



Buddhagaṇa

Tan Chao Khun Upālī Guṇūpamājahn
(Mahā Can Siricando)

*This Dhamma book is for
free distribution only*

*Emails with suggestions and corrections can be
sent to viveka311@gmail.com.*

Buddhagunā

*Teachings on the
Buddha's virtues*

100th-anniversary edition

Tan Chao Khun Upālī Guṇūpamājahn
(Mahā Can Siricando)

Contents

Introduction.....	5
Acknowledgements.....	7
Abbreviations / Further Reading.....	9
Savanānuttariyaṃ.....	11
Arahaṃ 1.....	21
Arahaṃ 2.....	29
Arahaṃ 3.....	39
Sammāsambuddho.....	49
Vijjācaraṇasampanno 1.....	59
Vijjācaraṇasampanno 2.....	71
Vijjācaraṇasampanno 3.....	79
Vijjācaraṇasampanno 4.....	89
Sugato.....	97
Lokavidū.....	105
Anuttaro purisadammasārathi.....	115
Sattha devamanussānaṃ.....	123
Buddho.....	131
Bhagava.....	141
Dhammaguṇa.....	149
Endnotes.....	154
Glossary.....	164

Introduction

*"Itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ
buddho bhagava"*.*

Anyone who has read the Suttas or stayed at a Buddhist monastery will have come across this stock passage. It is either called the recollection of the Buddha or chanted as a homage to the Buddha. And even though many of us feel inspired by these virtues, they sound a bit like a fairy tale. We don't use them as a guideline for developing these qualities in ourselves.

Chao Khun Upālī Guṇūpamājahn (1856 – 1932) was a highly respected scholar, the abbot Wat Boromnivat, a First Class Royal Monastery in Bangkok, and a highly developed practitioner. For 20 years, he spent the rainy seasons explaining the Buddha's virtues in detail. This encouraged his audience to internalise them through diligent practice. He used his vast knowledge of the Suttas, the Abhidhamma and countless post-canonical and commentarial works to make this teaching real and alive for us. His similes are unique, and his talks are full of ideas for applying the Dhamma in one's daily activities. He never ceases to challenge and encourage laypeople to practise for the discovery of their hidden qualities.

Fortunately, this teaching was preserved through the diligent efforts of his disciples, who took notes and published them as books for those who didn't have the chance to come to the temple in person.

* See the quote on page 10 for a translation of this passage.

This year marks the 100th anniversary of a series of talks on the Buddha's virtues, which was preserved in two different versions. This is both a blessing and a challenge for any translator. The publication compiled by two laymen follows Chao Khun Upālī's narrative almost verbatim. The high-ranking monk from Wat Boromnivāt, who published the other version, edited the material to suit the form of a book. After much contemplation, I decided to use the first version because it captures the simple directness of Chao Khun Upālī's style more authentically. I used the other book for reference to verify the meaning of tricky passages.

Since there is no definitive version of this series of talks, it didn't make sense to translate the material too literally. I focused on simplicity and readability, to make the narrative easy to follow for non-native English readers. There are some endnotes providing references and alternative translations. The glossary explains the Pāli terms left untranslated. This book aims to bring across the hands-on spirit of Chao Khun Upālī's teaching. If the readers become inspired to search for the Buddha inside themselves, it has fulfilled its purpose.

Sāmaṇerī Viveka
Wat Pah Subthaweedhammārām
Full moon uposatha, July 2023/2566

Acknowledgements

"I am delighted and rejoice in the merit made by everyone involved. But actually, all manuscripts that I proofread still have many deficits and don't fully represent the Dhamma talks. But I think preserving just this much is more than good enough. I didn't have to correct a lot."

(Chao Khun Upālī Guṇūpamājān, 21st October 1926)

This book is a manifestation of imperfection. Therefore it seems appropriate to acknowledge everyone's shortcomings, as well as their efforts.

The original material in Thai was written down by three people during Dhamma talks in 1923. Sir Thanaphānphisit (Pao Milindasūt) had the idea to preserve the talks by writing them down and publishing them as a book. But he had no time to go to the temple on weekday mornings. His friend Mr Thong Kūnphittrai was available and knew shorthand but didn't know the Dhamma. Phra Amarābhirakkhita (Jaya Candāphon) was a high-ranking monk at Wat Boromnivāt and had already received a royal title for his teaching efforts. He took notes and recreated the narrative of the talks in his own words as best as he could. The monk and the laymen compared notes and discussed some tricky passages but decided to publish separate books named "Buddhakhunbanjai" and "Buddhakhundesānā", respectively.

Nearly 100 years later a Sāmaṇerī who is neither a native speaker of Thai nor English felt inspired by the material, encouraged by Chao Khun Upālī's generosity, and decided to translate the talks as best as she could.

Many resources were used in the process. The Thai texts are from a nine-volume-edition “Pramuandhamm-
yohtkhamsohn” (ISBN 978-974-619-206-4) that was compiled with the support of Phra Chandakaro Prīdā (Luang Por Tui), abbot of Wat Pa Dan Wiwek. For Pāli, the Digital Pāli Reader by Yuttadhammo which is 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). For the Thai, I used the Thai Grammar by David Smyth, the Volubilis Dictionary by Francis Bastien and the Lexitron (Nectec). Proofreading was assisted by the artificial intelligence of Grammarly (free version). Thank you to everyone who provided these (free) resources.

I am deeply grateful for all the hard work that went into preserving Chao Khun Upālī's teaching in the 1920s. It seems that in 1925 Chao Khun Upālī spent many hours revising and authorising all the material he had written over the years. Sir Thanaphānphisit managed the fundraising and publication of countless books and booklets for many occasions. It is through this expression of the virtues of purity, wisdom and compassion, that this material is still available today, and hopefully will be of great benefit for many generations to come.

For those with a sense of humour, here is the ultimate spoiler: None of these talks are by Chao Khun Upālī. He merely authorised the teachings given by two lower-ranking monks (s. page 142).

Sāmaṇerī Viveka
Wat Pah Subhaweedhammārām
Full moon uposatha, July 2023/2566

Abbreviations

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

BB: Bhikkhu Bodhi

CKU: Chao Khun Upālī

Dhp: Dhammapāda

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

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

PTS: Pāli Text Society, Oxford

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

Sn: Sutta Nipāta

V: verse

Further Reading

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

www.vimokkharam.org/forest-tradition-translations



*“The Blessed One is an arahant,
perfectly enlightened,
accomplished in true knowledge and conduct,
fortunate, knower of the world,
unsurpassed leader of persons to be tamed,
teacher of devas and humans,
the Enlightened One, the Blessed One.”*





The Supreme Listening

(5th August 1923)

Ahosi kho so bhagavā majjhimesu janapadesu ariyakesu manussesu uppanno khattiyo jātiyā gotamo gottena sakyakulā pabbajitoti.

Today is the eighth day of the half-moon.¹ The Buddhist community has assembled to listen to the teaching of the Noble Sammāsambuddha and to undertake the *uposatha*² precepts. This is for fulfilling the worship through material offerings (*āmisapūjā*) and practising (*paṭipattipūjā*) out of faith in the Buddha, *Dhamma*, and the *Saṅgha*. Taking flowers, candles, and incense and arranging them as offerings to the Buddha, Dhamma, and Saṅgha is called *āmisapūjā*. The effort of concentrating on paying respects to the Buddha and the chanting is called *paṭipattipūjā*. The Buddha taught that this kind of *pūjā* is higher, more supreme than *āmisapūjā*. Therefore you should focus your attention on listening to the Dhamma talk after you have completed the *āmisapūjā* and the *paṭipattipūjā*.

Listening to the teaching of the Lord Buddha will be most beneficial because this kind of listening is called "savanānuttariyaṃ". It is the unsurpassed, supreme kind of listening. Because if humans don't get to hear, listen, know, or see anything, *satipaññā* won't arise. Everyone – except the Lord Buddha – must use hearing and listening. For instance, the Venerable Añña Koṇḍañña Thera had to keep listening attentively up to the very end until he awakened to *magga, phala, and nibbāna*. But the Lord Buddha was the sayambhū, the creator. He knew by himself without having anyone to teach him.

You have to arouse effort and have to use listening for the arising of the knowledge of wisdom (*paññātāñña*). The arising of *paññātāñña* requires careful listening. Wisdom can arise if you gather listening in the uposatha hall or at home. But you have to understand what you are listening to. There is listening both with and without the arising of wisdom. If we determine to fall in line with how the *Ājāhn* has taught, it will lead to the arising of wisdom.

But if we bring along our memories and associations (*sāññā*) to listen, then *paññā* won't arise. When listening, we have to steer our hearts gradually toward following what we hear. We must remember and keep reciting it until we are good at it. Sometimes we take our cleverness and knowledge to the temple to compare it with the Dhamma that is being taught. If the monk teaches following our views we are satisfied and keep it in mind. If it does not satisfy us, we discard it. This is called listening with *saññā*.

When you are listening to the Dhamma you have to give weight to the teaching like this: Whatever the monk is teaching, I should be interested in investigating it and make it suit me or I should bring myself to listen to

understand the meaning. There is no need to remember the detailed substance of the talk. Whatever the monk has taught, I will take the main message to heart because the Ājāhn doesn't teach anything outside of our body, speech, and mind. The Ājāhn is bringing himself along to teach. The listener is taking himself along to receive the teaching.

Having mentioned "me" and "myself", don't be alarmed about "*anattā*", thinking that everything is not "me" and is not "self". It is not possible to negate these. You have to regard this body as "me" and this mind as "me". "Me" means the mind. If we protect the body by not killing living beings, not stealing, and refraining from sexual misconduct, our body will be purified by this. When we protect our speech by not telling lies etc. and protect our mind by refraining from unrighteous greed and so on, our body, speech, and mind are regarded as purified. If we guard our mind well, we must understand that our body is well protected. Protecting the body and the mind is the same. If we guard ourselves well and perform good deeds, magga, phala and nibbāna will arise in us. May you hold it like this. Seeing *anattā* as "there is no me, there is no self" will mislead you completely. Evil is *anattā*, not me, not self because everything is not self. There is no need for merit, there is no evil. If you hold it like this, it is wrong. It will create enormous distortion (*vipallāsa*).

The word "*anattā*" is *vipassanāpaññā*³. When one isn't able to keep one's *sīla* pure yet and doesn't expect it to be, it can't be called *anattā*. *Anattā* is a different kind of *vipassanāpaññā* that is higher, but we can't even achieve being calm yet. Why are we still getting occupied with *anattā*? We don't even understand the level of *sīla* well. Don't let *anattā* obstruct you.

You should focus on listening to the teaching of the Lord Buddha to understand it. The word "Dhamma" is a "*saññā-nāmadhamma*", it is associated with mentality, it doesn't have a form, doesn't have a body, but it can appear. It has to personify to manifest. If there is only an empty body, without any kind of Dhamma, the Dhamma can't manifest. Sila, *samādhi*, *paññā*, *vimutti*, and *vimuttiñāṇadassana* are called Saddhamma – the true Dhamma. The Lord Buddha exists in the world all the time, not somewhere else. Don't see being a *sotapanna*, *sakadāgāmi*, *anāgāmi*, or *arahant* as something strange. The Dhamma that turns people into a Buddha, *sotapanna*, *sakadāgāmi*, *anāgāmi*, or *arahant* exists in the world. This means it takes a person who has enough merit, supernatural capability, and good luck to receive the Dhamma. But the Dhamma itself is neutral and free. If someone understands and practises this kind of Dhamma, it can infiltrate this person.

One might say Dhamma is available for those with merit and *pāramī* to wear⁴ it. The truth isn't coming and going. However, when someone is wearing a certain level of Dhamma, he will change completely into a person of that level, for instance, a *sotapanna*, *sakadāgāmi*, *anāgāmi*, or an *arahant*. Because the Dhamma is neutral, it can be worn by anyone, but to wear the Dhamma one has to withdraw from clinging to *saññā* and attachments first. Then the Dhamma can be worn.

Dhamma is comparable to the uniform of a soldier. There are ranks such as lieutenant, colonel, and so on. If someone wears the uniform of a lieutenant, he becomes a lieutenant. If he wears the uniform of a colonel, he becomes a colonel. Whenever one's clothes have the marks of a certain rank one is called according to that rank. That's how it is and the

Dhamma has similar characteristics in this aspect. But the difference is when one's body has become Dhamma, it's verily so, there is no need for external decorations. For instance, a sotapanna, sakadāgāmi, anāgāmi, or arahant exists in this body, but if we use the defilements (*kilesas*) to keep them covered, they become invisible.

It can be compared to this simile: We have a big, precious diamond in our house, but we don't know what it is and its price. We don't know what service it can lend to us. We use it as a stone for our oven to cook rice on. So we get little benefit from this diamond. It only serves as a stand for our rice pot, to get the rice cooked. With the Dhamma, it is the same. Even though a sotapanna, sakadāgāmi, anāgāmi, or arahant exists in our body, we won't know what it is as long as we are still foolish. It is not useful for those who don't know and see. But when we think that this oven stone is a diamond, a precious stone, that is good and valuable we will take it to a gem expert. If we trade it in, we will get money and goods or even become a millionaire.

Likewise, practising Dhamma will reward us with results according to our level and realm. Dhamma will naturally arise in those who practise it – it won't appear elsewhere. If you want to behave like a good person in every way, don't use anatta to fix it. May you use sīla to improve it, which means keeping the five and eight precepts, and developing samādhi and paññā. Contemplate to see the nature of the *saṅkhāras* until wisdom arises and your whole body becomes Dhamma so that you know things the way they are. May you deeply understand the *saṅkhāras* which are *sammuti* (conventional assumptions). When you deeply penetrate *sammuti*, *vimutti* or *vimuttiñāṇadassana* will gradually arise. This will be something an individual can achieve on his own. Move up gradually level

by level to penetrate the essence like this. Then search to meet and see yourself. Let yourself behave in a way that is right practice (sammāpaṭipatti) following the way of the Noble Sammāsambuddha.

When we are looking for the Dhamma we can't look anywhere other than listening to the teaching of the Lord Buddha. Therefore I will explain the virtues of the Buddha (Buddhagūṇa) from now on as I have done every year during the period of entering the *vassa*. This is a means for developing the character of the Buddhist followers so that they become courageous in doing good deeds and feel the virtue of the Buddha, the Dhamma, and the Saṅgha.

*"The Lord Buddha was born into this world in the Middle Country among the Aryans, a Khattiya (warrior) by birth, in the Gotama lineage and went forth from the Sakyan clan."*⁵

Almost 2500 years have passed since the Lord Buddha appeared in the world – this being his last life. But in many previous lives, the Buddha undertook the practices that bring about *pāramī* and created the conditions for enlightenment. Since the beginning, he had wished to become a great philosopher in the world. When he had acquired the character and skill, he awakened and became the Lord Buddha, or in other words: an arahant arose in the world. The word Buddha is the word that is used to call and know him by in this country. This name is merely a convention, a designation we know him by.

The Buddha arose in the world in his last life equipped with good fortune and *pāramī* that are naturally inspiring. They made him tire of the royal treasure and his royal status. He thought: "All royal treasures are just messy, burdensome, and cramped and happiness can't be found in them. These sensual pleasures are too annoying, not enough happiness

(sukha) compared to the suffering (*dukkha*). There is little happiness but a lot of *dukkha*. This body is packed with birth, ageing, sickness, and death and relentlessly oppressed by them. Soon it will die just like people are momentarily dying here and there.”

When the Buddha kept contemplating in his heart like this, he was dissatisfied. He saw the body as *dukkha* and unsatisfactory. It is incorrect to see it as unattractive, but it shouldn't be regarded as attractive either. Disenchantment arose in him, and he saw no pleasure in his body nor someone else's. He saw birth, ageing, sickness, and death as the greatest *dukkha*. He wished that people who are engrossed with sensual pleasures could be released.

When the Buddha saw this clearly in his contemplation, he set his intention on finding a way to avoid this. This caused the Buddha to look for the Dhamma as a means of making an end to this *dukkha*. The Buddha kept contemplating and used the *pāramī* he had acquired to advise him in seeing birth, ageing, sickness, and death manifest in him.

