



# Saṅghaguṇa

Tan Chao Khun Upālī Guṇūpamājahn  
(Mahā Can Siricando)

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# Saṅghaguṇa

*Teachings on the  
virtues of the Sangha*

Tan Chao Khun Upālī Guṇūpamājahn  
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# Introduction

*“Supaṭipanno bhagavato sāvakaṣaṅgho, ujupaṭipanno  
bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato  
sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato sāvakaṣaṅgho,  
yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa  
bhagavato sāvakaṣaṅgho, āhuneyyo pāhuneyyo  
dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ  
lokassā ti.”*

This book completes the trilogy on the virtues of the Buddha, Dhamma and Saṅgha. During the vassa 1926, Chao Khuṇ Upālī Guṇūpamājahn gave a series of talks explaining the good qualities of the Saṅgha. During these three months, he touched upon a wide range of virtues the monks have individually or collectively as a Saṅgha. Chao Khuṇ Upālī is almost like a magician who enchants his audience by pulling one amazing quality after the other out of his hat. But he keeps returning to a single virtue as the anchor of all goodness. The Saṅgha is “supaṭipanno”, it has entered upon a path and practised well.

Chao Khuṇ Upālī starts the series by teaching how to make best use of the vassa. In the following two weeks, he recapitulates the virtues of the Buddha and the Dhamma. The core of this series of talks is based on several verses from the Ratanasutta. They illustrate the qualities of the Noble Saṅgha, and Chao Khuṇ Upālī uses them to explain the virtues of a stream-enterer. Towards the end of the vassa, he shifts his focus to the qualities necessary for ensuring the harmony and prosperity of the Saṅgha.

Throughout the vassa, Chao Khuṇ succeeds in exploring the depth of the Dhamma including the paths, fruit and nibbāna of the Noble Saṅgha without forgetting about the situation of his lay audience. There is ample encouragement to rejoice in one's good qualities while striving for further improvement. May this book be a source of inspiration for good practice!

Sāmaṇerī Viveka  
Wat Pah Subhaweedhammāram  
Vassa 2024/2567

## Acknowledgements

These teachings would have been lost for future generations if there hadn't been Mr. Thong Kūnraphitsatrai's diligent efforts. He attended the talks in 1926 and used his shorthand skills to record them. His friend Sir Thanaphānphisit (Pao Milindasūt) helped publish the "Ratanateyyakathā" book.

Nearly 100 years later, Chao Khuṇ Upālī's teachings are still in print on the initiative of Phra Ājāhn Prīdā Chandakaro (Luang Por Tui) of Wat Pa Dan Vivek. This is the material I used for the translation. Neither Thai nor English are my native language, so this is a slightly simplified translation into "English as a foreign language". I tried to find the sources of the quotations and unusual terminology Chao Khuṇ Upālī is using. They can be found in the endnotes.

Many free resources helped in the process of figuring out the meaning. For Pāli the Digital Pāli Reader by Yuttadhammo based on the Myanmar Pali Tipitaka (VRI) was my reference. English translations of the Pāli were taken from Bhikkhu Bodhi's books, Thanissaro Bhikkhu's "Access to Insight" and the Pali English Dictionary (PTS). I used the Thai Grammar by David Smyth, the Volubilis Dictionary by Francis Bastien and the Lexitron (Nectec) for the Thai. For proofreading, I relied on Grammarly's artificial intelligence. Thank you to everyone who provided these resources!

Last but not least, my gratitude goes to Luang Por Gaṇhā Sukhakāmo and the community at Wat Pah Subthaweedhammāram for providing teachings, requisites and encouragement.

**Sāmaṇerī Viveka**  
**Wat Pah Subthaweedhammāram**  
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# 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)

**KN:** Khuddaka Nikāya (The Short 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

More translations of some of Chao Khun Upāli's teachings can be found as PDF-files for download here:

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





## Bhāvanākathā

(24th July 1926)

*Idāni cātuddasī divase sannipatitāya buddhāparisāya kāci dhammīkathā kathiyate, dve dhammā abhiññā bhāvetabbā samatho ca vipassanā cāti imessa dhammapariyāyassa attho sādāhāyasmantehi sakkaccam sotabbo.<sup>1</sup>*

**T**oday is the 14th day of the fortnight.<sup>2</sup> It is the day Buddhists come together to undertake the uposatha precepts, the five precepts and listen to the traditional Dhamma talk. The Lord Buddha made an allowance in the Vinaya for his followers to gather on the eighth, the 14th, and the 15th day of the fortnight. This tradition from the Buddha's time is being upheld until the present day.

Today is a special day (abhiḷakkhitasamaya), the day before entering the vassa. The hot season (gimhāna) is ending today. Tomorrow is the first day of the rainy season (vassāna). The Lord Buddha allowed the bhikkhus and sāmaṇeras to determine the vassā, meaning they must spend every night in one place without staying elsewhere

unless necessary. This is called observing the vassa. Doing this now stems from the Lord Buddha's time. The Buddha's disciples continued practising until now. There has been no deterioration for more than 2460 years. The Buddha's legislation is still flourishing and lasting. This is truly amazing. It means any rule laid down is still being upheld. This point should be a strong base of faith for Buddhists. This legislation is beneficial for us because we can follow this practice. It lasted until we got the chance to see and experience it.

Now is the opportunity for the bhikkus and the sāmāneras to determine the vassa. It is a way of worshipping the Buddha by following his allowance. The upāsakas and upāsikās<sup>3</sup> will undertake the eight or the five precepts and listen to the Dhamma talk to the best of their abilities. They will see the individual results of their practice corresponding to their skill level. The Lord Buddha wanted the monks to guide those who have gained faith and inspiration in practising Dhamma-Vinaya. Then they reap good results. Happiness will arise as an important factor of the practice.

The monastics and laypeople should use this vassa to arouse wholesome qualities matching their disposition in worshipping the Buddha, Dhamma, and Saṅgha.

In doing this, they follow the example of the old masters. On the day of entering the vassa, the leading Mahāthera of the subdistrict would admonish the Saṅgha and the laypeople to prepare themselves for making a special effort to arouse good qualities for the whole three months. They would also include various other announcements. But in every case, they came down to the same essence. After entering the vassa, make an effort to pay wise attention

(yoniso manasikāra) to dāna, sīla, bhāvanā, samatha and vipassanā to increase your goodness steadily. Don't let it stagnate or deteriorate. They gave a lot of guidance in this way.

In our community, we also admonish each other every year. If monks and sāmaṇeras have strong faith, they may take up a part of the tudong practice as it is appropriate for the time of the vassa. When they maintain tecīvarika, wearing only the three robes of saṅghāṭi, cīvara, and sabong, they have to determine to use only these. It is forbidden to receive an extra robe. If they accept another robe that is offered, the tudong is broken. Using only the three robes is the highest level. On the basic level, they can also use a facecloth and a bathing cloth. Others may hold the ekāsanikatudong. They eat their meal in one sitting once a day. Or they can hold sosānikatudong, staying in a cemetery. They visit the cemetery regularly, for instance, every night at eleven or during the second or third watch of the night. If there is a seat, they will sit, otherwise, they will walk. When they have practised enough contemplation of the repulsive (asubhakammaṭṭhāna) they come back. If they miss out a day, the tudong is broken.

The upāsakas and upāsikās should also stay true to themselves. If they determine to give dāna in a certain way, they should focus on keeping up that dāna and not let it slip. Or they vow to go to the temple to listen to the Dhamma talk every moonday without fail. You can also determine to keep the five precepts for three months or the eight precepts on every uposatha. You could also keep a three-day-uposatha or the uposathasīla for the fortnight of the waxing or waning moon. Or you keep the eight precepts for the whole three months. Or you practise not

getting angry for three months. Or you cultivate speech free from harsh words, divisive speech, and useless chatter for three months. May you choose a practice for yourself that is suitable for the life you are leading. It means improving in this vassa compared to last year's.

We worship the Buddhasāsanā these days because we relied on our ancestors such as our parents and relatives in the beginning. They made us give dāna, keep the five or eight precepts, develop mettā, and listen to Dhamma talks. They got us to do these things because they think they are good. Now we follow them likewise. But we may not know the results. The results of the dāna, sīla, and bhāvanā we have performed will become apparent to us later. The dāna we offer makes the receiver (paṭiggāhaka) happy. We reduce our stinginess (macchariya) and get rapture (pīti) and delight (pāmojja) in return. The result of sīla is the prevention of bad bodily and verbal conduct. In return, our hearts becomes radiant. The result of bhāvanā is a peaceful mind free from confusion. Pīti, happiness, and one-pointedness (ekaggata) arise, and we see the benefits of seclusion (viveka).

I will explain some more about these later results. If someone practises in the right way (sammāpaṭipatti) until they reach high attainments, they will think that the merit they made through dāna, sīla, and bhāvanā while they were still ignorant and foolish has accumulated. For instance, they overcome sakkāyadiṭṭhi, vicikicchā, and sīlabbataparāmāsa<sup>4</sup>, which means they have attained a low or a high level of the supramundane states (lokuttaradhamma) in accordance with their disposition. They think their merit is the cause and condition that assisted them in reaching these states. It cheers them on in

doing wholesome deeds. They are not discouraged to do good deeds. In this case, it is correct. It follows the true path of the Buddhasāsanā.

If we give dāna, keep the precepts, practise meditation, pay respects to the Buddha, chant, and listen to Dhamma talks while following our foolish narrative and other people in this way, we may get superb Dhamma. We may attain nibbāna and realise anattā. In hindsight, we find fault with the good deeds we did before and say they were unbeneficial. They were a waste of time. What use was keeping the eight precepts, refraining from sexual intercourse and from eating dinner? What was sitting meditation making or back and hips hurt unnecessarily good for? What benefit was there in going to Dhamma talks to see ourselves become full of kilesas? Let's only look at real things. Let's focus on real things belonging to us. (Teachers with this attitude) instruct their disciples to behave like this. They make them drop the monastic duties (korwat) and the course of practice (paṭipatti). There is no need to give dāna or to keep the precepts. Paying respects and chanting is unnecessary. There is no need to listen to Dhamma talks. There is no need to do anything. Good and bad things are equally blameworthy. Let's end good and bad altogether. Ultimately, even thinking and pondering is a problem and should be stopped.

(The teachers) make them behave like sailors who dismantle the sails of their boats as soon as they enter the sea. They sleep wrapped in blankets and leave it to the wind and the boats. Behaving in this manner misses the path of the Buddhasāsanā. It is called bāhiraśāsana (outside, foreign). It strays from the refuge of the Triple Gem and doesn't offer any refuge. Some believe there is

emptiness after death because nibbāna is regarded as emptiness. This is a real aberration from the path of the Buddhasāsanā. Don't follow these teachers in their awakening! It is a waste of this human birth where you met the Buddhasāsanā. May the refuge of the Triple Gem be with you at all times. This is the correct path.

The truth is, if someone with faith is intent on the supramundane path, they must follow the Middle Way (majjhimā paṭipadā) the Lord Buddha taught to the group of five (pañcavaggiya) in the Dhammacakkappavattanasutta. It means avoiding two wrong paths. One is kāmasukhallikānuyogo, pursuing the association with sensual pleasures, which means to delight in pleasing objects. The other is attakilamathānuyogo, causing oneself unbeneficial hardship by rejecting pleasing objects. The essence of sensual objects is neither pleasant nor unpleasant, but neutral. If that is the natural state of forms, sounds, odours, flavours, and tactile objects, they were like this before we were born. They remain this way while we are alive and in the future after we have died. But to be sure about their neutrality, we must use a path of practice, namely sīla, samādhi and paññā. We must live our lives by the Eightfold Path to the utmost.

In the Dhammacakkappavattanasutta, the Lord Buddha explains sammādiṭṭhi and sammāsaṅkappo first. They are the factors of paññā and preside over the path. If paññā is missing, the three parts of the path can't arise at all.

Therefore, it is necessary to explain paññā first. Even though we will follow all of the Noble Eightfold Path, we must begin with the wisdom of sammādiṭṭhi. But we will only look at the level of mundane wisdom (lokiyapaññā), which is a sufficient tool for maintaining sīla and samādhi.

When sīla and samādhi have been fulfilled, perfect knowledge of right view (sammādiṭṭhiñāṇadassana), which is supramundane (lokuttaradhamma) will arise.

Keeping the five or eight precepts means to follow the practice of the Noble Eightfold Path. When you keep the precepts, which are the foundation of goodness, turn them into higher sīla (adhisīla). Sīla is a part of the Eightfold Path to be developed (bhavetabbadhamma). Next, you will gradually proceed with samādhi. Because samādhi is another bhavetabbadhamma, it is an important matter. Therefore, Sāriputta Thera explained in the Dasuttarasutta (DN 34) what I have taken up in the introductory verse: “dve dhammā abhiññā bhāvetabbā. Samatho ca vipassanā ca.” It means there are two higher knowledges (abhiññādhamma) that should be developed in oneself, namely samatha and vipassanā (concentration and insight).

Next, I will explain a method for developing samatha and vipassanā as a path for those intent on a high level of ñāṇadassana. Samatha is a skilful means for stilling the mind. There must be a fixed post that keeps pulling in the mind. We call it parikammanimitta or parikammabhāvanā<sup>5</sup> As a parikammanimitta, we use an external element such as earth, water, fire and wind, or kasiṇas of various colours as our meditation object. We focus on this object until our mind becomes peaceful and an uggaha- and paṭibhāganimitta<sup>6</sup> arises. This is a success in the sphere of samatha. Parikammabhāvanā aims at developing the quality represented by the parikamma. We can take up whatever quality of the Buddha, Dhamma, and Saṅgha we revere as our parikamma. For instance, the parikamma is “Buddho” or “Arahaṃ”. Keep repeating it, until the mind is peaceful, the nimittas arise and you succeed in the sphere of samatha.

We need to set some rules to make progress with this method. We have to do it regularly and must reserve a suitable time. Then we sit at that time for however long we have determined. We can use an incense stick or a clock to measure the time. During this time we have to keep repeating the parikamma until we succeed.

Before developing vipassanā, we must purify our sīla and find a secluded seat. After taking an upright position, we direct the mind towards the condition of our body to see it as it really is. It means to see mentality, materiality, the elements, the khandhas, and the sense spheres<sup>7</sup>. We see how they are under the influence of the saṅkhāras. They are impermanent, dukkha and anattā in line with worldly ways. Then we start looking for the causes and conditions that make nāma, rūpa, dhātus, khandhas and āyatana arise. We will see ignorance (avijjā), struggling and fidgeting (taṇhā)<sup>8</sup> and clinging (upādāna). These three things are like a mother who is the baby's birthplace. Kamma is like the father who procreates the baby. Food is like the nurse who raises the baby. When we can investigate the truth like this, the mind will become peaceful and one-pointed. The purpose of practising vipassanā is peace of mind.

The practice of samatha and vipassanā can be understood as a preliminary practice. One who practises samatha is called samathayānika, which means using samatha as one's vehicle. If one pursues vipassanā, they are called vipassanāyānika, using vipassanā as their vehicle. After samatha and vipassanā have been nurtured to their full extent, they can be regarded as three factors of the Path. Sammāvāyāmo, sammāsati, and sammāsamādhi have been fulfilled. They can become pillars of vipassanāñāṇa<sup>8</sup>.



Sammādiṭṭhi and sammāsaṅkappo, which are factors of vipassanāñāṇa, need sīla and samādhi as their foundation. Then we will be able to see the Four Noble Truths. They are the factors of sammādiṭṭhiñāṇadassana.

I am explaining all this in line with your disposition, where slow progress arises after painful practice. (dukkhā paṭipadā dandhābhiññā)<sup>9</sup> You have to make an intense effort to fulfil your wishes.

Explaining this is a warning to both the Saṅgha and the laypeople not to be careless. May you hurry to gain benefits for yourselves. Those who are studying Dhamma-Vinaya must continue. Those who are practising samatha and vipassanā must focus on carrying on. But you must give each other space. The students shouldn't make excessive noise. Give those who practise samatha and vipassanā the opportunity. And don't find fault with each other. The duties of studying and developing meditation are both upholding the Buddhasāsanā. You must hurry to complete everything that should be finished during this vassa. This is the best practice. Will we get to be together like this in the next vassa too? There are no signs or omens to foretell this.

After the Buddhist assembly has listened to this, you must contemplate it and focus on practising accordingly. Then you will be happy and grow in the Buddhasāsanā as implied here. Thus.



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*Please understand that the Dhamma you are listening to is the Buddha's teaching. Don't mistake it for the teaching of yours truly, Phra Upālī. I am merely the student who has memorised and contemplated the meaning of this teaching thoroughly before explaining it to others.*





## Buddhagūṇa

*(1st of August 2026)*

**N**ow<sup>1</sup> there is the opportunity to listen to a Dhamma talk with the instructions of the Noble Sammāsambuddha. Listening to the Dhamma is of great fruit and benefit. If humans didn't get to hear or listen to anything, they wouldn't know anything. The knowledge and skill we are equipped with depends on hearing, listening and getting to know and see things. Then wisdom based on thought (*cintāmayā paññā*) will arise. Its prerequisite is listening. Being clever and smart regarding the affairs of the world arises from listening. We also have to listen to understand the way of the Dhamma. The Dhamma is more exceptional than the world because the Lord Buddha was special. He discovered the Dhamma to extinguish his dukkha. Then he proclaimed his teaching for us to follow his path. His followers achieved the end of dukkha likewise.

Before the time of the Buddha, the world with its beings was dark with ignorance (avijjā) and wrapped in delusion (moha). When the Noble Sammāsambuddha arose in the world, it was as if the world was lit by sunlight. Every human who received the Lord Buddha's instructions face-to-face or listened to his disciples in their hermitages and practised accordingly got a good result. Namely, they ended grief (soka)<sup>2</sup>, being grumpy and sluggish (parideva), feeling low, sad and regretful (domanassa) and feeling strained and distressed (upāyāsa). These four groups of dukkha arise on account of external factors we dislike. Then, there are internal causes, namely dangers and diseases arising. After hearing the Lord Buddha's teachings on the nature of things, these external and internal causes will become natural. "Natural" means something exists regularly in the world all the time. When we know we can't change this truth, we don't think about improving the truth or adding to this natural state. Dukkha can't arise.

The Buddhasāsanā has lasted for such a long time because the practitioners experience important good results for themselves. If they were merely mundane, how would we regard the Lord Buddha? Would he be our relative and friend? He wouldn't. What causes us to give the highest respect and reverence to the Lord Buddha? It is the Buddha's great compassion. It means the Lord Buddha gradually accumulated the perfections (pāramī) and fulfilled the practices that bring about Buddhahood (buddhakāradhammā). In his heart, he wished to benefit those who can be taught. In his last life, before he awakened to the truth, he saw old, sick and dead people and those tired of hard work. Even then, he felt compassion and only wished for the beings in this world to be happy.

He renounced worldly happiness because it is meagre and limited to this lifetime. It was the only path he saw. He wanted to live the Holy Life searching for the pure Dhamma to help the world. If he succeeded, the world would receive boundless happiness.

The Buddha set out to live the Holy Life looking for liberation (mokkhadhamma) until he reached his determination after six years. He succeeded in attaining the Supreme Awakening (sammāsambodhiñāṇa) and his character turned into purified Dhamma (visuddhidhammasantāno). He didn't care about people's origin or family clan. He thought we are one human race in this world and born through our parents. We die of lack of food or other unfavourable causes and conditions. Humans in this world must regard each other as relatives. Very true! He even regarded animals born in the water and on land as his relatives because they are born and die due to the same circumstances. The Lord Buddha regarded himself as human, equal to others and a relative of all human beings. This is the wholesome essence, inspiring those free from wrong views (micchādiṭṭhi) to have faith in the Buddha and pay respects to him. They regarded the Buddha as a teacher superior to their parents.

All Buddhas were worthy of respect by being accomplished in cause and effect (hetusampadā, phalasampadā)<sup>3</sup>. They renounced their happiness, went forth into the Holy Life and undertook difficult practices (dukkarakiriya). They accumulated the ten pāramīs starting with dāna and sīla for countless lifetimes. This is called hetusampadā. By fulfilling this path, they reaped the fruit called phalasampadā. Phalasampadā has four aspects. The first is ñāṇasampadā, a Buddha has perfect intuition and is exploring all methods

of Dhamma. He can subdue any enemy. It means there is no devatā, human, Indra, or Brahma in the three world systems that can match a Buddha's level of intuition. The second aspect is pahānasampadā. A Buddha is perfect in removing his kilesas and fortunes from his supreme character. The third point is ānubhāvasampadā. A Buddha is accomplished in power; he can perform supernatural deeds as he wishes. The fourth aspect is rūpakāyasampadā. A Buddha is perfect in physical appearance, fully equipped with the marks of a great man (mahāpurisalakkhaṇa)<sup>4</sup> These four qualities are a result of hetusampadā. Therefore they are called phalasampadā.

The Buddha had additional qualities that impressed four groups of potential disciples. They are rūpappamāṇa, saddappamāṇa, dhammappamāṇa and lūkhappamāṇa<sup>5</sup> Rūpakāyasampadā means those who judge by appearance/form and are intoxicated by appearance. When this group saw that the Lord Buddha's body had the marks of a great man, faith arose in them. Saddapamāṇa means those judging by speech and being intoxicated by voices. When this group heard the Buddha's noble voice of authority, faith arose in them. Dhammapamāṇa are those who judge by Dhamma. When they listened to the Buddha's Dhamma, they gained inspiration. Lūkhapamāṇa judge by defilements, and are intoxicated by them.<sup>6</sup> When this group saw the Buddha dressed in a patchy, blemished robe made of funeral cloth, faith arose in them. The Noble Sammāsambuddha is respected and revered by us because he had these qualities. They could be appraised in many ways and surpass common people's limits. By this, the Buddha overcame the hatred of the world.

