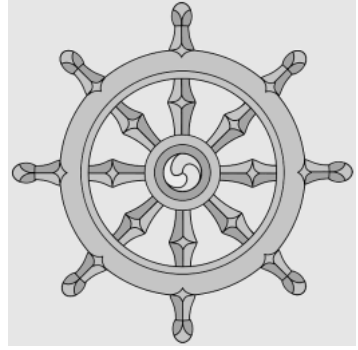
I have explained the meaning of vipassanā in this Dhamma talk enough to nourish the mindfulness and wisdom of the Buddhist assembly. Now that you have heard it, you must reflect on it wisely (yoniso manasikāra). When you practise diligently, you will grow and prosper in the Buddhasāsanā as explained here. Thus.



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*The saṅkhāras are the essence of  
dukkha. If the saṅkhāras cease,  
dukkha also ceases.*





## Pariyatti, Paṭipatti, Paṭivedha

*(17th September 1925)*

Listening to a Dhamma talk causes the arising of wisdom. To make paññā arise, we must use hearing, knowing and seeing. If we haven't heard or seen anything, how do we contemplate? We won't be very successful. Therefore, the Buddha taught about the many good results of listening. In the Sārasaṅghaha<sup>1</sup>, the Buddha explained five benefits. They are assutaṃ suṇāti; the listener will hear things not heard before; suttaṃ pariyodāpeti, one becomes proficient in what one hasn't understood before; kaṅkhaṃ vitarati, doubt will be removed; diṭṭhiṃ ujjuṃ karoti, one's views become straight and cittaṃ pasādati, one's heart gains more faith. These five good results will become perfected in those who concentrate on listening to a Dhamma talk. The Lord Buddha's Dhamma is profound, of great depth. Some understand deeply, some understand only little bits and pieces. Naturally, it is impossible that everyone will gain an equal understanding from hearing the Dhamma, but if we focus on listening, we are not wasting our time, even if we don't get much.

Hearing any Dhamma is for understanding and for knowing this body. The teacher is pointing at this body. The 84,000 Dhammakhandhas of the Buddha's instructions don't point at anything external apart from our bodies, speech and minds. It is pointing at this body and this mind. We must investigate until we see that any success in the Buddha's Dhamma comes from the mind. If the mind thinks evil thoughts, we will take a bad path. If the mind has good thoughts, we are on a good path. Therefore, the Buddha taught: manopubbaṅgamā dhammā<sup>2</sup>, dhammas have the mind as their leader; manoseṭṭhā, the mind is eminent; manomayā, they are mind-made. If the mind is evil, we will speak and act evilly. If the mind is good, our actions and speech will be good, too. Because of this characteristic, all the Buddha's teachings originate in the mind.

Explaining the virtues of the Dhamma the way I have done this year is to expand them more than other aspects. It is incorrect to say that I am only explaining the Dhamma's virtues because it naturally includes the virtues of the Buddha and the Saṅgha, too. May you contemplate to understand this.

The virtues of the Dhamma I have explained already include the Suttas, the Vinaya, and the Paramattha, and I have taught about pariyatti, paṭipatti and paṭivedha. I have also explained the paṭivedha connected with paṭipatti. If we practise at a high level, the results will become advanced. If our practice is weak, the results will be ordinary. To elevate our practice, we must first lay a foundation using pariyatti. Pariyatti is the foundation for paṭipatti. Therefore, Buddhists must learn it by heart because all pariyattidhamma is svākkhātadhamma. It is the Dhamma the Buddha explained well. This svākkhātadhamma is sandiṭṭhiko; we can see it for

ourselves; it is akāliko, timeless; whenever we study it, we gain it. It is ehipassiko; we can show it to others and challenge them by sharing our profound knowledge. It is opanayiko; we can internalise all the Dhamma we have studied and memorised. And it is paccattam̐ veditabbo viññūhi; the wise can know it clearly for themselves.

These five characteristics are the tools to determine if the pariyatti we are studying is right or wrong. These five characteristics are proof that it is the Buddha's Dhamma. It means what we are studying, chanting and learning by heart here as pariyatti, such as itipī so bhagavā araham̐ sammāsambuddho etc., is pariyatti. If we can recite this pariyatti, it is sandiṭṭhiko<sup>3</sup>. We can see for ourselves where and when we acquired it. It is akāliko; we can chant and recite it anytime. Whenever we chant and recite it, we get it there and then. It is ehipassiko; we can show it to others, and it is opanayiko; we can internalise it and make it arise in ourselves without obstruction. And it is paccattam̐; the wise can know it for themselves. If it has these five characteristics, it is regarded as true svākkhātadhamma.

For instance, the bhikkhus and sāmaṇeras are chanting, and when they are fluent and have learnt it by heart, it is sandiṭṭhiko; they can see it for themselves. It is akāliko; they can chant it anytime. It is ehipassiko; they can invite others to come and see how they can recite, and let them hear the chanting. It is opanayiko; they can internalise what they recite by making it arise within themselves. And it is paccattam̐; it is something they can know for themselves. Anyone who can recite and chant something can know it for himself.

The amount of pariyattidhamma we can learn corresponds to our level of virtue. It may give us relief, bring up gladness in our hearts and improve our practice. Whether

our practice is giving dāna or upholding sīla, we must use pariyatti as the foundation beforehand. Pariyatti is the path that will lead us to action, but it is not doing anything yet. When we start doing something, such as giving dāna or keeping the precepts, it is paṭipatti. This is called practising, regardless of whether it is on the level of dāna or sīla.

We can't say that either is the beginning because dāna and sīla share a common intention. They both involve the aim to relinquish (cāgacetanā) something. Dāna includes the intention for loving-kindness (mettācetanā), and so does sīla. Gladness arises from dāna and sīla because we acquire wholesome resources that will serve us in the future. The Buddha classified dāna and sīla as noble treasures and internal assets. They are resources Noble Ones have to preserve. Buddhists should acquire and accumulate them in themselves.

When we can gain them, it is sandiṭṭhiko. We can see for ourselves that our actions are not in vain. We receive increasing internal wealth in return. When we look at our internal wealth, we will see that external assets can't compete with it. For instance, we have 20 chang<sup>4</sup> and offer ten chang to build a kuṭi or something. We have ten chang left. When we compare the leftover part with the donated money, the relinquished amount is more secure and lighter than the remaining. This is a guideline for making our decisions. For the giver, dāna is a means for feeling light-hearted, so it is sandiṭṭhiko. It is akāliko; we don't have to wait for a particular time to give it. We can do it anytime. It is ehipassiko; we can tell others that our dāna is superb and results in happiness and calm. It is opanayiko; we can take dāna to heart. Initially, dāna is an idea in a book.



When we offer dāna, we internalise it by saying it arose within ourselves. And it is paccattam; we can see how it benefits ourselves and others.

For sīla, it is the same. If we refrain from killing living beings, stealing, sexual misconduct, telling lies and intoxicants, our sīla is complete. Just this much will give us a sense of relief because it is a noble treasure. It is sandiṭṭhiko; we can see it for ourselves. It is akāliko, not dependent on time. We always exist. We are sīla, and sīla is us. It is ehipassiko; we can persuade others to look at the happiness and calm that results from our sīla. It is opanayiko; we can internalise it. Initially, the five, eight, and ten precepts or the rules of the paṭimokkha are external. When we start keeping them, we incline towards them and take them in. Sīla is also paccattam; we can know the result for ourselves. We see the extent of sīla we have developed in ourselves.

The same logic applies also to samādhi and paññā. When we have developed samādhi, be it khaṇikasamādhi, upacārasamādhi or appanāsamādhi, we can know for ourselves that we have calmed our mind. It is sandiṭṭhiko, akāliko etc. For paññā, it is the same. When we have penetrated the saṅkhāras deeply, the mind is happy. It is sandiṭṭhiko and fulfils the other characteristics, too. This is an evaluation tool for Buddhists to reflect wisely and compare. When dāna, sīla samādhi and paññā have these five characteristics, we will know and see it for ourselves.

We can't see because of right or wrong knowledge and opinions. When we think in the wrong way, we will be wrong, we can't help it. When we have right view, we will be right. One's view is hard to correct. When our view is wrong, our knowledge will also be wrong. With right view,

our knowledge will be right, too. Therefore, it is important to investigate. Don't be easily convinced. You have to reflect to understand any meaning.

The Lord Buddha explained ten factors belonging to the correct side. They are sammādiṭṭhi, right view; sammasaṅkappo, right intention; sammāvācā, right speech; sammākammanto, right action; sammā-ājivo, right livelihood; sammāvāyāmo, right effort; sammāsati, right recollection; sammāsamādhi, right concentration; sammāñāṇa, right knowledge; sammāvimutti, right liberation. These ten dhammas are the virtuous factors of an arahant.

On the opposite, there is wrong understanding, namely micchādiṭṭhi, wrong view; micchāsaṅkappo, wrong intention; micchāvācā, wrong speech; micchākammanto, wrong action; micchā-ājivo, wrong livelihood; micchāvāyāmo, wrong effort; micchāsati, wrong attention; micchāsamādhi, wrong concentration; micchāñāṇa, wrong knowledge and micchāvimutti, wrong liberation. Because there is a wrong and a right path like this, we have to use our knowledge of investigation (vicāraṇaṇāṇa) and the words of the Buddha as our foundation. Wrong things appear in pariyatti, paṭipatti and paṭivedha and can be coarse or refined, depending on the individual.

For instance, some think that rūpa, vedanā, saññā, saṅkhāra and viññāṇa are the five khandhas and anicca, dukkha and anattā. Thinking that the five khandhas are anicca, dukkha, and anattā is the right view. But the view that rūpa, vedanā, saññā, saṅkhāra and viññāṇa are khandhas is not straight yet. There is still “wrong in the right” because the Buddha doesn't call them khandhas in various places. For instance, in paṭiccasamuppāpada he

only explains saṅkhāra, viññāṇa, nāma-rūpa, saḷāyatana, phassa and vedanā. In the Anattalakkhanasutta he only explains rūpa, vedanā, saññā, saṅkhāra and viññāṇa; he doesn't mention khandhas. The term "pañcuppādānakkhandhā" appears in the Dhammacakkappavattanasutta and means "clinging to the five khandhas". In the "stages of insight" (vipassanābhūmi)<sup>5</sup> the Buddha teaches five khandhas as rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhārakkhandha and viññāṇakkhandha. If we contemplate the meaning of "khandha" in detail, it can be translated as lump, piece, group or division and serve as a synonym for this body. Rūpa, vedanā, saññā, saṅkhāra and viññāṇa are merely symptoms, which means there is only one khandha, but it has five characteristics. Therefore it is called fivefold khandha, not five khandhas<sup>6</sup>.