Even though his father and relatives wished for him to continue ruling the family, he used the strength of his resolve to help him stick to the Going Forth. He thought that the Holy Life would be the way to lead him to happiness. Then he took the Going Forth to search for the path of noble peace. When he went forth into homelessness he was 29 years old, and during his quest for peaceful Dhamma, he undertook all practices and put forth effort for six years on his own by finding things out for himself. Nobody could show him the path to ending this mass of *dukkha*, namely birth, ageing, sickness, and death. And there wasn't anyone to teach him either.

At the time, two teachers were regarded as realised beings by the people; they were Āḷāra Kālāma and Uddaka Rāmaputta. The Buddha went to study their doctrine until he had mastered it. When he reflected on it, he realised their knowledge reached only as far as the formless *jhānas*; it wasn't anything earnest or certain. It could only suppress the kilesas and keep them quiet temporarily. The Buddha moved out of their places and directed his effort towards realising *ānāpānānupassanāññāna*, the knowledge of the realisation of breathing in and out, on the mental level alone and by himself. He kept contemplating *paṭīccasamuppāda* (dependent origination) with *avijjā* (ignorance) at the beginning and *jarāmarana* (old age and death) at the end until clear knowing and seeing arose, and he was free from kilesas and attachments. He awakened to the unsurpassed perfect enlightenment (*anuttarasammāsambodhiññāna*), and a purified being arose in the world.

After his enlightenment, he intended to proclaim the *Sāsana* ("Buddhism") and teach other beings. When he reflected on the Dhamma he had just awakened to, he thought humans were engrossed with sensual pleasures. It would be hard for them to see and receive the true Dhamma because this Dhamma is hard to see and too mysterious. He became discouraged and had little motivation to teach the Dhamma. But he used the *pāramī* he had accumulated and put the virtue of his great compassion first. He saw that the beings in this world had different characters and that some had the potential to get enlightened. He determined to give Dhamma discourses to teach and maintain a Buddhist community of *bhikkhus*, *bhikkunīs*, laymen, and laywomen. In this way, the *Sāsana*

would be fully developed and widespread, and people could succeed in reaching magga, phala, and nibbāna according to their character. They would be witnesses of the enlightenment of the Buddha, who are bold and fearless and may be able to speak to and convince those without faith. Then they can uphold the teaching and pass on the Dhamma. This is the virtue of the highest compassion. After this, the Lord Buddha started teaching the Dhammacakkappavattanasutta to the Group of Five (Pañcavaggiya) so that they could share his knowing and seeing.

Next, I will explain the Buddha's virtue of not seeing any difficulty in anything. He awakened, and through the virtue of his great compassion, he kept trying to teach beings until they succeeded. He taught those who could be taught to receive the fruit of this special Dhamma so that they became happy and content. He taught the Dhamma and laid down the path of practice in the Buddhasāsana as a foundation. After more than 2460 years have passed, the Dhamma is still apparent. It is a tool made of the virtue of the great compassion that arose in the heart of the Lord Buddha. It shows that the nature of the Buddha is an accumulation of purity. The Buddha's complete purification was a result of ñāṇa, knowing the truth and seeing clearly. The knowing and seeing were a result of the path. Proceeding on the path means sīla, samādhi, paññā which is the *Threefold Training*.

Therefore good people should concentrate on studying and striving to gain understanding and reach purity. Then wisdom following the Lord Buddha's teaching will arise. When we see how the Buddha was virtuous because he

strived for the arising of sila, samādhi, and paññā, and how he practised, we have to try to follow his teaching to understand what sīla and samādhi are like. We have to try to be associated with the Dhamma (sampayuttadhamma). Paññā is a tool for curing wicked things, namely the kilesas. When the kilesas have been completely exhausted, we will reach purity. With purity arising, we gradually arrive at compassion for other people. If we fill the arisen compassion by practising sīla, samādhi, and paññā, we will rejoice and delight in the Lord Buddha's virtue. We will have arrived at that state. The Buddha's virtue will infiltrate our body, and we have to call it according to the meaning the Lord Buddha intended: the virtue of wisdom (paññāguṇa), the virtue of purity (visuddhiguṇa) and the virtue of compassion (karuṇāguṇa)⁶. Thus.



Araham 1

(11th August 1923)

Now I will give a Dhamma talk on the Lord Buddha's virtues. In the beginning, you should focus on this: Setting aside your household affairs to visit this Dhamma assembly and coming here has an important benefit in looking for the refuge you need for yourself in this life and the next. The Buddha said that reaching the virtue of the *Triple Gem* is the highest, most excellent refuge. In the group of Buddhists that has come here, everyone wishes to find a refuge for themselves that serves as a secure foundation.

But there are many kinds of refuges. For instance, house owners need a refuge, a resident elder such as a great-grandfather or a grandmother. Or there may be a village headman, district officer, governor, or even a prince or a king. These are kinds of refuges. It is impossible to be without any of them. They are a part of one's refuge. But a refuge for the time after our death is hard to find.

Philosophers are looking for it, but they have many different views on it. Some people listen to others debating and believe whatever they say. The view arises that there is

nothing after death; there is nothing (re)born. One's existence requires the four elements to combine and work together. This is one group. Another group thinks that there is no emptiness, nothing is disappearing, and only a lack of feeling. This is another group. So one group emerges having the view that there is emptiness after death. They are called annihilationists (ucchedadiṭṭhi). The group believing that there is existence after death is called eternalists (sassatadiṭṭhi). When these two groups have opposing views, complications arise between them.

But those who hold the Buddhasāsana, which is the straight way, shouldn't side with either of these groups. The annihilationalists don't have any testimony because the dead are invisible; nobody is coming back to tell them. The eternalists can't find any proof either. When there are no witnesses, one can't give any importance to it.

In the Buddhasāsana, it is not taught like this. The Buddha only taught us to practise Dhamma which is beneficial in the present moment. If anything is meaningful, one should hurry to perform it and not let any carelessness arise. Then it doesn't matter if there is emptiness or eternity after death. Don't get confused by messing with issues of the past or the future. Think only of the benefits of the present moment as in the following quote by the Buddha: "Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ ... paccuppannañca yo dhammaṃ tattha tattha vipassati."¹ This means: The past is gone, the future has not yet come, may you see the present in whatever dhamma is at hand. This dhamma in the present moment (paccuppannadhamma) is lasting, secure, and not unstable. One should let it arise to be present in oneself. This is an important principle.

Buddhists should adhere to this as a firm principle. Then emptiness after death or birth after death will both be fine. In which sense is birth after death alright? It is okay because we will get something to eat. Emptiness after death is okay because we don't have to get reborn. Don't get occupied with the issue of emptiness or existence.

The objects we should keep in mind and reflect on all the time are *sīla*, *samādhi*, *paññā*, *vimutti* and *vimuttiñāḍassana*. We should ask ourselves if these Dhamma themes are present in us or not. Investigate yourself to find out which things are present or absent. If something is present, maintain it. If absent, hurry up to look for it in your practice. Because we can determine for ourselves what state the foundation in our heart is in, we can know the Lord Buddha's teaching for ourselves; we don't need other people to tell us.

Now I will explain the Buddha's virtues step by step. At the previous *Wan Phra*, I mentioned the Lord Buddha's virtues, namely the virtue of compassion (*karuṇaguṇa*), purity (*visuddhiguṇa*) and wisdom (*paññāguṇa*) respectively. Even at the time when the Buddha was still alive, there was nobody who described the virtues of the Noble Sammāsambuddha extensively. They could only recollect some virtues and describe them. It's comparable to a man who scoops out the water of the great ocean; he won't be able to finish. Likewise, there is no end to describing the virtues of the Noble Sammāsambuddha. It's beyond the capability of a Dhamma teacher nowadays and in the past to explain them comprehensively in every detail. Therefore I will only mention them individually and take up and explain the major virtues only.

The virtue of wisdom is a topic that the Lord Buddha regularly explained. An aspect the philosophers are very interested in is called the knowledge of the ten powers (*dasabalañāṇa*). It is an important matter. If the Buddha hadn't had enormous powers, he wouldn't have been able to succeed in his duties. Successful people have to use these powers of wisdom as their refuge. When a person wants to reach *magga*, *phala*, *nibbāna* and become a *sotapanna*, *sakadāgāmi*, *anāgāmi* or *arahant*, he/she needs five powers, which are called *bala*. They are *saddhā*, *virīya*, *sati*, *samādhi* and *paññā*. As a set, they are called powers. Someone who lacks these powers won't succeed.

The Noble *Sammāsambuddha* proclaimed and established the *Buddhasāsana* by using ten powers, which are called *dasabalañāṇa*. They are²

1. *Ṭhānāṭṭhānañāṇa*³: knowing reasons and non-reasonable things that arise.
2. *Vipākañāṇa*: knowing that beings experience happiness and suffering as a result of the good and bad *kamma* they made.
3. *Sabbatthagāminī paṭipadāñāṇa*: Knowing which causes are instrumental in succeeding in all *dharmas*. For instance, when humans expect to achieve something, such as going to heaven or *nibbāna*, to the human realm or hell, one must know (the correct path to get there).
4. *Nānādhātuñāṇa*: knowing the various kinds of elements.
5. *Nānādhimuttikatāñāṇa*: knowing the different dispositions of beings.
6. *Indriyaparopariyattañāṇa*: knowing the faculties of other beings.
7. *Jhānādisankilesadiñāṇa*: knowing the *dharmas* that are an enemy of the wholesome, namely the *kilesas*, the

Dhamma that is the enemy of the unwholesome, e.g. the jhānas. This means knowing which dhammas oppose each other or counteract each other⁴.

8. Pubbenivāsānussatiñāṇa: (being able to) recollect one's former births.

9. Cetopariyañāṇa: knowing the death and birth of other beings.

10. Āsavakkhayañāṇa: knowing the destruction of the taints (āśava).

These ten knowledges are called dasabalañāṇa. If these are missing, one can't achieve a monumental task, but when all of them have been fulfilled, one will be a Buddha and able to perform enormous deeds.

Let's say that ṭhānāṭṭhānañāṇa is missing. Then one can't know what causes make things possible or impossible. One has to draw one's conclusions about any situation or phenomenon. If one lacks a tool to know things in this way, one is unable to train⁵ others. For instance, Aṅgulimāla was a fierce criminal. The Buddha saw that he had accomplishments and could be trained.

Some causes make things possible; others make them impossible. For instance, all beings have the condition of having to die after birth. If someone believes in birth without death, it won't change this. This belief is wrong without exception. When someone is affected by sickness, either one's own or one's sick children, wife, siblings, parents or relatives, it may be possible to cure them in some cases. When they are dying, it is not. Everyone has to die; there is no solution for it. If someone believes that there is, that's aṭhāna – impossible.

Vipākañāṇa: It means vipāka, namely the results of kamma. For instance, one person is born rich, another is poor and

suffers hardship. These are the results of one's kamma. This is called vipākañāṇa. It is a Buddha's power not shared by his disciples.

Sabbatthagāminī paṭipadāñāṇa is another important knowledge of the Buddha. Being rich in the present is a result of being careful, namely preserving one's existing wealth, not letting it deteriorate and vanish unreasonably and knowing how not to overspend. There is little outflow and much income. If someone wishes to go to heaven, let them keep sila and keep the dhammas "white" by abstaining from "black" dhammas such as greed, hatred and delusion (lobha, dosa, moha). If someone wishes to go to nibbāna, let them progress on the *Noble Eightfold Path*. Knowledge, which dhamma has which power is called Sabbatthagāminī paṭipadāñāṇa.

Nānādhātuñāṇa: Knowing the various elements, for instance, earth, water, fire and air. The things we usually take as those elements, for example, trees, mountains and so on, are merely conventions and concepts. The word element (dhātu) is a saññānāmadhamma; it is nothing substantial. Elements are neutral. When we take up a fire, it becomes the fire element. When we take up lead it becomes the lead element. There is no essence in the elements; it is merely a name. If you look at it again in detail, there is only the dhamma element, nature itself. When we understand this deeply, we will know regardless of other people's views. This is called nānādhātuñāṇa.

Nānādhimuttikatāñāṇa: Knowing the mind and disposition of humans and other beings: "This person is inclined towards greed, that one towards anger or delusion." Knowing that a person may be able to succeed through

hearing a particular Dhamma. This is called Nānādhimuttikatāñña. This is one aspect of the Lord Buddha's nature that others don't have.

Indriyaparopariyattañña: Knowing the faculties of various beings. The five spiritual faculties (indriya) are faith (saddhā), energy (virīya), mindfulness (sati), concentration (samādhi) and wisdom (paññā). They naturally exist in everyone, but sometimes there is a lot or only a little. They are not evenly distributed. For example, there is strong saddhā and little sati; there is little sati and strong virīya; there is a lot of sati and samādhi, but there is no paññā, no tool for investigation – this is añña, ignorance.

When the faculties are still unbalanced like this, one may not be able to succeed. When the Buddha saw that someone's faculties were still partly mature and immature and not balanced, he would help to nurture and develop them so that they became even and the person was fit to receive the Dhamma. Once the faculties have ripened to maturity, there is increasing power, and one may succeed in one's undertakings as one wishes. This is called indriyaparopariyattañña.

Jhānādisankilesadiñña: The ability to determine the state of the defilement, purity and emergence of other being's jhāna, release (vimokkha), samādhi, meditative attainments (samāpatti) the way they are is called jhānādisankilesadiñña.

Pubbenivāsānussatiñña: Knowing one's own and other beings' circumstances in former existences, such as: In that birth, I was born there, my appearance was such, I was rich or poor and so on. The Buddha's ability to know this is called pubbenivāsānussatiñña.

Cetopariyañāṇa: Knowing the death and birth of all kinds of beings, for instance: this being died here and will be (re)born there; that being died there and will be (re)born there. This is called cetopariyañāṇa.

Āsavakkhayañāṇa: This is paññā, a tool for knowing the end of the taints (*āsava*) both in oneself and in other beings; for example, this person has destroyed the taints; that person still has *āsava*. This is called āsavakkhayañāṇa.

These ten ñāṇas are called dasabalañāṇa. They exist in the Lord Buddha in every aspect without deficits. Therefore the Buddha has the name Arahamaṃ Sammāsambuddho, which translates as one free from kilesas who is endowed with the virtue of wisdom (paññāguṇa). We should understand it in this way. He upholds the virtues of wisdom, purity and compassion as perfect inherent qualities. I will continue to explain these in the future.

May you incline towards these virtues of the Buddha to achieve them within yourself in every aspect. Don't just listen externally. Even though you won't become equal to the Buddha, you may still get an appropriate dose. May these virtues arise in you, don't neglect your duty! When these virtues exist in oneself, one becomes a bhikkhu⁶. It is difficult to become a bhikkhu. It is not easy but essential. Therefore, it is appropriate for Buddhists to develop these virtues in themselves according to their sati, energy and their abilities. Thus.



Araham 2

(19th August 1923)

Now is the time to listen attentively to the Dhamma talk, which is the teaching of the Noble Sammāsambuddha. I will teach the Buddha's virtues, which I have explained every year, but in the past, I explained some of them broadly and others shortly according to the amount of their benefit. The Buddhists here should make up their minds like this: Assembling here to listen to the Dhamma and keep the uposatha precepts is a kind of personal duty. One should have faith and hope for gaining a refuge, not be unsettled and groundless.

One has to listen to Dhamma talks to find a refuge. It is important to listen. May you understand that you are here to listen to the Dhamma because you hope to get a benefit, namely goodness and that you are looking for a refuge. You didn't come because you got drafted or were forced by someone in any way. Use your faith as a guide, and make it a tool for bringing you here.

When you listen to a Dhamma talk, and the monk mentions Buddha, Dhamma and Saṅgha, he should acquaint you with their qualities. When you know what the Buddha's virtues are like, you'll either rise to reach them or move the Buddha's virtues to infiltrate you. You will feel that the virtues of Buddha, Dhamma and Saṅgha exist in you. When we recite "Buddhaṃ, Dhammaṃ, Saṅghaṃ saraṇaṃ gacchāmi – I go for refuge to the Buddha, the Dhamma and the Saṅgha, but we don't know what these virtues are, we wouldn't be aware of them, even if they were inside us. They exist, even if we don't know, but we should be aware of what is within us. To find out, we have to use listening to a Dhamma talk like this.

It is difficult to listen to a Dhamma talk because the Buddha's Dhamma comes from the Great Philosopher in the world. His Dhamma is very deep. We are not philosophers; it is impossible to understand the words of this high philosopher easily. We have to contemplate on many levels and in many ways. Whenever we reach one level, we investigate the next one and still haven't fully grasped the teaching of the Buddha.