He still had more impressive qualities. These are the virtues written down as epithets by the old masters.<sup>7</sup> We recite and learn these words by chanting "Itipī so bhagavā arahaṃ..." all the time. They are called navaharaguṇa.<sup>8</sup>

Now I will explain the gist of the verse "Itipī so bhagavā arahaṃ...". It means "the Lord Buddha is an arahant." Arahaṃ translates as "one removed from kilesas". He is free from kilesas because he is perfected in sīla, samādhi and paññā. Sīla eradicates the coarse kilesas from one's body and speech. Samādhi removes the medium kilesas besetting our hearts. Paññā gets rid of the refined kilesas. They are the substratum of rebirth, the essence of attachment, and are deeply ingrained in our hearts. Therefore the Buddha got the designation arahaṃ.

Arahaṃ can also be translated as "Worthy One". It means the Buddha's qualities made him worthy of receiving offerings of worship brought to him by the world. The result might fulfil the donor's wishes. The Buddha was also worthy of respect because of his purity. Moreover, it was appropriate for him to lay down training rules for the Buddhist followers. Because his instructions pointed out the path to happiness, Buddhists felt inclined to follow him in every aspect. You have to understand the meaning of "arahaṃ" like this.

The second term "sammāsambuddho" translates as "One who rightly self-awakened to the truth." I will explain this. The truth, namely the Four Noble Truths of dukkha, samudaya, nirodha and magga arose particularly for the Lord Buddha. It means, nobody guided him or pointed them out to him. The Dhamma is deep and profound. Only Buddhas and Paccekabuddhas can awaken to it by

themselves. Other beings must rely on hearing it before they can follow them to awakening. Therefore the Buddha got the name sammāsambuddho.

The third term “vijjācāraṇasampanno” translates as “one endowed with perfect knowledge and conduct”. There are many types of knowledge. The Buddha penetrated all kinds of them. I will shorten this and only mention the peak of knowledge, namely āsavakkhayavijjā, knowing the end of the taints (āsavakilesas). It is an important knowledge. Other types, such as seeing one's past lives, the birth and cessation of other beings, the divine eye and divine ear<sup>9</sup> are also special knowledges, but they can be known by common people, too. They are not like the knowledge of the destruction of the taints.

The arising of this knowledge requires caraṇadhammas. Caraṇadhamma translates as “a tool for pursuing knowledge”. It means this dhamma is a cause. In short, caraṇadhammas are sīla, samādhi and paññā. If there is no foundation in sīla, samādhi and paññā, knowledge can't arise. The Lord Buddha was perfect in knowledge and conduct and earned the name vijjācāraṇasampanno.

The fourth term “sugato” translates as “well-gone, well-arrived” or “gone well, arrived well”. Let me explain. By walking the Eightfold Path, he had no trouble finding the supramundane Dhamma. He arrived well at the supramundane Dhamma, namely nibbāna. So the Lord Buddha truly went and arrived well. But he didn't only arrive at the level of the supramundane Dhamma. He did so on the mundane level, too. The Buddha appeared in this world in a good way. He was born into a royal family, perfectly endowed with the marks of a great man and enjoyed unblemished happiness. Even his going into



homelessness is regarded as well-gone. He succeeded in being beneficial to himself and other people. When he carried out the duties of a Buddha (Buddhakkicca) by going to small villages and big cities in the Middle Country, he could enter any kingdom without disturbing their affairs. Repeatedly, he helped them to govern more conveniently. Everywhere, people welcomed him and wanted him to come back. Therefore the Buddha got the designation sugato.

The fifth term, "lokavidū", describes the Buddha as the knower of the world. It means the world of the petas, animals, yamas, humans, devas, brahmas and the world of the elements, space and the khandhas. All these worlds can be rounded up in the saṅkhāraloka. The Lord Buddha understood and penetrated its principles thoroughly. Nobody matches the Lord Buddha's understanding. Therefore he has the designation lokavidū.

In the sixth term, "anuttaro purisadammasārathi", the Buddha is likened to a famous charioteer training men and women for excellence. No other trainer is equal to him. Trainers of elephants or horses may get good results, but they have to keep controlling their trainees. Otherwise, they may fall back into their views and attachments. But the Lord Buddha trained men and women to reach the supramundane Dhamma. Those who reached the level of overcoming sakkāyadiṭṭhi, vicikicchā, silabbataparāmāsa and beyond were completely trustworthy. There was no need to admonish them again later. These trainees are called purisadhammo. They didn't fall back into making bad kamma by doing evil, indecent deeds as before. Therefore, the Buddha has the name anuttaro purisadammasarathi.

The seventh term "satthā devamanussānaṃ" means the Buddha is the prophet, the teacher of devas and humans. The Buddha's instructions were beneficial in this life and the next. There is the benefit of liberation from this life and the next, nibbāna. He accomplished benefits both for himself and for others. All devas and humans could expect to reap these benefits. Therefore the Buddha has the designation satthā devamanussānaṃ.

The eighth term is "Buddho", the Buddha is an Awakened One, a Blossomed One. This term describes a Buddha's duties that are being fulfilled. The Buddha started by teaching the group of five and continued throughout his 45 vassas. During this time he laid down the minor and major training rules for bhikkhus, bhikkhunīs, upāsakas and upāsikās. He also taught the doctrine, namely Suttas, Vinaya and Abhidhamma as gradual instructions to his followers.

These teachings still exist after 2469 years. We can listen to them here and now. Please understand that the Dhamma you are listening to is the Buddha's teaching. Don't mistake it for the teaching of yours truly, Phra Upālī. I am merely the student who has memorised and contemplated the meaning of this teaching thoroughly before explaining it to others. This is equivalent to reading a royal letter by His Majesty the King aloud. The Lord Buddha was a Blossomed One<sup>10</sup> by mastering his duties in this way. This is how he got the name Buddho.

The ninth term "bhagavā" means "the Buddha is a noble distributor". He spreads the Dhamma among his followers. Explained in brief, it means the ten perfections, namely dāna, sīla, nekkhamma, paññā, viriya, khanti, sacca, adiṭṭhāna, mettā and upekkhā.<sup>11</sup> They are called the

pāramīs. The Buddha accumulated them for countless years and many aeons. They supported him in his awakening to full Buddhahood. He saw that the ten pāramīs are supreme dhammas leading him to success in becoming the Self-Existent<sup>12</sup> Sammāsambuddha. The Buddha spread the Dhamma of his pāramīs among the Buddhists, who passed on this practice until today. Therefore the Buddha is called bhagavā.

Now that the Buddhist assembly has listened to this, you must internalise these nine virtues to make them opanayiko. Investigate, if they are already present in you. If one of these qualities is still deficient, please hurry to find it within yourself. Take care of the qualities you are seeing in yourself and don't let them deteriorate.

The Buddhist assembly has listened to this short explanation of the Buddha's virtues. If you focus on practising accordingly, you will become happy and blissful. You will grow in the Buddhasāsanā as explained here. Thus.



*Paṭipattidhamma, the code of practice,  
is pointed out in the pariyattidhamma,  
namely as dāna, sīla, samādhi and paññā.  
But to know that dāna, sīla, samādhi and  
paññā are the Buddha's Dhamma,  
we have to try following it first.*





## Dhammaguṇa

*(8th of August 1926)*

**N**ow there is the opportunity to listen to a Dhamma talk. Listening to a Dhamma talk is a cause for progress in knowledge (vijjā). It means knowledge and cleverness regarding one's habits and behaviour. In this context, we call knowing oneself vijjā. Listening to a Dhamma talk causes us to know and understand mysterious things we don't know and understand. Therefore, let us be committed to listening to the Dhamma on the eighth, 14th or 15th day of the month during the three months of the vassa or throughout the year. When the day arrives, follow your determination and be glad because it is an important gain.

There are many internal and external obstacles for human beings. For instance, an important duty comes up. Our relatives, friends or bosses may have important tasks hindering us from coming here. This is called an obstacle. Internally, diseases and injuries arise and are significant

hindrances. When you can overcome all obstacles and attend the Dhamma talk as intended, be glad about it. You may understand some of the Dhamma talk, but not all. Be determined to keep listening because the Buddha's Dhamma is deep.

Dhamma teachers concentrate their attention on studying from a young age and are now giving clever Dhamma talks. You as laypeople didn't study, and are adults now. You only focus on making a living, and later you realise you don't have a refuge. Then you start making an effort, renounce your duties and worries and listen to the Dhamma. You develop faith (saddhā) that listening to the Dhamma will create a wholesome foundation in your heart.

There is an ancient story told by the monks: The Saṅgha went to practice in a cave. In the mornings and evenings, they always chanted the Abhidhamma. The bats heard the chanting and were glad and cheerful. After they died, they were reborn as children of devas and enjoyed divine treasures in heavenly mansions. This story is why one has to invite monks to chant the Abhidhamma when someone has died in this country. It is an ongoing tradition. The bats didn't know anything, but their gladness led them to experience divine treasures.

We humans may gain knowledge and faith. If we commit to listening frequently, we may become increasingly clever. But even faithful people who come to listen to the Dhamma are a rare species. Let's look at and calculate among the villages and cities of our country. How many people are going to the temple to listen to the Dhamma? Countless people don't use their ears to fill their hearts. Those determined to listen may get an advantage because the Buddha explains good and bad, merit and demerit.

When we know these, we will fear evil and pursue merit for ourselves. When we see the blame in evil and the virtue of merit, we will doubtlessly become happier in body and mind as the days go by.

But as we listen, we first should have faith and then believe. If there's something incredible, don't believe it immediately. Take it and investigate it. If you see the truth with wisdom, follow it. Foolishness and stupidity often deceive us, and we keep doing the wrong things. Dukkha is the result of foolishness. Happiness is the result of cleverness.

Next, I will explain the virtues of the Dhamma (Dhammaguṇa), which are important dhammas. The Buddhist assembly should be determined to understand them. They serve as principles for the heart, and a yardstick for deciding if we are doing right or wrong. I will explain these qualities the way the old masters compiled them for chanting.

"Svākkhāto bhagavatā dhammo..." translates as "the Dhamma, the Lord Buddha explained well". It has three aspects, namely pariyattidhamma, paṭipattidhamma and paṭivedhadhamma.<sup>1</sup> This is called svākkhātadhamma. It includes five terms for knowing right and wrong. There is sandiṭṭhiko – practitioners will see the Dhamma for themselves. It means to be free from doubt. There is no need to ask anybody. This is called sandiṭṭhiko. Akaliko – a practitioner doesn't have to mind the time. The Dhamma is always there and can be practised anytime. It is timeless (akaliko). Ehipassiko – a practitioner can boast about the Dhamma and invite others to come and see it for themselves. "I have gained this svākkhātadhamma. As a result, I am happy and calm like this. It is superb!" If they can boast like that, it is called ehipassiko. Opanayiko – a practitioner can internalise the Dhamma. Pariyattidhamma,

paṭipattidhamma and paṭivedhadhamma are external. When we recite, memorise and apply the Dhamma correctly, we penetrate it and gain deep insight. It turns inwards. It becomes internal pariyatti, paṭipatti and paṭivedha. This is called opanayiko. Paccataṃ veditabbo viññūhi, the Dhamma can be experienced by wise practitioners for themselves. Others don't need to tell us. We need others to gain knowledge, but when we know the truth for ourselves, it is called paccataṃ veditabbo viññūhi. May the Buddhist assembly understand this chant on the virtues of the Dhamma as I have explained it here.

I will explain svākkhātadhamma, the Dhamma the Buddha explained well, a bit further. The Buddha divided the Dhamma into three classes, pariyattidhamma, paṭipattidhamma and paṭivedhadhamma. Pariyattidhamma are the scriptures of the Suttas, Vinaya and Abhidhamma. Buddhist followers study, memorise and internalise the Tripitaka because it is the foundation for paṭipattidhamma. It is the counterpart of the code of practice. One could also say, it is the cause for practising Dhamma. Pariyattidhamma is svākkhātadhamma. We as students will know what we memorised and understood. It is independent of a particular time because it always exists. We can boast about it by chanting for others or telling them about it. We can internalise it, and it is paccataṃ. We will know for ourselves what we have learnt and understood. Therefore, pariyattidhamma counts as Dhamma the Lord Buddha explained well. It is in line with the five criteria I have explained here.

Paṭipattidhamma, the code of practice, is pointed out in the pariyattidhamma, namely as dāna, sīla, samādhi and paññā. But to know that dāna, sīla, samādhi and paññā are the Buddha's Dhamma, we have to try following it first. For



instance, we have to give dāna to find out its result. Naturally, the dāna offered by a person results in happiness. We think wealth is difficult to acquire and even harder to preserve. When we donate it, this part of our wealth is well-kept. We also know the receiver (paṭigāhaka) will gain happiness and benefits because of our dāna. Even this much may cause us quite a lot of bliss and delight. This is exclusively for donors. If someone does not give dāna, they won't get this happiness.

For sīla, samādhi and paññā it is the same. We must apply them before we can see the results. For sīla, we have to be sincerely determined to keep the precepts. Then we see how they protect us from trouble and remorse (vippaṭisāra). We see we are free from evil in body or speech. For samādhi, it is the same. We have to develop it before we can experience the results, namely happiness arising from seclusion. Paññā is even more extraordinary. If we can make it arise, we will deeply understand the saṅkhāras. The wisdom of understanding the saṅkhāras is the peak of knowledge in the Buddhasāsanā. So, dāna, sīla, samādhi and paññā are called paṭipattidhamma.

If someone has made this Dhamma arise in themselves, they will know it is the Buddha's svākkhātadhamma because it fulfils the criteria from sandiṭṭhiko up to paccataṃ. There is an internal proof for this. Therefore, dāna, sīla, samādhi and paññā are called svākkhāto bhagavatā dhammo.

Paṭivedhadhamma is the result of paṭipattidhamma. Paṭipattidhamma is called vinayo, which translates as "remover, destroyer". Dāna removes the blemish of stinginess connected with external goods. Sīla removes coarse transgressions and faults arising from greed, hatred

and delusion on the physical and verbal level. Samādhi removes medium faults, that arise from these roots, namely the hindrances (nivarāṇa). Paññā destroys the refined faults caused by greed, hatred and delusion manifesting as anusaya. These are the attachments (upadhikilesas) deeply implanted in our character.

Dāna, sīla, samādhi and paññā are called the path (magga). They can kill the kilesas as our energy allows. After acquiring them, we will see the result called paṭivedhadhamma. There is a basic, medium and refined level. It is up to the path, the code of practice, to reveal it.

Now I will explain how wisdom becomes upadhiviveka, stilling attachment. It means removing the attachments. I will explain it enough for you to contemplate. I have already said that the wisdom of deeply understanding the saṅkhāras is the peak of knowledge. It means to investigate the types of saṅkhāras. There are many types of saṅkhāras. In short, they can be divided into worldly saṅkhāras and dhamma saṅkhāras or grasped and non-grasped saṅkhāras (upādinna/anupādinna). I will explain the worldly saṅkhāras first. Puññābhisāṅkhāras and apuññābhisāṅkhāras (meritorious / demeritorious) are worldly saṅkhāras. Aneñjābhisāṅkhāras (imperturbable)<sup>2</sup> are dhamma-saṅkhāras because they are neutral saṅkhāras. May the audience wait for me to clarify this later on. I don't explain saṅkhāras apart from the body. I explain them within this body.

We look at aneñjābhisāṅkhāras first to understand this. Let's look at our identity in this body. In the beginning, we used our parents as our creators. We could also call them our authors or decorators. They design us according to our identity. Our parents are called the owners of our existence.

They provide the building blocks to turn us into human beings. We only have a citta, consciousness and the merit we have accumulated. When we occupy the existence provided by our parents, we gradually grow up and develop from leaving our mother's womb until our death. Becoming an individual continues by itself during the fetal stages.<sup>3</sup> We will become a girl or a boy, tall or short, dark or fair by ourselves. We will leave the womb by ourselves. If the time for our birth has not arrived, we won't come out, no matter how hard the mother is pressing. We will become children, teenagers, adults and elderly people until we die by ourselves. These involuntary processes are called aneñjābhisāṅkhāras.

Then there are worldly saṅkhāras attaching to us, namely puññābhisāṅkhāras and apuññābhisāṅkhāras. These are shared characteristics in human bodies. Women equal women, men equal men. They differ in being coarse or refined. If they are equipped with puññābhisāṅkhāras their body parts such as the eyes, ears, mouth, nose, limbs, hands and feet will be refined. They will be clean and pretty, beautiful and attractive. One will also be happy and at ease with few diseases and injuries. This part is achieved by the puññābhisāṅkhāras as the decorator.

If the apuññābhisāṅkhāras are the decorator, one's body will have the same parts as the previous person, but it will be coarse. The limbs, hands and feet, ears, eyes, mouth, nose, skin and complexion are all coarse, ugly, unattractive and disgusting. There will be many diseases and injuries, one will be stupid and disadvantaged to the other person in every aspect. This happens when the apuññābhisāṅkhāras are the decorator.

This part is called worldly saṅkhāras because the world assigns labels such as good or bad, coarse or refined, meritorious or demeritorious. These are created by the world. Therefore they are called worldly saṅkhāras. Being an individual is called aneñjābhisāṅkhāra. It is a dhammasāṅkhāra because it happens by itself. If we understand this clearly, we can distinguish every kind of saṅkhāra by its type. There may be combinations of worldly and dhamma saṅkhāras. May you understand the three kinds of saṅkhāras in this body like this. Then it is called wisdom that deeply understands upādinnaśāṅkhāras<sup>4</sup>. Anupādinnaśāṅkhāras must also be known within one's body. As long as our bodies are worldly saṅkhāras, they will be upādinnaśāṅkhāras. When the body is a dhammasāṅkhāra, it is an anupādinnaśāṅkhāra. I will give an example. When we still see our bodies as nāma, rūpa, dhātus, khandhas and āyatanas or as the hair of the head, body hair, nails, teeth, skin and the remainder of the 32 body parts, we are still immersed in conventions. These are worldly saṅkhāras and therefore upādinnaśāṅkhāras. If the eye of Dhamma arises and strips away the worldly saṅkhāras, conventional reality has been overcome. It may exist as before but has returned to the original state of dhammasāṅkhāras. We may still call these things by their usual names, such as nāma, rūpa, dhātus, khandhas, āyatanas, hair, nail, teeth, and skin, but they have turned into the law of Dhamma. It means they have become anupādinnaśāṅkhāras. The Buddha taught "saṅkhārā sassatā natthi"<sup>5</sup>, which means there are no eternal saṅkhāras. It means upādinnaśāṅkhāras, i.e. the saṅkhāras of the wordling (puthujjana) have the status of being impermanent. Anupādinnaśāṅkhāras, i.e. the

saṅkhāras of one beyond training (asekkhapuggala), will deteriorate all the same. The Buddha taught “sabbe dhammā anattā”, which means all dhammas are anatta, not self, regardless of being saṅkhāras or visaṅkhāras (unconditioned). It means this body is nothing but a dhamma, it is not a self. A self is merely an expression of a worldly convention. The Suttas follow the worldly current, for the audience to understand them. When the Buddha was teaching on the ultimate level (paramattha), he called it dhamma, it is natural. All bodies are dhammas, they are not selves. They are separate dhammas. He also taught directly that all dhammas are not self. It means they are merely dhammas. The word dhamma is also a convention, but it is an expression on the ultimate level.

A student who has understood this much will be free from doubt regarding the body. They will have a refuge. This is a manifestation of paṭivedhadhamma. Paṭivedhadhamma is svākkhāto bhagavā dhammo. If someone can realise it, it is sandiṭṭhiko and fulfils the other criteria up to paccataṃ, too. There will be internal proof for this. It is called the Dhamma the Buddha taught well. Now I have explained the Dhamma gem enough to provide a summary.

May the Buddhist assembly determine which part of pariyattidhamma, paṭipattidhamma and paṭivedhadhamma is already present in yourselves and hurry to rejoice in it and preserve it. If parts are still missing, rush to acquire them for yourselves to give you some relief. Don't dawdle around in too much carelessness! If you are focused on following this practice sincerely, you will experience happiness, growth and progress in the Buddhasāsanā as I have explained here. Thus.



*Those who make bad kamma are stupid fools. They see bad kamma as a source of entertainment. Aristocrats and the elite like hunting animals and birds, cockfighting, fishing and other activities. They find it amusing.*





# Saṅghaguṇa 1: Definition of Saṅgha

*(16th of August 1926)*

Since the time of the Lord Buddha up to the present day, it has been a custom to meet to listen to a Dhamma talk on the eighth, 14th and 15th day of the month. 2469 years have passed since the Buddha's parinibbāna and the Buddhist assembly is still keeping this observance without deterioration. This is amazing and should be a source of gladness. The Lord Buddha's followers have practised his instructions and legislations as he wished through the years. Even the current generation still gets to practise accordingly.

In the beginning, the Buddhist assembly consisted of four groups, namely bhikkhus, bhikkhunīs, upāsakas and upāsikās. About 500 years after the Buddha's parinibbāna the community of bhikkhunīs vanished. Their disappearance was caused by riots and warfare bringing down countries until they couldn't exist anymore. Or it

happened because theras and junior bhikkhus decided the bhikkhunīs should cease to exist. They deemed them difficult to manage because they settled down owning houses and dwellings. It is possible, that the monks gathered to disband the order of bhikkhunīs. But this theory lacks substance, there is no historical evidence.<sup>1</sup> The bhikkhunīs' vinaya and pātimokkha are still complete.

Nowadays, three groups are left, the bhikkhus, upāsakas and upāsikās. The group of Mae Chees can't be called bhikkhunīs because the Buddha is saying to Ānanda in the Pāsādikasutta (DN 29)<sup>2</sup>: "The Sāsanā of the Tathāgata is stable. It is a predominant sāsanā abundant in gain and fame, it is not deteriorating. There is no deterioration because the Tathāgata awakened to the truth and is perfect in the three phases of life: youth, middle age and old age. I guided and taught the four groups of followers, namely the bhikkhus, bhikkhunīs, upāsakas and upāsikās, in knowledge and skill, so that they look after themselves. In these four groups, some may also guide others in acquiring skills. There are senior, middle and junior bhikkhus who have acquired skills. Among the bhikkhunīs, it is the same. Among the laypeople on eight precepts, who refrain from sexual intercourse, there are also skilled disciples in every stage of life. Among the young, middle-aged and old lay householders, there are skilled disciples, too. Because the Tathāgata has awakened to the truth and has passed this knowledge on to his disciples, I can claim that there will be no deterioration in this Sāsanā. It may remain established in this world for a long time."