Khandha is a convention. Rūpa, vedanā, saññā, saṅkhāra and viññāṇa are conventions. All manifestations of conventions are saṅkhāras. All conventions need a carrier. This carrier is a dhamma; it is visaṅkhāra. Whenever we penetrate the saṅkhāras deeply, they will cease. When conventions cease, it means that ignorance ceases. For instance, take aniccaṃ, dukkhaṃ, anattā. The plaintiff is a saṅkhāra consisting of rūpa, vedanā, saññā, saṅkhāra and viññāṇa. The accused, the defendant, is also a saṅkhāra. When vijjā arises, avijjā has ceased, and all worldly saṅkhāras cease. Even manifestations of aniccaṃ, dukkhaṃ, and anattā will cease because they are a principle of the saṅkhāras. When saṅkhāras have disappeared, we see the features of nirodha. When aniccaṃ, dukkhaṃ, anattā have ceased, we see the characteristics of vimokkha (liberation), namely

animittavimokkha, appaṇihitavimokkha, suññatavimokkha<sup>7</sup>. We have to specify the factors of saṅkhāras in terms of the cessation mode of paṭiccasamuppāda. So when avijjā ceases, saṅkhāras, viññāṇa, nāma-rūpa etc up to jarāmarana cease as well. This is the knowledge and insight (ñāṇadassana) the Lord Buddha attained during the last part of the full-moon night of Visākha. It is visuddhadhammasantāno<sup>8</sup>. This is called "buddho arahaṃ", a fully enlightened Buddha has arisen in the world. His saṅkhāras, viññāṇa, nāma-rūpa etc up to jarāmarana had ceased. What was left of him? The Buddha stayed alive for another 45 years to teach those who could be taught before he entered nibbāna. The wise who are intelligent should contemplate it. It is worth investigating and reflecting on.

The saṅkhāras are the essence of dukkha. If the saṅkhāras cease, dukkha also ceases. Here, dukkha means soka-parideva-dukkha-domanassa-upāyāsa (sorrow, lamentation, pain, grief and despair). They neither arise due to internal causes nor external ones. This is called the end of dukkha. Dukkha ends and ceases because of wisdom that knows things the way they are. But this knowing and seeing is difficult to assume. It becomes a course for disputes. Even when we speak in line with the rules and conventions, it leads to arguments. For instance, sotapannas, sakadāgāmis, anāgāmis and arahants have different opinions. Those on lower levels will argue with the higher levels because they disagree. But those on a high level probably won't quarrel because they have passed this stage already.

Nowadays, Buddhists should be glad and love each other by being spiritual companions (sabrahmācārī) on the level of sila. It means that those who equally keep five, eight, and

ten precepts, or the rules of the paṭimokkha, should principally respect each other as fellow practitioners and Buddhists. If we hold our knowledge and opinions in check, we can be friends. We better resist this in general. May you quarrel with yourself like this: "If I think someone has wrong view and understanding, it is me who has wrong view and understanding. May I blame myself. I must not argue with anybody and can be at ease."

The virtues of the Dhamma in pariyatti, paṭipatti and paṭivedha, I have explained here for you to observe them in your practice, are all svākkhāto bhagavā dhammo; they are the Dhamma the Lord Buddha taught well. They are sandiṭṭhiko...paccattam in the sense explained before.

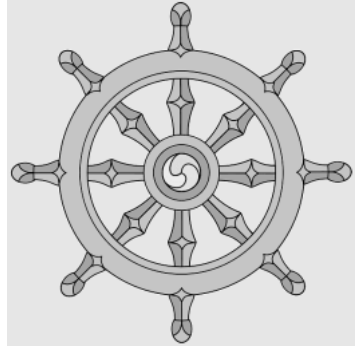
The Buddhist audience must determine to focus on practising like this. Then you will be happy and grow in the Buddhasāsanā as a result. Thus.



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*Don't believe that those  
who finished successfully in the past were  
special and superb, well above our heads.  
They ate food, just like us. They had eyes,  
ears, a nose, tongue, body and mind,  
just like us.*





# Saṅghaguṇa 1

*(25th September 1925)*

**N**ow, there is the chance to listen to a Dhamma talk of the instructions and the teaching of the Noble Conqueror, the Sammāsambuddho. Therefore, the Buddhist assembly must listen attentively to gain complete benefit from it. Don't let yourself be idle! You have eyes; don't let them be useless! You have ears, don't waste them! You have a nose, tongue, body and mind; don't let them be useless. When you have eyes, you must look; with ears, you must listen, but you should look at and listen to things that benefit you. Anything you see or hear that leads to suffering and disadvantages should be interrupted, abandoned and avoided. Don't look or listen. May you only listen to wholesome and meritorious things that lead to your benefit. It is important to have six treasures in our bodies. It means to have eyes, ears, a nose, tongue, body and mind. These are the six treasures in our bodies. And we have to use them more frequently than any other. Wherever we go, they are attached to our bodies. Therefore, we have to regard this body as having supreme wealth.

If we don't use these assets well, it is dukkha. Dukkha is not caused by others; we are creating it for ourselves. If we don't know the cause of dukkha, we keep producing it. It bounces back and weighs us down. Therefore, may you see that these treasures in our bodies, namely the eyes, ears, nose, tongue, body and mind, are good. We have to use them sincerely. If we didn't have them, we couldn't go anywhere. We use seeing and hearing to lead us onto the right path, which is the prerequisite for happiness and ease throughout our lives. Our 50- or 60-year lifespan is not very long. We still get bothered and annoyed about various things because we don't know the path. We don't know it because we haven't listened to Dhamma talks.

Listening to Dhamma talks is for knowing which path leads to happiness and which one to suffering. This will be of utmost benefit to our practice. I apply this principle by explaining the virtues and the ethics of the Lord Buddha so that the Buddhists hear them and internalise them. Contemplate if you have absorbed any of the Buddha's virtues already. If you notice any deficits, develop them fully. If they are complete, you will see their results, such as gladness, happiness and calm. You can know the Buddha's virtues by yourselves like this: Those who have reached the Buddha's virtues will get results such as happiness and calm like this, won't they? When you see the Buddha's virtues appear in your body and mind, you will feel that you haven't wasted your time coming to the temple and listening to the Dhamma talk. You are gaining knowledge and expertise and can follow the practice on this level.

Therefore, I will explain the virtues of the Saṅgha (Saṅghagūṇa) for you to look at and reflect upon. When I explain the Buddha's virtues or the virtues of the Dhamma



or the Saṅgha, it can be regarded as teaching them all together, even though I am teaching only one at the time. When explaining the Buddha's virtues, I am teaching the virtues of the Dhamma and the Saṅgha as well. When I am teaching the virtues of the Dhamma, it is also a matter of explaining the virtues of the Buddha and the Saṅgha.

The Buddha taught "aññamaññāviyogāva ekībhūtampanatthato"<sup>1</sup>, the Buddha, the Dhamma and the Saṅgha are three objects, but one in meaning. They can't be separated. He compared them to a carrying pole<sup>2</sup>. If we raise one end, it will also rattle the other end of the pole. If we lift it, both sides will move. Therefore, you should have a sense that listening to the Buddha's virtues can be regarded as hearing the virtues of the Dhamma and the Saṅgha as well. Even the most superb teacher talking about the virtues of the Buddha, the Dhamma and the Saṅgha won't be able to separate them. However one explains them, one has to connect them like that.

The virtues of the Saṅgha, as Buddhists recite and chant them all the time as "suppaṭipanno bhagavato sāvakaṅgho ..." are the following: Suppaṭipanno bhagavato sāvakaṅgho, the Saṅgha, the disciples of the Lord Buddha, practise well. The word "sāvako" translates as "disciple", one who has heard the Buddha's teaching. Suppaṭipanno means someone who practises well; ujuppaṭipanno, one who practises directly; ñāyappaṭipanno, one who practises for understanding; sāmīcippaṭipanno, one who practises correctly. These four modes of practising can be shortened to suppaṭipanno only.

When we mention the benefits of the members of the Saṅgha, there are two parts: Attattha, one's benefits, and

parattha, other people's benefits. Therefore, the Saṅgha has two kinds of benefits, namely its benefits and benefits for others.

Here, the term "Saṅgha" means those who practise well. What are they practising? In this context, you must understand it as practising sīla, samādhi and paññā. Our bodies are called khandha. If this heap is perfected in sīla, it is called sīlakkhandha. If it is complete in samādhi, we call it samādhikkhandha, and if it is full of paññā, it is called paññākkhandha. Learning sīla, samādhi and paññā to understand and internalise them makes them arise in ourselves. The Saṅgha members are creating sīla, samādhi and paññā in themselves until they are complete. When they practise up to the point of completion, their sīla is called adhisīla, samādhi becomes adhisamādhi and paññā is called adhipaññā. Then, they attain higher qualities and become noble beings (ariyapuggala), beginning with the sotāpanna.

Those who haven't attained the virtues of a sotāpanna and the higher levels are called Sammutisaṅgha (conventional Saṅgha). Those who can reach the upper levels, starting with the sotāpanna, are called Ariyasaṅgha. Ariyasaṅgha translates as "Saṅgha without internal enemies", namely greed (lobha), hatred (dosa) and delusion (moha). After one has reached the higher virtues of being Ariyasaṅgha, these enemies can't find a footing. Don't think that this applies to external enemies. We can't keep away external enemies. Even Venerable Moggallāna, who had various psychic powers, such as becoming invisible or soaring through the air, couldn't ward them off. He was still beaten and pounded severely by a group of thieves because karmic results caught up with him. He wasn't able to

prevent or resolve this by any means. If we don't have karma, our noble virtue can protect us from danger. But noble virtue can only protect us from internal enemies. If it keeps away external foes, it is because no retribution is catching up with us. If we only look at the internal enemies, there surely won't be anything annoying us.