After his enlightenment, the Lord Buddha saw that the Dhamma was exceedingly deep and difficult for people to understand. Therefore he felt discouraged from teaching the Dhamma to other beings. But he applied his compassion and knowledge to investigate and saw beings who might be able to get enlightened. Therefore the Lord Buddha made up his mind to start teaching other beings.

As for us here very far away – it is more than 2460 years since the Lord Buddha's passing – books and the Buddha's teaching have been handed down to us up to the present day.

His instructions have been transferred, even though, in the past and nowadays, we understand them individually and differently. This can lead to conflicts.

Therefore you have to release your emotions and set aside other (mental) objects to get in a good state of mind for listening to and understanding the Dhamma talk. Don't listen only with your ears; listen with your heart too. May you understand, that the Dhamma is not a teaching for other people; it is for us. You have to see that becoming a bhikkhu requires knowing the virtues of a bhikkhu.

No matter how I explain the Lord Buddha's virtues, if you are intent on receiving the teaching, you have to be determined like this: "When the Ājāhn is teaching the Buddha's virtues, I will concentrate on it to shut down old memories and associations (saññā)." Then you have to decide to follow it.

Now I will explain the Lord Buddha's virtues and use the ancient "Itipi so bhagavā araham" verse to exemplify them step by step. It translates as "The Lord Buddha is an arahant; he is far from the kilesas." How did he get to this state, and what were the causes?

The word araham can be translated in three ways: 1. He is far from the kilesas; 2. he is worthy of gifts; and according to words of the old masters: 3. He has broken the wheel and spokes of the cycle of birth and death (Saṃsāra)¹.

The verse on the Buddha's virtue "Araham..." has a broad and unusual content. I don't even know how to finish explaining this single verse. Even if the Lord Buddha were to live for a whole aeon, it would be too short to explain the virtues of a Buddha. His explanations were deep beyond one's power; it was impossible to know all of them. Therefore I will explain them only briefly. We only need those that concern the practice.

We can take "Araḥaṃ..." to mean that the Buddha is far from the kilesas. The kilesas are defilements in the heart. If I only call them "defilements", they appear very weak. For example, defiled utensils are dull and blurred and not clear and clean. They can be scrubbed clean easily. But the kilesas that defile the heart are heavy stains; it may be impossible to polish them to make them disappear. The kilesas are lobha (greed), dosa (hatred) and moha (delusion). They are the ones who defile us by causing grief (soka), lamentation (parideva), distress (domanassa) and despair (upayāsā). These are the marks of the kilesas, the defilements. The kilesas make one feel hurt, burnt and contracted, one complains, laments and becomes sluggish without end. They are very deep. When in a defiled state, one is sad and dull. If there is some sati, they become weaker; if there isn't, it's as if one is killing oneself.

The kilesas are an important matter, and they are a kind of saññānāmadhamma. Greed, hatred and delusion are the grandparents of the kilesas. The others are the offspring and servants of the kilesas. The implicit kilesas apart from these, namely icchā (envy), byāpāda (ill will) etc., are also a kind of saññānāmadhamma. We will know them when they have entered a person. When they are dormant, they are ordinary and have no power.

When greed has entered, it creates various symptoms as it likes, for instance, somanassa (joy, delight), wanting to get something, wanting well-being, and wanting to be rich. One gains and loses all kinds of things; there is no end.

When anger arises, one is uneasy and shows symptoms of bursting out or being wrathful in many ways. When one can't contain one's thoughts, one breaks into exceedingly

vivid speech, and on the physical level, anger expresses itself as slapping and boxing and one's face becomes like a *yakkha* or *māra* by turning red or green.

Delusion is another important kilesa. It makes one get deluded by too much liking and disliking, good and evil, and the ways of the world. There is delusion by conventions and concepts, things here and there, dawdling and endlessly believing and following delusion. We start to hate and despise what we used to love and like and vice versa.

If these kilesas are dominating someone, there will be disadvantages². But if we have a lot of *sati*, there will be little greed, hatred and delusion. If there is little *sati*, there will be a lot of greed, hatred and delusion. The Lord Buddha has abandoned the kilesas. He is far from greed, hatred and delusion and unshaken. When the eye sees a form, the ear hears a sound, the nose smells an odour, the tongue tastes a flavour, the body touches a tangible object, and a dhamma arises in the mind, flinching or being shaken doesn't arise. This is being free from greed, hatred and delusion. One does not welcome or reject sensual objects. This is *chalaṅgupekkhāñāṇa*, knowledge of the sixfold equanimity.

Even when the Buddha came in contact with the eight *lokadhammas*, he was not shaken or frightened. His heart was firm like the earth. But we must understand that "not shaken" does not mean being obstinate or stubborn. The Buddha was unshaken because he was already filled with gain, fame, praise and pleasure, as well as loss, disgrace, blame and pain. He was full of the correct dose. If someone were to add to them, they'd have to take out an equal amount. Since the Buddha was complete in every aspect

like this, he was unshaken. If there is still a deficit, something lacking, one has to be shaken. If something is still significant, and we hope for it to a certain degree, it will cause a corresponding amount of dukkha. If there is enough happiness, we will be at ease. The Lord Buddha was complete, and everything was sufficient. Therefore he was happy and did not get excited about or shaken by the lokadhammas.

The Buddha didn't welcome or reject anything because his heart was free from greed, hatred and delusion. He was already on the Middle Way, the Majjhima Paṭipadā. He was far from the kilesas in this way. He stopped whatever was arising there and then. Here the word "stop" means that the kilesas were powerless. It is as if the kilesas, namely greed, hatred and delusion, still existed within the Buddha but didn't have any strength. They were idle. They were still present because he was born with them (sahajātadhamma), but one can also say that they didn't exist because they didn't have any power.

The Buddha's eyes, ears, nose, tongue, body and mind also still existed, but the heart of the Buddha was a bhikkhu. Forms, sounds, odours, flavours, tangibles and mental objects turned into devotional offerings. If someone's heart is a māra form, sounds, etc., change into weapons of māra, waiting to pester that person. If our heart is a bhikkhu, it is at ease. Being far from kilesas doesn't mean that the bhikkhu escapes somewhere else. The kilesas don't flee either, but the two separate. They don't associate with each other. No power causes dukkha to arise. Forms, sounds, odours, flavours, tangibles and mental objects still serve their purpose.

It is ignorance that lends power to the arising of liking and disliking. Ignorance is paving the way for the citta to run away and come back by one path or the other. It keeps coming and going, and we are unaware of it. We don't know if the citta is present or absent; we don't know good or bad, gain or loss. As for the Noble Sammāsambuddha, his heart had the power of sixfold equanimity. He had closed the doors on all sides and established mindfulness for the citta not to get out. When forms, sounds, odours, flavours, tangibles and mental objects touched him, he was not affected or shaken.

Those who lack mindfulness because they don't have a mind, which means lacking a heart, are called moghapuriso (lit.: "empty man"). The Buddha said that a moghapuriso is void of a heart; there is no heart in the body. The heart has gone outside to be with external objects and material goods. It is staying with other people here and there and not with the body. Whenever it likes something, it pleases itself by going there. One moment it is here, the next moment there, without stopping. Once it has returned home, it starts going out again. Because the heart is not with the body, greed, hatred and delusion come up whenever it is affected by an external object. Those who have mastered mindfulness are not shaken when they come in contact with something because sati is in control.

The Buddha is established in the sixfold equanimity. He was not shaken when he came in touch with the lokadhammas. When external sense objects touched his internal sense bases, he was not affected. Therefore he is called someone far from the kilesas, an arahant. This is the point we should be determined to remember: The Buddha was far from the kilesas in this way. Train yourself to behave and practise accordingly.

Another concise, easy way of explaining araham is being far from the kilesas by keeping the precepts. The coarse physical kilesas are killing living beings, stealing and sexual misconduct. The verbal kilesas are telling lies, harsh speech, divisive speech, useless chatter, jokes and whooping. To be called far from the coarse kilesas, one has to overcome these physical and verbal kilesas.

One who is far from the medium kilesas has let go of the five hindrances (nivarana), namely sensual desire (kamacchanda), which means greed (lobha); ill will (byapada), which is hatred (dosa); sloth and torpor (thinamiddha); restlessness and remorse (uddhaccakukkucca) and doubt (vicikiccha), which are the manifestations of delusion (moha). Samadhi is the tool for getting rid of them. One will be far from this type of kilesas through practising samadhi.

Wisdom (panna) means to penetrate the sankharas and understand them as they are. It is the tool for expelling the fundamental kilesas (upadhikilesa) that are deeply ingrained in our characters and buried securely in our hearts. They are greed, hatred and delusion again, but in their refined form. They are called anusayakilesa. Because the Buddha has abandoned the coarse, medium and refined kilesas, even forms, sounds, odours, flavours, tangibles, and mental objects lose meaning and become one category.

When we reflect on what it means that the Buddha possessed supreme virtue by abandoning the kilesas in this way, we will understand that he was far from the kilesas through sila. Therefore we have to keep sila and precepts too - not many - just five precepts. If you can keep the eight uposatha precepts, restrain the coarse kilesas with them.

If the medium kilesas are still present, cultivate samādhi to subdue and get to know them. If you know that the anusayakilesas are still present, try cultivating insight knowledge (vipassanāñāṇa) to develop paññā, and you may be able to be far from the kilesas too. Then you won't prefer or reject anything when the six internal sense bases meet their respective external sense objects. And once you have let go of greed, hatred and delusion, your heart will be neutral; it won't show signs of shaking. There won't be any preference for or rejection of gain, fame or the other lokadhammas.

Those who have achieved this have directly reached the Buddha's virtue. Arriving there is the ultimate refuge. It is regarded as following in the footsteps of the Noble Sammāsambuddha, and it is an important refuge for us. If you are happy to contemplate and develop the Buddha's virtue called araham, please understand that this araham has the potential to be a true refuge for you.

If the good people here practise following this exposition of the teaching of the Noble Sammāsambuddha, there will be good results, growth and progress in the Dhamma explained here. Thus.



*Listening to the Dhamma
brings merit in two ways.
The agitating part brings
a sense of urgency,
and the inspiring part brings faith.*





Araham 3

(26th August 1923)

It is important to listen to Dhamma talks. We should be glad about the days for listening to the Dhamma on the full moon, new moon and half moon, and that we have determined to keep the eight or five precepts and set our hearts on listening to a Dhamma talk. If we can come as planned on the moonday, it is a gain. We should be glad about this gain, because there are many difficulties and hindrances in peoples' lives, for instance, internal dangers, such as diseases. There are also manifold external dangers waiting to oppress and annoy us. These dangers will prevent us from coming to the temple as planned. Being free from disease and able to go to the temple as determined is a gain for us.

It is possible to listen to the Dhamma and keep the precepts wherever we are. It can be done at home, but going to the temple is more profitable. For instance, one is upholding unsurpassed seeing (*dassanānuttariya*) by experiencing offerings of worship made by oneself and

others. Seeing this brings about gladness and inspiration, and it causes us to remember the Noble Sammāsambuddha as a person of great virtue. His virtues are still apparent even though he long ago passed into parinibbāna.

You will see bhikkhus and *sāmaṇeras*, too, which is another cause for the arising of faith (*pasāda*) and gladness in the heart. And you will see good people who have faith. Different people who live in separate places have the chance to gather in a single place.

Gladness will arise from the Dhamma, the teaching of the Noble Sammāsambuddha, which causes faith and inspiration. Seeing all this will make you inclined towards taking refuge in the virtues of the Triple Gem. In this case, you will gain more benefits than from listening at home. Therefore you should rejoice in this gain, which is not easy, but hard to find.

Listening to a Dhamma talk brings up sorrow and agitation¹. On the other hand, it arouses faith in the right things. The Lord Buddha said about the necessary arousal of urgency: "Human beings in this world are under the power of ageing, sickness and death. Having been born, everyone will get old. Those who don't get sick are hard to find, and none won't die."

Even though there were always some, who didn't have temporary illnesses such as colds and fevers or were free from chronic diseases, it is impossible that there are people who are free from personal diseases. These are being hungry, walking, sitting and lying. Everyone will get these, and we must regard this body as a heap prone to illness and dangers, no matter who we are. When we see that we are ageing with every in and out breath and symptoms of

sickness and death are apparent all the time, it is rūpadhamma (physical form) that is dying according to its determination. Nāmadhamma (here: the mental *khandhas*) is also dying following its duty.

The immortal part is the principle of nature (sabhāvadhamma), which is the truth. Objects and emotions (ārammaṇa) are arising, staying and ceasing all the time, but this arising and cessation is not the essence of Dhamma. As for the dhammas that are immortal: all that is born has to die; whatever is not born does not die.

If someone contemplates how this physical body is oppressed by birth, ageing, sickness and death and how individuals are afflicted by chronic diseases, spiritual sorrow and urgency will arise. There is no joy and no desire to be born again. There is no desire for another physical body. One does not wish to be born because the consequence is ageing, sickness and death again. But since birth has already happened, one should be glad about one's physical existence. After seeing the disadvantages, one should also see the advantages.

Our knowledge of the virtues of the Buddha, Dhamma and Saṅgha, happiness and dukkha, and everything else stems from using the individuality of this physical body. We shall use this body as a vehicle to cross saṃsāra and won't get born and die again in the future. We will be with the Noble Sammāsambuddha; wherever he is going. We will stay there and follow him.

Therefore we should see this: whatever has disadvantages will also have advantages. Don't see only the drawbacks. If we don't see the positive side of something, we can't maintain it. It is like the fire we use these days that can have serious disadvantages. It may burn our house down

and cause trouble for human beings. But the fire has many advantages too. When our house burns down, we have problems. Still, we keep using fire. We ignite a fire to have light as we search for belongings that we can still rescue from the burnt house. If we don't have light, we can't do anything. Therefore one has to see the advantages as well as the disadvantages. This applies to everything. It does not apply to basic things only.

Even the Noble Sammāsambuddha, who had enormous virtues, had disadvantages too. He did not only have advantages. If someone is inspired and has faith, there is the advantage of the resulting happiness. If anyone disdains and defames him, it may lead him to much suffering, for instance, Venerable Devadatta, whom the Buddha described as an example. The Buddha has the highest virtues and likewise has grave disadvantages. Anything that has disadvantages has inherent virtues too. Therefore, when we listen to a Dhamma talk on the virtues of the Buddha, Dhamma and Saṅgha, we must wonder what they are like.

Listening to the Dhamma brings merit in two ways. The agitating part brings a sense of urgency, and the inspiring part brings faith. Regarding the person who gives the Dhamma talk, the Lord Buddha declared four virtues a Dhamma teacher should be equipped with². These are sandassako – the Dhamma teacher has virtue and the ability to explain the meaning of the Dhamma so that others can understand it, and he can arouse faith in the listeners regarding these matters. This is the first. Samādapako: the Dhamma teacher has the skill to generate a spirit of pleasure in taking up the practice; this is the second. Samuttejako, the teacher is skilled in

arousing fearlessness and boldness in the listeners' hearts like this: "This Dhamma is truly deep, but there is a way that we can practise it to the utmost."; this is the third. Sampahaṃsako, the Dhamma teacher arouses delight and cheer in the listeners for them to follow the practice wholeheartedly; this is the fourth.

A Dhammakathika (Dhamma teacher) with these four characteristics is regarded as fully qualified. This will cause increased faith in those, who have faith already, and those without faith may gain it. But tell us where to find a teacher like this, and we will get one. Such a teacher is excessively hard to find. Even when we search far and wide, we won't get one. It is most difficult; there is only the Noble Sammāsambuddha.

Now I continue to explain the virtues as already pointed out in the beginning. The essence of the term "arahaṃ" is being far from the kilesas by body, speech and mind. It means being far from the coarse kilesas through sīla, the medium kilesas through samādhi and the refined kilesas through paññā. I will explain the part of paññā in the chapter on "Sammāsambuddho" in the future.

The name "arahaṃ" stands for the Noble Sammāsambuddha, who is perfect in being far from the kilesas. The ancient masters explain it in another way: He has broken the wheel and spokes of the cycle of saṃsāra. This is an important point and another aspect in which an arahant bhikkhu is apt. Explaining "arahaṃ" as breaking the cycle of saṃsāra is very deep. I will explain it briefly in terms of kamma, kilesa and vipāka (results of kamma), which are the essence of the cycle of Saṃsāra.