The gist of this Sutta is a testimony that even nowadays Buddhist followers receive knowledge and skill in line with their level. Those with a lot of sati and paññā know a lot,



those who have little mindfulness and wisdom will know less. In either case, the important point is to know merit and demerit. Buddhist followers must know good and evil. They must be averse to evil, shy away from doing evil and be dissatisfied with making bad kamma. They must prefer the good and wholesome, and everyone will become equally happy.

Those who make bad kamma are stupid fools. They see bad kamma as a source of entertainment. Aristocrats and the elite like hunting animals and birds, cockfighting, fishing and other activities. They find it amusing. Next, there is theft and fraud they perceive as good and like to pursue. This is the manner of those who enjoy doing evil. They don't know the punishment they will receive, and their children and offspring will be unhappy and won't progress. It ruins the family because they are far from the Buddhasāsanā.

Those who keep listening to the Buddha's teachings have loving kindness and compassion and perceive all human beings as friends. They don't like oppressing others not even animals and won't do it. They think other beings want to be happy just like them. Therefore they don't exploit animals.

May the Buddhist assembly understand that nothing obtained through evil, such as theft or fraud, is a blessing. You will get ruined. You could go as far as defrauding others for money and building a house, but you won't be able to live in it all your life. If you can, your children and grandchildren won't inherit it. There is enough evidence to see this all over the country.

The path forward is being determined to make a living by wholesome conduct (sucarita). When you become a civil servant under His Majesty the King, be determined to stay

clean. If you are a merchant, gardener or farmer, be intent on being pure. When you are trading goods, the customers will be happy and you will be glad to receive their goods. This is called obtaining by righteous means. Wealth, we acquire righteously like this will bring much merit if we use it to give dāna. If our children and grandchildren inherit our savings, it is a blessing. It will contribute to the prosperity and continuation of the family. The Buddhasāsanā explains good and evil, merit and demerit like this. Disciples who follow it will gradually see the result. Therefore, the three groups of Buddhist followers, the bhikkhus, upāsakas and upāsikās carried on to the present day.

From now on, I will explain the different types of virtue of the Saṅgha by using the verse we are chanting "Supaṭipanno bhagavato sāvakaśaṅgho...". It names the virtues of the Saṅgha. It means "the Saṅgha, the disciples of the Lord Buddha, have practised well". Ujupaṭipanno, they have practised directly. Ñāṇapaṭipanno, they have practised to know the truth. Sāmīcipaṭipanno, they are disciples worthy of respect. They have practised correctly to the utmost.

The members of the Ariyaśaṅgha (Noble Saṅgha), who have these four qualities are divided into four pairs. There are eight kinds of persons. On the level of Sotāpattimagga and Sotāpattiphala, there is the first pair. The level of Sakadāgāmimagga and Sakadāgāmiphala make up the second pair. Anāgāmimagga and Anāgāmiphala form the third pair, and Arahattamagga and Arahattaphala are the fourth. These four groups of Ariyaśaṅgha have particular distinctions because the Noble Paths (ariyamagga) are the tools for eradicating specific kilesas. The Buddha arranged these kilesas (fetters) into ten types. They are sakkāyadiṭṭhi,

vicikicchā, sīlabbataparāmāsa, kāmarāga, byāpāda, rūparāga, arūparāga, udacca, māna and aviccā.<sup>3</sup> He divided them into two sets of five. The first five are the lower fetters the others are the higher ones. The Sotāpanna and the Sakadāgāmi have abandoned the first three, namely sakkāyadiṭṭhi, vicikicchā and sīlabbataparāmāsa. Sakadāgāmis are superior to Sotapannas because they have reduced kāmarāga and byāpāda. The Buddha compared the state of these two kilesas to a tree growing in the shade. It's weak, but present. The path of the Anāgāmi eradicates the five lower fetters including kāmarāga and byāpāda. When an Anāgāmi is unordained and continues to live as a householder, they will refrain from sexual intercourse and only eat one meal a day. But they haven't abandoned the five higher fetters yet. When one completes the path of the Arahant, one can overcome the five higher fetters. It means to succeed in realising anupādinnaśāṅkhāras. An Arahant dwells only in nibbāna. The Ariyaśaṅgha has these special qualities through overcoming the kilesas. What I have explained here about the four pairs and eight individuals only refers to the Ariyaśaṅgha.

The word Śaṅgho translates as group. Those who reach the paths and fruit will have the same knowledge, views and behaviour regardless of nationality or language. Therefore, they are called a group. If we sum up the word Śaṅgho, it doesn't only mean the bhikkhus. It includes the bhikkhus, sāmaṇeras, upāsakas and upāsikās. If they reach any of the paths and fruit of the Sotapanna, Sakadāgāmi or Anāgāmi, they are called Śaṅgho, too. But the level of Arahant is exclusively for bhikkhus and sāmaṇeras. Upāsakas and

Upāsikās are still on a level unsuitable for attaining the virtues of an Arahant. If they reach it as householders, they have to ordain.

What I have explained here is the field of the Ariyasaṅgha. There is still the Puthujjanasaṅgho, the Saṅgha made up of worldlings. It refers to those who have received noble permission through a ñatticatutthakammavācā.<sup>4</sup> Their status is secure. They are bhikkhus in the Buddhasāsanā, who hold the Vinaya, uphold the monastic duties and pass them on. They are also called Saṅgho. Even if they are foreigners, speak a different language or live far away, they still hold the Vinaya and belong to the same form. So they are a group.

The Ariyasaṅgha and the Puthujjanasaṅgha can be regarded as supāṭipanno, those who practise well if we look at the virtues they have acquired. They are ujupāṭipanno, they are practising directly and ñāṇapaṭipanno, they are practising for finding the truth. They are also sāmīcipāṭipanno, they are practitioners worthy of respect, who are practising correctly to the utmost. These four qualities are virtues of the Saṅgha. They are attahita, benefits that help oneself.

A Saṅgha having these qualities also helps others through five kinds of standing. Being "āhuneyyo", worthy of receiving offerings called "āhuna" is the first. It means dāna carefully prepared by the faithful who hope to make merit and bring it to the temple. Pāhuneyyo, being worthy of receiving offerings called "pāhuna" is the second. This is a dāna prepared by the faithful and given by inviting the Saṅgha to their house. Dakkhineyyo, the Saṅgha is worthy of receiving dāna called "dakkhinā". It is dāna to make merit for future lives or deceased ancestors. Añjalikaraṇīyo,

the Saṅgha is worthy of gestures of respect (añjalikamma) such as being saluted or bowed to by the world. Anuttaraṃ puññakkhettaṃ lokassa, they are the supreme field of merit in the world. No other field is comparable to them. These five qualities are parahitaguṇas, virtues that help others.

We can say the Saṅgha is worthy of receiving offerings in various ways because the monastics have qualities that make them worthy. The offerings are not wasted or without the desired benefit because of the inner qualities of the Saṅgha. It is comparable to a rich person. Whoever wishes to get something and asks for it, will receive it.

The Saṅgha is worthy of añjalikamma by the world because they have the virtue to receive these gestures of respect. It's beneficial for those who pay their respects. It is not in vain, but meritorious. Don't say, you don't have the chance. Even seeing monastics brings up faith and inspiration and is a blessing. In the Maṅgalasutta it says "samaṇaṅca dassanaṃ", seeing Samaṇas with virtues such as sīla, is one of the highest blessings.

The Saṅgha is a field of merit for the world because it has four qualities starting with supaṭipanno. The inherent goodness of the monastics means they are people with merit. Those who need merit must associate with good people by giving dāna in their temple. Whatever kind of merit we wish for, we may get it because the Saṅgha can spread it. If we tried to obtain merit from those who don't have any, how could that work? We must do it with those who have merit, then we will succeed.

Now that the Buddhist assembly has understood the essential virtues of the Saṅgha, you must turn inward and look for these qualities inside yourself. The Saṅgha is supaṭipanno, they practise well, which means they are good

in body, speech and mind. Do I have the same goodness in body, speech and mind? If not, hurry to improve your practice to become good. If all is well, preserve it. This is called having the virtue of the Saṅgha. If you have internalised supapaṭipanno, it causes ujupaṭipanno, ñāṇapaṭipanno and sāmīcipaṭipanno to arise as well. Then you can say the virtues of the Saṅgha have become your refuge and keepsake. If you have reached the virtue of the Saṅgha, you have also arrived at the virtues of the Buddha and the Dhamma because the Triple Gem can't be separated. You have gained the refuge of the Triple Gem. I have explained the virtues of the Saṅgha as the Buddhist assembly chants them in Pāli beginning with supapaṭipanno. This is enough for your contemplation. After listening to this, don't be careless, keep reflecting on it wisely. Then you may reach many kinds of goodness as I have explained here. Thus.



## Saṅghaguṇa 2: Humanity and Stream entry

*(23rd of August 1926)*

**N**ow there is the chance to listen to a Dhamma talk. You must be determined to listen well for wisdom to arise. You have to concentrate on listening to the Dhamma to get benefits. It is like in the saying “sussūsaṃ labhate paññaṃ”<sup>1</sup> – those who listen well to the Dhamma will gain wisdom. “Listening well” also means to listen with respect. Decide to follow the gist of the monk's explanations. Adopt at least this much: “The Venerable is pointing out what is meritorious or demeritorious, virtuous or blameworthy, what should be done or let be.” May you decide to take in even this much.

You won't be able to remember the letter and meaning as the teacher presents it because it is not your nature. It is the teacher's nature. Teachers are students who have studied and memorised Dhamma to the full extent, while you are good people who mostly learnt less. You are only concerned with

making a living now that you have grown up. Later, you think about creating a refuge for yourselves. Then you cut off the worries regarding your work and duties and come to listen from time to time. You will be able to take in much or little. You must keep listening frequently and persist in applying the gist of what you have understood to your practice. Then you will experience the happiness of Dhamma, which is mild and profound, without abating.

Searching for worldly happiness is the common nature of human beings. When we are happy, we become intoxicated with it. When we acquire gain or fame, we “get drunk” on it. When we have a husband or a wife, children and grandchildren, we become intoxicated with them. When we are clever and knowledgeable, we get drunk on it. Even when we are foolish, we are intoxicated with it. Rich or poor, happy or unhappy, we get intoxicated with these, too. All over the world, we agree to become intoxicated with these things.

The Buddha taught: “This world with its beings is enwrapped in the darkness of ignorance and delusion.” We are amusing ourselves by being intoxicated. When the Buddha arose, it was like a lamp illuminating the world. After that, the world became more skilful, wholesome, happy and content through Dhamma-Vinaya. People's inability to do good deeds such as dāna, sīla and bhāvanā was only caused by their intoxication.

Those who listen to a Dhamma talk can be regarded as partly recovered from intoxication. Let's keep this verse in mind :

“Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ;  
Caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ.”<sup>2</sup> It means: “A person will see great happiness because they have renounced limited happiness. When a wise person (dhīrapuggala) sees abundant happiness, they renounce



limited happiness." Limited happiness means material happiness (āmisasukha). It arises from and is supported by external objects. For instance, there is happiness from wealth, rank, husband, wife, children and offspring, servants and material goods. This is called āmisasukha. It is limited. It can be estimated, however much there is. With the arrival of our day of death, we reach the limit of this happiness. Death can also be predicted in terms of the contemporary human life span. It is calculated as only 75 years. Even if one reaches 80, 90 or 100 years, it's only that, and the game is over.

The great, abundant happiness is nirāmisasukha; happiness arising from within. For instance, happiness arising from dāna, sīla, bhāvanā, magga, phala and nibbāna. It is the fruit of dāna, sīla, bhāvanā and magga and the resultant nibbāna. It is beyond estimation. First, we are happy throughout this lifetime, in the future, we will experience happiness in countless existences. Therefore it is called "vipulaṃ sukhaṃ", abundant happiness. When you know this, don't be too concerned about limited happiness. Take good care of the great happiness, that is truly pleasing. May you understand this famous saying: "Bad kamma can't return as happiness and merit, wholesome kamma can't come back as evil." Those who delight in making bad kamma will get dukkha and punishment. Nowadays, there is evidence of this all over the country. Those who delight in meritorious, wholesome deeds will reap happiness. We can see this everywhere, too.

It is important to listen to the Dhamma for learning about good and evil, merit and demerit. When I explain the virtues of the Saṅgha, I want to familiarise you with the goodness of the Saṅgha. To begin with, I will explain the

goodness of the Ariyaśaṅgha on the level of the Sotāpanna because it is the basic level. Some of you who have the right disposition may be able to experience it. It merely means to be a person who has entered the stream of the supramundane Dhamma. You won't be accomplished in the supramundane Dhamma yet. But upon reaching it, you will be *supaṭṭipanno*, a good practitioner, who is good in body, speech and mind. You will be *ujupaṭṭipanno*, a straight practitioner in body, speech and mind, and straight regarding the threefold training of *sīla*, *samādhi* and *paññā*. You will be *ñāṇapaṭṭipanno*, practising to realise the truth. And you will be *sāmīcipaṭṭipanno*, practising correctly to the utmost. Your practice is worthy of respect.

You differ from ordinary people and have reached the basic level of the Noble Ones (stream-entry). You have overcome the fetters (*saṃyojana*) corresponding to your level, and are established in *acalaśaddhā*, unshakeable faith in the Triple Gem. Therefore, you have amazing and inspiring virtues. You are a *niyatopuggala*, a person bound for a good destination (*sugati*) and certain to reach arahantship within seven lifetimes.

You are firm and unwavering with enough proof to assume these things.

It is like the verse in the *Ratanasutta*<sup>3</sup> “*Yath' indakhīlo paṭhaviṃ sito siyā, catubbhi vātehi asampakampiyo, tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati.*” This means: “A pillar planted firmly in the ground cannot be shaken by winds arriving from all four directions, no matter how strong they are. In the same way, I, a disciple, say of a righteous noble person (*ariyasappurisa*) they have the goodness of noble wealth, firm and unshakeable just like that pillar.”<sup>4</sup>

This means any person who sees the four Noble Truths with paṭivedhañña and is established in the sphere of those in training (sekkhabhūmi) as a sotāpanna will remain unshaken in four cases. They remain unshaken in their view and insight (ñāṇadassana), the path they already know. They remain unshaken regarding abyagatapañhā, groundless dangers and problems. They are steadfast in not donating towards other Sāsanās. They are not afraid of the four woeful states (caturāpāya)<sup>5</sup>. The Lord Buddha described these qualities for us. Because of the firm goodness of being unshakeable in adverse conditions, one is called niyatopuggala. One is firm and steady, not uncertain, and will be happy all one's life. After death, there will only be good destinations (sugati). One is called destined for sugati.

Now that the Buddhist assembly knows this much about the qualities of the Sotapanna, the wish to attain these may arise. When you know the virtues of the Saṅgha as I have explained here, may you investigate yourselves. Check if ñāṇadassana, your knowledge and insight into the Four Noble Truths, is firm and free from doubt. Are you fearless enough to counter and resist dangers and problems? Do you believe in the Triple Gem in yourselves, so that you don't have to make merit in other sāsanās to be on the safe side? Have you overcome the four woeful destinations (apāyabhūmi), namely hell, the realm of hungry ghosts (petas), titans (asuras) and animals yet? You will know in some way. Hell translates as a "hot place". The peta realm translates as "a place of deprivation and starvation". There is constant hunger. Asura translates as "weak body", one can't work to maintain oneself. Tiracchāna (animal) translates as "a being that walks horizontally". It means

they can't stand straight like a human being. These four places are called apāyabhūmi, which translates as places without comfort and happiness. Even though there may be some happiness, there is no opportunity to give dāna, keep precepts, develop one's loving kindness and make magga, phala and nibbāna arise.

We can find these four woeful states in the human realm, too. For instance, those who are in prison can be regarded as being in hell because there is no comfort. The Buddha said, there are the keepers of Yama (god of death) restraining and punishing the inmates of hell according to their misdeeds. Therefore they are called "yamo"<sup>6</sup> In prisons, there are also "yamapālas", guards who treat the prisoners likewise. Petas are injured people, who are hungry but can't eat. They are intent on it but will be hungry all their lives. Asuras are handicapped people whose bodies don't have energy. They can only beg from others and are malnourished. Animals are people without hiri-otappa. They are not ashamed of evil and don't shy away from doing evil. They physically oppress others and exploit other people's wealth. They are careless in speech. They tell lies, use harsh or divisive speech and talk nonsense. They are not following the duties of right conduct (sucaritakicca). They lack loving kindness and compassion towards humans and animals. Their manners resemble the behaviour of animals. This group of people should be regarded as animals. May you investigate yourselves. Have you overcome these four woeful states yet? If you are going to practise for magga and phala, you must preserve your humanity first.

The Buddha explained ten manussadhammas.<sup>7</sup> There are three bodily actions (kāyakamma), four verbal actions (vacīkamma) and three mental actions (manokamma). Right conduct (sucarita) is called kusalakammāpathā, a canal of wholesome kamma. May you understand it like this in brief: It means to behave well in body, speech and mind. One must eradicate greed, hatred and delusion in their coarse form as they express themselves physically. For instance killing living beings, stealing and sexual misconduct. Or they express themselves verbally by telling lies, harsh or divisive speech or idle chatter. May you eradicate blameworthy mental actions such as greed, hatred and delusion that manifest as covetousness (abhijjhā), ill-will (byāpāda) and wrong view (micchādiṭṭhi), so that you have loving kindness and compassion at all times. This is called manussadhamma. If someone can acquire these qualities, they are called a true human being. If someone is a true human and desires magga, phala and nibbāna, they may succeed.

I am explaining the virtues of the Saṅgha because they are desirable and not limited to a certain group of people. Bhikkhus, sāmaṇeras, upāsakas and upāsikās can acquire them in all aspects. If you desire them, carry out the preliminary task of establishing yourselves as a human being first. The Buddha taught that only humans higher beings such as devas, indras and brahmas can reach magga and phala. Below the human realm, it may not be possible to make magga and phala arise. Therefore, I had to explain the manussadhammas, so that you can check if you are a true human. Be glad, if the manussadhammas are complete, and concentrate on attaining magga and phala. If you are not certain of your humanity, hurry to improve

yourselves to become a human. Afterwards, you will get to make an effort towards magga, phala and nibbāna. Then you won't have wasted this human existence where you encountered the Buddhasāsanā. The important point is to know oneself as a niyatopuggala, a person bound for a good destination.

Therefore, investigate yourselves in line with the spirit of this Dhamma talk. Once you have understood the meaning, you must practise accordingly. Then you will experience happiness as I have explained here. Thus.



## Saṅghaguṇa 3: The Four Noble Truths

*(31st of August 1926)*

**N**ow there is the opportunity to listen to a Dhamma talk. To get the full benefit, you must focus on listening by telling yourself that the days, months and years are passing, and are passing in vain. “*Āyu khīyati maccānaṃ*”<sup>1</sup>, the lifespan of beings shrinks and becomes less all the time. If we determine the range of human life expectancies nowadays, it is merely 70 or 80 years. Let's look down upon this short lifespan. Don't think it is a lot! And even this limited lifespan is not certain. Often it is lost, there is no guarantee. We can be compared to a tree in the forest. The tree may be big, tall and beautiful, if humans need it, they shoulder an axe and a machete and cut it down. So it has to fall and die. For humans, it is the same. If an evil disease decides to cut us down, we have to die. And

even if no danger or disease is chopping us down in mid-life, we still have to die when our time is up. A sense of urgency (saṃvega) should arise in us.

Being concerned in this way is the beginning of a quest for a refuge. Encountering the Buddhasāsanā can be regarded as a great fortune. There can't be a refuge better than the Triple Gem. Therefore you must study to understand the virtues of the Buddha, Dhamma and Saṅgha to be sure of them. Don't be uncertain regarding the Buddha's virtues! Knowing dāna, sīla, bhāvanā, good and bad, merit and demerit in our hearts are the virtues of the Buddha. It is the Buddha's knowledge. Originally, it is not our knowledge. Later we can say the virtue of the Buddha's wisdom (paññāguṇa) has arisen in us.

Dhammaguṇa is the body containing the Buddha's virtues. Dāna, sīla and paññā are called the virtues of the Dhamma. But you must know the body has internalised dāna and "is" sīla, samādhi and paññā because you made them arise. A body containing this goodness has reached the virtues of the Dhamma. The decision to give dāna, keep the precepts, and develop samādhi and paññā is called Saṅghaguṇa, the virtues of the Saṅgha. It is being supāṭipanno, a person who practises well.

If you only know dāna and behave accordingly, you have reached a refuge in the Triple Gem on the level of dāna. If you know sīla and keep the precepts, it is a refuge in the Triple Gem on the level of sīla. If you know samādhi and paññā and act accordingly, you have gained a refuge on this level. You have to understand the process of becoming holy in this way. If someone gains refuge in the Triple Gem, they won't go to a bad destination. This is called a supreme



refuge. When you recite Buddhaṃ, Dhammaṃ, Saṅghaṃ, may you feel the virtues of the Buddha, Dhamma and Saṅgha.