The Saṅgha, the Buddha's disciples, are practising well, which means they are training themselves to become a sīlakkhandha, samādhikkhandha and paññākkhandha. After they have turned themselves into these three khandhas, they are blameless. Their sīla holds the internal foes in check that are expressing themselves by body and speech. The bodily enemies are killing living beings, stealing, and other deeds fabricated by greed, hatred and delusion. We are telling lies or using harsh speech because of lobha, dosa and moha. If we have sīla as a tool to protect us, greed, hatred, and delusion manifesting in body and speech will cease. They won't disappear anywhere; they are merely pacified and change into non-greed, non-hatred and non-delusion. Therefore, we need restraint.

When someone's behaviour is already proper because of the virtue of sīla, greed, hatred, and delusion can't express themselves on the verbal level. But they may remain in the mind. On the mental level, they are still interfering. The things that confuse the mind are nothing other than greed, hatred and delusion. The Buddha taught that they manifest on the medium level as kāmavitakka, byāpādavitaṅka, vihiṃsāvitaṅka, thoughts of sensual desire, ill-will and cruelty, and as the five hindrances (nivarāṇa) which are kāmacchanda, byāpāda, thinamiddha, uddhaccakukucca and vicikicchā<sup>3</sup>. These medium kilesas are the enemies of

the mind. Therefore, we have to overcome them with samādhi. Samādhi is the virtue for eradicating mental enemies.

The mind is naturally difficult to teach. It is easy to instruct others, but one's mind is hard to correct. Wise philosophers have to teach themselves first. Afterwards, they can gradually start teaching others. Even Noble Ones have to train themselves first. After they have done so, they can teach others. Whether it is sīla, samādhi or paññā, they have to acquire them for themselves. Even we here today should follow their example. It means we should develop these qualities in ourselves. Whether it is sīla or samādhi, we should acquire them to remove the enemies, namely the coarse and medium kilesas.

Then there are refined kilesas, the anusayas (underlying tendencies) or the upadhis (attachments), buried deeply as if they don't exist. We get to know them when we are affected by objects and emotions. If we are still shaken and stirred, it is having refined kilesas buried in our minds. The refined upadhikilesas will cease when wisdom arises for those who train themselves to the level of paññā.

Knowing the saṅkhāras is important in practising towards becoming a purified Saṅgha. There are many kinds of saṅkhāras; some are coarse, and others are medium or refined. If our understanding is coarse, the saṅkhāras will be as well. If our knowledge is medium or refined, the saṅkhāras will be equally so. It is up to us. However refined our knowledge is, that is how refined our saṅkhāras will be. Those who wish to investigate the saṅkhāras have to follow the path of vipassanā and contemplate them thoroughly. Then we will get to know the saṅkhāras.

I am talking about the saṅkhāras all the time because they are very refined. They are always secretly waiting. It is like learning something by heart, such as the hair of the head, hair of the body, nails, teeth, skin<sup>4</sup> and so on. This is a matter of the saṅkhāras. The names of hair of the head, hair of the body, nails, teeth, skin or eyes, ears, nose, tongue, body and mind are all just designations. They are not real, merely conventions. In reality, they are not hair, nails, teeth and skin; they are not eyes, ears, nose, tongue, body and mind. But if we don't make any assumptions, we won't know what to call them. Thus, we must attach names to them. May you understand that the designations we assign to things are new concepts. May you contemplate this to get to the truth. If you are only looking at the conventions, you won't be able to know the real things. They are the recipients of the conventions. This is a path of contemplation for removing attachment. Even the dhātus, khandhas, āyatanas, and indriyas in our bodies are only real on the conventional level. Ultimately, they are not real. Don't believe that those who finished successfully in the past were special and superb, well above our heads. They ate food, just like us. They had eyes, ears, a nose, tongue, body and mind, just like us. How were they able to succeed? It is worth thinking and wondering about, but we don't do it. We allow the saṅkhāras, viññāṇa, nāma-rūpa etc., that are firmly buried attachments in our hearts to keep dwelling there. If we don't contemplate to understand them, this whole lump of saṅkhāras will remain in our bodies. When we see the truth clearly after some contemplation, vijjā (knowledge) manifests, and ignorance (avijjā) ceases. When avijjā has ceased, saṅkhāras, viññāṇa, nāma-rūpa etc. also cease. The characteristic that ceases, is

conventional reality itself. It means this heap of a body is only saṅkhāra by convention. If we express it in terms of paramattha, it is not saṅkhāra. It is a real thing called dhammo, which translates as normal or natural. When we understand sammuti, it ceases, and so do birth, ageing, sickness and death. Only normality remains; it is called sabhavadhamma (natural state).

May you examine the features of sammuti until you see them. This is seeing things in accordance with the truth (yathābhūtañāḍassana), which can change the mind's nature into a purified entity (visuddhakhandhasantāno). Those who practise sīla, samādhi and paññā until they can peel off the saṅkhāras will attain magga and phala and become noble beings (ariyapuggala). At the lowest level, they will be able to overcome sakkāyadiṭṭhi, vicikicchā and sīlabbataparāmāsa<sup>5</sup>. Overcoming sakkāyadiṭṭhi also means letting go of attānudiṭṭhi (self-view). This view is the cause for opinions such as "the five khandhas are in me", "I am in the five khandhas", "the five khandhas are my self", or "I am the five khandhas". In total, 20 kinds of sakkāyadiṭṭhi will cease. There won't be any vicikicchā, doubt regarding the five khandhas. There won't be any doubt about sīla and the observances. It means to have a straight view regarding the threefold training. Being able to cut off one's doubts about sīla and observances is called entering the stream. It means to arrive in the sphere of the sotapanna. This is regarded as ariyo, the first level of the Noble Ones. May you understand the word "ariyo" as not having enemies. It means being someone whose behaviour won't lead to trouble.

Now that the Buddhist assembly has listened to this, you should reflect on it for the arising of knowledge within yourselves. First, work towards developing your virtues.

When the results appear clearly in your mind, you will see the virtues of the Saṅgha. Faith and confidence in the Saṅgha will arise like this: "The Saṅgha are those who have these virtues indeed." If there were no Saṅgha, we wouldn't know these things. Therefore, the audience should use *yoniso manasikāra* and reflect wisely to understand the meaning. Engage in following this in your practice. You will be happy and make progress in the *Sāsanā*, as I have explained here. Thus.

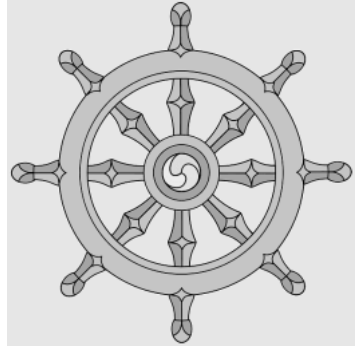


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*The members of the Saṅgha  
don't believe the kilesas.  
They can control them,  
and their body and speech are proper.  
It is supatipanno, they are  
practising well in body and speech.*







## Saṅghaguṇa 2

*(2nd October 1925)*

**O**n the previous moon day, I explained the virtues of the Saṅgha. Now, I will continue with this subject for you to understand what characterises the goodness of the Saṅgha's virtues. There will be a gradual increase in your faith and confidence in the Saṅgha.

This morning, the three months of the vassa are over. You had the chance to be happy from entering the vassa until today. So it is appropriate to reflect on your goodness like this: "How little or how much did I generate?" If there isn't any, you must hurry to bring it forth today. Tell yourselves, that today is the day of Mahāpavāraṇā<sup>1</sup>.

In the past, the great Theras who put forth effort in samatha and vipassanā determined to succeed in the supramundane Dhamma in the first month (of the vassa). When they didn't attain it in the first month, they focused on finishing in the second month. If that failed, they resolved to keep trying during the third month. When they didn't succeed in the third month and the Mahāpavāraṇā day arrived, they carried on striving by all means to

penetrate the lokuttaradhamma that day. They concentrated on putting forth effort all day and night. Some were successful, others were not.

When it is our turn, we should use this as our method. When we have made up our minds, our determination can lead us to success by being free from difficulties and obstacles. This is regarded as our most important fortune. We should rejoice that our time and efforts are not wasted. If we haven't been successful yet, we should focus on today being the Mahāpavāraṇa day.

The principle of pavāranā means the monks invite admonishment from each other. The intention is to be easy to exhort and teach, not one who is obstinate and arrogant. We should follow their example and behave accordingly. The monks of the past adhered to this Dhamma principle very strictly. It's appropriate for us to follow this. Or we follow any of the points of the Tudong practice<sup>2</sup>. For instance, eating only one meal a day, which is called ekāsanikadhutaṅga, or refraining from lying down, so that only the three postures of standing, walking and sitting remain. Or we wish to worship the Buddha, the Dhamma and the Saṅgha through practising or listening to the Dhamma. We could also put forth an unremitting effort and develop samatha and vipassanā. It is up to what is convenient for us.

This means to be determined to develop various kinds of goodness. We should hurry to gain what we haven't attained yet, or complete, what is still deficient. We should remind ourselves that life is very dangerous for all beings. It doesn't run according to our wishes; it is limited. Those of advanced age, such as us here, don't want to die anytime. They also want to exist, but when death arrives,

they are forced to take leave. For us, it is the same. If the time of death has come, we must go. Young people have to go, old people have to go. Just like small trees get uprooted, and tall ones are felled. For humans, it is the same. The fat and the slim, those with sati and paññā and those without, when the time of death comes, we have to die. Therefore we should not be heedless.

We have encountered the Buddhasāsanā and established faith and confidence in it. Therefore, we should find an "amulet"<sup>3</sup> in the Buddha, Dhamma and Saṅgha to protect us, so that we needn't be afraid of death. When the time of death comes, we will be relieved that we have a protective amulet within ourselves. Why should we fear anything? But if we haven't got this, there will only be fear. Therefore, everyone should make an amulet for themselves. It means to make our bodies and speech peaceful and free from bad kamma. If we can do even this much, we've already got a very important tool for relief.