Kamma is created through intention (cetanā). This means that intention is the maker. This follows the saying that intention is the essence of kamma. Pondering is the essence of kamma too. For instance, we think one form is beautiful, and another is ugly. Thinking is kamma. Beauty and ugliness are kilesa. The form is a result of kamma. A kammic result changes into a kamma again, and a kamma becomes a kammic result. They are rotating and exchanging, coming and going like this. This is called the cycle of Saṃsāra.

Or for instance, the eye and forms are another revolving mechanisms. When the mind tries cognising something visually, it will see a form. The form arises in the mind. The mind becomes someone who loves, likes, dislikes or hates; it goes round and round like this. The eye is the cause, the form the result. Then the form becomes the cause, and the eye is the result. They revolve around each other like this, circling back and forth. This is a characteristic of the cycle of Saṃsāra; it is a cause.

For example, birth, ageing, sickness and death: After death, there is birth, and after birth, there is death. This is called Saṃsāracakka, the cycle of Saṃsāra, and it is so vast that one can hardly describe it. I'll introduce you to just one aspect and use it for comparisons.

At the moment, we don't know the cycle of Saṃsāra yet. For instance, we use years, months, days and nights. This is a cycle. There are Sundays, Mondays, Tuesdays and so on, turning until seven days are complete. They are a wheel of a cart. The months also change according to their role, for instance, January, February, March etc., and then it starts again. The years are turning likewise. There is the Year of the Rat, the Ox, the Tiger etc., and after twelve years, it

starts again. This is called the wheel of Saṃsāra. But this is an external cycle. This outer cycle is big; the inner cycle is small. It is like an engine or a kind of motor. These engines are external machines that are big, and they drive inner circles that are getting smaller and smaller. The cycle of Saṃsāra is the same.

If I were to talk about kamma, kilesas and vipāka for many years, it still wouldn't amount to much. This means that the listeners wouldn't understand the cycle of Saṃsāra yet. It is the turning itself; there is nothing that is turning. It is our saññā that is interfering, but actually, there is nothing that is turning at all.

If we want to break a cycle we can try it on an external one, such as the annual, monthly or daily cycles first³. For example, we want to break the annual cycle. How are we going to stop it from turning? May you understand how a year is defined. It is determined by the three seasons and principally established there. There is the hot season, the rainy season and the cold season. After establishing this criterion for the three seasons, don't let it slip away, keep it standing still. Now we draw up a year. The Year of the Rat is defined by a hot, rainy and cold season. When the Year of the Ox arrives, we define it by the three seasons again. The three seasons remain as before. Then we define the Year of the Tiger in the same way. It is not turning. Being stationary means taking a year and inventing a definition that uses a single place. Therefore the year can't turn anywhere.

After breaking the annual cycle and stopping the years from turning, let's try to stop the monthly cycle. There is the first (lunar) month, second month, third month etc. What are they characterised by? Their mark is the moon.

After being full, the moon wanes until it is dark. The end of the month is the fortnight⁴ of the waxing moon (sukka-pakkha). The fortnight of the waning moon is called kāḷa-pakkha. In combination, we define the "light" fortnight and the "dark" fortnight as one month.

Now we take the two fortnights and keep them as our criterion, without letting them wander. This means keeping the waxing and the waning side all the time. We uphold this criterion and don't allow it to turn so that it exists in this form throughout the 30 days of a month. We draw up the definition of the first month by filling it with the two lunar fortnights.

After filling the first month like this with 30 days, the waxing and waning periods remain as before, and we make up the second month likewise. We are filling them with these "antiques" and continue with the other months. There is no difference. Now the months don't turn; they are standing like a base established in a single place. Whatever goods are put and placed there will stay the same. The foundation remains unaffected like that.

Now that we have broken the monthly cycle, let's try breaking the daily one. How are days defined? One day and night, darkness and light together are one day. Let's establish one dark plus one light period as our criterion without letting it move or turn anywhere. Then we take Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday and make them become these days. Again, it is like a base. They are not turning.

After breaking these external cycles one by one like this, we will break the inner cycle of kamma, kilesas and vipāka a little bit. Our heart is neutral; it doesn't know ageing, sickness and death. It is pure, which means that it is stable.

But the kilesas come and dislocate the heart, and everything that has entered becomes (part of) the heart. If we maintain our hearts in the original state, and something comes to mix with the heart, the kilesas can't enter⁵. Therefore it remains as before. Nothing is moving or turning; the cycle is completely broken.

Therefore the Noble Sammāsambuddha was able to break the cycle. He became a knower of the truth. He had broken the wheel and spokes of the cycle of Saṃsāra. This is an important aspect of the Buddha that we have to understand.

Another way to translate arahant is "worthy and capable one"⁶. For instance, the nature of the Buddha is already pure. Because the Dhamma prescribed by the Buddha leads out of Saṃsāra (niyyānikadhamma), and the regulations he laid down are clean, he is worthy of proposing these regulations. He also has the capability of his pāramī and attracted people who wanted to follow his practice.

And he is worthy of receiving gifts from the world. Making offerings to him may yield highly meritorious results. Therefore *devas* and humans have been worshipping the Noble Sammāsambuddha since the time he was still alive up to the present day. These days we still gain happiness from worshipping the Buddha.

I have explained enough in brief for you to understand the gist of arahant. "One far from the kilesas" is the first meaning. "One who has broken the wheel and spokes of the cycle of Saṃsāra" is the second meaning. And one who is worthy of receiving gifts is the third meaning of arahant. If we want to attain this virtue of the Buddha, we must try to get away from the kilesas and break the cycle of saṃsāra no matter if we gain little or a lot of it.

Or we pursue becoming worthy, a pure person who can bring vast merit to those he receives offerings from. This is called attaining the virtue of an arahant, too. Even if you reach this state only temporarily, it is still highly meritorious. One becomes worthy of receiving gifts by not being careless, being diligent, putting forth effort and protecting one's body, speech and mind to become purified. If someone has achieved that, he will be able to reach the virtue of the Noble Sammāsambuddha.

If a good person wishes to bring about any virtue in himself, he must behave in line with that kind of virtue. Then he will reach the Noble Sammāsambuddha's virtue. This is enough for now. Thus.



Sammāsambuddho

(3rd September 1923)

Now I will talk about the word “Sammāsambuddho”, which translates as “perfectly enlightened”. I continue from the term “arahaṃ”, which I explained on the previous moonday. You will find out which characteristics you need to reach this virtue.

The term arahaṃ declares the Lord Buddha's virtue of purity (visuddhiguṇa). The four terms Sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū are a declaration of the Buddha's virtue of paññā (paññāguṇa). The final terms starting with “anuttaro purisadamma...” up to “buddho bhagava” are a declaration of the Buddha's virtue of compassion (karunāguṇa).

From now on, I will explain both the virtues of wisdom and compassion. This is for you to understand the gist: This part stands for the Buddha's virtue of purity, and those parts for the qualities of wisdom and compassion.

The meaning of the term sammāsambuddho is that the Buddha is rightly self-awakened. What we call “self-awakened” means awakened to the Dhamma¹, of which there is a lot.

There are saṅkhāradhammas (conditioned phenomena), which are called dhamma, or visaṅkhāradhammas (unconditioned phenomena), which are called dhamma. If we agree to condense them, there are three types of dhamma: kusalā dhamma, akusalā dhamma, and abyākatā dhamma. The wholesome group of dhammas is called kusalā; the unwholesome group is called akusalā. The dhammas, which are neither good nor bad are called abyākatā dhamma (neutral). Even though the abyākatā dhammas are neutral, they still count as saṅkhāra, but they are neutral saṅkhāras. They are the aneñjābhisāṅkhāra (imperturbable formations) among the saṅkhāras.

These are categories made up by humans. But the natural phenomena that the Lord Buddha rightly awakened to by himself are visaṅkhāra. They are visaṅkhāradhammā added by the Buddha.

Apart from explaining the term sammāsambuddho in brief, it also means that the Buddha awakened to the *Four Noble Truths*, which are called abhiññāyadhammas (pieces of knowledge). This means the Buddha knows dukkha, which is being uncomfortable in body and mind. This is a pariññāyadhamma (pariññāya = knowing, understanding) that a person should understand. The Buddha knew samudaya, which is the cause for the arising of dukkha as a pahātabbadhamma; it should be abandoned. The Buddha knew nirodha, the cessation of dukkha, a sacchikātabbadhamma; it should be realised. The Buddha knew magga, which is a means for progressing towards the

ending of dukkha as a bhāvetabbadhamma; it should be made to arise and be developed. The Buddha truly knew and deeply understood the Four Noble Truths by himself. Therefore the name Sammāsambuddho.

The Noble Truths are widespread in Buddhism. Studying the Noble Truths is a part of studying Buddhism because they are the heart of Buddhism. Which are the characteristics of the Noble Truths that we must know to understand them? Being able to remember them following the tradition does not include anything strange or unusual.

According to what the Buddha taught, dukkha is birth, ageing and death. Samudaya is the three kinds of craving (taṇhā), namely craving for sensuality (kāmatāṇhā), for existence (bhavataṇhā) and non-existence (vibhavataṇhā). Cessation (nirodha) is the cessation of craving. The path (magga) is sīla, samādhi and paññā.

By listening to the Buddha, you will understand the pattern. But it is difficult to judge if these are the genuine Noble Truths the Lord Buddha awakened to because they have been passed down by many generations over a long time. Therefore, if you want to know if the Noble Truths are genuine or not, you have to use your judgement. When we know what dukkha, samudaya, nirodha and magga are like, and act by them, we can make our prediction. We don't have to ask anyone. This is an important point.

Svākkhātadhamma, the Dhamma that was well-proclaimed by the Buddha, has to be sandiṭṭhiko. When someone is practising by it, they will know it for themselves. It is akāliko, timeless, and it can be done anytime. It is ehipassiko²: it can be shown to anyone because it is excellent and always present. It is opanayiko³: this Dhamma can incline towards entering our body and mind. Veditabbo

viññūhi: the wise will know for themselves. These are evidence for evaluating the Dhamma.

When we want to know if any Dhamma is true or false, we must judge it by these five terms. In the case of the Noble Truths, it is a difficult task, but Buddhists should take an interest in it. Whether it is difficult or easy, we should try to reflect on them to understand them.

According to the scriptures, the Buddha enumerates birth, ageing and death in the first Noble Truth (dukkha) as being dukkha. The cause for the arising of dukkha is samudaya, namely kāmataṇhā, bhavataṇhā, and vibhavataṇhā. The complete cessation of taṇhā is nirodha. To reach nirodha, one has to use the Noble Eightfold Path starting with sammādiṭṭhi (right view). It is the path to pursue to reach the end of suffering, which is nirodha. These are things that we understand.

But the truth of the Noble Truths is mysterious and complicated. Even dukkha, which is only birth, ageing and death, is difficult because the Buddha classified two kinds of birth (jāti). The first is the birth that happened in the past, namely leaving the mother's womb. The other kind of birth is the regular, continuous one that is manifesting since the arising of birth consciousness (paṭisandhiviññāṇa). This is also called birth.

Ageing is of two types, too. The first kind is the ageing of people in old age, who have grey hair, broken teeth and other physical signs. The second type is the continuous ageing of the body, which happens from birth until the end of our life. We are always ageing, day and night.

Death also has two types. The first is the unconcealed death after taking our last breath. The concealed death accompanies us all the time from the arising of our birth

consciousness until our last moment. It means the symptom of disappearance itself. It is a characteristic, a mark of death because we won't see someone again after death. This is characteristic of the second type of death. So even birth, ageing and death, which we call the Noble Truth of dukkha, are difficult already.

Samudaya, which consists of kāmataṇha, bhavataṇhā and vibhavataṇhā as the essence of causation, may be equally difficult to understand because the Buddha explained the types of causation in many ways. I will only explain enough to give an example. For instance, the five sensual pleasures (kāmaguṇa) of forms, sounds, odours, flavours and tangible objects. The wish to get these five sensual pleasures is craving (kāmataṇhā). Wanting the five sensual pleasures one is experiencing to remain, is craving for existence (bhavataṇhā). Wanting undesired sensory input (aniṭṭhārammaṇa) to disappear is craving for non-existence (vibhavataṇhā).

Nirodha has the characteristic to be the cessation of craving (taṇhā), which is the cessation of the cause of suffering. The path (magga) is the course of practice for the arising of wisdom (paññā) so that one can reach the cessation of dukkha.

I have explained the Four Noble Truths in one sense. Because this way of explaining obscures the wideness of their various meanings, I will explain the meaning on another level for those to reflect upon who wish to understand. The four words dukkha, samudaya, nirodha and magga are called the Four Noble Truths. Let's take our body and make it the scale. Then take dukkha, samudaya, nirodha and magga as four kinds of organs in this body. Dukkha, which is birth, ageing and death, exists in our body all the time, it is a paccuppannadhamma. Samudaya,

which is not knowing the cause of dukkha, means not deeply understanding the five sensual pleasures. They are forms, sounds, odours, flavours and tangible objects, which are the essence of kāmataṇhā, bhavataṇhā and vibhavataṇhā. These are within the body at all times too. Nirodha, the cessation of craving, is also present all the time, but it is not cessation by the Noble Path. Things cease by themselves and lose their power; this is the cessation by avijjā (ignorance) happening in us all the time. Magga is sīla, samādhi and paññā, which also exist in everyone, but it is not the Noble Path and can't kill the kilesas.

When we consider the matter in this way and wish to turn it in the Noble Truths, we have to practise sīla, samādhi and paññā for the arising of the Noble Path. We have to turn them into higher ethics (adhisīla), higher mind (adhicitta) and higher wisdom (adhipaññā). We practise the factors of the path to make them the backbone of our behaviour. Before seeing the Noble Truths, there is the factor of wisdom, which is accomplished in the factor of right view (sammādiṭṭhi). This is following the analysis of the path, which says: seeing dukkha, samudaya, nirodha and magga is called sammādiṭṭhi.

Seeing the Noble Truths is difficult because we don't know dukkha. The Buddha explained that birth, ageing and death are dukkha. Truth is dukkha because we don't know samudaya. If we take the birth, ageing and death of the past and future to be the essence of samudaya, then there is no cessation of dukkha in samudaya. As for birth, ageing and death in the present moment, they are different matters. They are the path, they are manifestations of natural states (sabhavadhammā). If we see it like that, birth, ageing and death are not dukkha, because they are the path.

Therefore may the Buddhist assembly contemplate, to see birth, ageing and death. This means seeing that birth is happening all the time with every in and out breath. It arises through physical nutriment (kabaḷikāra āhāra), the nutriment of contact (phassāhāra) the nutriment of mental volition (manosañcetanāhāra) and the nutriment of consciousness (viññāṇāhāra)⁴. The physical body (rūpadhamma) is arising according to its duty as rūpadhamma. The mental phenomena (nāmadhammā) are arising according to their duties as nāmadhamma.

If we say about ourselves that grandpa or grandma is born, that is alright, it is not wrong. After birth, there has to be ageing, which means our body is ageing all the time. It is ageing day and night, every month and year all the time while we are still breathing. If we say about ourselves that grandpa is ageing, grandma is ageing, that is also ok. Ageing is a phenomenon in the present (paccuppannadhamma).

Sickness is a paccuppannadhamma we are infected with all the time. If we are clever, superb doctors and the sickness called hunger occurs, we prescribe taking medicine, namely food, and it disappears. When it reappears after a while, we take it again. Even the states of standing, walking, sitting and lying are a disease, and we have to take time to keep curing them. These are ordinary diseases that are with us all the time. We can take care of them ourselves and make them disappear. As for the temporary diseases, that are hard to cure, we have to run to the doctor or the hospital to get them treated.

Regarding death, we are dying all the time. Disappearance is called death. For instance, children, young people and

middle-aged people are disappearing by changing into older people. We can't ask them to come back and see their face again. This is called death.

Birth, ageing, sickness and death are paccuppanna-dhamma; they are something ordinary. On the day we are born, ageing, sickness and death are born along with us. Since the day we first established consciousness at birth, they are turning, circling and changing with us all the time. Therefore we might as well say about ourselves that "grandpa is born, ageing, getting sick and dying."