I keep explaining the virtues of the Buddha, Dhamma and the Saṅgha all the time because I want you to know and understand them like this. The good results people gain from taking refuge in the Triple Gem are special and varied. The Buddha divided heaven into six levels. They are the Cātumahārājikā, Tāvātimsā, Yāmā, Tusitā, Nimmānaratī and Paranimmitavasavattī.<sup>2</sup> Each of these six heavens provides a distinct level of happiness. I will only explain two of them. There is the level of Nimmānaratī, which translates as “changes by magic by itself”. If someone wants wealth or property, they will be fulfilled by magic. The level Paranimmitavasavattī translates as “change by magic provided by others”. If someone wants wealth, others will fulfil this wish by magic. This level is higher than Nimmānaratī. When we consider human society nowadays, it seems to be the same. Some people get rich through their work and effort. They can be compared to the Nimmānaratī devas. Some people are born in places full of money and gold. They don't even have to build a house. For example, the king and others have all kinds of things waiting for them. This is comparable with the level of the Paranimmitavasavattī devas.

If it is opanayiko, if we have internalised it, Nimmānaratī represents the level of the body. If we want anything, we have to do it. Paranimmitavasavattī represents the level of the mind. The mind can't do anything itself. It needs the body or other people to make it happen. But anyway, you don't need to think and worry about this. If you or others do it, you will become rich either way. “Pubbe ca

katapuññatā"<sup>3</sup> means merit one has already made by oneself. If someone wants to be rich but doesn't have merit to help them, they will only be poor. Therefore, keep an eye on the work you need to do. If it is difficult and full of hardship in this lifetime and will bring happiness in the next, then do it! If work provides happiness in this life, but causes suffering in the next, don't do it! If it results in happiness in this life and the next, you should throw yourselves into it! I am explaining these things so that you understand the initial steps of the practice.

Now I will continue explaining the virtues of the Saṅgha to foster the mindfulness and wisdom of the Buddhist assembly. The Saṅghaguṇas I will talk about are not surpassing the four qualities of supaṭipanno, practising well, ujupaṭipanno, practising directly, ñāṇapaṭipanno, practising for knowing the truth, and sāmīcipaṭipanno, practising correctly to the utmost. These four qualities are foremost among the virtues of the Saṅgha. Many more virtues of the Saṅgha exist, that are scattered and implicit. I explained some of them during the previous talk. The Saṅgha members who have reached the supramundane Dhamma of the Sotāpanna are unshakeable regarding their knowledge and insight (ñāṇadassana). Furthermore, they are firm in not making merit in other Sāsanās, not heading for bad destinations and unshakeable regarding unfounded dangers and problems. They are comparable to a post firmly planted in the ground that can't be shaken by winds from four directions.

In this talk, I will continue explaining the qualities of the Sotāpanna by using a verse from the Ratanasutta. "Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni, kiñcāpi te honti bhusappamattā na te bhavaṃ aṭṭhamam

ādiyanti.”<sup>4</sup> It means the Lord Buddha who has deep intuition has explained the Four Noble Truths well. Anyone who makes them arise in their hearts to the point of becoming a stream-enterer will not take birth an eighth time, even if they are careless and amusing themselves with worldly sensual pleasures such as forms, sounds, odours, flavours and tactile objects. These Sotapannas will wander around in the human realm or heaven a maximum of seven times before realising Arahantship. They will be free from the dukkha of the cycle of birth and death (saṃsāra). One who can determine this ending of birth and existence is called niyatopuggala. This is a refined quality one can be extremely glad about.

I will explain this by using the four levels of understanding of the Sotapanna, Sakadāgāmi, Anāgāmi and Arahant, who make up the different ranks of lokuttaradhamma. These ranks follow the principle of the kilesas that have been overcome as described by the Lord Buddha. They can't be assigned in the way of worldly ranks. If someone reaches this level, they know they have done so. Worldly ranks such as Rājākhana, Deva, Dhamma, Chao Khana and Somdet Phra Rājākhana<sup>5</sup> will be given by an appointer who deems a monk suitable to receive it. The person itself doesn't even have to know it. These are ranks, but they are different in this way.

If anyone reaches the supramundane levels nowadays, they must keep it for themselves. They can't proclaim themselves to be this or that because the time of the appointer (the Buddha) has passed.

The Buddha pointed out the Four Noble Truths everywhere in the same way. They enable a practitioner to reach one of the supramundane levels. Buddhist followers are intent on

knowing and understanding the Four Noble Truths because they regard them as the peak of the Buddhasāsanā. Various people study and memorise these truths, but it is possible that they are not touching upon the Lord Buddha's Noble Truths. They are only learning the Noble Truth of the world. Then it is impossible to gain special qualities in one's heart. This matches the verse I have already recited. "Ye ariyasaccāni vibhāvayanti gambhīrapaññena sudesitāni" meaning "anyone who has made the Four Noble Truths, explained well by the Buddha, arise in themselves". "Gambhīrapaññena" means "the Buddha, who has deep intuition and wisdom". Therefore he got to explain the Dhamma well. He probably didn't only teach as it is written down in the scriptures. That's why they refer to the deep intuition of the Lord Buddha. If the Noble Truths were only a matter of a formula in the textbooks, there would be Sotāpannas, Sakadāgāmis, Anāgāmis and Arahants all over the country.

Now I will explain the Four Noble Truths, an important virtue of the Ariyasaṅgha, to arouse the audience's curiosity about them. If you don't know and see the Noble Truths, you can't join the Ariyasaṅgha. There are four Noble Truths, namely dukkha, samudaya, nirodha and magga. Dukkha (suffering) should be understood. Samudaya (the cause) should be abandoned. Nirodha (cessation) should be realised and magga (path) must be made to arise, as presented in the Dhammacakkappavattanasutta. The Buddha explained dukkha as birth, ageing and death. It is called dukkha ariyasacca. He described samudaya as kāmataṇhā, bhavataṇhā, vibhavataṇhā<sup>6</sup> and nirodha as the abandoning of these three kinds of taṇhā. And the Buddha explained magga as the Eightfold Path.

But if we speak in line with the truth, the Noble Path is already complete in itself, it is a *sāmaggidhamma*. Then one must understand *dukkha*, abandon its cause and realise its cessation as explained in the *Dhammacakkappavattanasutta*. There, the Buddha put birth, ageing and death at the head of the Noble Truths. In the *Anattalakkhanasutta*, he put the five *khandhas* first. In the *Ādittapariyāyasutta*, he let the six *āyatana*s (internal and external sense spheres) preside over the Noble Truths. If we follow the meaning in the *Dhammacakkappavattanasutta*, we have to conclude that birth, ageing and death are the truth of suffering. If we follow the *Anattalakkhanasutta*, the five *khandhas* are the *dukkha ariyasacca*. If we use the *Ādittapariyāyasutta*, we must take the sense-spheres as the *dukkha ariyasacca*. But we have to contemplate this to understand it.

The Buddha explained that any *dukkha* is followed by *samudaya*. Any cause results in the corresponding cessation, and any cessation corresponds to a path. We must infer this point from the meaning of *paṭiccasamuppāda*, dependent origination. The Buddha explained the essence of *samudaya* like this: *Avijjā*, *saṅkhāra*, *viññāna*, *nāmarūpa*, *āyatana*, *phassa*, *vedanām taṇhā*, *upādāna*, *bhava*, *jāti*, *jāra* and *maraṇa*<sup>7</sup> are *samudaya*. What the Buddha explains as *dukkha* in the *Dhammacakkappavattanasutta*, *Anattalakkhanasutta* and *Ādittapariyāyasutta*, appears in *paṭiccasamuppāda* and turns into *samudaya*. When *samudaya* ceases, these factors turn into *nirodha*. I don't have to mention *magga*.

May the Buddhist assembly keep the depth of the Four Noble Truths in mind to protect yourselves from being gullible and careless.

I will only explain it in one way. Let's use the body as a scale for evaluating birth, ageing and death. Put the five khandhas and the āyatanas into it. Put the truths of dukkha, samudaya, nirodha and magga on the body scale. What is in this body? There are only two categories: rūpa and nāma. Even when we assign 108 different names to it, there will be only rūpa and nāma. Earth, water, fire, wind and space are called rūpa. Viññāṇa is called nāma. It is viññāṇa that gives earth, water, fire, wind and space the names rūpa and nāma. It is the diction of the Suttas (suttavohāra). It was adapted to make it easy for the world to understand. On the level of ultimate truth (paramatthavohāra), the Buddha called it dhammo. They are all dhammas. If these dhammas are connected with something wholesome, unwholesome or neutral, or to sukha, dukkha or upekkha, they get the corresponding names kusaladhamma, akusaladhamma, abyākatadhamma, sukhadhamma, dukkhadhamma, upekkhadhamma.

If we go by the symptoms in the body, it is enough to use conventional terms. The important point is to define worldly saṅkhāras and dhammasaṅkhāras first. Conventional dhammas (sammutidhammā) are called worldly saṅkhāras. All existence is called dhammasaṅkhāra. Worldly saṅkhāras are called upādinnakasaṅkhāras. Nibbāna and the laws of Dhamma are anupādinnakasaṅkhāras. It means that dhammasaṅkhāras as such are anupādinnakasaṅkhāras.

All of these dhammas are profound. They refer to the Lord Buddha's deep wisdom. It is amazing and arouses faith in the Saṅgha because they could preserve this profound

ariyasaccadhamma for us to study and follow. They were able to because they were supatipanno, practising well and could pass on the Buddha's instructions for a long time. When the Buddhist assembly knows the profound and inspiring virtues of the Saṅgha, you must internalise these qualities. When the Saṅgha is supatipanno, ujupatipanno, ñāṇapatipanno and sāmicipatipanno and seeing the ariyasaccadhamma in some way, you must make these qualities arise in yourselves in that way, too. If you focus on following the practice as I have explained here, you will experience progress and growth in the Buddhasāsanā. Thus.



*We grasp the worldly saṅkhāras  
by saying that this is our body  
and call it "body".  
This is sakkāyadiṭṭhi.*







## Saṅghaguṇa 4: Sakkāyadiṭṭhi

*(7th of September 1926)*

**N**ow I continue to explain the virtues of the Saṅgha so you know which part of them is always present in you. Listening to a Dhamma talk is of the highest merit and benefit, but you must concentrate on it to gain the maximum benefit. Don't let it be only gaining merit. Some people who only listen to a Dhamma talk to make merit sit with hands in añjali when a monk is teaching, but don't take in the subject. They only ask for merit, and that's good enough. It's mainly an old Dhamma custom of farmers in remote areas.

We are not like that. We study to gain knowledge and skill and must train to improve our hearts until it is right. If we understand the meaning, but habitually make bad kamma by body, speech and mind, we might continue as before, but there is no improvement. In this case, there is no benefit in listening to Dhamma because it doesn't change our habits. We must train to reduce our bad habits all the time. At first, we have strong greed, hatred and delusion.

Then we listen to a talk about the disadvantages of greed, hatred and delusion. When we hear about the dukkha and the trouble it gives us, we try to reduce and abandon it. Don't let it become too much!

Greed is difficult to untangle. We must study to understand it. The word "lobha" translates as "wanting to get". But wanting to get has to be divided into two classes. There is the case when wanting something causes dukkha. Beforehand, we are uneasy, and obtaining it is suffering. This can be regarded as true lobha. It is good to think about improving this and not let it arise. If wanting something is a source of happiness, you are at ease before and after you get it, it is not regarded as greed because there is no disadvantage. Let me explain. Having a desire resulting in suffering is called samudaya. Don't do it! If the result of your desire is happiness, it is called magga. Go for it! May you know the characteristics of greed in this way.

If you can't distinguish desires, you will think all desires are greed. When you want to eat or drink something, you will think it's greed and unavoidable. Please understand that obtaining blameless things is not regarded as lobha. It is natural. For instance, we have money and rice is for sale in the market. We want some rice. We buy it, cook it and eat it. What is wrong with that? We benefit from it. This is an example.

Without desires, we can't do anything. Giving dāna, keeping the precepts, listening to a Dhamma talk and developing samatha and vipassanā are all based on wanting to get something, namely merit. Attaining magga, phala and nibbāna become possible. If we cut off desire completely, we will be crazy. But crazy people still want to eat again and again.

Now let's look at anger. "Putting on" anger is useful, but if it is "dressing" us it is not. "Putting on anger" means, if a person we are in charge of is doing something wrong, we must put on anger. We must scold and hit them to punish them, but we don't let our hearts be angry. Our dominant wish is to be compassionate. This is called putting on anger. When anger is "dressing" us, we can't behave ourselves when we are affected by displeasing (sensory) objects. We become moody, annoyed and distressed. We can't contain it and anger comes gushing out of our mouths. We can't stand using only our mouths. We burst out physically, too. We grab a stick or a stone and hit someone. This is called being dressed by anger. It is not helpful and evil. We must make an effort to reduce and avoid it.

Delusion manifests as being deluded by love, hate, good, bad, rank, prestige, birth and clan and taking these things for real. Delusion causes the arising of *diṭṭhimāna*, discriminating conceit, and incites us to do bad things such as killing living beings and stealing. There is no benefit in this. Therefore, we must strive to improve it. It means to maintain *sati*, to be careful and alert of mistakes all the time. When love arises, don't get swept away by it. When hatred arises, don't get worked up about it. Use *sati* to delay things in this way, every time it happens.

There have always been good and bad people since the world began. It is impossible, that everybody will like us. It is human nature, that there are extremely good people with loving kindness and compassion for their human friends and all beings. There are also evil people, who are terribly bad and focus on oppressing their fellow humans and all beings. They lack kindness and compassion in their duties and are only looking for personal happiness. If it were acceptable, it

would happen everywhere. Humans oppress other humans or are bothered by animals. In turn, animals are oppressed by humans. Some people eat each other, others eat animals, and some animals eat humans. Big animals eat small ones, and small ones eat big ones like mosquitos bite humans. If we look at the world, we will see it is full of dukkha because we can't trust each other. Therefore, the Buddha, who had overcome his dukkha, guided his disciples to be disenchanted with human existence.

Humans and animals have coarse bodies and easily cause each other suffering. Their bodies are the home of all kinds of diseases and injuries. Even when we set out on a journey, it is tedious. We need a vehicle or a boat before we can go. We can't visit devas and devaputtas who are born into refined bodies. Wherever their minds go, their body will come along. They are only enjoying divine pleasures, there is no trouble. But even though they are in this state, they still can't go to the Brahmas. In the Brahma world, the nutriment is rapture (pīti). There is only happiness and bliss. But it is still uncertain. Once the power of their jhāna<sup>1</sup> is exhausted, they must die and take up another existence. It is an uncertain happiness, unlike nibbāna.

Nibbāna is a supernatural existence. It is free from illness, disease and (future) births and existences. It is the highest, unailing happiness (ekantaparisukhaṃ). The wise philosophers desire it very much. Don't think nibbāna is empty. By saying "nibbānaṃ paraṃ suññāṃ"<sup>2</sup> the Lord Buddha meant emptiness from birth and existence. It is empty of the three realms of kāma, rūpa and arūpa.<sup>3</sup> The Buddha continued to teach "nibbānaṃ paramaṃ sukhaṃ", nibbāna is the highest happiness. If nibbāna were empty, how could there be happiness?

Don't talk about reaching the happiness of nibbāna, only about the person on the path to nibbāna. It means to develop the groups of sīla, samādhi and paññā, to make them arise in yourselves. You will experience happiness not shared by ordinary people. Even when you only enter the path, you will become happy already. If you gain a little happiness, it will be enough to infer from it. It gives you an idea of the highest bliss of nibbāna that surpasses the audience's comprehension. Therefore, after the Noble Sammāsambuddha attained nibbāna, he tried to point out the path to nibbāna to the group of five (pañcavaggiya). An increasing number of people followed in succeeding to attain nibbāna, and the Buddhasāsanā became widespread. Those who reached nibbāna didn't return to enjoying worldly happiness. We can infer that nibbāna offers the highest happiness. It is something that exists within our bodies, too. We don't have to look for it elsewhere.

Now, I will continue to explain the virtues of the Ariyaśaṅgha, as an increasing support for your faith and inspiration. The virtues of the Śaṅgha rest on one principle, namely supaṭipanno, being good practitioners. This good practice leads to ujupaṭipanno, being one who practises directly. This means being straight in body, speech and mind, and regarding the threefold training of sīla, samādhi and paññā. Practising directly leads to ñāṇapaṭipanno, practising for knowing the truth, namely the Four Noble Truths. Seeing the Four Noble Truths in line with the truth turns one into being sāmīcipaṭipanno, a practitioner who practises correctly. The four groups of the Ariyaśaṅgha, namely the Sotapannas, Sakadāgāmis, Anāgāmis and Arahants have to follow these four principles, too. They only differ in their level of refinement. If they are coarse,

they will get a low level. With an increase in refinement, their rank will increase too. They will see it for themselves. Now I will explain the qualities of the Ariyasāṅgha on the level of the Sotapanna because it is the initial level of success in supramundane Dhamma. Among practitioners nowadays, many wish to become Sotapannas. Why are they so keen on it? Because a Sotapanna is a niyatopuggala, a person bound for a good destination (sugati). They have closed the path to the four lower realms. They will take birth among humans or in heaven for no more than seven lifetimes. Then they will attain Arahantship. They are sure of a good destination in this way. This is something we desire. If we fail, we will be uncertain and wavering. We won't know if we are heading towards a good or bad destination.

The Buddha explained the qualities of the Sotapanna in another verse in the Ratanasutta. "Sahāvassa dassanasampadāya tayassu dhammā jahitā bhavanti: sakkāyadiṭṭhi vicikicchitañ-ca sīlabbatam vā pi yad-atthi kiñci. Catūh' apāyehi ca vippamutto, cha cābhiṭṭhānāni abhabbo kātum."<sup>4</sup> This means that a person who makes the Four Noble Truths arise in their heart overcomes three fetters (saṃyojana) while gaining ñāṇadassana. It is sotāpattimaggañāṇa, the knowledge of the path of the Sotāpanna. The three fetters are sakkāyadiṭṭhi, vicikicchā and sīlabbataparāmāsa along with some groups of mental dhammas (cetasikadhammā) located in the same place as these fetters. They have overcome the four bad destinations and can't enter a lower realm.

Being "abhabba" is another aspect. It means not (being able to) make severely bad kamma. It is called the six abhiṭṭhāna (elevated states). They are the five

anantariyakammas, namely, killing one's mother (mātughāta), one's father (pītughāta), an Arahant (arahantaghāta), shedding the blood on a Buddha (lohituppāda) and causing a schism in the Saṅgha (saṅghabheda). Not making merit in other Sāsanās is the sixth.

It means they have overcome three fetters, closed the door to the lower realms, surpassed the five anantariyakammas, and their only teacher is the Lord Buddha. It means they have faith in the threefold training as instructed by the Buddha. They don't have to trust any other prophet. These refined qualities are certain and constant (niyato) in the Sotāpannapuggala.

Now I am going to explain sakkāyadiṭṭhi, vicikicchā and sīlabbataparāmāsa for you to study. Many practitioners in the Buddhasāsanā wish to attain stream-entry to begin with. They hope for the security of a good destination. First, we must study the term "sakkāya", our body. It is attasaññā, the perception that this body belongs to us. This is called sakkāyadiṭṭhi.

Let's make earth, wind, fire, wind, space and viññāna the yardstick for evaluating this body. The body is only one lump, but there are six characteristics. We assign labels based on these characteristics. We call the hard, solid (body-) parts earth. The suffusing and flowing parts are water. Things that blow up and down, back and forth are called wind. The warm parts get the label fire. And we call the empty parts in this body, that are spacious and allow the breath and the blood to flow, space. Then there is awareness, and consciousness, which we call viññāna. We must know that earth, water, fire, wind, space and viññāna are conventions. The world has assigned these labels to

those things. We have to keep this well in mind. There are only conventions and the body getting labelled by them. Only one person is receiving these conventions, but there are more labels than I can explain here.

I will only explain three types as examples. They are nāma-rūpa, the five khandhas and the six āyatanas. I will look at how they relate to earth, water, fire, wind, space and viññāna as the preliminary labels. What labels can we apply to nāma-rūpa? We will apply the previous names earth, water, fire, wind and space, which we assume to be rūpa. We take viññāna to be nāma. So there are two categories. What conventions can we apply to the five khandhas? We will apply nāma and rūpa, which make up one inseparable lump. But it has five different characteristics, therefore we can assume five categories. Khandha means nāma-rūpa, which we take care of as a single lump. It is this body. There is only one khandha, but it has five characteristics. They are rūpa, which means earth, water, fire, wind and space. This is one characteristic of the khandha. Feeling (vedanā), namely happiness (sukha), dukkha and equanimity (upekkhā) is another characteristic of the khandha. Saññā, memory, means knowing. It is another aspect of the khandha. Saṅkhāra, thinking and pondering, is the fourth aspect of the khandha. Viññāna, being conscious of vedanā, saññā and saṅkhāra is the last characteristic of the khandha. We assume this physical lump to be the five khandhas by dividing nāma-rūpa into these five categories.

But we are unsatisfied. While the characteristics of this lump of nāma-rūpa still exist, we attach further labels such as eyes, ears, nose, tongue, body and mind. We name them āyatana, which translates as "birth-pond", it means the place where the various sensual objects (ārammaṇa) arise.



When we sort these sense organs into the categories of nāma-rūpa, the eyes, ears, nose, tongue and body are rūpa. The mind is nāma. But nāma-rūpa is a single entity. When something enters rūpa, it touches nāma, too. If it enters nāma, it touches rūpa, too. All the conventional labels we are applying are worldly perceptions. We call them worldly saṅkhāras (lokasaṅkhāra). The single person who receives all these labels is a dhammasaṅkhāra. We grasp the worldly saṅkhāras by saying that this is our body and call it "body". This is sakkāyadiṭṭhi.

I will take the five khandhas as an example. We see the five khandhas as our body, or our body as the five khandhas. Or we think the five khandhas are in our body, or our body is in the five khandhas. These four views for each of the five khandhas add up to 20 views. This is called sakkāyadiṭṭhi. It is a distortion of views (diṭṭhivipallāsa). If we know that the five khandhas are merely a conventional label, we can't find a body or a self. What exists is a natural state (sabhāvadhamma). The concept of the five khandhas will disappear from the body, we can overcome sakkāyadiṭṭhi and be free from doubt regarding the khandha.