Our desire in listening to Dhamma talks is to calm ourselves down. Wherever we come across the Buddhasāsanā, we should look for real happiness and calm for ourselves. Even by the Saṅgha's virtues, which I am gradually explaining, we wish to become clever in gaining happiness and calm for ourselves.

Among the virtues of the Saṅgha, there are well-known characteristics named suppaṭipanno, meaning those who practise well, ujupaṭipanno, those who practise directly, ñāṇapaṭipanno, those who practise to overcome suffering and sāmīcipaṭipanno, those who practise correctly. These four are the characteristics of the Saṅgha. Supaṭipanno, the Saṅgha are those who practise well, which means good in body, speech and mind. Good in body and speech means

sīla. It means those on the level of the five precepts who keep them, those with eight precepts who observe them, those who keep their ten precepts on that level and those who adhere to the precepts of the paṭimokkha. Keeping the precepts means protecting the body and speech from any evil distortions that manifest as difficulties on the physical or verbal level. If we are foolish, we can't keep them at all. If we are clever, we can keep them without problems.

Fools believe their kilesas and follow them. They are controlled by the kilesas. Whatever the kilesas order them to do, they follow it. They can't suppress the kilesas. Whatever they do by body and speech, it bothers other people and causes them trouble. They are not happy, and neither are those nearby. The members of the Saṅgha don't believe the kilesas. They can control them, and their body and speech are proper. It is supaṭipanno, they are practising well in body and speech. It is ujupaṭipanno, practising directly, which means that their body and mind, speech and mind are corresponding. Their body and speech are in line with the mind's thinking.

Those who are not ujupaṭipanno practise in a bent way. Their mind is thinking one thing, their speech says another. Or the mind has one idea, but the body is doing something else. This is called vaṅkapaṭipanno, crooked, bent practice. Whether it is a bhikkhu or a layperson, they don't count as sāvakaṅgho. The members of the sāvakaṅgho must be virtuous, which means to practise well and directly to be inspiring.

Ñāṇapaṭipanno, the Saṅgha are those who practise leaving dukkha behind. This means they are following sīla, samādhi and paññā. Because they are practising sīla, samādhi and paññā, they have the designation ñāṇapaṭipanno. They are

following the path leading out of dukkha. This is a special quality of the Saṅgha. Sāmīcipaṭipanno, practising correctly, means being worthy of salutation and respect. This is nothing other than practising sīla, samādhi and paññā. The Saṅgha is training to turn themselves into sīla, samādhi and paññā, therefore they are worthy of salutation and prostration, inspiring and worthy of respect. It means they are those who practise well, directly, to overcome suffering until they can end dukkha. When someone finds that the Saṅgha has these virtues, they are inspired. This is the greatest virtue of the Saṅgha, that is generally known.

When Buddhists know the virtue of the Saṅgha called sutvā ariyapuggala, which means learned Noble Ones, they should internalise it. Ask yourselves: Have we trained ourselves to become supaṭipanno, ujupaṭipanno, ñāṇapaṭipanno and sāmīcipaṭipanno yet? Have we developed the path of practice so that we are worthy of salutation and prostration, inspiring and worthy of respect? Are we worthy to receive offerings from the world? If we can internalise the path of practice until we are worthy of all these things and not despicable to others, we have the characteristics of the Sāvakaśaṅgho. If we can't practise and only vaguely praise the virtues of the Saṅgha, there is no benefit.

In reality, the virtues of the Saṅgha exist in all of us. It is only a matter of knowing it or not. When we are practising sīla, samādhi and paññā, it is also supaṭipanno, practising well. It is ujupaṭipanno, practising directly; it is ñāṇapaṭipanno, practising for overcoming dukkha. Getting to know things the way they are is sāmīcipaṭipanno, practising correctly. It is worthy of salutation and prostration, inspiring and worthy of respect. We have to know these four virtues of the Saṅgha for ourselves. Other

people can't tell us. May you inspect yourselves. If they are present, they can be a refuge. This is called having an amulet. We are not afraid of death. We will be bold and fearless because of this.

The Saṅgha has many kinds of virtues. First, they were laid down as a classification by the Buddha. Then the Dhamma-Vinaya was reviewed and revised to be learnt and studied continuously for more than 2400 years up to the present day. The Sāsanā is still established and flourishing. It is still established today because the Saṅgha practised well and directly. If it hadn't been good or direct, it may not have been preserved. We get to hear many of the Lord Buddha's instructions. Why is that? It is because the Saṅgha brings it to guide and teach us, for us to hear and listen to. They induce a sense of bold energy in us to practise to the utmost. It means they add a lot to our knowledge. It leads to inspiration and faith in their virtues.

The remaining five virtues of the Saṅgha, starting with āhuneyyo etc. are beneficial for others. Their meaning is āhuneyyo, the Saṅgha is worthy of receiving offerings that are brought to them by the donors; pāhuneyyo, they are worthy of offerings prepared by the donors at their places; dakkhiṇeyyo, they are worthy of offerings given to the right direction<sup>4</sup>; añjalikaraṇīyo, they are worthy of salutation and prostration from the world; anuttaro puññakkhettaṃ lokassa, they are a field of merit of the world, there is none better than them. If the world desires merit, it must sow on the field of the Saṅgha.

These five latter virtues of the Saṅgha are regarding other people. Āhuneyyo, the Saṅgha are those who should receive offerings that are brought to them, for instance on merit-making ceremonies like Kaṭhina, forest cloth

offerings (Phāpā) or other occasions. When laypeople bring goods to their temple, the Saṅgha should receive them to make the donors happy. When donors prepare things at their homes and invite the monks to receive them, they should go because it may be for the inspiration of the givers. This is called pāhuneyyo.

Dāna that is offered for happiness in this life and the next, or to dedicate the merit to deceased relatives and friends, counts as dakkhiṇādāna. There are two kinds, namely the high dāna called dakkhiṇādāna, which is given with whole-hearted faith without holding back. This is the high kind of dakkhiṇādāna. Another type is called vāmadāna, which translates as "left side dāna". It is like giving dāna to a group of beggars or paupers. It is also dāna, but it is left-sided because it is not given with faith. When it is only based on pity or to get rid of a nuisance, it is vāmadāna and has little merit. It can't compete with dakkhiṇādāna, which right side dāna.

The Saṅgha has inspiring perfect qualities. Hence, they should be offered the right side dāna. They are worthy of receiving goods that are offered in this way. This is called dakkhiṇeyyo. Añjalikaraṇiyo; the Saṅgha are those worthy of salutation. It means, when they have practised well and made an end of dukkha, they are worthy of being greeted and bowed to. In doing this, the laypeople have no other wish than to make merit. When they pay respects to those with merit, they receive it because they are rejoicing in the merit of the Saṅgha. This does not only concern the giver, witnesses gain faith and inspiration from seeing this. The Buddha said the eyes of that person won't be dim, but clear and free from cataracts for a hundred or thousand lifetimes. In the Mangalasutta he explains that samaṇānañca

dassanam, seeing well-restrained contemplatives, is regarded as the highest blessing because the five virtues are completely fulfilled in the Saṅgha. Therefore, they are regarded as añjalikaraṇiyo, those worthy of respect. Anuttaram puññakkhettaṃ lokassa, the Saṅgha is the supreme field of merit of the world. It is like a field people sow seeds on. If it is a good field, one will reap abundant fruit after sowing there. The Saṅgha is likewise. It is a field of merit for those who wish for it.

Those who sow seeds on the Saṅgha's field of merit, have to do so by giving dāna, such as food, clothes, blankets and lodgings. Giving dāna and performing good deeds such as paying respects to the Saṅgha is regarded as sowing seeds on this field of merit. It may be possible to see the results of this merit in the present. Anyone can see the results of their deeds for themselves. For instance, in the beginning, we are happy merely with giving dāna. After doing this repeatedly, we won't be able to abstain from keeping the precepts. After our sīla has become strong, we can't hold back from practising samatha and vipassanā. Cultivating sīla, samādhi and paññā in ourselves is a result we get from sowing seeds in the Saṅgha.

Sowing seeds in the Saṅgha by giving dāna is an important point. It can embolden the mind in practising increasingly high levels of virtue. Therefore, the Buddha gave a lot of importance to dāna in various teachings. People delight in giving dāna because they know the virtues of the Saṅgha. Those who don't can't give dāna. If they can't, how are they going to keep the precepts? When they can't keep sīla, how can samādhi and paññā arise? When there is no sīla, samādhi and paññā, where are they going to experience the virtues of the Saṅgha? Therefore, it is appropriate for us to



make the virtues of the Saṅgha arise within ourselves so that they appear in our hearts. When we do this, we will know the virtues of the Saṅgha to be real and true. We will gain faith and clarity regarding the Saṅgha without hesitation. This is called being one's refuge free from doubt.

Therefore, after the Buddhist assembly has listened to the virtues of the Saṅgha, you must check if you have incorporated them completely. Be glad about the parts that are complete. If anything is still lacking, you should hurry to acquire it today because today is the special day called Mahāpavāraṇā. It is also close to the birthday and death anniversary of His Majesty King Mongkut<sup>5</sup>, the founder of the Dhammayuttikanikāya. Those among us who have reverence for His Majesty must make merit tonight to express gratitude and dedicate it to him. There will be various offerings and the chance to listen to Dhamma talks all night until dawn.

The custom of hearing Dhamma talks all night is not a general principle in all temples. In some temples, there is a lot in others less. In this temple, we hear Dhamma until dawn. Therefore, when the Buddhist assembly remembers the power and virtues of His Majesty based on his knowledge and proficiency in the Dhamma-Vinaya, we may contemplate until we gain clarity likewise. His Majesty established the Dhammayuttikanikāya and made it become well-known by unremitting effort. The Dhammayuttikanikāya is regarded as those of aristocratic descent (Khattiyavaṃso)<sup>6</sup> because their leaders are born of the Khattiyas. When we count from the establishment of the Dhammayuttikanikāya, first there was King Mongkut. He was followed by Somdet Krom Phrayā Pavares Variyālongkorn<sup>7</sup>, who in turn was succeeded by Somdet

Phra Mahā Samaṇachao Kromphrayā Vajirañāṇavarorasaḥ and Somdet Phra Saṅgharājachao<sup>9</sup> at present.