When we see these paccuppannadhammas like this, the whole of bhavataṇhā ceases. When bhavataṇhā ceases, kāmataṇhā and vibhavataṇhā, which are its companions, will cease likewise. The knowledge, that birth, ageing, sickness and death are always inside us is the essence of the path. The path yields a fruit that is nirodha. When craving ceases, true knowledge and deep understanding arise. The Lord Buddha knew these by himself and saw them for himself. They are deep, profound and astonishing. If we haven't heard about them and paid attention to them yet, who will truly understand them and see them?

The Lord Buddha taught the integration of birth, ageing and death into the Noble Eightfold Path, which consists of right view (sammādiṭṭhi), right intention (sammāsankappo), right speech (sammāvācā), right action (sammākammanto), right livelihood (sammāājīvo), right effort (sammāvāyāmo), right recollection (sammāsati) and right concentration (sammāsamādhi). When there is the path, there will be a fruit, namely nirodha, the cessation of taṇhā. When we have made an end to craving, dukkha will also cease. We will be regarded as one who has achieved the virtue of Sammāsambuddho; one who is rightly well enlightened.

Seeing in this way is not magga, phala and nibbāna yet. It is only wisdom through insight (vipassanāpaññā) because the Buddha considered the Four Noble Truths to be in the realm of vipassanā. Reaching magga, phala and nibbāna is something a Dhamma practitioner has to know by himself. Therefore the Buddhist assembly has to be diligent in contemplating and investigating this to understand it and practise accordingly. Then there will be growth in the Dhamma of the Noble Sammāsambuddha all the time. Thus.



*Your bodies are healthy in every way,
and your thinking is good.
It is not faulty in any way.
Why can't you succeed like the Lord Buddha?*





Vijjācaraṇasampanno 1

(10th September 1923)

You have to see the advantage of listening. It is generally beneficial, not just in Buddhism. Even in business or for local and national news we have to listen. It is very important to listen. Therefore listening to this Dhamma talk counts as the highest peak. It is regarded as *savanānuttariya*, unsurpassed listening. When listening leads to understanding, it is a cause for the arising of faith. When we understand the Dhamma teaching as something pure that should lead to faith and inspiration, our listening will have supreme benefit. If we haven't got any knowledge yet, and are not clever regarding matters of the Dhamma, we don't have any tricks to extract ourselves from *dukkha*. When we get the chance to listen to the Dhamma talk on the moon days as intended, we should be glad because there are many possible obstacles to hinder us in various ways. The dangers for humans are profound. They are not small. Some arise unspecifically. We are not aware of their causes and where they are leading to. For instance, the

deadly danger that occurred with the earthquake in Japan¹ a few days ago. This is one kind of natural event. Many people are dying at the same time. This is nothing unusual.

Buddhist practitioners have to hurry and make an effort to perfect their goodness so that it becomes apparent. Don't think you were born after the disappearance of magga and phala and are lost. It is not true that you don't have to study and won't reach nibbāna despite practising for it. Don't think like this! Think like this instead: "No matter if I attain nibbāna or not, I am a human being, and magga, phala and nibbāna exist at all times." If you start thinking you are incapable of it, you will become discouraged. You have to reflect like this: I will arouse fearlessness in myself.

Even before, when the Lord Buddha was still alive and taught the Dhamma to various beings, there were some occasions when many of them became accomplished. On other occasions, only a few became accomplished or none at all. They were just the same as we are today. When you have started practising, may you be determined to put forth the effort. Don't become discouraged! Because those, who attained the levels of sotapanna, sakadāgāmi, anāgāmi and arahant, also didn't study much. They only listened to a little bit of Dhamma. These days, we get to hear a lot. Sometimes the supply is better now. Nevertheless, we don't get the ultimate results in line with the Lord Buddha's teaching because knowing itself is not enough.

We have to assume that magga, phala and nibbāna are within us already, no matter if we are a man or woman because we have the complete 22 faculties² that the Buddha taught about. There are three particular ones:

Anaññaātāññassāmīndriyam³, the faculty of a Noble One,

who is established in the path of stream entry. Aññindriyaṃ, the faculty of a Noble One who is established in the fruit of stream-entry up to the path of arahantship. Aññātāvindriyaṃ, the faculty of a Noble One who is established in the fruit of arahantship. These three faculties of an arahant readily exist in us, but their existence lacks value. Because they are covered by worthless nonsense, they can't benefit us. Because the machinery of the kilesas enwraps us in anxiety, these faculties get drowned, and we can't understand, no matter how hard we try.

We must remind ourselves that the Buddha was human and what he was like. He ate food and had hands with ten fingers and feet with ten toes. He had two ears, two eyes, a mouth and a nose. He had a complete set of body parts no different from ours. He was able to finish successfully.

We are also human beings likewise. He succeeded, and we may also be able to succeed. And may you bear in mind: old age, sickness and death are interfering all over the world at any moment because they are matters of worldly dukkha. The path to ending dukkha is not to be born, get old, sick and die, and to associate with the Noble Sammāsambuddha. This means to follow whatever path he has pointed out. Then you might be successful as you wish.

Some people, who are still ignorant, become fearful as soon as they hear about death. If someone has the spirit of a true soldier, they don't fear death. You are not up to it yet. As soon as you hear news about a war, your body shrinks. t

I am explaining the Lord Buddha's virtues one by one for you to understand how the Noble Sammāsambuddha explained them and how he instructed people. We will

study them to know how to behave and how the Buddha upheld virtue. When we develop a feeling for them, we will get to practise and train following them until we know the Lord Buddha's virtues like this: The Buddha is a Pure One, and we should follow his behaviour in every aspect.

Today I will explain the term vijjācaraṇasampanno and tell you how the Buddha maintained these qualities. Vijjā means understanding thoroughly. The meaning of caraṇa is a dhamma that serves as an instrument for conducting oneself to attain knowledge. Caraṇa is a code of conduct (caraṇadhamma) that the Buddha summarised to have 15 aspects. But in detail, all modes of human behaviour, such as the five or the eight precepts, are part of that conduct. It is called vijjācaraṇasampanno, "one who has reached complete knowledge and conduct".

The Buddha has explained vijjā in many ways as having three or eight aspects. The three vijjā are: pubbenivāsānussatiñāṇā, cutūpapātañāṇa and āsavakkhayañāṇa. Pubbenivāsānussatiñāṇā is the knowledge of recollecting one's past lives from the previous one up to those during aeons of expansion and contraction of the world. Knowing what kind of being one was, how one experienced happiness and suffering and one's activities back then.

Cutūpapātañāṇa is the knowledge of one's and other beings' breaking up, cessation and birth. Knowing, where they will be reborn after their death based on their wholesome actions.

Āsavakkhayañāṇa is the knowledge of the destruction of the taints (āsava). These are the three initial knowledges. Additional knowledges are: dibbasota, the divine ear, being able to hear everything from far away; dibbacakkhu, the

divine eye, seeing everything from far away. They are named together as one: dibbasota and dibbacakkhu. Iddhiriddhi is the ability to exercise various supernatural powers as determined. Manomayiddhi means the ability to perform various supernatural powers with the mind. Vipassanāñāṇa is the essence of the wisdom of insight (vipassanāpaññā), namely seeing saṅkhāra and viśaṅkhāra the way they are. Paricittavijjā, knowing the minds of others⁴.

These five combined with the initial three knowledges are called the eight knowledges. When we explain their meaning like this, they are also qualities of the Noble Sammāsambuddha.

When someone is practising samatha and vipassanā and their mind is an expert in upacārasamādhi (access concentration), they may be able to acquire the divine ear, divine eye, iddhiriddhi and manomayiddhi without much difficulty, but the two knowledges of vipassanā and āsavakkhaya are important. Therefore I will explain these enough for you to understand them. When acquainted with the knowledges (vijjā), you must also know the face of avijjā (ignorance). It is like those with right view who get to know micchadiṭṭhi (wrong view), too.

Because I have already explained the eight knowledges in the beginning, I will continue by explaining the kinds of avijjā now. Avijjā has eight aspects⁵. What we call avijjā is ignorance, not knowing. The symptoms of ignorance are pubbante aññāṇaṃ, not knowing the beginning; aparante aññāṇaṃ, not knowing the end; pubbantāparante aññāṇaṃ, neither knowing the beginning nor the end; not knowing the Four Noble Truths, namely dukkhe aññāṇaṃ, not knowing dukkha; dukkhasamudaye aññāṇaṃ, not

knowing the cause for the arising of dukkha; dukkhanirodhe aññāṇaṃ, not knowing the cessation of suffering; dukkhanirodhagāminīpaṭipadāya aññāṇaṃ, not knowing the path to arrive at the cessation of dukkha; paṭiccasamuppāde aññāṇaṃ, not knowing dependent origination. Together these eight kinds are called the factors of avijjā. If someone does not know these eight things, it is called avijjā. Avijjā is not for the trees in the forest; it is about us here. When memories and associations (saññānāmadhammā) come up and manifest in us, it means that this person's body is full of avijjā. It is not only the mind. May you understand it like this.

Not knowing the beginning means to be ignorant of birth, not knowing the end means to be ignorant of death, and neither knowing the beginning nor the end means to be ignorant of both. All these, and ignorance of the Four Noble Truths are kinds of avijjā right up to ignorance of paṭiccasamuppāda.

May you gain a new understanding of the aspects that mention birth⁶. Uproot and throw out old beliefs, things that you knew before, for instance, that the meaning of birth is leaving the mother's womb. According to the worldly convention, having been born is called birth, and that is the only birth. Therefore, don't believe that! You should hold it anew like this: Any moment once conception (paṭisandhi) has occurred is called birth. The word paṭisandhi means to be in the mother's womb. This is called jāti (birth), too. Or when we are sitting here like this, it is also called jāti. Or the events since our conception are also called being born repeatedly.

Is there any principle or marker that lets us know we are born? One indicator is the food that we have to consume.

We can't abstain from eating food. This is called being born all the time. There are four kinds of nutriment, namely: kabalīkāra āhāra, the food we consume; phassāhāra, the nutriment of contact; manosañcetanāhāra, the nutriment of mental volition and viññāṇāhāra, the nutriment of knowing this and that, for the arising of good and bad, happiness and suffering. These are also part of the four kinds of nutriment.

May you understand that when you truly see birth as a phenomenon of the present (paccuppannadhamma), you will likewise see ageing, sickness and death in the present moment. This means that after being born, we will also see the appearance of ageing in the present. Our body is ageing all the time. It is ageing every year, month, day and night.

May you also see how we are oppressed by sickness. We are unwell all the time too. And may you understand that our bodies are prone to sickness. Having to stand, walk, sit and lie down is a chronic disease that is always present. It is not possible to sit all the time. The food we consume is for stilling the hunger we feel in our bodies all the time. We use it smartly. When hunger arises, we can still it with food, and we must find ways to relieve it there and then. Both urinating and passing stool are kinds of diseases, too. We have to deal with them all the time. You have to understand that in reality, being comfortable is ultimately non-existent. We are manifestations of disease.

As for not knowing the end, it means not knowing death. The world associates death with one's last breath. We don't know any other kind of death. But in truth, death is happening all the time. Death is concealed in our bodies, it is difficult to make it accessible. Death in the present

moment, which means dying all the time with every in- and out-breath, is not what the world assumes to be death.

For instance, we were a child in the past, but now, where has that child disappeared? It means the child has died and changed into a young man or woman. Then, where do young people disappear to? The children and the young people die and become middle-aged. Then they die again and become senior citizens. You have to keep in mind that our body is dying all the time. But we can't feel that. The characteristic of children and young people disappearing and that we can't make reappear – is called death.

Knowing neither the beginning nor the end means not knowing the middle. This means not knowing ageing. The world associates ageing with grey hair and broken teeth. This is the only kind of ageing we know. Ageing is changing all the time little by little, so we can't feel it. But when it accumulates over time, it becomes a lot. For instance, people told me there is a man abroad who trained to lift a whole cow. Because he practised every day since the cow was still a calf until it grew up, he accumulated strength over time until he could shoulder the fully grown cow. He didn't notice how the cow grew up little by little. Our body is the same. When we are young people, we consider ourselves to be young. As adults, we feel like adults.

Not knowing dukkha means not knowing birth, ageing, sickness and death as present-moment phenomena. If we see birth, ageing, sickness and death as present and existing in our body all the time, bhavataṇhā will cease. The view that birth is a matter of the past that is gone is a manifestation of kāmataṇhā. Believing that ageing, sickness and death are matters of a future that has not arrived yet,

is a manifestation of vibhavataṇhā. The part of us, that is empty and free from birth, ageing, sickness and death is called bhavataṇhā. Our body is consumed by bhavataṇhā all the time. When we contemplate and see that birth, ageing, sickness and death exist in every in- and out-breath and come together in the present moment, bhavataṇhā can't manifest. It ceases by itself.

We see clearly that the three kinds of taṇhā are the essence of samudaya. Suppose that the parts of this body are a manifestation of dukkha because birth, ageing, sickness and death are oppressing it. Then we know dukkha in this way. Not knowing dukkha is not something apart, far away. It is not knowing the cause of dukkha, namely not knowing the three kinds of taṇhā, which are samudaya. When samudaya ceases, it is a manifestation of nirodha. Wisdom knows birth, ageing and death like this: this characteristic is dukkha, this characteristic is samudaya, this characteristic is nirodha and this characteristic is magga. This is sammādiṭṭhi, seeing the Noble Truths. This is in line with what the Buddha said: When you know a single one of these knowledges clearly in your mind, then you will know the other seven knowledges in this set too⁷. They are: (1) knowing the beginning; (2) knowing the end, and (3) knowing both the beginning and the end. When we know the beginning and the end, we will also know (4) dukkha, (5) samudaya, (6) nirodha and (7) magga. Not knowing them is avijjā. When we know the Noble Truths, we also know (8) paṭiccasamuppāda.

Paṭiccasamuppāda starts with avijjā, meaning not being aware of one's ignorance. When we know the beginning and the end, we will be aware that we are a manifestation of avijjā. Suppose we are aware that our body is avijjā. That

avijjā is the cause for saṅkhāra. In turn, saṅkhāra is the cause for viññāna ... up to the cause for the arising of birth, ageing, sickness and death. This is how the Buddha kept explaining it, and the gist is called avijjā. When avijjā arises, we know it as a formation⁸ (saṅkhāra), and it will cease by itself. When we know these things and see formations, understand formations deeply, and know their truth, viññāna is a concept, nāmarūpa is a concept, and ageing and death are also concepts. When avijjā has ceased, formations will cease too.

What we call formations (saṅkhāra) is something that does not exist. They are real only on the level of conceptual reality. When we arrive at high levels of Dhamma, they don't exist. It means that in our body, which we call a formation, concepts exist because of avijjā. When vijjā arises, formations (saṅkhāra) cease, and we become visaṅkhāra (unconditioned). What we call saṅkhāra, viññāna etc., also doesn't exist. It becomes visaṅkhāra because avijjā has ceased.

Seeing it like this is called vipassanāñāna, and it is an important matter. If someone can see it, it is the supreme knowledge in Buddhism. It is one of the knowledges of the Noble Sammāsambuddha. It is strange, extraordinary and vast. What I have explained here was for the Buddhist assembly to understand. I didn't leave the terrain of the organs, the body, or the mind. I didn't explain anything that does not exist, and you may be able to comprehend it. May you understand that this is concealed by these characteristics. Therefore Buddhists should listen with the determination to contemplate the heard.

When Buddhists are determined to listen to the Dhamma of the Lord Buddha and practise accordingly, they will experience progress and growth in the Buddhasāsana and receive the wealth and fruit of what I have explained here. Thus.



*Don't let sensory objects enter
and ravage your mind.
May you make your mind like a drop of
water that drops on a lotus leaf.
The drop can't affect the lotus leaf.
The water will roll off and disappear.*





Vijjācaraṇasampanno 2

(18th September 1923)

Now I will continue to explain the term vijjācaraṇasampanno which translates as the Buddha is one whose knowledge and conduct are free from any kind of deficits. I have already explained the term vijjā (knowledge) on the previous moonday. It includes the recollection of one's past lives (pubbenivāsānussatiñāṇā) and so on. Vijjā is the opposite of avijjā (ignorance). I am explaining the Buddha's virtues because I wish to make the Buddhist assembly understand what kind of virtues the Lord Buddha had. This is for you to make an effort to practise following this understanding. For instance, when we arouse vijjā and can remove avijjā, we can say that we have reached the Buddha's virtue.