We will also be free from doubt regarding sīla and observances. A body that has overcome conventions is sīla. One does not regard sīla as external. There is no need to worry about observances one is carrying out, they are already correct. One is no longer grappling with precepts and observances. One has become certain, doesn't donate to other sāsanaṅgās and has acalaśaddhā, unshakeable faith in the Triple Gem.

When someone shows the characteristics of a Sotapanna and has overcome sakkāyadiṭṭhi by letting go of the five khandhas, their knowledge may not be deep. They might

think it is possible to overcome sakkāyadiṭṭhi without seeing the Noble Truths. You must not understand it in this way! It is impossible without seeing the Noble Truths as a result of one's practice. Letting go of sakkāyadiṭṭhi is a paṭivedhadhamma par excellence.

May you understand the Noble Truths like this. In the Dhammacakkappavattanasutta, the Lord Buddha takes birth, ageing and death as the truth of suffering (dukkha ariyasacca). In the Anattalakkhanasutta, he uses the five khandhas, and in the Ādittapariyāyasutta he takes the āyatanas as the dukkhasacca. You must understand that anything that is dukkha, is samudaya. Anything that is samyudaya, is nirodha. Magga, the path, is knowledge and insight into dukkha, samudaya and nirodha.

I have explained letting go of sakkāyadiṭṭhi through overcoming the five khandhas. The cessation of the five khandhas is nirodha. It is not easy to make the five khandhas cease. If one doesn't have knowledge and insight, they can't end. It is also impossible to use anatta to make them cease. Anatta is telling the truth by saying the five khandhas are not self because they are merely a convention. But there is attachment (upādāna) that takes the body to be the five khandhas. It is not possible to use anatta to remove this attachment. Because anatta can't overcome the five khandhas, but one desperately wants to become a Sotapanna, one assumes the khandhas are separate. Never mind, they are not self! I don't take the khandhas as my Self! But the body will still be the five khandhas as before. This is called sotā-anatta.

Sometimes we think the body is an arahant. That's arahant-anattā. We have fallen into the ucchedadiṭṭhi (annihilationist view) that there isn't a body. But in reality,

this body is a body. That what we take as anatta doesn't exist. Our bodies exist and are the recipients of being a Sotapanna, Sakadāgāmi, Anāgāmi and Arahant. We are the ones who get to enjoy the bliss of nibbāna.

May the Buddhist assembly wisely reflect on this to know the virtues of the Saṅgha. They have the highest virtues, such as supāṭipanno. May you internalise these qualities. Rejoice in the parts already present, and focus on making the missing parts arise by not being careless. Then you may succeed as you wish. Thus.



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*The nature of the Sotāpannas  
is to regard themselves as rich  
while worldlings mostly  
consider themselves poor.*





## Saṅghagūṇa 5: Spiritual Wealth

*(15th of September 1926)*

**P**aying respects to the Buddha, chanting and taking the precepts are part of the monastic observances (korwat), they form a pair. The precepts exist whether we undertake them or not. They don't disappear. When you establish your intention and succeed in abstaining, you will know your sīla is complete. When the time to undertake the precepts comes, take them. Taking them is a monastic observance. The Buddha taught “yo ca sīlavataṃ gandho vāti devesu uttamo”<sup>1</sup>. It means “The fragrance of a person keeping the precepts and observances excels any other. The fragrance spreads with the wind and against it.”

After these preliminary observances, there is the opportunity to listen to a Dhamma talk. Listening to the Dhamma has the highest virtue and benefit. It means you will get to know the meaning of the Dhamma you didn't understand before. Or your understanding deepens causing your heart to become radiant. You can eradicate doubt, and practise following the Buddha's instructions. There is no need for doubt because

the Buddhasāsanā is supreme and has been established for more than 2000 years. The Buddhasāsanā has lasted so long because the practitioners gain results that provide internal proof. Their practice yields happiness that matches the level they are practising on.

To begin with, may the Buddhist assembly determine the refuge of the Triple Gem, namely Buddhaṃ, Dhammaṃ, and Saṅghaṃ firmly in their hearts. Then you will feel that the Buddha, Dhamma and Saṅgha are a true refuge. Don't be uncertain and without principles!

The Buddha summarised his virtues as paññāguṇa, karuṇāguṇa and visuddhiguṇa, the virtues of wisdom, compassion and purity. Paññāguṇa means, the Buddha awakened to the truth and knew dukkha, the cause of dukkha, the cessation of dukkha and the path to the cessation of dukkha. Knowing dukkha means to know that the body is a manifestation of dukkha. Knowing the cause of dukkha means to know that not knowing the truth is the cause of suffering. Knowing the cessation of dukkha means knowing the cessation of untrue things. Knowing the method and path to the cessation of dukkha means to know dāna, sīla and bhāvanā, merit and demerit, good and bad. This is the path to the ending of dukkha.

Karuṇāguṇa, the virtue of compassion, means that the water in the Buddha's heart is cool because he perfected loving kindness (mettaparāmī). He wanted all beings in the world to be happy. He wished for everyone to overcome dukkha and be content.

Visuddhiguṇa means the Buddha's heart is undefiled by the kilesas of greed, hatred and delusion. The Buddha was pure in body, speech and mind. This is a characteristic of the Buddha's virtues.

Before you came to the temple and listened to the Dhamma, you didn't know if you had these three qualities. Now you know these three virtues are within you, but there may be a lot or just a little bit. This is called being a person who has reached the Buddha's virtues. This is in line with the words "Buddhaṃ saraṇaṃ gacchāmi".

Regarding the virtues of the Dhamma, the Buddha condenses the Dhamma into the three aspects of pariyattidhamma, paṭipattidhamma and paṭivedhadhamma. Pariyattidhamma means the Suttas, Vinaya and the Abhidhamma we memorise and chant in the mornings and evenings. We remember "itipi so...", "svākkhāto..." and "supattipanno...". When we memorise the five and eight precepts, it is called pariyatti, too. Or we learn Suttas by heart, for instance, the Dhammacakkappavattanasutta. This is also pariyatti.

Paṭipattidhamma is the Vinaya. "Vinayo" translates as removing the kilesas to destroy them. Dāna removes the kilesa of greed (lobha) that is fascinated by external material objects. Sīla destroys the coarse form of greed, hatred (dosa) and delusion (moha) expressing themselves in body and speech. Samādhi removes the medium level of lobha, dosa and moha, such as the five hindrances (nivarāṇa). Paññā destroys the anusayasamkilesas, namely lobha, dosa and moha in their refined tendencies. Dāna, sīla, samādhi and paññā are called paṭipattidhamma.

Paṭivedhadhamma means vipassanāñāṇa, the essence of knowledge and insight. Seeing things the way they are, is called yathābhūtañāṇadassana. This is paṭivedhadhamma. Do these three types of Dhamma exist within you at this time? May you be aware of the parts you have internalised already and make the missing aspects arise. Knowing that

these things are present means, we have reached the Dhamma. This corresponds to the line "Dhammaṃ saraṇaṃ gacchāmi".

The virtues of the Saṅgha, namely supattiṇṇo, being a good practitioner, means we are looking after our body, speech and mind so that it is in line with dāna, sīla, samādhi and paññā. This is the virtue of the Saṅgha we have internalised. This corresponds to the words "Saṅghaṃ saraṇaṃ gacchāmi".

Feeling the virtues of the Buddha, Dhamma and the Saṅgha within us is called opanayiko. We are inclined towards these qualities to internalise them. Then we are called a person who has gained a refuge in the Triple Gem. It is the highest refuge. It is called upāsako, upāsikā, one who is closely connected to<sup>2</sup> the Buddha, Dhamma and Saṅgha all the time. May the Buddhist assembly understand the characteristics of the Triple Gem like this.

Don't be deluded and follow other teachers who don't provide results as internal proof. Some fool with anattā. Everything is anattā, nothing is self. There is no place for the virtues of the Buddha, Dhamma and Saṅgha, for the qualities of the mother, father and teachers. Whatever there is, it is not self. If there is no self, why are they eating and drinking? Why are they taking care of themselves? Is the one who sees anatta not an atta?

You must understand that this body is an atta, an "I", a self to drive out worldly perceptions. Remove the the things you are clinging to as self such as nāma-rūpa, dhātus, khandhas etc. and let only your bare body remain. At the moment, your bodies are still worldly. Get rid of this. The phrase "sabbe dhamma anattā", all dhammas are anattā, they are not self means they are dhammas. Here the word



“dhamma” is an expression on the ultimate level (paramatthavohāra). We agree that dhamma is us, and we are dhamma. That's the end of the matter.

The three characteristics, namely aniccaṃ, dukkaṃ, and anattā, are a preliminary concept for resolving wrong views. For instance, we take worldly conventions to be our self. The Buddha taught “sabbe saṅkhāra aniccā”, all saṅkhāras are impermanent. I will point out just one example of impermanence. You may be able to understand the underlying principle. We think our bodies are impermanent. First, we were a child, then we became a young person and an adult. We get old, sick and die. We are not who we were and keep changing, so we think we are impermanent. But our memories (atītasaññā) say there is change and impermanence. Normally, all humans will be children, teenagers, adults, age, get sick and die. It has been like this since the beginning of the world. We appear in the human form and remain in it. We should see these lasting things as permanent, then it is correct. These objects are permanent, but our perception is impermanent. We impose impermanence on them.

I'll point out another example from a different angle. We perceive the sun as impermanent. Now it is morning, then late morning, midday, afternoon and evening. It is changing all the time. It is impermanent. But is the sun morning, midday, afternoon and evening or our perception? If we analyse it, we must admit, that we impose this on the sun. Morning, noon, afternoon, evening, shifting and impermanence are ours. The sun probably isn't aware of it being morning, noon, afternoon and evening. And does the sun regard itself as “I am the sun.”? It doesn't. Some define it as the sun. Whose sun? It is possible, that

the sun, the object of these questions, is unaware of them. It simply exists as it has been since the beginning of time. No matter what time it is, it keeps moving. This is an example.

Impermanence exists in our perception. Don't get deluded by people telling you to take this or that path. If our body has become a permanent dhamma, all things will become permanent. If we are still impermanent, we will see everything we look at as impermanent. If we still manifest dukkha, we will perceive everything as dukkha. We must take a good look at the characteristics of aniccaṃ and dukkhaṃ. We must break up their substance.

The Dhamma is refined and has an inside and an outside. It is like a coconut. The whole shell is called coconut. When we chop off the shell, we still call the shell coconut. The flesh remaining after chopping off the shell is also called coconut. But they have different attributes. The Dhamma also has levels and manners, it is coarse or refined. If we don't use our knowledge of investigation (vicāraṇañāṇa) to make it clear, we will only bite into the shell of the Dhamma. It's comparable to a person who doesn't know coconut flesh. They see the shell and will start eating it. What's the benefit?

I keep explaining nāma-rūpa, the dhātus and the khandhas because I want the Buddhist assembly to be skilled in looking for the hardwood of the Dhamma. My main point is, I hope you will know and see your bodies. If you see your body, you will only see Dhamma.

Now I will continue to explain the virtues of the Saṅgha. So far, I have only explained the virtues of the Saṅgha on the level of the Sotapanna. It is only a basic level but still has some quite inspiring qualities. It is the path of entering the

stream towards nibbāna. Those who realise nibbāna must attain stream-entry first. Nibbāna can be compared to the sea. Those heading for the sea must first reach the mouth of a river. Someone heading towards nibbāna must enter the stream called dhammasotā first. It means to be certain of reaching nibbāna in a limited time. If one has not reached stream entry yet, one is still uncertain. It's comparable to someone going to the sea, still in a brook, canal or marsh. Or they have entered a river, but are still swimming around in circles. It is not clear when they will reach the sea. It can't be determined.

Don't get deluded and think nibbāna is empty. When the Buddha said "nibbānaṃ paraṃ suññaṃ", nibbāna is the highest emptiness, he meant empty of existence and birth in the sensual realms, realms of form and formless realms. But because it is not empty, he also said "nibbānaṃ paraṃ sukhaṃ", nibbāna is the highest happiness. If it were empty, where would happiness come from? If we look for a comparison of the happiness of nibbāna, there is only the happiness of samādhi. The bliss of the jhāna factors can be experienced by those who develop samatha. The happiness on this level matches only the bliss of the Brahma world. The bliss of nibbāna is much more refined than the happiness of samādhi.

We have to assume nibbāna is magic because of its refined bliss. Therefore, the wise philosophers have a strong desire for it. They struggle and renounce their lives, bodies, children, wives, wealth and possessions as dāna to exchange them for nibbāna. Vessantara<sup>3</sup> is an example of this. Those who haven't entered the stream of nibbāna yet must endure hardship. They are alternating between birth and death, rich and poor. There is no end to it. If they have

managed to enter the stream of nibbāna, it will be a relief, even though it is only the first stage. In the slowest instance, it will take seven lifetimes until they attain Arahantship.

The primary qualities of the Saṅgha should be kept as a standing principle. These are supāṭipanno, practising well, ujupaṭipanno, practising directly, ñāṇapaṭipanno, practising for knowing the truth, and sāmīcipaṭipanno, practising in a way worthy of respect. All four levels of Noble Ones are practising these four qualities. They differ only in their level of refinement. They have different designations because they have let go of coarse or refined kilesas.

I will explain another quality of the Sotāpanna using a verse from the Ratanasutta.

“Kiñcāpi so kammaṃ karoti pāpakam kāyena vācā uda cetasā vā, abhabbo so tassa paṭicchādāya: abhabbatā diṭṭhapadassa vuttā.”<sup>4</sup> It means, even if the Sotāpanna, who has overcome three fetters, is still making some bad kamma by body, speech or mind, they are already “unable” (abhabbo). They can't conceal the bad kamma they made. They hurry to disclose it and restrain themselves in the future. Being unable means one is naturally no longer fit for concealing bad deeds. This is what the Lord Buddha taught to those who had seen nibbāna. He didn't generally speak like this to ordinary people. The important point of this verse is, that Sotāpannas have the nature to reveal misdeeds committed out of carelessness. They don't conceal them. Not hiding one's faults is an important point.

Worldlings (puthujjana) struggle with this because their faults and misdeeds are beloved and dear to them. They don't want to reveal them to others. This is the nature of

the worldlings. Their nature is to hide their faults, while Sotāpannas like to lay them open. Naturally, everyone makes mistakes. The nature of the Sotāpannas is to regard themselves as rich while worldlings mostly consider themselves poor.

There is a story about Suppabuddha<sup>5</sup> to illustrate this point. In the Buddha's time, the layman Suppabuddha was a Sotāpanna. He was poor and had leprosy. It is said, the god Indra came to test him by saying: "Dear upāsaka, I have compassion for you. I wish to support you. I see you are poor and have leprosy. If you renounce the Buddha, Dhamma and Saṅgha by saying they are not the Buddha, Dhamma and Saṅgha and can't be a true refuge, I will give you heavenly treasures and cure your leprosy." Suppabuddha asked: "Who are you?" Indra answered: "I am Indra." Suppabuddha said: "Even though you are Indra, you belong to the group of fools. Do you regard people like me as paupers? Is someone full of noble wealth still a pauper to you? Scoundrels like you must leave, get lost! I don't want to talk to you." This story is enough to illustrate the unshakeable faith among Sotāpannas. Even if someone comes to tempt them with divine treasures, they are not pleased. They think it is no match for their noble treasures. There is another story of Anāthapiṇḍika, the Buddha's lay follower. He was a multi-millionaire with a lot of wealth. He even built Jeta's Grove monastery to offer it to the Buddha. He had faith and was happy to give dāna. He invited 500 bhikkhus to his house for a meal every day. Then his money started to run out because of all the faithful good deeds he had done. He was cheated of money others had borrowed, too. He became poor but still tried to find ways to maintain his dāna routine. He could only get cheap broken rice he

cooked and combined with sour gruel, a food the poor eat twice daily. He offered this to 500 bhikkhus without fail. One day, he went to an audience with the Lord Buddha. After sitting down, the Buddha asked him: "Millionaire, are you still maintaining the dāna routine at your house?" The millionaire replied: "Yes, but my dāna is pitiful. There is only boiled broken rice and sour gruel." The Buddha said: "Don't see your dāna as pitiful. You are giving dāna to the Noble Saṅgha who are worthy of offerings (dakkhiṇeyyapuggala) and an unsurpassed field of merit (anuttara puññakhetta) in this world. Your dāna is fine and has great fruit and merit."

I am telling you this because I want you to know that there was a devaputta when the millionaire fell into poverty. It lived above the millionaire's door and had a problem. Every time someone wanted to enter or exit this door, the devaputta had to leave its place. Through the power of the Saṅgha's virtue of sīla, the devaputta couldn't stay above the heads of the Saṅgha.

One day, during the second watch of the night, the devaputta went to the millionaire's quarters, illuminated the place with its radiance, stood at the right side and said to the millionaire: "I am here to warn you. Don't make so much merit to the Saṅgha. You are getting poor because you are overdoing it." The millionaire asked: "Who are you?" The devaputta said: "I am a devaputta who has been living on top of your door for a long time. I have compassion for you. Therefore I came here to advise you." The millionaire replied: "You are a devaputta of bad character. How can you regard someone full of noble wealth as a pauper? Off with you, get lost! Stop dwelling on top of my door." The devaputta couldn't stand this expulsion by a Noble One. It had to leave, but couldn't find

a place to stay. It had to stay with other devaputtas and find a method to make the millionaire revoke the punishment and allow it to return. Indra appeared and advised it to admit its wrongdoing towards the millionaire and ask to be his servant (veyyāvaccakara) in retrieving all the money that had gone missing. Then it should ask to stay in its previous place. The devaputta agreed to follow Indra's orders. Once the devaputta had collected the money, it returned it to the millionaire. It asked for forgiveness, and the millionaire allowed it to stay.

This story is a declaration of the unshakeability of Sotāpannas. It nourishes our faith and inspiration and strengthens our desire to develop the qualities of a Sotāpanna. The Buddhist assembly has listened to the qualities of the Saṅgha as I have explained them here. This is enough to enhance your mindfulness and wisdom. Thus.



*Knowing the truth only according to the  
tradition and the Krooba Ājāhns  
is not enough for our needs.  
We use it but must contemplate it to see  
the truth arising in ourselves as proof.  
Then we should believe and follow it.*







## Saṅghaguṇa 6: Sammutti and Paramattha

*(21st of September 1926)*

**N**ow there is the opportunity to listen to a Dhamma talk with an introduction and further explanations of the virtues of the Saṅgha. In performing the preliminary duties (vatta), we only carry out obligations (kiccavatta), but they are still of profound skill and merit. If someone can memorise the instructions of the Buddhasāsanā, the teaching of the Noble Sammāsambuddha, and is fluent in it, it is pariyattadhamma. It doesn't matter if they can remember just a little or a lot. A person who has internalised pariyattadhamma has a mouth that is not useless. Those who can't remember any of the chanting, such as Buddhaṃ, Dhammaṃ, Saṅghaṃ, "Itipi so...", "Svākkhāto..." and "Supaṭipanno...", are called mukhasuñño, empty mouth. It means void of the path of merit and skill. Being able to remember the Buddha's instructions is beneficial in this life and the next. In this life, we will chant,

investigate and practice correctly. By the next life, it will have become our habit (upanissaya)<sup>1</sup> following us around. But generally, beings will forget and can't remember anything when they cross from one life to the next. Nevertheless, memorising things in the past forms a habit that inspires us to study and learn easily. The word upanissaya means the things we have memorised. Even if we forget them, we can easily retrieve them.

It is comparable to a Thai person eleven or twelve years old. They have learned a lot of Thai by that age. If you send them to the West for 20 or 30 years, they will forget all their Thai. They can only remember foreign languages. When they return to Thailand, they persuade a Western friend to accompany them and start learning Thai after arrival. The Thai person will pick it up faster because it is their nature. The foreigner will take longer because it is alien to them. You must understand habits in the way I have explained it here.

By internalising the Buddha's instructions, such as paying respects to the Buddha and doing morning and evening chanting, they will follow us into our next life as a habit. If we have strong habits, we will be very skilled. If we study and memorise a lot (bahūssuta), we may become a Krooba Ājāhn. We can teach others a lot. If our habit is weak, our studies will yield little results. It is up to our disposition. Because our habits are different, our knowledge and skills will also differ. Therefore, it is necessary to develop our character increasingly. Listening to a Dhamma talk is an important element in developing our habits.

The leaders of the Buddhasāsanā have changed it over time and eras. They adapted it to the respective era up to the present day. Don't think it is easy.

If we look at the many people who succeeded in magga and phala at the time of the Buddha, they weren't different from us by an iota. They had to make a living just like us. The kilesas, taṇhā, lobha, dosa and moha were the same. It was the Buddha's knowledge, that made many of them successful. He had insight into their character and gave sermons matching their disposition so they could easily become attained. In the following 400, and 500 years, the theras who upheld the Dhamma were still very skilled because they succeeded each other and didn't quarrel.

By our time, the legacy of the Buddhasāsanā has been carried on for more than 2400 years. It is impossible to be free from complications because some of the elders in the lineage were deep and others were shallow. Some were coarse and others refined. The Sāsanā evolved and changed according to their disposition. The Buddha's instructions may still exist, but the knowledge and insight may have shifted according to the time and era. Therefore, we must listen and investigate to get to the truth. Knowing the truth only according to the tradition and the Krooba Ājāhns is not enough for our needs. We use it but must contemplate it to see the truth arising in ourselves as proof. Then we should believe and follow it.

Let's take magga, phala and nibbāna as an example. They exist in ourselves. It is a mistake to think they are external, outside our bodies. If there is a wrong view, we won't succeed no matter how we practise. When we listen to a Dhamma talk, we wish to acquire skills regarding the right and the wrong path.