When there was only the Mahānikāya, the practice and application of the training rules of the Vinaya were still very deficient. Then came the period when the King was ordained. He encountered Mon monks<sup>10</sup> who visited our country and asked them to come for an audience and discussion. He learnt that they were knowledgeable regarding the tradition and proficient in the practice and Dhamma-Vinaya. Their application of it was much better than the Mahānikāya's in many ways. His Majesty was inspired and created the additional order of the Dhammayuttikanikāya so that the tradition would be more correct than the original Mahānikāya. He thoroughly researched the principles we are seeing and practising these days and for three to four generations already. Audiences are proficient in listening to the Dhamma and the teachers are skilled in giving Dhamma talks. Both sides can be regarded as bold and clever in the Dhamma practice. This was accomplished by His Majesty. Therefore, if anyone wants to listen to a Dhamma talk, develop samatha and vipassanā and dedicate merit to His Majesty who was the founder of the order of the Dhammayuttikanikāya, you should concentrate on doing it whole-heartedly to the best of your ability.

Now that the good people in the Buddhist assembly have listened to the virtues of the Saṅgha as explained here, you must reflect on them wisely and make an effort to follow them in your practice. Then you will gain prosperity, progress and growth in the Sasānadhamma, the teaching of the Noble Sammāsambuddha as I have explained here. Thus.

# Appendix 1: The 5/8/10 precepts

## ***The five precepts are:***

- 1) Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from taking the life of any living creature.
- 2) Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from taking that which is not given.
- 3) Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from sexual misconduct.
- 4) Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from lying.
- 5) Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

## ***The eight precepts:***

- 1) – 5) are the same as the five precepts, except 3) is replaced by:
- 3) Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from any intentional sexual activity.
- 6) Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from eating at inappropriate times.
- 7) Nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi  
I undertake the precept to refrain from entertainment, beautification, and adornment.

8) Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

***The ten precepts are the same as the eight precepts except 7 is split into two precepts and one precept is added:***

7) Nacca-gīta-vādita-visūkadassanā veramaṇī

I undertake the precept to refrain from entertainment.

8) Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī

I undertake the precept to refrain from beautification and adornment.

10) Jātarūparaja-paṭiggahaṇā veramaṇī

I undertake the precept to refrain from accepting gold and silver (i.e. money).

## **Appendix 2: The Seven Purifications as explained in Nyanatiloka's Buddhist Dictionary**

**V**isuddhi: 'purification', purity. The '7 stages of purification' (satta-visuddhi) form the substructure of Upatissa's Vimutti-Magga (The Path To Freedom), preserved only in Chinese, as well as of Buddhaghosa's monumental work, Visuddhi-Magga (The Path of Purification), based on the former work.

The only place in the Canon where these 7 kinds of purification are mentioned is M. 24, "The Simile of the Stage-coach" (s. 'Path', §64), wherein their purpose and goal are illustrated. There it is said that the real and ultimate goal does not consist in purification of morality, or of mind, or of view, etc., but in total deliverance and extinction. Now, just as one mounts the first coach and travels to the second coach, then mounts the second coach and travels with it to the third coach, etc., in exactly the same way the goal of (I) the purification of morality (sila-visuddhi) is (II) the purification of mind (citta-visuddhi); its goal: (III) the purification of view (ditthi-visuddhi); its goal: (IV) the purification by overcoming doubt (kankhāvitaraṇa-visuddhi); its goal: (V) the purification by knowledge and vision of what is path and not-path (maggāmagga-ñānadassana-visuddhi); its goal: (VI) the purification by knowledge and vision of the path-progress (patipadā-ñānadassana-visuddhi); its goal: (VII) the purification of knowledge and vision (ñānadassana-visuddhi); but the goal of this purification is deliverance freed from all clinging.

(I) "Purification of morality (sīla-visuddhi) consists of the 4-fold purity of morality (catu-pārisuddhi-sīla), namely: restraint with regard to the Disciplinary Code (pātimokkhasamvara-sīla), sense-restraint (indriyasamvara-sīla), purity of livelihood (ājīvapārisuddhi-sīla), morality with regard to the 4 requisites (paccaya-sannissita-sīla)" (Vis.M. XVIII). On these 4 terms, s. sīla. - In the case of a layman, it entails the observance of whatever moral rules (5 or more) he has taken upon himself.

(II) "Purification of mind (citta-visuddhi) is a name for the 8 attainments (= absorptions: jhāna, q.v.), as well as for neighbourhood-concentration (upacāra-samādhi; s. samādhi)." (ib.).

(III) "By purification of view (ditthi-visuddhi) is meant the understanding, according to reality, of mind and corporeality (nāmarūpa, q.v.)... which is founded on undeludedness (wisdom) as base, and which in manifold ways determines mind and corporeality after overcoming all belief in a personality (attā: self, ego)." (ib.).

(IV) "By purification by overcoming doubt (kankhā-vitarana-visuddhi) is meant the understanding which, by grasping the conditions of this mind and corporeality, has escaped from all doubt with regard to the 3 times (past, present, future)." (ib. XIX)

(V) "By purification by knowledge and vision of what is path and not-path (maggāmagga-ñānadassana-visuddhi) is meant that understanding which knows the right path from the wrong path: 'This is the right path, that the wrong path.'" (ib. XX)

In order to attain this 5th stage of purification, one at first should develop methodical insight (naya-vipassanā), i.e. through contemplation of the 5 groups of existence

(khandha, q.v.). For whosoever does not yet possess a perfectly developed insight, to him such phenomena as effulgence of light, etc. (see below), arising during insight, may become impediments in the 3 kinds of full understanding here considered (s. pariññā).

'As soon as the manifold ways and characteristics of the 4 Truths (sacca) and the dependent origination (paticcasamuppāda) have become clear to the meditating disciple, he says to himself: Thus do these things never before arisen arise, and having arisen they disappear again. Thus do the formations of existence ever and again arise as something quite new. But not only are they something new, they are moreover also of limited duration, like a dew-drop at sunrise, like a bubble, like a line drawn with a stick in the water, like a mustard seed placed on the point of an arrow, or like a flash of lightning. Also as something unsubstantial and empty do they appear, as jugglery, as a mirage .... Merely something subject to vanishing arises, and having arisen disappears again.' "

During such insight practice, however, may arise the 10 imperfections (or defilements) of insight (vipassanūpakkilesa): effulgence of light (obhāsa), knowledge (ñāna), rapture (pīti), tranquillity (passaddhi), happiness (sukha), determination (adhimokkha), energy (paggaha), awareness (upatthāna), delight (nikanti). - See Vis.M. XX, 105f. (App.).

Excepting the last one, 'delight', they are not imperfections or defilements in themselves, but may become a basis for them through the arising of pride or delight or by a wrong conclusion that one of the holy paths has been attained. He, however, who is watchful and experienced in insight

practice, will know that these states of mind do not indicate attainment of the true path, but are only symptoms or concomitants of insight meditation.

"Thus far the meditating disciple has determined 3 of the truths, namely while determining the corporeal and mental phenomena he has, through purification of view (ditthi-visuddhi), determined the 'truth of suffering'. While grasping the conditions he has, through purification by overcoming doubt (kankhā-vitarana-visuddhi), determined the 'truth of the origin of suffering'. While determining the right path, he has, through purification by knowledge and vision of what is path and not-path (maggāmagga-ñānadassana-visuddhi), determined the 'truth of the path' (leading to the extinction of suffering)."

(VI) Purification by knowledge and vision of the path-progress (patipadā-ñānadassana-visuddhi) is the insight perfected in 8 kinds of knowledge, together with the 9th knowledge, the 'knowledge adapting itself to truth'.

By the 8 kinds of knowledge are here meant the following, which are freed from defilements, follow the right process, and are considered as insight, namely:

1. knowledge consisting in contemplation of rise and fall (udayabbayānupassanā-ñāna),
2. in contemplation of dissolution (bhangānupassanā-ñāna),
3. in awareness of terror (or the fearful) (bhayatūpatthānā-ñāna),
4. in contemplation of misery (ādīnavānupassanā-ñāna),
5. in contemplation of aversion (nibbidānupassanā-ñāna),
6. in the desire for deliverance (muccitu-kamyatā-ñāna),
7. in reflecting contemplation (patisankhānupassanā-ñāna),
8. in equanimity regarding all formations of existence (sankhārupekkhā-ñāna) - which is followed by
9. in adaptation to truth (saccānulomika-ñāna).



(1) consists in the meditative observation of the 3 characteristics of existence (impermanence, suffering, no self) in one's own bodily and mental processes. As long as the mind is still disturbed by the 10 imperfections (s. V), the 3 characteristics will not become fully clear in their true nature. Only when the mind is free from these imperfections can the characteristics be observed clearly.

(2) When through such repeated practice, knowledge and mindfulness have grown keen and the bodily and mental formations become apparent quickly, at that stage the phase of dissolution of these formations will become prominent.

"Consciousness with (e.g.) materiality as its object arises and dissolves. Having reflected on that object, he contemplates the dissolution of (reflecting) consciousness." (Pts.M. I, 57, quoted in Vis.M. XXI, 11).

The 8 blessings of this knowledge are: abandoning the belief in eternal existence (bhava-ditthi), giving up attachment to life, constant right application (of mind to meditative endeavour), a purified livelihood, overcoming of anxiety, absence of fear, acquisition of forbearance and gentleness, conquest of discontent and sensual delight (Vis.M. XXI, 28).

(3) Knowledge consisting in awareness of terror (or fearfulness) is the seeing of terror in the conditions as well as the continuity of existence. For whoso considers the formations as impermanent, to him the conditions of existence (i.e. the karma-formations producing ever new existence) appear as terror, as driving towards death. Whoso considers the formations as misery, to him the continuity of existence appears as terror, as something oppressive. Whoso considers the formations as impersonal,

to him the karmaformations, as well as the continuity of existence, appear as terror, as an empty village, as a mirage, etc.