The Buddha exemplified his conduct (caraṇa) by explaining it through 15 factors. Here I will only explain some factors individually. The whole practice for reaching magga, phala and nibbāna comes down to that conduct. For instance, the four satipaṭṭhāna (foundations of mindfulness), the four

sammappadhāna (right strivings), the five indriyā (faculties), the five bala (powers), the seven bojjhaṅga (enlightenment factors) and the Noble Eightfold Path also count as conduct.

But here I will take the sekhaṭṭipadā¹, the path of one in training, and explain it. It comprises sīlasaṃvara, restraint in body and speech so that it is proper, good and beautiful; indriyāsaṃvara, restraining one's six faculties (internal sense bases); bhojanemattaññutā, knowing moderation in consuming food and jāgariyānuyoga, undertaking effort, not indulging in lying down and sleeping. These four factors are called sekhaṭṭipadā. It is the path of a person in training.

A sotāpanna, a sakadāgāmi and an anāgāmi are called sekha. They still have to train and are destined for happiness and close to magga, phala and nibbāna. An arahant, who has completed his task and has nothing further to do, is called asekkha. We, who are partly trained and partly untrained, are called nevasekkhānāsekkha – neither in training nor adept.

The first item of the sekhaṭṭipadā is sīlasaṃvara, namely restraint in body and speech so that it is proper, good and beautiful. For *upāsakas* and *upāsikās* it means keeping the five or eight precepts. When we are careful in keeping them, it is called sīlasaṃvara. For example, someone is keeping the five precepts and has the intention to refrain from killing living beings, stealing, sexual misconduct, telling lies and drinking alcohol. Or someone is keeping the eight precepts and is also undertaking to refrain from abrahmacariyā (any intentional sexual activity), vikālabhojana (eating at the wrong time), naccagīta... (entertainment and adornment) and uccāsayana...

(luxurious resting places). In line with the determination we have made and the intention to keep these precepts, we call this *sīlasaṃvara*. When *sāmaṇeras* with ten precepts² have the intention to keep them and not transgress them, it is called *sīlasaṃvara*.

Indriyāsaṃvara, restraint of the senses, is a kind of *sīla* too, but it is a refined kind of *sīla*. For instance, *sāmaṇeras* have to keep the precepts and restrain their senses like those who keep the eight precepts on moon days (*uposathasīla*). This means, to restrain one's tongue (*jivhā*), not be irresolute about food, and know the time to consume it. When someone has cut off being irresolute about food, their body and mind are light. When someone is still irresolute regarding food, many kinds of complications will arise. Sometimes one gets food that one doesn't like or none at all. It will cause that person to look for new food that is satisfactory. They won't even shy away from obtaining it by unwholesome means. This is happening because that person is still irresolute about food.

Consuming food is solely for being full, enough for maintaining the body in a comfortable state all day and night. If you want to be comfortable, it is enough to eat one or two meals a day. It is not true, that those who abstain from eating dinner will be in trouble and suffer excessively until they can't bear it.

For instance, *bhikkhus* and *sāmaṇeras* are habitually abstaining from eating dinner. Even when they see delicious, delicate food that they used to consume, they remain indifferent when it is the wrong time of day. We won't see any signs of hunger arise, because they have committed themselves to refrain and abstain from it. Those who are careful with restraining their tongue will experience this benefit.

Keeping the precept “Nacca gīta vādita visūkadassanā mālā gandha vilepana dhāraṇa maṇḍana vibhūsan-aṭṭhānā” (refraining from attending entertainments and from decorating and perfuming the body) is also for protecting the eyes, ears and nose so that we don't get deluded by forms, sounds and odours.

Keeping the precept “uccāsayana-mahāsayanā” (refraining from lying on a high and luxurious sleeping place) is connected with the wish to restrain physical contact so that sensual desire does not arise. Therefore, those who keep eight or ten precepts can be also regarded as keeping indriyāsaṃvara (restraint of the senses).

Keeping the five precepts is sīla on a low level. It is called not being able to restrain one's senses. In this case, when someone is experiencing an iṭṭhārammaṇāna, which means a pleasing sense object, it will be the cause for happiness, pleasure and delight. When one experiences an āniṭṭhārammaṇāna, which means a sense object that is not good nor pleasing, it is the cause for the arising of dosa and moha, which means depression and sadness of all kinds. What I have explained here is refined sīla. What I have just talked about are sīlasaṃvara and indriyāsaṃvara.

Now for bhojanemattaññutā, which means knowing moderation in consuming food. Someone who keeps the precept “vikālabhojana”, namely, not consuming food at the wrong time, is called one who has internalised bhojanemattaññutā. We all have various issues. What some people regard as delicious is not delicious to others. This is because our taste buds are different from others. Someone who doesn't know moderation in consuming is ignorant about unhealthy food, and is deluded about eating excessive amounts of delicious food is called intoxicated by food.

Therefore the Buddha taught "paṭisaṅkhā yo..."³ for contemplating the food before eating it: "This food has advantages and disadvantages." Then one consumes it. But even when the food is healthy and agreeable to the body, one should not eat unreasonable amounts. Since sotapannas, sakadāgāmis and anāgāmis are sekhas – those in training – they should know moderation in this matter.

Jāgariyānuyoga⁴ means making an effort to be mindful and alert all the time. This means not being asleep and deluded. Normally, we have a lot of dukkha and are called deluded. We can't pull our minds away from dukkha and keep getting entangled with it all day and night. Those who are deluded by iṭṭhāramaṇa, pleasant sense objects, are not able to withdraw their mind from that happiness. They are losing their path of practice. The Buddha defined jāgariyānuyoga as trying to maintain sati at all times, and not being intoxicated by happiness and suffering.

Sekhas have complete mindfulness already. They don't allow their mind to wander outside by day or night. When carrying out a task, their mind stays with the body all the time. The untrained are misguided and allow their mind to stray outside their body. They are mindless because their attention is away to be with their children, and dwelling on their ricefield or orchard. The Buddha called the absent-minded "moghapuriso", an empty man, which means devoid of a heart.

There is no value in being misguided. Greed (lobha), hatred (dosa) and delusion (moha) will start dominating us and become the master of our minds. We will cling to whatever sense object we come across because our mind is not with the body. Lobha, dosa and moha will move in and become our masters. Then we can't do anything to resolve it.

Protecting oneself from external objects, so that they can't enter, is a characteristic of a sekha. Those who have already been conquered by lobha, dosa and moha can't abstain from being angry and naughty.

If we want to improve, we have to do it before we get conquered by sensorial objects and/or emotions. It is a difficult matter to prevent external objects from dominating our minds because as we are born, we are already equipped with eyes, ears, noses, tongues, bodies and minds. When we are aware of this, we have to be careful with our minds to the utmost. Don't let sensory objects enter and ravage your mind. May you make your mind like a drop of water that drops on a lotus leaf. The drop can't affect the lotus leaf. The water will roll off and disappear. To be able to do that we have to use effort and take care of our sati so that we are alert all the time. This is called jāgariyānu yoga.

If we can do that, we are not shaken by external objects that are approaching us. Then we will be happy. If we get defeated by pleasant and unpleasant objects, where will happiness come from? When we have sati and are alert all the time, there won't be any good or bad objects. Because good and bad are developed in us to the utmost already, who can add to it? It is like water in a brimful earthen jar. Whoever wants to pour in more water is unable to do so. When we know and see in this way, we are regarded as having a mind. It means, our senses are restrained all the time. There won't be any trouble, causing us sorrow and lamentation.

What I have explained here are caraṇadhammas. They are tools for proceeding towards the virtue of knowledge. To reach it, you have to practise the few things that I have explained here. To find out if you have reached it, you have

to use the qualities of the Dhamma as a yardstick. These are: sandiṭṭhiko, a practitioner will know by oneself; akaliko, a practitioner is independent of a particular time; ehipassiko, a practitioner may be able to challenge others and boast because the Dhamma is real and our body exists; opanayiko, a practitioner may be able to internalize the Dhamma; paccattaṃ veditabbo viññūhi, the wise will know for themselves, which means knowledge arises in them. These five factors are evidence. They are tools for evaluation. When we have attained knowledge they will become apparent in our mind.

The four factors of the path of the sekha, namely sīlasaṃvara, indriyāsaṃvara, bhojanemattaññutā and jāgariyānuyoga are svākkhātadhamma. They are dhammas that were well explained by the Buddha. While explaining the Buddha's virtues, why am I explaining the virtues of the Dhamma too?

The Buddhist assembly has to understand that the Buddha and the Dhamma are the same. Explaining the virtues of the Buddha it is also regarded as explaining the virtues of the Dhamma and the Saṅgha. It is impossible to explain the Buddha's virtues on their own. For the virtues of the Dhamma and the Saṅgha, it is also impossible. They are separate and also interdependent (aññamañña-paccayā). They use each other to exist. The Lord Buddha awakened to the Dhamma. The Dhamma is the teaching the Buddha awakened to. The Saṅgha are those who practise the Dhamma. The Buddha, the Dhamma and the Saṅgha use each other in this way for their existence.

Therefore, the good people of the Buddhist assembly, who hope to ascend to the supreme levels of Dhamma, have to focus on being diligent in practising for the arising of sila,

samādhi and paññā. This is an appropriate determination for this undertaking, which is not beyond your capability in any sense or any way. Thus.



Vijjācaraṇasampanno 3

(25th September 1923)

Now you have to focus on listening to the Dhamma talk, which is the advice of the Noble Sammāsambuddha. As you are listening, concentrate to gain a benefit because there are many ways and places to listen. If you listen without understanding, you may not benefit from it. Or the listener uses his discernment to understand what the monk is teaching but does not practise accordingly. This is regarded as partially good because listening to understand can be difficult. Therefore the Buddha mentions it as something hard to obtain. “Kicchaṃ saddhamma-savanaṃ”¹: listening to the true Dhamma is difficult.

Listening to the Dhamma is challenging in many ways. Someone who has no faith will find it difficult to listen. Another possible difficulty is that someone has faith but doesn't understand the meaning of the Dhamma talk.

The Noble Sammāsambuddha is the greatest philosopher in this world. After he had understood the Dhamma clearly,

he designed a teaching for those who could be taught to know and see. We say the Dhamma is difficult because we listen but don't reach the Buddha's knowledge. Our knowledge does not match his. Our knowledge has one meaning; his knowledge still has an additional one. Therefore listening is difficult, and we must focus on listening to the Dhamma to understand it and get maximum benefit.

The Lord Buddha has introduced us to the Dhamma already. Don't think that he established it to be neutral, or for teaching other people. May you understand that he proclaimed it only for you. When you try to see it like this, wisdom can arise. If you believe what other Dhamma teachers have explained, knowing what is correct is difficult because one teacher explains it like this and another like that. Because they explain it their way, it is important to come to your own conclusion. The Dhamma teachers have learnt and studied to memorise what they are teaching. They hope to teach others to understand. The listeners wish for immaterial happiness and contentment, namely the right practice and behaviour in body, speech and mind.

Now I will continue to explain the caranadhamma – aspects of conduct. I have already explained the four factors of the sekhaṇṇipadā, the path of those in training as part of the caranadhamma. They are: sīlasaṃvara, indriyasaṃvara, bhojanemattaññutā and jāgariyānuyoga. Now I will carry on regarding them in the current caranadhamma. I will take the seven sappurisdhamma² and explain them. Sappurisdhamma translates as the Dhamma of a good person. This means that a person needs all these seven

dhammas to qualify as a good person. If even one of these factors is deficient, we can't call him a good person. It will only be rhetoric.

The seven factors of sappurisdhamma are saddhā, having faith in things one should believe in; hiri, shame towards evil; otappa, shying away from evil; bahusacca, having learnt a lot of the Buddha's teaching; viriyāmbha, arousing effort; sati, being able to recall (mindfulness); paññā, wisdom. A person who is comprised of these seven dhammas can be called a good person. Those who don't have these seven features are good people merely in words. But in fact, one does not become a good person by what others say. It is the Dhamma that distinguishes them as good people.

Saddhā, which translates as faith, can be divided into three categories: believing in merit, believing in evil/demerit and believing in neutral things. This means to believe in things that are both meritorious and demeritorious. Saddhā is an aññasamānācetasika³. It is a neutral mental factor because one can believe in good, bad and neutral matters.

If one were to translate saddhā directly, it should be translated as "protecting from difficulties". I'll explain it: When people have strong faith, they will try to do things, no matter how difficult they are, even when they are unwholesome, such as killing living beings, stealing and so on. For instance, those who believe they can catch prawns and fish will keep trying, even though it is cold and difficult.

For wholesome saddhā, it is the same. When there is faith, difficulties will disappear. For instance, you are sitting here and listening because of initial faith, and obstacles disappearing. It is based on the belief that listening to a

Dhamma talk, paying respects to the Buddha and chanting or seeing a Buddha rūpa, stupa, or chedi will be meritorious. When one has this faith, all difficulties will disappear completely.

When people don't have any faith, there will be many obstacles. Coming here for listening to a Dhamma talk will be difficult because the way to the monastery is far. Or one is attached to one's cooking pots or children and grandchildren. This is weak saddhā.

Strong and bold saddhā can protect us from difficulties. Saddhā means to believe in kamma. Believing in kamma also means believing in the Buddha. Believing in this is called adhimokkhasaddhā. This manifestation of saddhā requires believing in oneself. This means trusting that doing good will lead to good results and doing evil will lead to bad ones. For instance, some people believe in the five or eight precepts. They trust that developing these precepts will lead a practitioner to true happiness and calm. Having faith in these precepts means believing in the Dhamma. Sila is Dhamma. The wisdom that knows sīla also knows the Dhamma the Lord Buddha awakened to. Knowing this Dhamma is the knowledge of the Buddha that was not available to us before. If it arises after we have listened to the Buddha's teaching, we can say that the Buddha's virtue of wisdom (paññāguṇa) is present in us.

This means that on the physical level, we abstain from killing living beings, stealing and engaging in sexual misconduct. On the verbal level, we do not tell lies, use divisive speech, harsh or useless words. On the mental level, we don't covet other people's belongings etc. Having the intention to abstain like this is a part of us. The virtues

of the Buddha, the Dhamma and the Saṅgha are always present in us. When we can know and see this ourselves, it is a manifestation of true saddhā.

We will see the virtue of a monk manifest in us because when we have reached the Buddha, the Dhamma and the Saṅgha, it is sandiṭṭhiko – we will see it in ourselves. It is akaliko - timeless. For instance, we can keep the precepts any day at any time. We can do it in the morning as well as in the evening. It is ehipassiko; we can call others to come and see it because sīla and our bodies are real and existent. It is opanayiko; we can incline towards the virtue of the Buddha, Dhamma and Saṅgha and take it in. We will be engaged with the Buddha, the Dhamma and the Saṅgha. They will follow us all the time in all postures. This can be regarded as paccattaṃ veditabbo viññūhi; the wise have to know it for themselves. This means they will know when they have reached the Buddha, the Dhamma and the Saṅgha on a low, medium or high level.

In those who have seen the Buddha, Dhamma and the Saṅgha arise in themselves like this, faith won't deteriorate or disappear. They have arrived at the true refuge of the Triple Gem, and it will follow them anywhere. Those, who have arrived at the Buddha, Dhamma and Saṅgha like this are called sīlasāraṃ. Their core (hardwood) is sīla. This is called saddhā.

If someone desires saddhā, but can't reach these virtues yet, it won't be saddhā. One must be able to see them in oneself. Then it is a manifestation of saddhā as a sappurisadhammā.

For instance, when we keep the five precepts and aim at reaching the level of the eight precepts, we can say that our saddhā is moving up. If we ascend to the level of samādhi, our faith will move up accordingly. If we climb up

to the level of paññā, our faith will ascend until it reaches the high level of paññā that understands. When our wisdom increases like this, we will reach the Buddha, the Dhamma and the Saṅgha, the refuge of the Triple Gem. This will gradually increase according to its level and sphere. This is an indicator of one's type of faith. The Buddhist assembly has to be determined on this and keep it in mind.

The second factor is hiri, shame towards evil. In the beginning, we are ashamed in front of other people. Later, shame arises within because we know that the Lord Buddha didn't do any evil by body, speech and mind. When we see things like this, shame will arise, and we don't do evil by body, speech and mind, neither in secret nor in the open.