The Buddha's method for teaching Dhamma mainly involved the arousal of urgency (saṃvega) first. Sometimes he explained birth, ageing and death. Sometimes he used

birth, ageing, sickness and death. On other occasions, he mentioned that the saṅkhāras are impermanent, dukkha and not-self for the audience to contemplate and become dismayed. At other times, he only taught ageing, sickness and death as in the Abhiṅhapaccavekkhaṇa. It reads “jarādhammomhi jaraṃ anatīto”, I have the nature to age, I have not overcome ageing, “byādhidhammomhi byādhiṃ anatīto”, I have the nature to get sick, I am not beyond sickness, and “maraṇadhammomhi maraṇam anatīto”, I have the nature to die, I can't overcome dying. He mentioned the three aspects of ageing, sickness and death to arouse awareness of their presence. He wanted the audience to see that ageing is always present, and so are sickness and death since we were born until now. This is a way of arousing urgency.

Further, he had people contemplate “sabbehi me piyehi manāpehi nānābhāvo vinābhāvo”, I will become different, namely I will get separated from the things that are dear and pleasing to me. Internally, the body is dear to us. Externally, we have to let go of animate and inanimate objects.

Furthermore, he made us contemplate kammassakatāñña (knowledge of owning one's kamma) such as “kammassakomhi”, I am the owner of my kamma from good and bad deeds, “kammadāyādo”, I am the heir of my kamma, which means we have to receive the results of our kamma. “Kammayoni”, my kamma is leading me to birth. “Kammabandhu”, my kamma is my lineage, my connection; “kammaṭṭharaṇa”, my kamma is my refuge. “Yaṃ kammaṃ karissāmi”, whatever kamma I make, “kalyāṇaṃ vā pāpakaṃ vā”, either good or bad, “tassa dāyādo bhavissāmi”, of that I will be the heir, which means, we must receive the results of that kamma. By explaining these

five subjects for frequent recollection I hope to arouse urgency and dismay. May faith and inspiration arise in you, too. May you believe that you own your kamma.

By believing this, you are upholding the core of the Buddhasāsanā. This hardwood of the Buddhasāsanā is made of dāna, sīla, samādhi, paññā, vijjā and vimutti or Buddhagūṇa, Dhammagūṇa and Saṅghagūṇa. You should desire the qualities of the Sotāpanna the most because it is the first step of walking up towards the supramundane Dhamma. May you study the characteristics of sakkāyadiṭṭhi, vicikicchā and sīlabbataparāmāsa to understand them. If you do, you have a way of reaching stream-entry. If you don't, you won't get there, no matter how you practise. It is like someone who wants nibbāna but doesn't know what it is and where it is. They make merit, give dāna and focus on wishing "nibbānapaccayo hotu", may this be a cause for nibbāna. But they only gain causes. How can this lead to success when they don't know nibbāna? If we study where nibbāna is and its characteristics, we have a path of practice to get there and attain it. If we don't reach it, we may gain an intermediate level matching our disposition. You must understand that knowing is one thing and attaining is another.

To understand the path of supramundane dhamma, we must first study the path of mundane dhamma. Then we must recognise the face of attachment (upādāna) and the substratum of rebirth (upadhi). Any worldly dhamma, any worldly convention is called lokiyadhamma. Attachment to conventions by taking them as real is the face of upādāna. These conventions are firmly buried within ourselves. This is the face of upadhi. They are kilesas. The essence of these conventions are memories, and perceptions of the past

(atītasaññā). It is a neverending stream of samudaya. Unless this stream dries up, we can't see the supramundane dhamma.

Now, I will show you a study method for reflection. In the Dasuttarasutta (DN 34) the Buddha teaches “eko dhammo”, there is one dhamma. It means this body is a dhamma, a natural phenomenon. Normally this single lump is a person who gets conventional labels such as rūpa and nāma attached to it. Or there is the assumption that it is dhātus, khandhas and āyatanas, the faculties. There is no end to these labels and conventions. But the person at the receiving end of these labels is only a single lump of dhamma. All these conventions are worldly saṅkhāras. This individual lump of dhamma is a dhammasaṅkhāra. Loyikadhamma and lokuttaradhamma are merely qualities of that dhamma. We could also use the words “characteristics” or “symptoms”. If that dhamma is associated with worldly conventions, it is called lokiyadhamma. If it has surpassed worldly conventions and is connected with amatadhamma (deathless dhamma), we call it lokuttaradhamma. The essence of this dhamma is neither lokiya nor lokuttara. If something mundane connects to it, it becomes a lokiyadhamma. If something supramundane is associated with it, it becomes a lokuttaradhamma. First, we must get to know these dhammas, then we can point them out correctly. Often we mistake the quality of the dhamma for the essence of the dhamma. This is called studying without gaining knowledge. We are ignorant.

Now, I will explain upādāna and withdrawing from upādāna. Upādāna is clinging to conventions such as those in our bodies. We assume there are nāma, rūpa, dhātus,

khandhas and āyatanas and cling to them accordingly. We earnestly say our bodies are nāma, rūpa, dhātus, khandhas and āyatanas. This is called upādāna. We must withdraw from upādāna by uprooting it with vipassanāñāṇa. We use yathābhūtañāṇadassana to see things as they are. It means seeing that nāma, rūpa, dhātus, khandhas and āyatanas in our bodies are not true on the ultimate level (paramattha). They only exist on the conventional level. What exists as our bodies, are dhammas. When we see dhamma as our bodies, and our bodies as dhamma, conventions cease. This is a characteristic of paññāvimutti (liberation by wisdom). After the worldly conventions have disappeared, we return to being paññattidhamma or dhammapaññatti<sup>2</sup> It means we still exist as before Nothing has ended or become void. We may still be nāma, rūpa, dhātus, khandhas and āyatanas as before, but these things have become paññattidhammas. Conventions (sammuti) and paññatti differ in this way.

I will give you a simile. It can be compared to a man from the countryside, who has never seen a “kamphaeng gaeo” (lit.: glass wall). Someone tells him there is a glass wall around the beautiful Uposatha Hall at Wat Boromnivās in Bangkok worth looking at. When the man hears this, he understands it his way. He knows a wall and he knows glass, so he thinks they used glass to build a wall at the Uposatha Hall of Wat Boromnivās. Is it green, red or white glass? He believes this and tells others they built a glass wall at Wat Boromnivās in Bangkok.

Later, he travels to Bangkok and goes straight to the Wat to see the glass wall, but he can't see it anywhere. He asks the monk guarding the Uposatha Hall: “I was told there is a glass wall at this temple, and I came here to see it. Why

can't I find it?" The monk explains: "This low wall around the Uposatha Hall is called "kamphaeng gaeo". The man exclaims: "Oh, is that what it is?" At that moment, the glass, the man was clinging to in his heart, ceased completely. His clinging to the existence of a glass wall became a memory. It was an assumption (sammutidhamma) from when he hadn't seen it yet. After the glass had disappeared from the wall, he would still call it "glass wall" as before. This is paññatidhamma.<sup>3</sup>

As long as we don't have yathābhūtañāṇadassana, we think our bodies are nāma, rūpa, dhātus and khandhas. Moreover, we arrogantly teach others so that they agree with us. After the eye of knowledge (ñāṇacakku) has arisen in us, we will know that there is not a trace of nāma, rūpa, dhātus and khandhas in us. We will still call them by their original names, but they have changed into paññātiddhammas. May you understand the method for removing the clinging to perceptions in this way. Uprooting attachment is the task of the path. If there is no Noble Path, we won't be able to uproot it, no matter how knowledgeable and skilled we are. But if we keep studying well, the Noble Path will arise to take away our clinging. The Noble Ones who attained the Noble Path and Fruit according to their level, could remove these conventions from their bodies. In the case of Sotāpannas, overcoming sakkāyadiṭṭhi, vicikicchā and sīlabbataparāmāsa means being able to remove the five khandhas from their bodies.

You must understand the virtues of the Saṅgha, who memorised the Buddha's profound instructions and practised for internalising these qualities. We should respect and revere them highly. All the virtues of the Saṅgha come together in four qualities. They begin with



supaṭipanno, practising well in body, speech and mind. Practising well leads to ujupaṭipanno, practising directly, which means being straight regarding sīla, samādhi and paññā and following a direct path of practice. They don't stop and get diverted by kāmasukhallikānuyogo and attakilamathānuyo, indulging in sensual pleasures and self-mortification. Because they practise directly, they become ñāṇapaṭipanno, they practise for the overcoming of dukkha, to see the Noble Truths. Because they know the Noble Truths, they are sāmīcipaṭipanno, practitioners worthy of respect. It means they are practising correctly to the utmost. These four qualities are foremost among the virtues of the Noble Saṅgha of all levels. Whether they are Sotāpannas, Sakadāgāmis, Anāgāmis or Arahants, they must have these four qualities. They only differ in their level of refinement.

But there are many other virtues of the Saṅgha I should explain. They have been compiled by the old masters in the verses of the Ratanasutta. Here is another verse: “Ye suppayuttā manasā daḥhena nikkāmino Gotamasāsanamhi - te pattipattā amataṃ vigayha - laddhā mudhā nibbutiṃ bhuñjamānā.”<sup>4</sup> The meaning is: There are Noble Ones who carry out the duties of the Sāsanā well and have a firm heart through samādhi. They strive to leave the dukkha of Saṃsāra behind until they reach magga, phala, supramundane dhamma and the liberation of one beyond training. They follow the threefold training in the Sāsanā of Gotama the Sugato directly and will reach the fruit of Arahantship. This is the highest Dhamma of the wise, namely nibbāna. Those who have attained it through the knowledge of paṭivedha, enjoy the attainment of the fruit of nibbāna for free.

Mudhā translates as “get free of charge”. This is a refined quality of the Saṅgha. Let me explain. Noble Ones have practised the duties of the Sāsanā to overcome this mass of suffering. They don't have to spend any money or wealth on attaining nibbāna. The duties of the Sāsanā are simply sīla, samādhi and paññā. Sīla means the five, eight, ten precepts or the rules of the paṭimokkha. If we have reflected on keeping the precepts in detail, they will be within and without our bodies. Dhamma is our body on the internal level. The world is a manifestation of conventions wrapping us externally.

If we still think our bodies are nāma, rūpa, dhātus, khandhas and āyatanas, we can only give dāna, keep the precepts and practise samādhi and paññā on the external level. It is only kāmāvacarakusala, meritorious on the level of the sensual realm because nāma, rūpa, dhātus, khandhas and āyatanas are worldly saṅkhāras which are impermanent, dukkha and not self.

To rectify it, we must remove the world, so that only our body – a dhamma – remains. Now we make merit and give dāna just with our body. We keep the precepts by turning our bodies into sīla, and do so, too with samādhi and paññā. The dhamma that is our body, is a manifestation of dhammadhātu, dhammaṭṭhiti and dhammaniyāma.<sup>5</sup> It is not aniccaṃ and dukkhaṃ; only anattā remains. In this case, making merit, giving dāna, keeping the precepts, developing samādhi and paññā becomes internal. It becomes lokuttarakusala, supramundane merit. But this is hard to penetrate. Therefore, we must use the external in the process of looking for the internal, It means, it's not enough to merely lose the external. If we truly practise the duties of the Sāsanā (sīla, samādhi and paññā) like the

Noble Ones, we may enjoy nibbāna, the attainment of the fruit, without spending any money. We may get it for free, just like the Noble Ones.

Now the good people in the Buddhist assembly have listened to the virtues of the Saṅgha as I have explained here. If you wish to make these qualities arise within yourselves to gain a refuge, you must make an effort to contemplate it and not be negligent. Then your wish may be fulfilled as explained here. Thus.



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*Kamma, kilesas and vipāka are  
always revolving, it is impossible to get  
hold of their beginning or end.  
That's why they are called rounds.  
The Noble Ones can break them with  
yathābhūtañāṇadassana,  
seeing them as they are  
in the present moment.*





## Saṅghaguṇa 7: Monuments of the Dhamma

*(29th of September 1926)*

**N**ow there is the opportunity to listen to a Dhamma talk. You must focus on listening to gain benefit from it. I will continue to explain the virtues of the Saṅgha step by step so that faith and inspiration in the qualities of the Saṅgha accumulate in the Buddhist assembly. The Buddha taught that faith and inspiration in the Saṅgha are a kind of noble wealth. In the Ariyadhanagāthā<sup>1</sup> it says: “saṅghe pasādo yassatthi”, someone's secure faith in the Saṅgha is a kind of noble wealth. When we know the virtues of the Saṅgha clearly, we hope to progress in our practice and gain their qualities.

The Buddha taught four points leading us towards becoming a Sotāpanna. They are called sotāpattiyaṅga<sup>2</sup>. They are sappurisasamsevo, association with good people; saddhammassavanaṃ, hearing the Dhamma from good people; yonisomanasikāro, reflecting in one's heart on their

Dhamma to understand the meaning; dhammānudhammappaṭipatti, being determined to practise in accordance with their Dhamma. These four qualities are prerequisites leading you to become a Sotāpanna<sup>3</sup>.

We have met a good person already. The Noble Sammāsambuddha is supreme among good people. We became Buddhists, met a good person, and heard his teachings. But keeping it in mind by reflecting on it to understand the meaning is difficult. When we understand the meaning and start practising according to this Dhamma, it becomes even more difficult.

By becoming Buddhists we have met a good person, the Lord Buddha. But this is meeting a good person externally. It is insecure. Meeting the inner good person is a matter of increasing wise reflection. The Buddha's heart was undefiled by greed, hatred and delusion. He was pure in body, speech and mind. He was the supreme good person. You must understand that greed, hatred and delusion are fools. They lead us to misbehave in body, speech and mind. Non-greed, non-hatred and non-delusion are wise people, they are sappurisa. They lead us to behave well and correctly in body, speech and mind. In our hearts, there are both fools and wise people. We focus on driving out the fools and keeping only the wise, who are sappurisa, namely non-greed, non-hatred and non-delusion. Then we will only meet good people internally. In this case, we will be close to the virtues of the Buddha, Dhamma and the Saṅgha. If we desire any level of noble virtue, we may be able to attain it. If we don't reach a high level, we may still be able to attain the level of the Sotāpanna.

The four foremost virtues of the Saṅgha are supaṭipanno, being a good practitioner, ujupaṭipanno, being a direct practitioner, ñāṇapaṭipanno, practising for knowing the truth and sāmīcipaṭipanno, being a correct practitioner. If we have met the inner sappurisa and want to make these four virtues arise in ourselves, it won't be difficult because we are good.

There are still many refined qualities of the Saṅgha I must explain to nourish your faith. I will teach them using the Ratanasutta, compiled by the old masters.

It says: "Khīṇaṃ purāṇaṃ navaṃ n' atthi sambhavaṃ, virattacittā āyatike bhavasmim, te khīṇabījā aviruḥhichandā, nibbanti dhīrā yathā 'yam-padīpo."<sup>4</sup>

It means the three rounds of existence<sup>5</sup> existing in the Noble Ones' past have ended. There will be no future accumulation of kammic results (vipākakhandha). The hearts of these Noble Ones are disenchanting, they don't delight in further existence in the future. They have ended the circle of kamma and kilesas (kammavaṭṭā and kilesavaṭṭā) which are the seed of the circle of kammic results (vipākavaṭṭā). They are free from desire. Their wisdom is clear up to the level of parinibbāna through the cessation of the carimakacitta<sup>6</sup>. It is like a shining lamp that has gone out.

Let me explain this. Because they have cut off the three rounds of existence (tivaṭṭā), there is no seed for building a new birth or existence. This is an excellent quality of the Noble Saṅgha. The first of the tivaṭṭā is kammavaṭṭā, which means intention (cetanā). Intention is the essence of kamma. When our intention is good, we do good. When it is evil, we do bad things. Good or bad deeds are manifestations of the kilesas. They yield happiness or

dukkha according to our cetanakamma. When we gain happiness, we intend to maintain and sustain it. When the result is dukkha, we want to improve, prevent and get out of it. This is the essence of the kammavaṭṭa.

Kamma, kilesas and vipāka are always revolving, it is impossible to get hold of their beginning or end. That's why they are called rounds. The Noble Ones can break them with yathābhūtañāṇadassana, seeing them as they are in the present moment (paccupannadhamma). This should be regarded as a refined quality of the Noble Saṅgha.

You must understand that beings need kamma and kilesas as seeds for being born. The Buddha taught<sup>7</sup> "avijjā khettaṃ", ignorance is an area comparable to a garden or a field. "Kammabīja", kammic intention can be compared to a seed. "Taṇhā sinehaṃ", craving is like moisture. The seed will grow if it is planted in the moist soil of a garden or field. If the seed is dry, it won't grow, even if planted in the field. The Noble Ones who have overcome ignorance are the same. Their craving, the seed's fertiliser, has ended. Even when kamma (intention) exists, it can't create a new birth or existence. Therefore we say their seeds are gone. They have attained nibbāna. This is another refined quality of the Saṅgha.

There are still many more virtues of the Saṅgha I want to explain. I will tell you enough about them to be a source of inspiration. The Saṅgha is determined to lead the Holy life (Brahmacariya = celibacy) in line with Dhamma-Vinaya without being bored or tired of life. This is a point for having faith in them. The Saṅgha in this Dhamma-Vinaya is harmonious, they are not quarrelling with each other. They are looking at each other with eyes full of loving-kindness. Even when there are 100 or 1000, they are serene and



support each other. This is another base for inspiration. The Saṅgha in this Dhamma-Vinaya is leading the Holy life in purity. They support themselves by righteous means. They only use what others are giving. They are firm in not buying, selling or trading to make a living, yet they can maintain their bodies. They are not haggard. This is a source of inspiration. The Saṅgha in this Dhamma-Vinaya has the highest respect for the Buddha, Dhamma and the Saṅgha. They diligently pay respects, and do morning and evening chanting, practise and study the Dhamma-Vinaya. They are not fed up with it. This is another point of inspiration. These four points illustrate that even worldlings (puthujjana) already have qualities of the Noble Saṅgha such as supaṭipanno etc.

For these qualities, there is further proof that will increase your faith. I am going to quote the essence of a Sutta called Dhammacetiyasutta.

*(From here on, CKU relates the Dhammacetiyasutta (MN 89) almost verbatim, so I insert Bhikkhu Bodhi's translation here.)*

On one occasion the Blessed One was living in the Sakyan country where there was a town of the Sakyans named Medaḷumpa...

The Blessed One opened the door. Then King Pasenadi entered the dwelling. Prostrating himself with his head at the Blessed One's feet, he covered the Blessed One's feet with kisses and caressed them with his hands, pronouncing his name: "I am King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir." "But, great king, what reason do you see for doing such supreme honour to this body and for showing such friendship?" "Venerable sir, I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well

proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.' Now, venerable sir, I see some recluses and brahmins leading a limited holy life for ten years, twenty years, thirty years, or forty years, and then on a later occasion, I see them well groomed and well anointed, with trimmed hair and beards, enjoying themselves provided and endowed with the five cords of sensual pleasure. But here I see bhikkhus leading the perfect and pure holy life as long as life and breath last. Indeed, I do not see any other holy life elsewhere as perfect and pure as this. This is why, venerable sir, I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

"Again, venerable sir, kings quarrel with kings, nobles with nobles, brahmins with brahmins, householders with householders; mother quarrels with son, son with mother, father with son, son with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. But here I see bhikkhus living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes. I do not see any other assembly elsewhere with such concord. This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

"Again, venerable sir, I have walked and wandered from park to park and from garden to garden. There I have seen some recluses and brahmins who are lean, wretched, unsightly, jaundiced, with veins standing out on their limbs, such that

people would not want to look at them again. I have thought: 'Surely these venerable ones are leading the holy life in discontent, or they have done some evil deed and are concealing it, so lean and wretched are they...such that people would not want to look at them again.' I went up to them and asked: 'Why are you venerable ones so lean and wretched...such that people would not want to look at you again?' Their reply was: 'It is our family sickness, great king.' But here I see bhikkhus smiling and cheerful, sincerely joyful, plainly delighting, their faculties fresh, living at ease, unruffled, subsisting on what others give, abiding with mind [as aloof] as a wild deer's. I have thought: 'Surely these venerable ones perceive successive states of lofty distinction in the Blessed One's Dispensation, since they abide thus smiling and cheerful...with mind [as aloof] as a wild deer's.' This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

"Again, venerable sir, being a head-anointed noble king, I am able to have executed those who should be executed, to fine those who should be fined, to exile those who should be exiled. Yet when I am sitting in council, they break in and interrupt me. Though I say: 'Gentlemen, do not break in and interrupt me when I am sitting in council; wait till the end of my speech,' still they break in and interrupt me. But here I see bhikkhus while the Blessed One is teaching the Dhamma to an assembly of several hundred followers and then there is not even the sound of a disciple of the Blessed One coughing or clearing his throat. Once the Blessed One was teaching the Dhamma to an assembly

of several hundred followers and there a disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee to indicate: 'Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dhamma.' I thought: 'It is wonderful, it is marvellous how an assembly can be so well disciplined without force or weapon!' Indeed, I do not see any other assembly elsewhere so well disciplined. This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

"Again, venerable sir, I have seen here certain learned nobles, brahmins, householders and recluses who were clever, knowledgeable about the doctrines of others, as sharp as hairsplitting marksmen; they wander about, as it were, demolishing the views of others with their sharp wits. When they hear: 'The recluse Gotama will visit such and such a village or town,' they formulate a question thus: 'We will go to the recluse Gotama and ask him this question. If he is asked like this, he will answer like this, and so we will refute his doctrine in this way; and if he is asked like that, he will answer like that, and so we will refute his doctrine in that way.' They hear: 'The recluse Gotama has come to visit such and such a village or town.' They go to the Blessed One, and the Blessed One instructs, urges, rouses, and gladdens them with a talk on the Dhamma. After they have been instructed, urged, roused, and gladdened by the Blessed One with a talk on the Dhamma, they do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they become his disciples or they ask the Blessed One to allow them to go forth from

the home life into homelessness, and he gives them the going forth. Not long after they have thus gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, by realising for themselves with direct knowledge they here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. They say thus: 'We were very nearly lost, we very nearly perished, for formerly we claimed that we were recluses though we were not really recluses; we claimed that we were brahmins though we were not really brahmins; we claimed that we were arahants though we were not really arahants. But now we are recluses, now we are brahmins, now we are arahants.' This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

"Again, venerable sir, Isidatta and Purāṇa, my two inspectors, eat my food and use my carriages; I provide them with a livelihood and bring them fame. Yet despite this, they do not do such honour to me as they do to the Blessed One. Once when I had gone out leading an army and was testing these inspectors, Isidatta and Purāṇa, I happened to be put up in very cramped quarters. Then these two inspectors, Isidatta and Purāṇa, after spending much of the night in talk on the Dhamma, lay down with their heads in the direction where they had heard that the Blessed One was staying and with their feet towards me. I thought: 'It is wonderful, it is marvellous! These two inspectors, Isidatta and Purāṇa, eat my food and use my carriages; I provide them with a livelihood and bring them

fame. Yet in spite of this, they are less respectful towards me than they are towards the Blessed One. Surely these good people perceive successive states of lofty distinction in the Blessed One's Dispensation.' This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

"Again, venerable sir, the Blessed One is a noble and I am a noble; the Blessed One is a Kosalan and I am a Kosalan; the Blessed One is eighty years old and I am eighty years old. Since that is so, I think it proper to do such supreme honour to the Blessed One and to show such friendship. And now, venerable sir, we depart. We are busy and have much to do."