(4) Contemplation of misery (or danger) is another aspect of the awareness of terror: "The origin (of existence) is terror ... continuance of existence is terror ... arising is suffering', such understanding in the awareness of terror is the knowledge of misery. 'Non-arising is bliss', this is knowledge of the peaceful state (Pts.M. I, 59); that is, the no-more-arising is safety, is happiness, is Nibbāna.

(5) Contemplation of aversion means: aversion for all formations as terror, therefore its name 'awareness of terror' has come into use. Because it has made known the misery of all these formations, therefore it has received the name of 'contemplation of misery' (ādinavānupassanā). Because it has arisen through aversion for those formations, therefore it is known as 'contemplation of aversion' (nibbidānupassanā).

(6) Knowledge consisting in the desire for deliverance means: the desire for freedom and escape from all formations of existence.. For feeling aversion for all formations, becoming weary of them, finding no more delight in them, the mind does not cling to a single one of all these formations.

(7) Reflecting contemplation is the repeated meditative discernment of the formations of existence, attributing to them the 3 characteristics of existence, with the desire to find deliverance from all forms of existence.

(8) Equanimity regarding all formations: "When the meditator (through reflecting contemplation) has discerned the formations by applying the 3 characteristics to them and sees them as void, he abandons both terror and delight, and

becomes indifferent and equanimous with regard to all formations; he neither takes them as I nor as 'mine'; he is like a man who has divorced his wife" (Vis.M. XXI, 61).

Now, while continuing to contemplate the 3 characteristics of existence and perceiving the tranquil lot of Nibbāna as the peace, this equanimity-knowledge becomes the triple gateway to liberation. As it is said (Pts.M. II, p. 48):

"Three gateways to liberation (vimokkha-mukha; s. vimokkha I) lead to escape from the world, namely: that the mind is contemplating all formations as limited, and is rushing forward to the conditionless element (animitta-dhātu); that the mind is stirred with regard to all formations of existence, and is rushing forward to the desireless element (appanihita-dhātu); that the mind sees all things as something foreign, and is rushing forward to the void element (suññatā-dhātu)."

At this stage, and through the triple gateway, the diversification of path attainment takes place, according to the 7 kinds of noble persons (ariya-puggala, q.v.); on this see Vis.M. XXI, 74ff.

The 6th, 7th and 8th knowledges, according to Vis.M. XXI, form really only one single knowledge in its first, middle and final stages of development. This knowledge is also known as the 'insight leading to path ascent' (vutthāna-gāminī-vipassanā, q.v.).

(9) Adaptation to truth (or conformity with truth) is called that knowledge which, while contemplating impermanency, etc. adapts itself to the preceding 8 kinds of insight-knowledge, as well as to the immediately following supermundane path and to the 37 elements pertaining to enlightenment (bodhipakkhiya-dhamma, q.v.). It is identical with adaptation-knowledge (anulomañāna).

"Whosoever has cultivated, developed, and frequently practised 'equanimity regarding all formations' in him arises very strong faith known as determination (adhimokkha-saddhā) and his energy is better exerted, his mindfulness better established, his mind better concentrated, and a still stronger 'equanimity regarding the formations' arises. 'Now the path will reveal itself', thus thinking, the meditator contemplates with his equanimity-knowledge all formations as impermanent, etc., and thereafter that knowledge sinks into the subconscious stream of existence (s. bhavanga-sotā). Immediately afterwards there arises advertence at the mind-door (s. viññāna-kicca). And just like equanimity-knowledge, the adaptation-knowledge, too, takes as its object the formations, regarding them as something impermanent, miserable and impersonal. Thereupon, while continuing the uninterrupted continuity of consciousness (citta-santati), there arises the 1st impulsive moment (javana, q.v.), called 'preparation' (parikamma), taking the same formations as object. Immediately thereafter, with the same formations as object, there arises the 2nd impulsive moment, known as 'access' (upacāra). And again immediately after that, there arises the impulsive moment called 'adaptation' (anuloma)." (VII) Purification of knowledge and vision (ñānadassana-visuddhi) is the knowledge associated with any of the 4 kinds of supermundane path-consciousness (s. ariyapuggala).

"Immediately upon this adaptation-knowledge there arises the 'maturity-knowledge' (gotrabhū-ñāna; s. gotrabhū) taking as object the Unconditioned, the standstill of existence, the absence of becoming, cessation, Nibbāna, while at the same time transcending the rank (gotta =

gotra: lineage), designation and plane of the worldling (puthujjana, q.v.), and entering the rank, designation and plane of the Noble Ones (ariya), being the first turning towards Nibbāna as object, the first thinking of it, the first concentration on it, and the condition for the path ... forming the culmination of insight, and never as such coming back again.

"As the immediate continuation following upon that maturity knowledge (gotrabhū-ñāna), there arises the first path-consciousness (Stream-entrance) forever destroying the first 3 of the 10 fetters of existence (samyojana, q.v.), and closing the entrance to the lower worlds. Immediately after this path-knowledge, there arise, as its result, 2 or 3 path-produced states of consciousness, the fruitional consciousness (phala-citta). Immediately after the sinking of this consciousness into the subconscious stream of existence, the retrospective knowledge (paccavekkhana-ñāna, q.v.) arises, having the path-consciousness as its object" (Vis.M. XXI). For the 3 higher paths, s. ariya-puggala.

Each of the 4 kinds of path-consciousness performs at the one and the same time 4 functions, namely: the function of full understanding (pariññā, q.v.) of suffering, the function of overcoming (pahāna, q.v.) the origin of suffering, the function of realizing (sacchikiriya) the extinction of suffering, the function of developing (bhāvanā, q.v.) the supermundane Noble Eightfold Path (magga, q.v.).

See Path of Purification, by Buddhaghosa, tr. by Ñyanamoli (BPS); Path of Freedom, by Upatissa (BPS).

# Endnotes

## ***About Chao Khuṇ Upālīguṇūpmājāhn***

- 1 In CKU's lifetime, the new year in the Thai calendar began on the 1st of April. If we go by the modern calendar, his birthday is the 20th of March 1857/2400, which means he died aged 75 years and four months.

## ***Buddhaguṇa***

- 1 There is a similar introductory verse at the beginning of every talk. CKU announces the day of the month and that the Buddhist assembly has gathered to listen to a Dhamma talk by a monk about a particular topic. To understand the meaning and gain benefit from this discourse, a good audience should listen to the Dhamma carefully.
- 2 CKU uses many Pāli terms from numerous sources in this book. I explain the uncommon terms in the endnotes, often offering alternative translations by Bhikkhu Bodhi. For a glossary of the more common Pāli terms, please refer to my previous translation "Buddhaguṇa". It is available for download from [www.vimokkharam.org/forest-tradition-translations](http://www.vimokkharam.org/forest-tradition-translations).
- 3 Every talk begins with a similar introduction that I have left out in the remaining talks.
- 4 Is it a coincidence that Chao Khuṇ Upālī died at age 75?
- 5 Cakkavatti: lit.: "turner of the wheel". He is described as having seven possessions and rules the four quarters of the world in a just manner. After the Buddha's birth, most seers predicted him to become either a Cakkavatti or a Buddha. Only the most junior seer, Kondañño, said that Siddharta Gotama had no choice but to become a Buddha.

- 6 These are the Four Noble Truths the Buddha awakened to: the truth of suffering (i.e. anything that is unsatisfactory), the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering.
- 7 Thai: ผู้เบิกบาน; these words mean: เบิก to open and บาน to bloom while เบิกบาน is translated as cheerful; joyful; be happy; be merry.

### ***The Characteristics of Pariyatti, Paṭipatti and Paṭivedha***

- 1 This is an expression frequently used by Ājāhns in Thailand. In Pāli, it is “kulaputta” and means “young man of a good family”.
- 2 The ten wholesome actions are: Abstaining from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, from divisive speech, from harsh speech, from idle chatter; being without unrighteous greed, of goodwill, and holding right view. (BB's translation) For a detailed explanation, see AN 10.176, Cundasutta.
- 3 Dhamma is derived from the root dhṛ = to hold, support.  
BB uses Dhamma/dhamma like this: 1) untranslated: spiritual-ethical teaching, especially the Buddha's teaching; 2) things, states, factors; 3) mind-objects; 4) qualities; 5) (as suffix) subject to. Buddhaghosa: 1)pariyatti, the doctrine as formulated; 2) hetu, cause, condition; 3) guṇa, moral quality or action; 4) nissatta, the “phenomenal” as opposed to the “substantial”. I use “Dhamma” when I refer to the Buddha's teaching and the natural law and “dhamma” when it is a thing, an object, or a phenomenon.

- 4 The terms dhammādhiṭṭhāna and puggalādhiṭṭhāna are from the commentaries. To understand these terms better, look at how the Dhamma is presented in the Abhidhammapiṭaka and the Suttantapiṭaka. In the former, it appears in abstract, philosophical form (dhammādhiṭṭhāna) without reference to humans. In the latter, it is applied to humans (puggalādhiṭṭhāna) and their daily life.
- 5 This quote is the beginning of the mātikā from the Dhammasaṅgaṇī, the first book of the Abhidhamma Piṭaka.
- 6 Pariyattidhamma, paṭipattidhamma and paṭivedhadhamma mean the Dhamma of the scriptures, the Dhamma of the practice, and the results of the practice.
- 7 Another set of criteria to determine if something is Dhamma, the teaching of the Lord Buddha, can be found in the Sankhittasutta (AN 8.53).
- 8 CKU uses the terms Paramattha and Abhidhamma interchangeably for the Abhidhammapiṭaka.

### ***The Characteristics of the Suttantapiṭaka***

- 1 Here's an explanation of the history of the Abhidhammapiṭaka that I copied from the Access to Insight website: According to tradition, the essence of the Abhidhamma was formulated by the Buddha during the fourth week after his Enlightenment. Seven years later, he is said to have spent three consecutive months preaching it in its entirety in one of the deva realms before an audience of thousands of devas (including his late mother, the former Queen Maya), each day briefly commuting back to the human realm to convey to Venerable Sariputta the essence of what he had just taught. Sariputta mastered the Abhidhamma and



codified it into roughly its present form. Although parts of the Abhidhamma were recited at the earlier Buddhist Councils, it wasn't until the Third Council (ca. 250 BCE) that it became fixed into its present form as the third and final Piṭaka of the canon.