Otappa is the third factor: shying away from evil because we develop the view that we reap the results of our evil deeds. We can't ask to deposit it with someone else. They can't even assist us. When we see, that we own our evil, we shy away from these bad results. We are not bold in performing evil deeds.

The fourth factor is bahusacca, having heard a lot of the Buddha's teaching. This means that all of the Buddha's teachings require attentive listening. Then we will know which Dhamma is correct or wrong. Listening will give rise to wisdom and can illuminate our search for right and wrong paths.

Viriyārambha, arousing effort. This means that we express concern regarding the Dhamma like this: "The Dhamma that I have arrived at is still on a low level; there are higher levels than this. I will try to make gradual progress in that Dhamma. I will try to maintain the wholesome merit I have

made so that it doesn't deteriorate, and attain the yet unattained wholesome merit."

Sati, being able to recall (mindfulness). This means not letting go of one's mind and aiming at becoming a refuge for oneself. Then we will be restrained through sati all the time. Or we practise samatha and vipassana all the time, which is another way of being mindful. It may enable us to be a refuge for ourselves.

Paññā, wisdom, is another important factor. Understanding, what is the path and what is not, is called wisdom (paññā). Without wisdom, one may be unable to choose the correct path. But wisdom, a deep understanding of saṅkhāras as they are, is an important matter.

The good people in the Buddhist assembly should understand the many kinds and items of the Buddha's teaching. Because many types of characters differ, there are many different explanations. When we come together, we don't know what other people's character is like and what they prefer. Then it is difficult to understand their point of view. When we don't know, what can we take as a yardstick for the evaluation of a monk's teaching? Therefore we must be clever and know how to choose what is appropriate.

Those who believe in saṅkhāras think that the saṅkhāras are our self. We are nāma and rūpa. Rūpa is the body, and nāma is the mind. In this case, what are we going to do when we hear that nāma and rūpa are impermanent, dukkha and anattā – not our self? We will follow them thinking that our body is impermanent, dukkha and anattā. Other monks are teaching that the body and mind are our self. Then tell us, if we are our body, why should we let anattā intervene?

Actually, both ways are correct. To say that the body is anattā is both true and false. We should study how the Buddha explains that everything that is a saṅkhāra (conditioned) is impermanent. It is dukkha and anattā. It is not self. And there is the statement that “sabbe dhammā anattā”, all dhammas are not self. When the Buddha says this, he talks about dhammas that are saṅkhāra (conditioned). When dhammas are visaṅkhāra (unconditioned), there is no impermanence and dukkha; there is only anattā, non-self. But they are not empty and vanishing; they are dhammas. It is impossible to believe that our bodies are only and exclusively saṅkhāra because visaṅkhāradhammas exist. Dhammas that are saṅkhāra and visaṅkhāra are complex; one has to look at them to understand.

The essence of *dhammaṭṭhiti* is visaṅkhāra and is naturally long-lasting. Saṅkhāras proliferate because they are using dhammaṭṭhiti, which is something that formerly existed separately. This means that the saṅkhāra are proliferating on things that already exist. It is not possible that they are proliferating in thin air. For example, in the case of a house, its building material and contents, saṅkhāras proliferate on an existing basis. Then they can erect a house. Even in our bodies they proliferate based on things that already exist. Even if we don't designate the matter in our bodies to be rūpa, nāma, dhātu, khandhas, āyatana, being a child, young person or senior citizen, they will still be there like that. The proliferation follows things that already exist. These saṅkhāras cast a shadow that originates from visaṅkhāras, which is something real. The individuality of our self is an aneñjābhisāṅkhāra. It is a neutral saṅkhāra and exists by itself. Being a child, a young or a senior person are saṅkhāras that arise by themselves. Even when they die,

they die by themselves. They turn into a head by themselves, become hair by themselves. When we see neutral saṅkhāras clearly, we will see the real, natural state. The saṅkhāras that are concealed as if they have a shell will cease and vanish.

What the monks are teaching is Dhamma concerning the saṅkhāras. But when we see dhammaṭṭhiti, the saṅkhāradhammas will cease. This fits in with the saying "(pubbe) dhammaṭṭhitiñāṇe pacchā nibbāṇe ñāṇaṃ"⁴. "When there is knowledge of dhammaṭṭhiti, afterwards there will be knowledge of nibbāṇa."

If we only see saṅkhāras, we may not be able to know reality. Those who adhere to dukkha think that their body is dukkha. Those who adhere to anattā believe their body is anattā. It is not me, not myself. When giving a Dhamma talk, they can only teach on the level of anattā.

The things that we assume to be rūpa, nāma, dhātu, khandhas and āyatanā are natural states. They are things that exist. When we see them like this, we will see our self arise clearly. Then we say "attā hi attano nātho"⁵ - oneself is one's refuge. Seeing it like this is still vipassanāpaññā. It is a low level of wisdom. It is not ñāṇadassanapaññā on a high level.

The sappurisdhammas have seven factors. Saddhā, believing in kamma and the results of kamma is the first. The second one is hiri, shame towards evil. Otappa, shying away from evil is the third. Bahusacca, having learnt much of the Buddha's teaching, is the fourth. Viriyārambha, arousing relentless effort without stopping, is the fifth. Sati, being a person who does not let go of mindfulness, is the sixth. Paññā, understanding the mass of saṅkhāras is the seventh. Together they are the seven sappurisdhammas.

Therefore, the good people of the Buddhist assembly who are intent on reaching magga, phala and nibbāna should practise completing these seven sappurisadhammas. Then your practice will yield results according to your level of skill. Thus.



Vijjācaraṇasampanno 4

(3rd October 1923)

Now listen to the Dhamma talk for wisdom to arise and for understanding the benefits of listening to a Dhamma talk and keeping the uposatha precepts. These benefits are as follows: The instructions of the Noble Sammāsambuddha contain an important matter. It is the benefit of happiness, not the benefit of dukkha. Listening to a Dhamma talk is for finding the finesse of happiness. You have to understand that the Dhamma is a tool for nurturing happiness. When listening to the teaching, you must be determined to follow it to gain happiness that matches your level. When you can nurture it, focus on keeping it up.

But please understand that the Dhamma is refined and deep. It is difficult to listen to and practise. The happiness that arises from listening will be the highest. It is an anuttariyadhamma – unsurpassable. This is another important characteristic of the Buddhasāsana. Therefore hearing Dhamma counts as having supreme virtue. When

the time for listening comes, we must focus our minds. We have to regard this as our good fortune because we are not forced or compelled in any way. When we see it as our luck, we must focus on listening according to our wisdom. Now I will continue to explain the remaining caraṇadhammas so that there is benefit from listening to this. The caraṇadhammas are a vehicle for attaining knowledge. There are those that I have explained already. They are the four factors of the sekhaṇṇipadā (path of the trainee) and the seven sappurisadhammas (characteristics of a good person). If the sappurisadhammas are complete, progress is possible. Otherwise, there are difficulties. These dhammas are a way of conduct of their kind.

Now I will start explaining the four jhānas, which are difficult to accomplish. The Buddha arranged the four jhānas as follows: The first jhāna has five factors, which are vitakka, vicāra, pīti, sukha and ekaggatā¹. In the second jhāna vitakka and vicāra have disappeared. Only pīti, sukha and ekaggatā are remaining. In the third jhāna pīti has disappeared, and only sukha and ekaggatā are remaining. In the fourth jhāna sukha has disappeared, and only ekaggatā and upekkhā (equanimity) are remaining. The Buddha calls these the four Jhānas.

They can also be arranged as five jhānas in another sense, namely by adding a fifth jhāna.² Here, the second jhāna still has four factors, including vicāra, and the following jhānas get a higher number accordingly. But these factors described by the Buddha are results of being successful. Listening to them is difficult, let alone understanding them, because the Buddha only mentioned results.

Therefore we have to arouse an effort to do it. Upholding the right practice (sammāpaṭṭipatti) is the beginning. Those who

are beginning to develop jhāna have to work on cleaning up their sīla, no matter what level of sīla they are following. For instance, the five or eight precepts have to be complete by all means. But you have understood sīla already. I just mention enough here for you to get the gist. Here is an example for those who wish to practise samādhi, which is the introduction to jhāna. The Buddha's practice at this stage was ānāpānasati, observing the breath. After he had purified his sīla, he only concentrated on practising samādhi.

You have to practise ānāpānasati, and when you do it, you have to incline your mind towards making samādhi and jhāna arise. First, you have to make a determination. When you are determined, sit cross-legged with the right foot on top of the left and the right hand on top of the left, keeping the back quite straight. Focus your mind to concentrate on the hadayavatthu³, which means the heart. The word heart also means the substance that has sati and feels. Then get ready to settle on observing the breath and forbid the heart to go elsewhere. Let your feeling be with the in- and out-breath. If you wish to practise with a meditation word (parikamma) to tie the heart down, you can use this as an aid too. Use araham or bud-dho as a parikamma or any of the Buddha's qualities that match the skill of your heart. Make the parikamma continuous and use sati to control the mind to stay with the heart. Don't let the mind become distracted and wander elsewhere. Do this until the breath becomes more and more refined. Finally, it is almost as if there is no breath at all. In this case, we say the mind has stopped motionless on a single object.

If the mind can stand still like this and any kind of sign (nimitta) appears, stay determined, even when other signs follow or they come and go. If you do this often, the sign

will become stable. This is called uggahanimitta⁴. It is a characteristic of khaṇikasamādhi (momentary concentration). But when the nimitta appears and stays, so that it can be controlled, it is called paṭibhāganimitta⁵. It is an indicator of upacārasamādhi (access concentration). When the samādhi is powerful, it is beneficial for entering the path of vipassanā, but it is not a jhāna factor.

To practise jhāna we have to use five kinds of vasī⁶, namely: āvajjanavasī, being dexterous in apprehending; samāpajjanavasī, being dexterous in entering; adhiṭṭhānavasī, being dexterous in being determined, which means being able to focus quickly; vuṭṭhānavasī, being dexterous in leaving; and paccavekkhaṇāvasī, being dexterous in contemplating. When we can perform these five vasī quickly, we can enter jhāna. If we are not dexterous yet, we won't be able to enter jhāna.

It is difficult to make jhāna arise, it is not an easy thing. But no matter how easy or difficult it is, we should try and test it. If we have the disposition and good fortune of having practised them (in a past life) already, we may succeed. If not, we may not be successful. If we are experts and dexterous regarding the vasī already, we may be successful in entering the first and following jhānas.

Therefore, good people who wish to practise jhāna, have to carry on in the style of developing ānāpānasati. Or they may use other methods that match their disposition, which may give rise to jhāna. Ultimately, one can even make an uggahanimitta and a paṭibhāganimitta arise by looking at the earth, the water etc.

But the Buddha prescribed a method for entering jhāna from the beginning to the end. For instance, he wanted us to enter the first jhāna from vitakka and then gradually

move on to vicāra. When the time comes to leave jhāna, he wanted us to leave from the end and move back to the beginning. In this matter, even this Dhamma teacher is not very competent⁷.

Anyway, now that we know that jhāna is so difficult to do, tell us, why should we be interested in practising it? Because the Dhamma is refined and deep and it is difficult to attain. Therefore we have to use jhāna as a tool to focus on the Dhamma to make it more refined piece by piece.

There are two kinds of jhāna, namely external jhāna and internal jhāna. Focusing on an external object, for instance, an asubha object⁸ may lead to the arising of an uggahanimitta and paṭibhāganimitta. Making any of the four elements of earth, water, fire and wind one's meditation object will do the same. This external jhāna is the jhāna of the followers of other sects and the hermits. When they are skilled experts they may be able to get all eight meditative attainments (samāpatti)⁹. These jhānas are the external jhānas. Nimittas, knowledge and insights that arise from this type of jhāna arise externally, they don't enter and reach the heart.

Internal jhāna is the jhāna of the Noble Sammāsambuddha. After the Buddha had left behind the doctrine of the contemporary teachers, he started to make an effort to practise ānāpānasati. One concentrates the mind on the substance of the heart, which is an internal object close to the mind. When one is skilled in focusing like this, an uggahanimitta and paṭibhāganimitta arise internally. This is internal jhāna. Doing this is also a basis of vipassanā.

To make jhāna arise, the heart has to enter samādhi first, otherwise one may not be able to get jhāna. Samādhi is an excellent tool, that one has to use in every situation. For

instance, we need samādhi for studying, reading or writing books, needlework and simple tasks. Samādhi means maintaining sati all the time. If we lack sati, we will be careless in any task we perform and get things wrong. Our mind has to stay still with our task so that we can succeed. We even need samādhi for listening to a Dhamma talk. If we allow our sati to slip even for a short time, we won't listen continuously. When we develop samatha and vipassanā we also have to use samādhi. According to the textbooks and the traditional methods, mature samādhi becomes a jhāna factor. They cite and point out the four jhānas as a principle. For instance, the definition of the term "sammāsamādhi" uses the four jhānas as the subject and principle¹⁰. If one is lacking the four jhānas, one doesn't have the path factor sammāsamādhi either. When one is lacking a factor of the Noble Path, then it may not be possible to reach the levels of sotāpanna, sakadāgāmi, anāgāmi or arahant.

Therefore we should keep the five or eight precepts pure to use them as a base for climbing up to the level of jhāna. Our *dāna* and *sīla* can be regarded as complete, but our samādhi does not yield jhāna yet. And many people think those who have reached jhāna will be reborn as a "Pumpkin Brahma"¹¹. This point is true. But to achieve that, you have to use external jhāna. We here have never even looked into the face of external jhāna yet, because we are anxious already.

May you understand that jhāna is a cause for happiness. It is not a cause for the arising of dukkha. But those who are lazy may not be able to attain this. Therefore we should give it a try and make it happen first. When you think it is useless and should be dropped, you can't attain it yet, have never come face to face with jhāna and are intimidated by

it already, how can there be the conditions to give rise to jhāna? If you think that in the past they sat and listened to a Dhamma talk only once for a little while and attained magga, phala and nibbāna, where will jhāna come from? Don't think like this because jhāna is not far away from your heart. Jhāna is the forerunner of magga and phala. Be diligent, make it happen, attain it first and you will get to see the good result by yourself – it is sandiṭṭhiko.

The 15 caraṇadhammā, namely the four factors of the sekhapatiṭpadā, the seven sappurisasadhammā and the four jhānas, are the base and the path to the three and eight vijjā. Therefore, when we see that we haven't got any jhānas yet, we must work on attaining them. When we don't have them and make them arise, it is called bhāvanā – development.

Bhāvanā has a broad meaning. If we get and attain something we didn't have before, it is called bhāvanā. For instance, when we haven't got the path yet and make it arise, it is called maggabhāvanā. Originally, the Buddha mentioned three items of meritorious action (puññakiriyāvatthu) in brief, namely dāna, sīla and bhāvanā. He determined these as categories. Apart from summarising them like this, developing dāna and sīla is called bhāvanā, and the Buddha considered khaṇikasamādhi, upacārasamādhi and appanāsamādhi to be bhāvanā too.

Therefore good Buddhists have to develop jhāna to acquire it. Even though the Noble Sammāsambuddha said upon his awakening that the Dhamma of the Tathāgata can't stand the (critical) looks of the good people, the kilesas have little power and can't match the Noble Path. Therefore apply

yoniso manasikāra (wise contemplation) to this Dhamma talk, and practise to acquire jhāna. Or at least develop samādhi so that you can enter it according to your ability. Thus.



Sugato

(10th October 1923)

According to the Buddha's teaching, listening to the Dhamma will have five good results¹. These are *assutaṃ suṇāti*, one will hear what one hasn't heard before; *sutaṃ pariyodāpeti*, one will clearly understand the things one has already heard; *kaṅkhaṃ vitarati*, one will be able to overcome doubt; *sakacittaṃ pasīdati*, one's citta becomes bright and *attano cittaṃ ujum karoti*, one's citta will become straight and honest. Together these are the five good results of listening to the Dhamma.

These five good results that humans have to attain in the present are *diṭṭhadhammā*². Focusing on listening to the Dhamma will lead to these results and can lead to the arising of wisdom in the sense of the saying "*sussūsaṃ labhate paññāṃ*"³, "Those who listen well will gain wisdom." But to gain wisdom and meritorious skill we have to focus on listening to understand the Dhamma talk. Listening without understanding also yields merit, but only very little. When we listen to the Dhamma, reflect on it,

contemplate it, and look at it to understand the meaning and follow it in our practice, we can say that we listen for the arising of wisdom and meritorious skill.