"You may go, great king, at your own convenience." Then King Pasenadi of Kosala rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

Then soon after he had left, the Blessed One addressed the bhikkhus thus: "Bhikkhus, before rising from his seat and departing, this King Pasenadi uttered monuments to the Dhamma. Learn the monuments to the Dhamma, bhikkhus; master the monuments to the Dhamma; remember the monuments to the Dhamma. The monuments to the Dhamma are beneficial, bhikkhus, and they belong to the fundamentals of the holy life." Thus.

I have brought up this Sutta as an example to nourish your faith in the Saṅgha because it is all about demonstrating the qualities of the Saṅgha.

Now that the Buddhist assembly has listened to this, you must contemplate it and strive to arouse these qualities. Then you will gain a refuge as I have explained here. Thus.



## Saṅghaguṇa 8: Harmony in the Saṅgha

*(6th of October 1926)*

**N**ow there is the opportunity to listen to a Dhamma talk. You must listen with respect for gaining benefit for yourselves so that the days and nights are not passing in vain. Our life-span decreases and diminishes continuously like the loom of a weaver. Originally, there was a lot in front and a little behind. As time goes by the amount behind increases daily and the front shrinks. Our life and existence also get shorter as the days go by. It becomes less and less. When we know this, it is not right for us to be careless.

We should hurry to become a refuge for ourselves. It means comprehending the essence of the body and mind before the dangers of old age, sickness and death set in. Once these three dangers are present, it is challenging to improve ourselves. The true essence of our body and mind are *sīla*, *samādhi*, *paññā*, *vimutti* and *vimuttiñāṇadassana*.

Practising the duties of the Buddhasāsanā is directed at liberation (vimutti). The Holy Life, the path of the Brahmachariya, has the single flavour of liberation. If someone doesn't know liberation and hasn't attained it, they haven't tasted the flavour of the Holy Life yet. If someone is leading the Holy Life, yet doesn't know its taste, how can this be useful?

But it is difficult to know what liberation is like. Therefore, I have to explain the virtues of the Noble Saṅgha in many ways. The Noble Saṅgha are those who have gained liberation and tasted its flavour. They attained vimutti because they have four qualities foremost among the virtues of the Saṅgha. They are supaṭipanno, good practitioners, ujupaṭipanno, direct practitioners, ñāṇapaṭipanno, practitioners for knowing the truth, namely the Four Noble Truths, and sāmīcipaṭipanno, practising correctly to the utmost, which means they have attained liberation.

The Buddha divided liberation into five aspects<sup>1</sup>. They are tadaṅgavimutti, the heart is temporarily calm, and vikkhambhanavimutti, the heart is peaceful through the power of knowledge<sup>2</sup>. These two types of liberation aim at cetovimutti, the liberation of the heart. Samucchedavimutti means the Noble Path, paṭippassaddhivimutti means the fruit of the path and nissaraṇavimutti means nibbāna. These three latter types aim at paññāvimutti, liberation through insight. The Saṅgha is upholding these five kinds of liberation. Because the Saṅgha is the upholder of the Dhamma, they composed the verse "dhammo saṅghena dhārito"<sup>3</sup>, the Saṅgha is the upholder.

Now, I will explain some more virtues the Saṅgha is upholding. There are the four factors of the sekkhapaṭipadā, the path of practice of those in training.



They are *sīlasaṃvaro*, being restrained regarding the precepts because they must be kept. *Indriyasaṃvaro*, being restrained regarding the sense doors, namely the eyes, ears, nose, tongue, body and mind, and not getting deluded by sensual objects. *Bhojane mattaññutā*, knowing moderation in food, means eating only as much as is appropriate and available. *Jāgariyānuyogo*, making an effort to be alert and wakeful. It means to be careful and awake with *sati* and to make a relentless effort to reach higher virtues. The Noble Ones on the level of *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi* must perform these four dhammas as the duties of their practice (*aciṅṇāvatta*). So they are called *sekkhapaṭipadā*, the path of practice of those in training. Even the monks who are only worldlings and have inherited the *Buddhasāsanā* are cultivating these. The laypeople who wish to take refuge in the virtues of the *Saṅgha* should also develop these four qualities. You will become happy from these dhammas, just like the Noble *Saṅgha*.

We must also assume that *Saṅgha* members possessing these virtues love, respect and support each other. They don't quarrel or compete with each other. They are united, which is very inspiring. The *Saṅgha* is harmonious and united because they have the virtues of *supaṭipanno* etc. They uphold these qualities because the Buddha instructed them in many different ways. For instance, there are six *sārāṇiyadhammas*<sup>4</sup> I will explain now for you to remember. The first point, "*mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti*" means the *Saṅgha* is established in bodily deeds of loving kindness. When they carry out any physical task, they try not to affect others by causing them trouble and irritation. Their bodily actions are connected with *metta*.

They help each other lift and carry heavy things. For instance, they help each other on building sites. They assist their companions in the spiritual life when dangers, illnesses and diseases arise. They help them get up or sit up, feed and bathe them and clean them up after going to the toilet. They wash their soiled clothes and sheets with metta because they see that neither has parents to take care of them. They gather around their preceptor and teacher just as siblings gather around their parents. Performing bodily deeds of loving kindness makes them love, respect and support each other without quarrelling as if they are one.

The second point is "mettāvācīkammaṃ paccupaṭṭhitaṃ hoti", the Saṅgha is established in verbal acts of loving kindness. They perform any verbal action without derisive words towards others. Their words are connected with metta. They wish to speak for the benefit of their spiritual companions by avoiding faults and performing wholesome things. They help by teaching others and not concealing their knowledge. They guide their friends in knowing good and bad, merit and demerit, beneficial and useless things. Performing these verbal deeds of loving kindness is another cause for the Saṅgha to love, respect, and support each other, free from quarrelling as if they are one.

The third point is "mettāmanokammaṃ paccupaṭṭhitaṃ hoti", the Saṅgha is established in performing mental deeds of loving-kindness. Their thoughts are not about oppressing each other or causing one's spiritual friends trouble. It means to avoid wrong mental deeds without falling under the power of greed, hatred, delusion, conceit, views, envy and ill-will. Their minds are filled with metta. They always intend to be beneficial to their spiritual

companions. They spread their loving mental deeds to others including animals. This is another cause for the Saṅgha to love, respect and support each other without quarreling as if they are one.

The fourth point “ye te lābhā dhammikā dhammaladdhā...” means the Saṅgha is generously sharing their righteously gained requisites. They are not consuming them alone. They share and distribute them among each other. They even share the food from their alms round. Some high-ranking monks undertake this as their practice. After returning from the alms round, they won't start eating until they have shared their food with someone. They must share it with their spiritual companions before they start eating. This practice still becomes apparent at some house invitations. After the hosts have served the monks, they take a container and ask for a bit of rice and curry from every monk. Then they take it to pay respects to the Buddha. In the past, the monks practised this sārāṇiyadhamma. That monk offered a share to this monk, and this monk offered a share to that monk. It was a custom. Those who witnessed this tradition understood the meaning and continued this custom. But actually, nowadays this sārāṇiyavatta has deteriorated. There are only a few people who understand and practise it. The sharing of requisites including the food received on alms round with loving-kindness, is another reason, why the monks love, respect and support each other and don't quarrel with each other as if they are one.

The fifth point is “yāni tāni sīlāni...”, the monks are keeping their precepts pure, free from defilements and blemishes to serve as a basis for samādhi. They keep the same level of sīla as their spiritual companions, so their peers don't

despise them. This is another reason for the monks to love, respect and support each other, and be free from quarrelling as if they are one.

The sixth point is "yāyaṃ diṭṭhi ariyā...", which means the monks share a common view. They don't dispute anyone because of wrong views. This means to have a noble view in line with "sammādukkhakkhayāya", the view leading to the right destruction of dukkha. This is a true factor of sammādiṭṭhi. If one hasn't attained this noble view, there is no guarantee of being free from quarrels. The Buddha compared the Noble Saṅgha speaking different languages in countries far or near, united in view, to rivers. Big and small rivers differ in colour and odour, but after flowing into the sea there is the common flavour of salt. That the Saṅgha share a common view and don't quarrel because of views is another reason for them to love, respect and support each other, not quarrel with others as if they are one. These six qualities are called sārāṇiyadhammas, dhammas for keeping each other in mind.

Because the members of the Saṅgha have these manifold virtues, they are āhuneyyo, worthy of receiving requisites brought to them (āhuna). They are pāhuneyyo, worthy of receiving offerings at invitations (pāhuna). They are dakkhiṇeyyo, worthy of offerings made for future happiness or the benefit of departed relatives. They are añjalikaraṇīyo, worthy of gestures of respect because it is meritorious for those who bow to them. They are anuttaraṃ puññakkhettaṃ lokassa, a field of merit for the world. Those who desire merit must sow the seeds of merit, the four requisites, on the soil formed by the Saṅgha. Because the Saṅgha has these qualities, it will yield the good results desired by the givers.

Now the Buddhist assembly has listened to the virtues of the Saṅgha I have described here.

If you focus on internalising these qualities (opanayiko) and make them arise in yourselves you will see the virtues of the Saṅgha more clearly. May you contemplate this for your complete benefit as I have explained here. Thus.



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*The Saṅgha neither establishes new rules  
not laid down by the Buddha nor  
abolishes any of his rules. They comply  
with any minor or major training rule  
without contempt or conceit.*





## Saṅghaguṇa 9: The Saṅgha's prosperity

*(14th of October 1926)*

**N**ow, there is the opportunity to listen to a Dhamma talk. You must focus on listening to get the most benefit for yourselves. According to the Gotamakacetiya sutta<sup>1</sup>, the Lord Buddha's Dhamma talks had three characteristics. The first one is "abhiññāya kho so bhagavā dhammaṃ deseti". When the Buddha taught the Dhamma how did he wish the audience to see things as they are? He explained things openly without concealing anything or holding it back. But only some of his disciples could listen, others couldn't. For them, there were no instructions bringing them close to nibbāna. The Buddha taught by disclosing, and revealing. There was no inside and outside for him. This is the first characteristic. The second is "sanidānaṃ dhammaṃ deseti", the Buddha taught Dhamma well-founded and practical, and the audience could follow his reasoning. He pointed out things

that were evident in their bodies. He didn't teach anything that didn't make sense. This is the second characteristic.

The third point is "sappāṭihāriyaṃ dhammaṃ deseti", the Buddha taught miraculous Dhamma, that could remove enemies. Unwholesome dhammas are the natural enemy of wholesome dhammas. For example, when non-greed, non-hatred and non-delusion are present in a person, the enemies of greed, hatred and delusion are losing. If we keep the precepts, bad ethics (dusīla) don't stand a chance. When there is samādhi, the hindrances are losing. When there is knowledge, avijjā ceases. Therefore, the Buddha's Dhamma is a miracle.<sup>2</sup> This is the third characteristic.

The Lord Buddha had these three characteristics as he taught the Dhamma and used his great compassion. He wished his audience to follow him. He taught a straight path of practice, namely sīla, samādhi and paññā without hoping for fame or worldly gains. Because of these characteristics, Buddhist followers should remember his power and virtue as "Itipi so bhagavā arahaṃ", the Buddha is an arahant. The Dhamma he taught is "svākkhāto dhammo" because of this. The Saṅgha who received these instructions is truly a "supaṭipanno saṅgho".

Now, I will continue explaining the virtues of the Saṅgha, to increase your faith in these inspiring qualities. The Saṅgha got the designation sappurisa (good, righteous man) because they had the four foremost qualities beginning with supaṭipanno, practising well in body, speech and mind. Because they are practising well, they are ujupaṭipanno, practising directly regarding the threefold training of sīla, samādhi and paññā, which is the Middle Way. Because they are practising directly, they are ñāṇapaṭipanno, practising for seeing the truth, namely the Four Noble Truths. When they



know the Four Noble Truths, they become *sāmicipaṭipanno*, their practice is worthy of respect because they are practising correctly to the utmost. Because of this, they got the designation *sappuriso*, which translates as “a man who has trained himself to be well-pacified”.<sup>3</sup>

The Saṅgha is not called *sappurisa* merely because they have these four main qualities. They must possess the seven virtues of a *sappurisa*, too. The first point of the *sappurisadhamma*<sup>4</sup> is *saddho hoti*, the Saṅgha has strong faith in things worthy of faith, such as the virtues of the Buddha. Second, *hiri hoti*, the Saṅgha has the utmost shame towards making bad *kamma*, they won't let it arise in themselves. The third item is

*ottappī hoti*, they are shying away from, repelled by and afraid of bad *kamma* to the utmost. They don't delight in letting it come up in themselves. The fourth point is *bahussuto hoti*, the Saṅgha has listened a lot to the Buddha's words and contemplated them to understand the meaning clearly. The fifth item is *viriyārambho hoti*, they are arousing continuous effort. If there are high *dharmas* still to be attained, they strive to gain them. If they have finished their work, they attempt to guide and teach others and carry on with the monastic duties to be good role models for other practitioners. The sixth item is *satimā hoti*, the Saṅgha has *sati* and is always mindful. They don't allow their minds to wander to the outside. The seventh point is *paññavā hoti*, the Saṅgha has wisdom. They have deeply penetrated the *saṅkhāras*, understood clinging and don't grasp anything through conceit (*mānadiṭṭhi*). They are taking care of themselves in the right way. These seven factors are called *sappurisadhamma*. They are *dharmas* that qualify a person as a *sappurisa*, a good person.

The Saṅgha is endowed with these seven qualities, it is its foundation. They are also equipped with another set of seven sappurisadhammas on a higher level<sup>5</sup> which lends them supreme virtue. They are a great source of faith and inspiration. The first factor is dhammaññū, being a person who knows the Dhamma, which means seeing this body as a natural phenomenon (sabhāvadhamma).

The second point is atthaññū, being competent in the meaning of the Dhamma. It means to know the characteristics and properties of the Dhamma and its virtues. For instance, they know nāma-rūpa, dhātus, khandhas, āyatanas and indriyas, they know merit and demerit, sīla, samādhi, paññā, vimutti and vimuttiñāḍassana. This is called atthaññū.

The third item is attaññū, they know themselves. For example, they know what kind of dhamma is present in them, e.g. a rūpadhamma, nāmadhamma, or dhammakhandha, dhamma-dhātu or a sīladhamma, samādhidhamma, paññādhamma, and if it is a mundane dhamma or a supramundane dhamma. If a quality (guṇadhamma) is present in them, they know they are that dhamma. This is called attaññū, knowing oneself.

The fourth point is mattaññū, knowing moderation in line with one's level and sphere. If someone is a sīladhamma, they should behave accordingly in body and speech. If one is a samādhidhamma, one must behave like that. If one is a paññādhamma, one has to act in line with that. It means to behave as is appropriate for one's qualities. This is called mattaññū, knowing moderation.

The fifth item is kalaññū, knowing the time. It means to know the proper time to do certain things. For example, at this time one should develop samatha and vipassanā, at that time one should receive guests, at this time one should do something new. This is called kālaññū, knowing time.

The sixth point is *parisaññū*, knowing the assembly. To be together as a group or party is called an assembly. For instance, assemblies of fools or good men, noble warriors or brahmins. Knowing the assembly is beneficial for entering their midst without feeling shy. This is called knowing the assembly.

The seventh factor is *puggalaparoparaññū*, knowing who is inferior or superior. It means to know this person is a king, that one a high-ranking court official, that one is wise, this person is a fool, this one has a strong disposition for anger and ill-will, while that one has a lot of love and compassion. Knowing people in this way is useful for meeting them without feeling shy. It may please them. This is called *puggalaparoparaññū*.

These seven factors are called *sappurisadhammas*. They have a special significance because they are exclusive to good people who are Noble Ones (*ariyasappurisa*). But it is also possible to incline towards these qualities and use them on one's level. There is nothing against it. Because the Saṅgha has these seven qualities, they are called *sappurisa*. This should be a reason for having faith in them. Now that the Buddhist assembly knows how these virtues distinguish the Saṅgha as *sappurisa*, you should be inclined to develop these qualities in yourselves. If you can, you will know yourselves as a good person. One can say, you have reached the virtues of the Saṅgha in body, speech and mind. It is a part of gaining a supreme refuge.

The Saṅgha still has other qualities that are a base for having great faith in them. The Saṅgha are the heirs of the *Sāsanā*. They inherited the *Sāsanā* more than 2460 years ago and it is still free from deterioration. They can still control themselves firmly and strictly without crime or

using weapons. This is wondrous and miraculous. They can control and govern themselves by righteous means and correct Dhamma. It is like this because the Lord Buddha had strategies for making the monks' community durable. He showed them a method for preserving the Saṅgha called *aparihāniyadhamma*. (see DN 16.4) This translates as dhammas that support the non-decline of the community. These seven dhammas have the name *Bhikkhuaparihāniyadhammasutta*. I will explain them to nourish the faith and inspiration of the Buddhist assembly. The first point is “*abhiṅha sannipātā bhavissanti...*”. When the Saṅgha continues to gather frequently, it is a cause for the prosperity of the community. It means they assemble in the mornings and evenings to listen to the Dhamma, for the *uposatha* and for doing necessary teamwork without getting fed up with it.

The second item is “*samaggā sannipatissanti...*”, the Saṅgha begins and ends their meetings together and joins forces in carrying out the necessary duties. They help each other by gathering without reluctance or objection for community business, namely *saṅghakammas*, such as an *uposathakamma*, *parivāsakamma*, *mānattakamma* or *abbhānakamma*<sup>6</sup>. When work such as building and restoring is needed, they also help each other wholeheartedly. The fact that the Saṅgha could maintain harmony and unity over a long time is another reason for the community's prosperity.

The third point is “*apaññattaṃ na paññapessanti paññattaṃ na samucchindissanti...*”, the Saṅgha neither establishes new rules not laid down by the Buddha nor abolishes any of his rules. They comply with any minor or major training rule without contempt or conceit. They show as much respect for

the Buddha's rules as they do for the Noble Sammāsambuddha himself. Not disparaging the training rules is another reason for the community's prosperity.

The fourth item is "ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā...", any bhikkhu who is a thera ordained for a long time is regarded as a father and a leader of the Saṅgha. The Saṅgha respects, reveres and worships these elders by listening to their instructions without disparaging them. The fact that the Saṅgha does not belittle their theras is another reason for the community's prosperity.

The fifth point is "uppanāya taṇhāya ponobbhavikāya na vaṣaṃ gacchissanti...", whenever craving, the creator of future birth and existence, arises the Saṅgha alleviates it and doesn't let rāgataṇhā gain any power. They contemplate the drawbacks of sensuality and develop asubhakkammaṭṭhāna for seeing the foulness of things until the desire ceases. The fact that the Saṅgha does not give in to wanting is another reason for the community's prosperity.

The sixth point is "āraññakesu senāsanesu sāpekkhā bhavissanti...", the Saṅgha is always keen on dwelling in the forest by saying: "When will we get the chance to leave the group and find seclusion? If we find the root of a tree, an empty hut, a cave or an overhanging cliff, secluded from sensual objects, we can develop samatha and vipassanā for the arising of jhānasamāpatti, magga and phala." This is another cause for the prosperity of the community.

The seventh item is "paccattaññeva satim upaṭṭhappessanti...", the Saṅgha has this intention: "May my dear and virtuous spiritual companions of bhikkhus and sāmaṇeras who aren't here, come to visit. May those who

have arrived be happy.” The Saṅgha, intent on progress, is not bored and fed up with the wise. They wish to stay with them. In this context being dear and virtuous means to be a wise person. If wise bhikkhus or sāmaṇeras haven't come to visit yet, the Saṅgha is waiting for them to come. When wise monastics have arrived, they support them with requisites or appropriate acts (sāmīcikamma). They keep visiting the wise to ask them for dhamma explanations so they are glad and willing to stay. The willingness to meet wise monastics is another reason for the community's prosperity. When these seven qualities are present in any group or community of the Saṅgha, there won't be any decline. There will only be prosperity. Therefore these qualities are called aparihāniyadhammas.

The Buddhasāsanā has remained firmly established for more than 2400 years because the Saṅgha has focused on preserving the aparihāniyadhammas as instructed by the Buddha. This is another basis for great faith in the Saṅgha. I quoted this Sutta to familiarise the Buddhist assembly with the qualities of the Saṅgha. Once you know the Saṅgha has these virtues, you can concentrate on making these qualities arise in yourselves. Practise for their arising until you feel their presence. This corresponds with the line “Saṅghaṃ saraṇaṃ gacchāmi”, I make the Saṅgha my refuge.

Now that the good people of the Buddhist assembly have listened to the virtues of the Saṅgha as explained here, you must contemplate them and practise accordingly. Then you will get good results such as increasing skill in the Buddhasāsanā. Thus.