- 2 The five nikāyas are the Long Discourses (Dīghanikāya), the Middle Length Discourses (Majjhima Nikāya), the Connected Discourses (Saṃyutta Nikāya), the Numbered Discourses (Aṅguttara Nikāya) and the Short Discourses (Khuddaka Nikāya).
- 3 I found one Thai-English Dhamma dictionary that confirms this name as the first part of the Vinayapiṭaka. However, these days there is usually a division into six books: the Suttavibhaṅga has three books (Pārājikapāli, Pācittiyapāli, Bhikkhunivibhaṅga) containing the rules of the Paṭimokkhas of the Bhikkhus and the Bhikkhunis, the two Khandakhas (Mahāvagga and the Cuḷavagga) contain minor rules and community matters. The Parivāra, a kind of catechism, was added later.
- 4 The seven books are Dhammasaṅgaṇī (Enumeration of Phenomena), Vibhaṅga (The Book of Analysis), Dhātukatha (Discourse on Elements), Puggalapaññatti (Description of Individuals), Kathāvatthu (Points of Controversy), Yamaka (The Book of Pairs), Paṭṭhāna (The Book of Relations).
- 5 Back then, it was very common for boys to ordain as Sāmaṇeras, so we can assume that a part of the audience was made up of boys the age of schoolchildren.
- 6 To make it less confusing, I will use the word Sutta (capital letter) for the teachings of the Buddha and sutta when CKU uses the word in the sense of "group, bunch, bundle".

- 7 The Dhammaniyāmasutta can be found at AN 3.134.
- 8 This Sutta is MN 140.
- 9 The Anattalakkhanasutta is SN 22.59.
- 10 The sphere of the eyes, the ears, the nose, the tongue, the body and the mind.
- 11 In English, this Sutta is usually called the Fire Sermon (SN 35.28)
- 12 The Devadūtasutta is MN 130.

### ***The Characteristics of the Vinayaṭṭaka***

- 1 The four factors for stream entry can be found, e.g. at SN 55.5.
- 2 This seems to imply that these good people teach the true Dhamma. Literally: saddhamma = true Dhamma, savanaṃ = hearing.
- 3 The four major inversions of perception: (1) taking the impermanent to be permanent; (2) taking what is suffering to be pleasurable; (3) taking what is non-self to be self; (4) taking what is unattractive to be attractive. (AN 4.49)
- 4 Vinaya [fr. vi+nī, cp. vineti] 1. driving out, abolishing destruction, removal
- 5 The term ājivaṭṭhamakasīla (lit: livelihood-eighth-sīla) is from the Visuddhimagga. It includes the three factors of right bodily conduct (not killing, stealing, engaging in sexual misconduct), the four factors of right verbal conduct (not lying, no harsh speech, no divisive speech, no gossip or chatter) and right livelihood as the eighth.
- 6 See Appendix 1 for an overview of the five, eight and ten precepts.
- 7 Samuccheda [saṅ+uccheda] cutting off, abolishing, giving up, destruction; virati: abstinence. For instance, the fourth possession of a stream-enterer is described in

these terms: "He possesses the virtues dear to the noble ones—unbroken, untornd, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to concentration." (see SN 55.1.)

8 The seventh of the eight precepts about entertainment and beautification is split into two rules. The tenth rule that reads "jāta-rūpa-rajata paṭiggahaṇā" is the prohibition against handling money.

9 Vitakka and the four following terms are the five factors of the first jhāna. BB translates them as applied thought (vitakka), sustained thought (vicāra), rapture (pīti), pleasure (sukha), and unification of mind (ekaggatā).

10 In Thai there is the wonderful enumeration nguang-ngao-hao-nawn which means "be sleepy-feel lonely-yawn-lie down".

11 BB translates these five as sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

12 These terms appear in the late-canonical Paṭisambhida and are explained in the Vibhaṅga of the Abhidhamma. There, kammabhava is explained as wholesome, unwholesome and neutral saṅkhāras. Upapattibhava is explained as the different states beings can be reborn in, e.g. sensual realm, formless realm, with or without perception, etc.

13 BB translates "the clinging to sensual pleasures, to views, to rules and vows, to a doctrine of self". (see SN 38.12)

14 BB translates "sensual craving, craving for existence, and craving for extermination" (s. AN 6.106, Taṇhāsutta (Craving)).

## ***The Characteristics of the Abhidhammapiṭaka***

- 1 This is from the Anattalakkhanasutta (SN 22.59).
- 2 CKU uses the word *suam* here, which means “dress, put on, wear”.
- 3 Bhikkhu Bodhi's “A comprehensive manual of the Abhidhamma” contains explanations, tables and references for all the following divisions explained by CKU. It is available for free download from [www.oceanofpdf.com](http://www.oceanofpdf.com). The following endnotes are all based on this book.
- 4 The 24 upādāyarūpas are: five pasādarūpas (sensitive matter), four gocara rūpas (objective matter), two bhāvarūpas (sexual phenomena), one dahaya rūpa (heart-base), one jivita rūpa (material phenomenon of life), one āhāra rūpa (nutritional phenomenon), two viññāta rūpas (communicating phenomena), four vigāra rūpas (mutable phenomena), four lakkaṇa rūpas (characteristics of matter).
- 5 These five are pleasant (bodily) feelings, unpleasant feelings, gladness, sadness and neutral feelings.
- 6 BB: Saṅkhāra is divided into 52: 13 añña samānācetasikas (ethically variable), 25 sobhaṇa cetasikas (wholesome) and 14 akusala cetasikas (unwholesome).
- 7 BB: Viññāṇa is divided into 121, namely 53 kāmāvacara citta (sense-sphere consciousness), 32 rūpāvacara citta (fine-material-sphere consciousness), 12 arūpāvacara citta (immaterial-sphere consciousness) and 24 lokuttara citta (supramundane consciousness).
- 8 BB translates *chanda*, *virīya*, *citta* and *vimaṃsā* as desire, energy, mind and investigation.
- 9 Faith, energy, mindfulness, concentration and wisdom.

10 BB translates them as mindfulness, discrimination of states, energy, rapture, tranquillity, concentration and equanimity.

11 There are two versions of the Satipaṭṭhānasutta: MN 10 and a more elaborate version at DN22.

12 Vuṭṭhānagāminīvipassanāpaññā: "Insight of discernment leading to uprising".

13 There are seven anusayas. BB translates them as underlying tendency to (1) sensual lust (kāmarāgānusaya), (2) aversion (paṭighānusaya), (3) views (diṭṭhānusaya), (4) doubt (vicikicchānusaya), (5) conceit (mānānusaya), (6) lust for existence (bhavarāgānusaya), (7) ignorance (avijjānusaya). See AN 7.12.

### ***Leaving the World by the Noble Eightfold Path***

1 See Saccavibhaṅgasutta MN 141.

2 See DN 16 Mahāparinibbānasutta. It can be translated as "when virtue is well-developed, it yields great fruit regarding concentration".

3 Paccupaṭṭhāna (nt.) [fr. paṭi+upa+sthā;]

1. (re)appearance, happening, coming on phenomenon;
2. tending.

4 Samangin (adj.) [saṅ+angin] endowed with, possessing.

### ***Leaving the World by the Path of Purification (Visuddhimagga)***

1 CKU repeatedly uses "saen yaak" here, which translates as "100,000 difficult".

2 The structure of the Visuddhimagga is based on the factors discussed by Sāriputta and Puṇṇa Mantāṇiputta in the Rathavinīta Sutta (MN24). They talk about these seven factors as if it is a well-known concept, but no other reference is found in the Pāli Canon.

- 3 A summary of these seven purifications can be found in Nyanatiloka's Buddhist Dictionary; see Appendix 2.
- 4 According to BB "the Abhidhammatthasaṅgaho is a medieval compendium of Buddhist philosophy. It is ascribed to Ācariya Anuruddha, a Buddhist savant about whom so little is known that even his country of origin and the exact century in which he lived remain in question."
- 5 Lit.: "fixed mind". This term only appears in the Visuddhimagga.
- 6 Definition of right view in AN 10.176 (translated by BB): "He holds right view and has a correct perspective thus: 'There is what is given, sacrificed, and offered; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings spontaneously reborn; there are in the world ascetics and brahmins of right conduct and right practice who, having realized this world and the other world for themselves by direct knowledge, make them known to others.'
- 7 Bhikkhu Ñāṇamoli's translation of the Visuddhimagga (available for download at [www.accesstoinsight.org](http://www.accesstoinsight.org)) offers this definition: "Knowledge established by overcoming doubt about the three divisions of time by means of discerning the conditions of that same mentality-materiality is called "purification by overcoming doubt."
- 8 Here, CKU makes a comparison with a situation in a court: The saṅkhāras have to defend themselves against the accusation of having the three characteristics.
- 9 These appear only in the Visuddhimagga. Ñāṇamoli translates them as (1) illumination (obhāso),

(2) knowledge (ñāṇaṃ), (3) rapturous happiness (pīti), (4) tranquillity (passaddhi), (5) bliss/pleasure (sukhaṃ), (6) resolution (adhimokkha), (7) exertion (paggaha), (8) assurance (upaṭṭhānaṃ), (9) equanimity (upekkhā), and (10) attachment (nikanti). A different list of upakkilesas is discussed in MN 128. They might be called "samathupakkilesas" because they disturb the monks' concentration.

10 In BB's "Comprehensive Manual of Abhidhamma", the ten insight knowledges are: (1) knowledge of comprehension (sammasanañāṇaṃ), (2) knowledge of rise and fall (of formations) (udayabbayañāṇaṃ), (3) knowledge of the dissolution (of formations) (bhangañāṇaṃ), (4) knowledge (of dissolving things) as fearful (bhayañāṇaṃ), (5) knowledge of (fearful) things as dangerous (ādīnavañāṇaṃ), (6) knowledge of disenchantment (with all formations) (nibbidāñāṇaṃ), (7) knowledge of desire for deliverance (muñcitukamyatāñāṇaṃ), (8) knowledge of reflecting contemplation (paṭisankhāñāṇaṃ), (9) knowledge of equanimity towards formations (sankhār'upekkhāñāṇaṃ), and (10) knowledge of conformity (anulomañāṇaṃ).

11 Knowledge of the threshold of becoming a stream-enterer.

12 CKU uses the term "banyat long" here, which means "enact; prescribe; legislate; decree; lay down; formulate; ordain; regulate; coin".

### ***Leaving the World by the Path of Vipassanā***

1 I couldn't find out if a particular event made CKU give this talk. Interestingly, the terrorist attacks on the same date 76 years later (11th September 2001) proved his point.

- 2 CKU uses the word "pheuan gin", lit.: friend in eating/ consuming, which means "false friend" or "fair-weather friend." I invented the term "friends of prey" because humans hunt and kill other beings, like birds of prey and fish of prey.
- 3 This Sutta also has the name Uppādāsutta and has different numbers in different editions of the Aṅguttara Nikāya. It can be found in the Yodhājīvavaggo (AN 3.130 ff.) By the name Dhammaniyāmasutta, it is popular in Thailand as a chant. BB translates "Bhikkhus, whether Tathāgatas arise or not, there persists that law, that stableness of the Dhamma, that fixed course of the Dhamma: (1) All conditioned phenomena are impermanent.' (2) 'All conditioned phenomena are suffering.' (3) 'All phenomena are non-self.' A Tathāgata awakens to this and breaks through to it, and then he explains it, teaches it, proclaims it, establishes it, discloses it, analyzes it, and elucidates it thus: (1), (2), (3) as above."
- 4 CKU uses the term "tua thuk" here. By itself, the word "tua" means body or agent. When it precedes another word, it has the quality of embodying something. Depending on the context, I use "manifestation of" or "essence of" to translate this.
- 5 According to the PTS dictionary, these terms mean dhammadhātu = an ultimate principle of the Dhamma, the cosmic law; dhammaṭṭhiti = having a footing in the Dhamma; dhammaniyāma = belonging to the order of the Norm. I think BB's translation works well (see footnote 3 above).



- 6 A comprehensive analysis of saṅkhāras in all their different meanings can be found in Ñāṇavira Thero's book "Clearing the Path" which can be downloaded from [www.nanavira.org](http://www.nanavira.org).
- 7 Saṅkhata: conditioned; prepared; produced by a cause. Asaṅkhata means the opposite.
- 8 See SN 12.51; BB translates them as meritorious, demeritorious and imperturbable volitional formations.
- 9 The definition of bodily, verbal and mental formations can be found at MN 44.
- 10 These terms are from the commentaries and mean saṅkhāras that are grasped and saṅkhāras that are not.
- 11 For a complete list of the parts divided by the four elements see MN 62.
- 12 DN 33 lists ten things that are nāthakaraṇadhammas. Maurice Walshe translates the term as "things that give protection".
- 13 Next to Wat Rājabūraṇa (Wat Liab) was one of Thailand's first thermal power plants. The steam engine used rice chaff, firewood, coal and oil as fuel. It is located near the bank of the Chao Praya River, south-south-west of CKU's Wat Boromniwat. Wat Liap was almost destroyed in WW II because the power plant and a nearby bridge made it a strategic target. It was rebuilt in 1948.
- 14 The Thai word for electricity, "fai fah" is made up of the words "fai" = fire/light and fah = sky.
- 15 If you find this example too cryptic, use the English word "hot dog". After you have seen that it is a sausage with condiments in a bun, you will still call it a hot dog, even though you know that no dogs are involved.

## ***Pariyatti, Paṭipatti, Paṭivedha***

- 1 I don't know why CKU quotes the *Sārasaṅghaha*, a book written in the 13th (?) century in Sri Lanka by a monk named Siddhattha even though these benefits appear in AN 5.202. BB translates: "Bhikkhus, there are these five benefits in listening to the Dhamma. What five? One hears what one has not heard; one clarifies what has been heard; one emerges from perplexity; one straightens out one's view; one's mind becomes placid. These are the five benefits in listening to the Dhamma."
- 2 This is the first line of the *Dhammapada*.
- 3 I have to admit that I was getting a bit bored and irritated with the repetitions of this point and craved a counterexample. Here's my attempt: On a sunny day, a meteorologist predicts it will start raining tomorrow for the next three days. It is not *svākkhātadhamma*, nothing to do with the Buddha's teaching. It is not *sandiṭṭhiko*; we can't see it for ourselves unless we wait for tomorrow to arrive. It is not *akāliko* because it is only valid on this particular occasion. It is not *ehipassiko*; we can't show it to others; they'll probably laugh at us and ask for proof we can't provide. It is not *opānāyiko* unless you count taking an umbrella or making plans for indoor activities based on the forecast as internalising. It is not *paccattamaṃ*; we must ask others if this forecast is reliable. Even if we are meteorologists, we still can't be 100% sure.
- 4 This is a monetary unit, 1 *chang* = 80 *baht*.
- 5 The *vipassanābhūmi* lists the five *khandhas*, 12 *āyatanas*, 18 elements, 22 faculties (*indriya*), the four noble truths and *paṭiccasamuppāda*. It seems to have its origin in the *Abhidhammapiṭaka* and is often chanted as a part of the funeral chanting.

- 6 Thai grammar allows a clearer distinction depending on the position of the five before or after the word khandha. Khandha 5 ≠ 5 khandhas.
- 7 These terms appear in the late works of the Khuddaka Nikāya. In connection with types of samādhi leading to the unconditioned, they already appear at SN 43.4. Their meaning: signless (animitta), emptiness (suññāta) and undirected, aimless (appaṇihita).
- 8 visuddha = purification, dhamma/Dhamma = thing, doctrine, phenomenon, santāna = intrinsic or inherent qualities of character; inborn trait; innate character

### ***Saṅghaguṇa 1***

- 1 I couldn't find the origin of this quote. The Pāli ingredients of these compounds are aññamañña: mutual. (adj.) a + viyoga: (non)- separation. (m.) ekībhūta: united; connected; gathered together. (adj.); pana: and; yet; but; out the contrary; and now; moreover; attha = sense, meaning, import (of a word), denotation, signification.
- 2 This is usually a long stick with baskets hanging down at both ends. It is carried on one shoulder with one basket in front and one behind.
- 3 BB translates them as sensual desire, ill will, sloth and torpor, restlessness and remorse, and doubt.
- 4 Pāli: kesa, loma, nakha, danta, taco. These are the five objects for contemplation given by the preceptor to a candidate about to ordain as a sāmaṇera or sāmaṇerī.
- 5 These are the first three of ten fetters that are broken by the stream-enterer. BB translates them as identity view, doubt and adherence to rules and observances. There are many different interpretations of the meaning of the third fetter.

## ***Saṅghagūṇa 2***

- 1 This is the full moon day of October, three months after the beginning of the vassa. It marks the end of the vassa. The word pavāraṇā means invitation. On this day, the monks and nuns invite feedback from their spiritual companions regarding any misbehaviour the others may have noticed.
- 2 Tudong is the Thai version of the Pāli word “dhutaṅga” = ascetic practices. 13 dhutaṅgas put restrictions on the number and quality of robes one has, regulate the ways one collects and eats the alms-food, promote dwelling outdoors and prohibit lying down.
- 3 There is a lot of superstition (and laziness?) in Thailand, so people are looking for amulets and other external aids to protect them instead of practising the Dhamma.
- 4 In the Sigalovada Sutta (DN 31), six directions are discussed, but here, CKU refers to Asian culture, which regards the right hand/direction as pure and the left as impure. In Thailand, the correct way of offering is to use both hands. Otherwise, it is regarded as a half-hearted offering
- 5 CKU refers to him as Phrabāt Somdet Phra Chom Klao Chao Siam. Abroad, he was mainly known as King Mongkut (Rama IV). He was born on the 18th of October 1804 and died on the 1st of October 1868, a Pavāraṇā day. Therefore, Pavāraṇā Day was his memorial day. He founded the Dhammayuttikanikāya in 1829 by introducing an ordination lineage from Mon monks who adhered to Dhamma-Vinaya more strictly. He was a monk for 27 years before becoming King of Siam in 1851. Some interesting anecdotes of interactions between King Mongkut and his former mentor, Somdet

Phra Buddhācāriya (Toh Brahmarangsi), can be found at [www.accesstoinsight.org/lib/authors/thanissaro/toh.html](http://www.accesstoinsight.org/lib/authors/thanissaro/toh.html)

6 Khattiyas are the caste of warriors, and according to the PTS dictionary, all kings and chieftains (including the Buddha's Sakya clan) were Khattiyas. So, being from the Khattiyavamsa ("clan of warriors") implies being of aristocratic birth.

7 From Wikipedia: "Pavares Variyalongkorn (14 September 1809 – 28 September 1892) was a Buddhist scholar, historian and a prince of the Chakri dynasty. In 1851, he succeeded Mongkut as the second abbot of Wat Bowonniwet Vihara upon the latter's accession to the throne as king. In 1891, he was appointed Supreme Patriarch by King Chulalongkorn.

8 Adapted from Wikipedia: "Vajirañāna (12 April 1860 - 2 August 1921) was the 47th child of King Mongkut. ... In 1892, Prince Pavares died. Vajirañāna became his successor as Abbot of Wat Bowonniwet and as Patriarch of the Dhammayuttika order. ... He was the tenth Supreme Patriarch of Thailand from 1910 to 1921."

9 Somdet Kromma Luang Jinavorn Sirivaddhana, the abbot of Wat Rajabopit, was the 11th Supreme Patriarch from 1921 – 1938.

10 The Mon is an ethnic group living mainly in Burma and West-Central Thailand. They were instrumental in spreading Theravada Buddhism in Southeast Asia.





***Listening to Dhamma talks  
is for knowing which path  
leads to happiness  
and which one to suffering.  
This will be of utmost  
benefit to our practice.***