## Saṅghaguṇa 10: Beneficial Conduct

*(21st of October 1926)*

Today is the full moon and pavāraṇa day. Now there is the opportunity to listen to a Dhamma talk with the teachings of the Noble Sammāsambuddha. I will continue to explain the virtues of the Saṅgha. May the Buddhist assembly understand that the Saṅgha has four prominent qualities. We use them for paying respects to the Buddha and chanting as they are presented in the Pāli textbooks. They are supāṭipanno, the Saṅgha is practising well, ujupaṭipanno, they are practising directly, ñāṇapaṭipanno, the Saṅgha is practising for overcoming this mass of suffering, and sāmicipaṭipanno, they are practising correctly to the utmost.

These four primary virtues serve as the foundation of further good qualities of the Saṅgha. They inspire faith in many ways and lead us to comply with the Lord Buddha's path in every aspect. For instance, he follows three kinds of

conduct, namely attatthacariyaṃ, behaving for one's benefit, ñātatthacariyaṃ, acting for the benefit of one's relatives and lokatthacariyaṃ, conducting oneself for the benefit of the world.<sup>1</sup> The Lord Buddha perfected these three kinds of conduct in his last life (pacchimajāti) when he became a Sammāsambuddha. The Saṅgha followed him by bringing benefits to themselves, their relatives and the world. They proceeded like the Noble Sammāsambuddha. In the first part of his life, the Buddha benefited himself. He was fully equipped with royal treasures and sensual pleasures and still in his youth. He had a queen and was surrounded by beautiful women for enjoyment. When he was 29 years old, he renounced the happiness of his wealth and went forth into the Holy Life. He hoped for release from the dukkha of saṃsāra. He tormented himself with difficult practices and spent six years looking for a doctrine of tranquillity. When he was 35 years old, he awakened to the unsurpassed knowledge of perfect enlightenment (anuttara sammāsambodhiñāṇa), his character turned into purified Dhamma (visuddhidhammasantāno), and he got the designation "Arahaṃ Sammāsambuddho". It was not assigned to him. It is a nemitakanāma, a name arising from characteristics and qualities. All this is regarded as attatthacariyā, conducting oneself for one's benefit. Then, the Buddha set out to fulfil the duties of a Buddha. These are deeds an awakened being must perform, such as proclaiming the Buddhasāsanā and establishing a fourfold assembly of followers, namely bhikkhus, bhikkhunīs, upāsakas and upāsikās. He created a wide and large domain of the Sāsanā for 45 years. When he was 80, he left the khandhas and entered parinibbāna. His actions during this period are called ñātatthacariyā, he acted for the



benefit of his relatives. Those who see and know each other are called relatives. Usually, the wise regard all human beings as their relatives. They will support them by body and speech, whenever appropriate. If it is beyond their capability to help them physically or verbally, they do it mentally by wishing them happiness with loving kindness. Therefore, the Lord Buddha was acting for the benefit of his relatives by teaching his followers. It is regarded as ñātatthacariyā.

Those who lived far away and didn't get to meet the Buddha are called the world. Later generations, us included, are called the world, too. They come across the Buddhasāsanā, decide to follow it and succeed in line with their disposition. The teachings available to them are called lokatthacariyā. The Lord Buddha acted for the benefit of the world. You must understand the meaning of these three kinds of conduct as a principle.

Now I will explain the qualities of the Saṅgha following the Buddha regarding these three kinds of conduct. The Saṅgha possessing the four fundamental virtues of supāṭipanno etc. fulfills attatthacariyā. They are acting for their benefit. When people meet the Saṅgha and receive teachings in their temple, it is called ñātatthacariyā. The Saṅgha is acting for the benefit of their relatives. Some people pass on the instructions of the Saṅgha to arouse faith in others. The monks write commentaries and distribute explanations of the path of practice. The recipients contemplate and follow it, and become happy in their state of being. The indirect teachings spread by the Saṅgha for the benefit of others are called lokatthacariyā. The Saṅgha is conducting themselves for the benefit of the world.

*(Next, Chao Khun Upāli relates the story of the Buddhist Councils without further interpretation. Because various kings are involved, Chao Khun uses royal language which is very difficult to translate. A good Wikipedia article on the Buddhist Councils covers the subject equally well, so please forgive me for leaving this out.)*

I explained the Buddhist Councils so you understand that the Buddhasāsanā still exists because of the Buddha's and Saṅgha's ñātattacariyā and lokattacariyā. All three kinds of conduct are not only found among the Saṅgha. Even upāsakas and upāsikās can behave likewise. By giving dāna, keeping the precepts and developing loving-kindness, you act for your benefit. The support of the Buddhasāsanā resulting from your dāna is ñātattacariyā, it is an act for the benefit of those related to you. The Saṅgha happily receives the requisites and concentrates on studying and maintaining the Buddhasāsanā to make it prosper and flourish. They use the requisites given by their supporters. Therefore, giving is called lokattacariyā, acting for the world's benefit. The laypeople follow the Noble Sammāsambuddha in these three kinds of conduct just like the Saṅgha. Thus.

# Appendix: Ratanasutta (KN 1.6)

## **Introduction by Piyadassi Thera:**

The occasion for this discourse, in brief, according to the commentary, is as follows: The city of Vesali was afflicted by a famine, causing death, especially to the poor folk. Due to the presence of decaying corpses the evil spirits began to haunt the city; this was followed by a pestilence. Plagued by these three fears of famine, non-human beings and pestilence, the citizens sought the help of the Buddha who was then living at Rajagaha.

Followed by a large number of monks including the Venerable Ananda, his attendant disciple, the Buddha came to the city of Vesali. With the arrival of the Master, there were torrential rains which swept away the putrefying corpses. The atmosphere became purified, the city was clean.

Thereupon the Buddha delivered this Jewel Discourse to Venerable Ananda, and gave him instructions as to how he should tour the city with the Licchavi citizens reciting the discourse as a mark of protection to the people of Vesali. The Venerable Ananda followed the instructions, and sprinkled the sanctified water from the Buddha's own alms bowl. As a consequence the evil spirits were exorcised, the pestilence subsided. Thereafter the Venerable Ananda returned with the citizens of Vesali to the Public hall where the Buddha and his disciples had assembled awaiting his arrival. There the Buddha recited the same Jewel Discourse to the gathering.

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe, sabbe va bhūtā sumanā bhavantu, atho pi sakkacca suṇantu bhāsitaṃ.

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya, divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā.

1. Yaṃ kiñci vittaṃ - idha vā huraṃ vā saggesu vā - yaṃ ratanaṃ paṇītaṃ na no samaṃ atthi Tathāgatena - idam-pi Buddhē ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

2. Khayaṃ virāgaṃ amataṃ paṇītaṃ yad-ajjhagā Sakyamuni samāhito - na tena Dhammena sam' atthi kiñci - idam-pi Dhamme ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

3. Yam Buddhaseṭṭho parivaṇṇayī sucim - samādhimān-antarikañ-ñam-āhu - samādhinā tena samo na vijjati - idam-pi Dhamme ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

4. Ye puggalā aṭṭha satam-pasatthā - cattāri etāni yugāni honti - te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni mahapphalāni - idam-pi Sanghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

5. Ye suppayuttā manasā daḷhena nikkāmino Gotamasāsanamhi - te pattipattā amataṃ vigayha - laddhā mudhā nibbutiṃ bhuñjamānā - idam-pi Sanghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

6. Yath' indakhīlo paṭhaviṃ sito siyā catubbhi vātehi asampakampiyo, tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati - idam-pi Sanghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

7. Ye ariyasaccāni vibhāvayanti, gambhīrapaññaena sudesitāni, kiñcāpi te honti bhusappamattā na te bhavaṃ aṭṭhamaṃ ādiyanti - idam-pi Sanghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

8. Sahā v' assa dassanasampadāya tayassu dhammā jahitā bhavanti: sakkāyadiṭṭhi vicikicchitañ-ca sīlabbatam vā pi yad-atthi kiñci. Catūh' apāyehi ca vippamutto, cha cābhiṭhānāni abhabbo kātuṃ - idam-pi Sanghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

9. Kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā, abhabbo so tassa paṭicchādāya: abhabbatā diṭṭhapadassa vuttā - idam-pi Sanghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

10. Vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṃ gimhe, tathūpamaṃ Dhammavaram adesaṃ, Nibbānagāmiṃ paramamhitāya - idam-pi Buddhe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

11. Varo varaññū varado varāharo, anuttaro Dhammavaram adesaṃ - idam-pi Buddhe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

12. Khīṇaṃ purāṇaṃ navam n' atthi sambhavaṃ, virattacittā āyatike bhavasmim, te khīṇabījā aviruḥhichandā, nibbanti dhīrā yathā 'yam-padīpo - idam-pi Sanghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va  
antalikkhe, tathāgataṃ devamanussapūjitaṃ Buddhaṃ  
namassāma suvatthi hotu!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va  
antalikkhe, tathāgataṃ devamanussapūjitaṃ Dhammaṃ  
namassāma suvatthi hotu!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va  
antalikkhe, tathāgataṃ devamanussapūjitaṃ Sanghaṃ  
namassāma suvatthi hotu!

*Ratanasuttaṃ Niṭṭhitam*

## The Discourse on the Treasures

Whatever beings have come together here,  
whether of the earth or in the firmament,  
may the minds of all those beings be happy,  
and may they listen carefully to what is said.  
Therefore, all of you beings, be attentive,  
be friendly towards this generation of men,  
they who bring offerings by day and by night,  
as they are heedful please protect them.

1. Whatever riches there are—here or hereafter  
or in the heavens—that excellent treasure  
is not equal unto the Realised One—  
this excellent treasure is in the Buddha:  
by virtue of this truth may there be safety!

2. Craving's end, dispassion, deathlessness, excellence—  
that which the concentrated Sakyan sage attained—  
there is nothing that is equal to the Dhamma—  
this excellent treasure is in the Dhamma:  
by virtue of this truth may there be safety!

3. That which the great Buddha praised as being pure—  
the concentration said to have immediate result—  
no equal to that concentration is found—  
this excellent treasure is in the Dhamma:  
by virtue of this truth may there be safety!

4. Those eight individuals praised by the good—  
there are these four pairs of persons—  
those disciples of the Fortunate One are worthy of gifts,  
those things that have been given to them have great fruit—  
this excellent treasure is in the Sangha:  
by virtue of this truth may there be safety!

5. Those who have firm minds that are devoted to  
Gotama's teaching, being free from sense desire—  
having attained and entered the deathless—  
are enjoying the stillness, obtained for free—  
this excellent treasure is in the Sangha:  
by virtue of this truth may there be safety!

6. Just as a locking post stuck fast in the earth  
does not waver on account of the four winds,  
just like this, I say, is the person who is true,  
the one who sees the noble truths completely—  
this excellent treasure is in the Sangha:  
by virtue of this truth may there be safety!

7. Those who clearly distinguish the noble truths,  
which have been well preached by the one with great  
wisdom,  
no matter how great they become in heedlessness  
still they do not take up an eighth existence—  
this excellent treasure is in the Sangha:  
by virtue of this truth may there be safety!

8. Together with his attainment of seeing Emancipation  
there are three things that are given up:  
embodiment view, uncertainty, and  
whatever grasping at virtue and practices there is.  
He is free from rebirth in the four lower worlds,  
and he is incapable of the six great crimes—  
this excellent treasure is in the Sangha:  
by virtue of this truth may there be safety!

9. Whatever bad actions he performs  
by way of body, speech, or mind,  
he is incapable of covering it up:  
this incapacity is said of one who has seen the state of peace  
— this excellent treasure is in the Sangha:  
by virtue of this truth may there be safety!

10. Just like a tall woodland tree crowned with flowers  
in the summer months, in the early summer,  
just like this he preached the Dhamma which is best,  
which goes to Emancipation, the highest benefit—  
this excellent treasure is in the Buddha:  
by virtue of this truth may there be safety!



11. The best one, knowing the best, gave the best, brought the best, he preached the best Dhamma, which is unsurpassed— this excellent treasure is in the Buddha: by virtue of this truth may there be safety!

12. The old is destroyed, and nothing new is produced, their minds are unexcited by future rebirth, they have destroyed the seeds, and have no desire for growth, the wise are still, just as this lamp is still— this excellent treasure is in the Sangha: by virtue of this truth may there be safety!

*Spoken by Sakka, lord of the gods:*

Whatever beings have come together here,  
whether of the earth or in the firmament,  
we all revere the realised Buddha who is  
honoured by gods and men—may there be safety!

Whatever beings have come together here,  
whether of the earth or in the firmament,  
we all revere the realised Dhamma which is  
honoured by gods and men—may there be safety!

Whatever beings have come together here,  
whether of the earth or in the firmament,  
we all revere the realised Sangha which is  
honoured by gods and men—may there be safety!

*The Discourse on the Treasures is Finished*

# Endnotes

## ***Bhāvanākathā***

- 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 This seems incorrect because it was a full moon day (Asaḷha Pūja) which is always on the fifteenth day.
- 3 Buddhist laymen and laywomen
- 4 These are the first three fetters that are overcome by a stream-enterer.
- 5 Parikamma means “preparation”. It is an object or word that a meditator takes up and repeats to help their mind focus.
- 6 These terms first appear in the Visuddhimagga. They are mental images that arise as concentration becomes deeper.
- 7 nāma, rūpa, dhātus, khandhas, āyatanas
- 8 Taṇha is usually translated as craving or thirst.
- 9 Vipassanāñāṇa: ability or method of attaining insight.
- 10 There are four modes of practice: painful with slow progress, painful with quick progress, pleasant with slow progress, and pleasant with quick progress (see AN 4.162.)

## ***Buddhagaṇa***

- 1 There is an introductory verse and section at the beginning of every talk I left untranslated because its main purpose was to help the audience settle in.
- 2 CKU uses the Thai word khwam haeng jai which translates as “heart dryness”. In the West, soka, parideva,

domanassa and upāyāsā are usually translated as sorrow, lamentation, grief and despair.

3 These terms and the following sampadā are from the commentaries.

4 These are explained in detail in DN 30.

5 This set of four appears in AN 4.65, but saddapamāṇa is replaced with ghosappamāṇa, which also means judging based on speech.

6 The Thai word เศร้าหมอง (sau mohng) means saddened, or depressed. In the context of the Suttas, it means defiled. BB translates lūkha as “austerity”.

7 CKU uses the word “nemitakanāma”, a name that arises from a cause, such as characteristics and qualities.

8 This can be translated as the “nine fetching virtues”.

9 pubbenivāsañña, cutūpapātaññāya, dibbacakkhuñña, dibbasotañña

10 The willingness and ability to teach others distinguishes a Sammāsambuddha from a Paccekabuddha. Teaching others unfolds the full range of a Buddha's potential like a flower in full bloom.

11 These translate as generosity, virtue, renunciation, wisdom, energy/effort, patient endurance, truthfulness, determination, loving kindness and equanimity.

12 Sayambhū; another epithet of the Buddha.

## ***Dhammaguṇa***

1 Dhamma relating to the scriptures, the practice and the fruit of the practice.

2 These three terms are mentioned in DN 33 and put into context in SN 12.51. More frequently they appear in late canonical works, the Abhidhamma and the Visuddhimagga.

- 3 In Pāli there are four stages in the first month of the pregnancy (kalala, abbuda, pesī, ghana) before the fetus grows limbs and a head and enters the stage pañcasākho.
- 4 This and the following term are from the commentaries and means saṅkhāras that are grasped or not grasped.
- 5 see Dhp V 255

### ***Saṅhagūṇa 1***

- 1 Why does CKU mention this scenario despite any evidence for it? Were there Mae Chees in the audience, and he was trying to tell them something?
- 2 The following quotation seems to imply that Mae Chees can't be (like) bhikkhunīs because the lineage of knowledgeable bhikkhunīs to teach following generations has been broken.
- 3 The ten fetters that bind us to the cycle of birth and death (Saṃsāra). They are sakkāyadiṭṭhi (personality view), vicikicchā (doubt), sīlabbataparāmāsa (clinging to or overestimating rites and rituals), kāmarāga (sensual desire), byāpādo (ill-will), rūparāga (lust for form), arūparāga (lust for the formless), māna (conceit), uddhacca (restlessness) and avijjā (ignorance).
- 4 This is a cryptic way of referring to ordinary bhikkhus, who have received a proper ordination, and live the Holy life to the best of their abilities, but don't attain any path or fruit.

### ***Saṅhagūṇa 2***

- 1 see SN 10.12
- 2 Dhp V 290, Acharya Buddharakkhita translates: "If by renouncing a lesser happiness one may realise a greater

happiness, let the wise man renounce the lesser, having regard for the greater.”

3 KN 1.7 or Sn 2.1 Please find the whole Sutta in the appendix.

4 Laurence Khantipalo Mills translates: “As a pillar firmly planted in the earth is unshaken by winds from the four directions, so too, I say, is the True Person who sees the Noble Truths from their own experience.”

5 I couldn't find a source for this in the pāli canon.

6 The Pāli word yama means “restraint”.

7 They appear as Kusalakammāpathā in AN 10.176.

### ***Saṅghagūṇa 3***

1 see SN 4.10

2 Realm of the Four Great Kings (Cātumahārājikā), the Realm of the 33 Gods (Tāvātimsā), the Realm of the God of Underworld (Yāmā), the Realm of the Content Devas (Tusitā), the Realm of the Devas rejoicing in Creation (Nimmānaratī) and the Devas Rejoicing in the Creations of Others (Paranimmitavasavattī).

3 s. Mangalasutta (KN 1.5)

4 Who clearly comprehend these Noble Truths well-taught by him of wisdom fathomless, however heedless be they afterwards upon an eighth existence they'll not seize.

5 These are Royal titles bestowed upon monks for particular achievements.

6 craving for sensuality, existence and non-existence

7 ignorance, formations, consciousness, name and form, sense spheres, contact, feeling, craving, clinging, existence, birth, ageing and death

### ***Saṅghaguṇa 4***

- 1 In Buddhist cosmology, reaching jhānas is a prerequisite for birth in a Brahma realm.
- 2 I couldn't find this in the Pāli canon.
- 3 Existences in the realms of sensuality, form and formlessness.
- 4 As soon as one with insight is endowed, three things become discarded utterly: wrong view of a perduring self, and doubt, and clinging to vain rites and empty vows. Escaped that one from all four evil states, and of the six great sins incapable.

### ***Saṅghaguṇa 5***

- 1 see Dhṛ V 56, Acharya Buddhārakkhita translates: "Excellent is the fragrance of the virtuous, wafting even amongst the gods."
- 2 The PTS dictionary says: from upāsati [upa + ās] lit. "to sit close by", to go after, attend, follow, serve, honour, worship.
- 3 see Jātaka 547, KN 15.549
- 4 Whatever sort of evil karma done— by body even, or by speech or mind, for one to hide these is not possible— impossible for Seer of the State, it's said.
- 5 see Udāna 5.3. But this Sutta doesn't include the conversation with Indra.

### ***Saṅghaguṇa 6***

- 1 In Thai this means "habit, nature, character, disposition". The Pāli dictionary translates it as "basis; support; sufficing condition".

- 2 paññatti: designation; name; concept; idea; a regulation; making known
- 3 An example from the English language is the word "crowbar". You won't be able to find it in a workshop if you don't know what you are looking for.
- 4 "Whoso, desireless, have applied themselves firm-minded to the love of Gotama, reached to the goal, plunged into Deathlessness, freely enjoy Cool Peace they have attained."
- 5 The PTS dictionary translates them as "an ultimate principle of the Dhamma, the cosmic law; having a footing in the Dhamma; belonging to the order of the Norm. " BB translates: "the law, the stableness and the fixed course of the Dhamma". See Uppādāsutta, AN 3.130 ff.

### ***Saṅghaguṇa 7***

- 1 see AN 5.47
- 2 see e.g. SN 55.5
- 3 There is a good study guide on stream entry by Thanissaro Bhikkhu. You can download it from [www.dhammadata.org/books/IntoTheStream/Contents.html](http://www.dhammadata.org/books/IntoTheStream/Contents.html).
- 4 The old is withered up, new being there is not, now their minds desire no future birth, destroyed the seeds, no want for future growth, extinguished are those wise ones as this lamp.
- 5 Tivaṭṭa; the PTS dictionary says: "There are 3 vaṭṭas, embracing existence in the stages of kamma -- vaṭṭa, kilesa°; and vipāka°; or circle of deed, sin & result (found only in commentarial literature).

- 6 A term from the commentaries, meaning the last heart.
- 7 I couldn't find the origin of this quote.

### ***Saṅghagūṇa 8***

- 1 The following terms are from the commentaries.
- 2 PTS translates: emancipation by elimination
- 3 I couldn't find the source of this quote.
- 4 see AN 6.12

### ***Saṅghagūṇa 9***

- 1 see AN 3.125
- 2 BB discusses the term "sappāṭihāriyaṃ" in a long footnote to AN 3.125 and translates it as "antidote", which is in line with CKU's explanation.
- 3 The PTS dictionary has the etymology Sappurisa [sat (=sant)+purisa]. Santa means calmed, tranquil, peaceful, pure. In Thai, the word sappurisa has changed into sattaburut.
- 4 In the Pāli Canon these seven qualities are referred to as saddhamma = true dhammas. See AN 7.94.
- 5 see AN 7.68. This Sutta explains these factors in a slightly different way.
- 6 The uposathakamma involves the fortnightly recitation of the paṭimokkha. The other three kammās deal with probation, penance and rehabilitation of a monk who has broken a saṅghādisesa rule, which requires suspension from the order.

### ***Saṅghagūṇa 10***

- 1 1 These terms only appear once in the Aṅguttara Nikāya commentary.









*Therefore, keep an eye on the work you need to do. If it is difficult and full of hardship in this lifetime and will bring happiness in the next, then do it! If work provides happiness in this life, but causes suffering in the next, don't do it! If it results in happiness in this life and the next, you should throw yourselves into it!*