Listening without understanding is just following a convention. The Buddha taught that not knowing and understanding is called listening to the Dhamma without the arising of wisdom. For instance, in the past people went to listen to the Dhamma to gain merit. When the teacher had finished, they acknowledged it with "sādhu"! but they didn't understand what was being taught. After returning home, they called "My dear little children and grandchildren, be happy about the merit I have made to share with you!". But when the children and grandchildren asked what the teacher talked about, they told them they didn't know and understand. This is called wanting merit from listening to the Dhamma.

May you understand what kind of merit that is. The essence of merit is the content that lets a heart rejoice and gain faith. This merit dwells in our hearts. If we are glad, we will gain merit every time we listen to a Dhamma talk. When someone asks you where the merit is, you may tell them it is in the heart. Let them rejoice (anumodanā) in the merit like this: "The merit is in the heart of grandma, may you⁴ receive our anumodanā." And may you understand that this merit will stay with us from while we are still well until the day we die. Whenever we make merit, we will get it there and then.

Listening to a Dhamma talk is meritorious; it arises in us. For instance, this year we understand and take to heart just this much. In years to come, we understand the meaning in more detail and its beauty. It is the same for those who give the Dhamma talks. They have learned and studied for

a long time already. They will bring up some topics to teach. The audience is absorbed in household activities and gets to listen to a Dhamma talk now and then and does not want to take it to heart.

I have taught the Buddha's virtues starting from "arahaṃ sammāsambuddho" for a long time – 20 years already. Those who live close by and have listened a lot have gradually improved their knowledge and cleverness. Those who have stayed away after hearing it one time probably don't want to understand it.

From now on, I will explain the virtue of the Buddha, "sugato". The word sugato translates as "one who has come/arrived well, one who has gone well". The Noble Sammāsambuddha has the virtue "sugato" because he has arrived and gone well. This means that the Buddha has gone to see the lokuttaradhammā (super-mundane/transcendental dhammas) by not having to return to the lokiyadhammā (worldly dhammas) again.

But here, "going" does not mean going in a physical sense. It is by body and speech, but it doesn't have the characteristics of going and coming from one temple to another. The Buddha's "going" has the characteristics of departing from inferior⁵, unwholesome dhammas by body and speech. Killing living beings, stealing, and sexual misconduct are called unwholesome bodily dhammas. Telling lies, divisive speech, harsh words, and idle chatter are called unwholesome verbal dhammas.

The Buddha's designation "sugato" means that he departed from these unwholesome dhammas in body and speech. He is called sugato because he has abandoned the unwholesome physical and verbal dhammas by the Noble Path. The kilesas can't come back again. This means that

the Buddha has proceeded to the world of nibbāna, which fits the saying: "sugato nibbānaṃ yāti"⁶.

This going is not characterised by going in a vehicle but by the Buddha's going by way of the mind. When the Buddha's way was free from unwholesome dhammas, he got the reputation that his mind was well-gone. His body and speech followed his mind because body and speech are manifestations of the mind. Therefore the Buddha had the designation sugato – the well-gone, the well-arrived.

Here is another aspect. After the Buddha had attained the unsurpassable knowledge of awakening (anuttara sammāsambodhiñāṇa) and left the forest to go to Rajgir, he caused ten million beings to reach the Noble Path and Noble Fruit. He went to the countryside to small villages and big cities in various places and brought about faith, inspiration, and reverence for the Buddhasāsanā in the population. This included kings, who also gained faith and reverence. They didn't take offence because the teaching of the Buddha didn't dissent from the governing of their respective countries. Whatever direction or path the Buddha took, things turned out well. The people were glad when the Buddha came and wanted him to stay. And on departure, they wanted him to return.

When we as Buddhists know the treasure of the Buddha's virtues and wish to attain the qualities of "sugato", let's focus on practising the Buddha's qualities of body, speech and mind. This means not returning to unwholesome dhammas that one has already stopped and abandoned. This is a way to reach the Buddha's virtue named "sugato". If someone can abandon them completely without fail, one is a niyatapuggala⁷, a person, who goes straight to heaven. If someone can abandon them only partly, sometimes

being a good person and sometimes being a bad person, and is still uncertain, it is called *aniyatapuggala*⁸. This means that one is a person who is uncertain, and not real and true. By chance, one might go to heaven, without such luck one might go to an unhappy destination.

A person does not become uncertain and untrue like this by an external cause. The *kilesas*, namely *lobha*, *dosa*, and *moha* are having power over us. *Lobha* translates as greed, wanting to get; *dosa* translates as harming, injuring (hatred); *moha* translates as delusion. I will divide them into groups, because in some places the Buddha calls it *lobha*, in others *rāga* or *taṇhā*, but they all have the same essence of wanting to get. If there is *lobha*, *rāga*, or *taṇhā*, wanting and delighting are merely the principle of *samudaya* (causation). During this, symptoms of *dukkha* will arise three times, namely, while searching for it, when acquiring it, and when these things get destroyed. Wanting to get something has these characteristics. It is the principle of true *samudaya*. We have to solve this because it is a *pahatabbadhamma*; it is something to be abandoned.

Having wishes, wanting to get something, is a natural principle. It is a *sahajātadhamma* (*sahajāta* = born together or at the same time) that arises with the body. For instance, the body wants food, is thirsty, wants to pass excrement or urine, needs clothes, wants to sleep, and so on. When these are moderate, they are not *lobha* or *taṇhā*, they are not *samudaya*. Don't say: "But we are only *puthujjanas* (worldlings)!"⁹ Even the Buddha, the *Pacceka* Buddhas, and *arahants* have these needs too. If they don't act following their wishes, it may be blameworthy. An example from the Noble *Sammāsambuddha*: After he had become fully enlightened he was worried about the deep Dhamma that

he had awakened to. He thought it was too difficult for other beings to know and understand it too. But he used his virtue of great compassion to incline towards those who might be able to know and see accordingly. He determined in his heart to teach (desanādhiṭṭhāna) those who could be taught. This is also called desire or wanting to get, but if it comes from a Buddha. It can't be called taṇhā. It is called the virtue of great compassion (mahākaruṇādhiḡuṇa) because this kind of desire does not yield dukkha as a result. Therefore it does not count as lobha or taṇhā.

Even Noble Ones still have hunger or thirst like us, but these symptoms are normal for their state. It doesn't mean that Noble Ones have taṇhā; it's incorrect. Those who are regarded as Noble Ones are taṇhakkhaya – they have made an end of taṇhā. These desires are sahaḡātadhamma. They only arise together with the body. They shouldn't be regarded as taṇhā.

For instance, the Noble Sammāsambuddha had determined in his heart to proclaim the Sāsanā and teach the people to make it widespread. When he taught people for them to gain knowledge and cleverness in the Dhamma, he didn't make any profit, even when they followed his instructions. When they didn't follow his advice, he didn't suffer a loss. Therefore, the Lord Buddha's determination and desire are neither dukkha nor taṇhā. For those who are free from the taints (khīnāsava), it is the same. It is not correct to regard all desires as a single categorie, as taṇhā. When we know how to make this distinction, there will be a way to be free from taṇhā.

I am teaching like this to make you understand the term "sugato", which translates as "one well-gone, one well-arrived". You will get to know in which manner you can

attain this virtue. When you know this, you can train yourself correctly by following the path that the Buddha pursued. This means to eradicate greed, hatred, and delusion from one's natural character. You have to establish the intention to abstain from them, to remove them from your citta completely. I want you to think that the way the Buddha refrained from misconduct by body, speech, and mind, must also be the way we should behave by all means. This means to be restrained by sati, be careful of oneself at all times, and not be careless. When you can behave like this, you will get the reputation of being one who has the virtue of being "sugato". You have to understand it like this.

If your behaviour and practice is samudaya, the natural result will be dukkha. Any action that is the path (magga) will result in happiness. Therefore, when you know that greed, hatred and delusion cause the arising of all kinds of dukkha, you should abandon them and remove them from your character. How good and superb can you be without abandoning and ending them? The Lord Buddha is superior to us, and he made them stop. Are you better than him or the teachers and Ājāhns even though you don't make an end to them?

Let us observe and review the points of our behaviour and practice. When our action is dukkha while we are doing it, its result is dukkha. Any harm to the result is dukkha; it is samudaya. It is a manifestation of taṇhā. If it results in happiness, it is the path (magga). For example, there is money and rice at the Chinese shop. When we are hungry, we take the money, buy the rice, cook and eat it. This is not dukkha, and it is not taṇhā.

One of the characteristics of nibbāna is the term “taṇhakkhayo”. Nibbāna is the destruction of taṇhā. To make a complete end of taṇhā, we must keep the precepts, a tool for eradicating greed, hatred and delusion, which are the coarse kilesas. When our sīla has been purified, it will cause the arising of samādhi. This is a tool for eradicating the medium kilesas. The medium kilesas are also forms of greed, hatred and delusion. Kāmacchanda is a kind of greed; byāpāda is hatred. Thīnamiddha, uddhaccakukkucca and vicikicchā¹⁰ are kinds of delusion. When we have fully practised samatha and samādhi, knowledge and understanding (paññā) will arise. After purifying our citta to be able to absorb the dye¹¹, path and fruit will arise.

The truth is that magga, phala and nibbāna exist in our bodies. Magga and phala are our bodies themselves. Our body is our birthright. We control it to perform any work and duties that are not beyond its capability. Our bodies are important. Knowing and understanding which part is saṅkhata (conditioned) and asaṅkhata (unconditioned) is already difficult on one level. We still have to practise correctly some more, and there will be more difficulties on another level.

Therefore it is appropriate for the Buddhist assembly to follow this practice for turning yourselves into those who have reached the Buddha's virtue mentioned in the term “sugato” - the well-gone, the well-arrived. When you use this term as a parikamma, you have to understand it in the way I have explained it here. Thus.



Lokavidū

(18th October 1923)

Now¹ I will continue talking about the Buddha's virtues. The term "lokavidū", one who deeply understands the world, is the next one. Last time I explained "sugato", which translates as "one well-gone, one well-arrived". Now I am going to explain the term "lokavidū, which translates as "one who deeply understands the world". The word "world" (loka) has many kinds and aspects, but after shortening it for this explanation, there are three kinds of world. They are saṅkhāraloka, dhātuloka and sattaloka². But the word "loka" itself has a broad meaning.

The Lord Buddha is eminent in the sensual world (kāmaloka), the material world (rūpaloka) and the immaterial world (arūpaloka). There is nobody who can be greater than him. But the Buddha got the designation "lokavidū" because he deeply understood the conditioned world (saṅkhāraloka). This saṅkhāraloka has a broad, comprehensive meaning. It contains the things that we speak or proliferate about these days, for instance, form

(rūpa), name (nāma), dhātu (elements), khandhas (aggregates), āyatana (sense-bases) and so forth. These things are all called saṅkhāraloka.

The dhātuloka means earth, water, fire and wind, and in the sattaloka are the living beings. This includes all kinds of worldly beings, whether big or small. Kāmaloka comprises all beings who enjoy the five objects of sensual pleasures. These are forms, sounds, odours, flavours and tangibles. The rūpaloka contains beings who are free from kāma. They have overcome the pleasures of sensual objects but are still attached to form. The Buddha used rūpabrahmas as an example for this group of beings. They experience happiness through the brahmavihāradhammā³; their happiness is profound and refined. Another example are those who develop the base of infinite space (ākāsānañcāyatanajhāna). They do not delight in form. They don't have a form (rūpa), but there is still nāma. This is called arūpaloka (the formless world). In these three worlds, the Buddha surpasses any other being.

Then there is the lokuttaraloka, which translates as "above the world" or "free from the world". This means being free from the three worlds mentioned above. It is the world of nibbāna. It is called lokuttaraloka⁴.

And there are still other worlds coming in-between, namely manussaloka, the world of humans; devaloka, the world of devas (heavenly beings); brahmaloka, the world of brahmas; māraloka, the world of māra (the "Evil One", the devil, the tempter); petaloka, the world of petas (ghosts); yamaloka, the world of yama. There are many kinds of worlds like this. But all worlds that manifest naturally succeed through the saṅkhāraloka.

Wanting to know about these various worlds won't yield much benefit. The important point is the inner world inside the body. The world is our body. It is very important. The world is our body, which has several various aspects. There are rūpa, nāma, dhātu, khandhas and āyatana. There is the hair of the head, hair of the body, nails, teeth, skin and so on. They can't all be counted by a single person and even reducing the number of points won't help. All these characteristics of our body are called saṅkhāraloka. May you understand it like this.

The word "loka" also means that there is no owner. No authority, creator or author can be found. For instance, we won't be able to find the composer of our hair of the head, body hair, nails, teeth, skin and so forth. They have created themselves for many thousands and millions of years already. Even the Lord Buddha was born after them, just like us. After the Buddha was born, he saw how they were assigned and what they were called. Because there is no owner and no authority, it is called loka.

Therefore all things in our bodies, that we are assuming and giving a name are called saṅkhāraloka. Our bodies are governed by viññāna (consciousness), which knows our thinking, pondering and reflecting. This is called sattaloka. Our body has the four elements of earth, water, fire and wind or the six elements of earth, water, fire, wind, the space element and the consciousness element (viññānadhātu). This is called dhātuloka. Our body contains these three worlds, which means that saṅkhāraloka, dhātuloka and sattaloka are within us.

Nobody knows better than the Noble Sammāsambuddha that these three worlds are within us. But these days, we take the earth, sky and climate to be the world. This is

another possible interpretation because the world is the earth, sky and climate, that we use. It also has the complete four elements of earth, water, fire and wind. Therefore the world and the elements are the same. Earth, water, fire and wind rely on each other and are called the world.

The word "element" (dhātu) is a saññānamadhamma; it is a neutral term. We can take anything and apply it to it. When we assign it to earth, it becomes the earth element. When we assign it to water, it becomes the water element. When we use it with fire, it becomes the fire element. When we apply it to wind, it becomes the wind element. When we assign it to lead or tin they become these respective elements. The elements and dhamma have the same characteristics. Dhātu also translates as "holding dhamma" and "a state that maintains goodness and evil". It is called dhamma.

For instance, if meritorious characteristics, such as goodness, arise in our body, it is called kusaladhamma (wholesome dhamma). If evil characteristics arise, it is called akusaladhamma (unwholesome dhamma). If neutral characteristics arise, that are neither good nor bad, it is called abyākatadhamma (neutral dhamma). Dhammas have various implications, many kinds and a lot of aspects.

Whoever takes up any dhamma will give it a name that matches its nature. This means that any dhamma that arises is called according to its appearance. For instance, when a person upholds sīla, it is called sīladhamma. If the person upholds samādhi, it is called samādhidhamma. The same applies to paññā and vimutti, too. As the dhamma, so is the element (dhātu). Whatever we internalise among the elements, will change into that element. This does not only apply to the four or six elements.

For the khandhas, it is likewise. The word khandha means compounded lumps and pieces. That is called khandha. Khandha has a broad, unusual meaning, just like the dhammas and the elements. For instance, if we take up rūpa, it becomes the rūpakkhandha. If we take up vedanā, it becomes the vedanākkhandha. Likewise for saññā, saṅkhāra and viññāna. When we take them up, they also become the respective khandha. Together, these five are called five khandhas. If we want them to be eight, we add the sīlakkhandha, samādhikkhandha and paññākkhandha. Then they turn into eight khandhas. If we want them to be the 84,000 dhammakhandhas⁵, add greed, hatred, delusion and all the rest, and it will change into that khandha. Knowing this is called knowing the saṅkhāraloka. Knowing these worlds doesn't have any benefit at all.

Knowing the world of our body has many benefits. The saṅkhāraloka is our body. It is something undisclosed and hidden. It doesn't allow us to know and see the truth. It remains hidden, and difficult for humans to reveal it.

In the beginning, the philosophers and teachers, including this Dhamma teacher, are like this, too. At first, they don't know anything either. They only know what the Buddha taught. The earth element has the characteristic of being thick and hard; the water element penetrates and permeates; the fire element is warm; the wind element blows back and forth. The Lord Buddha taught us to call these the four elements. We keep them in mind and know for sure: "Oh yes, our body has these four elements."

Then the Buddha taught some more to acquaint us with the rūpakkhandha, vedanākkhandha, saññākkhandha, saṅkhāraakkhandha and viññānakkhandha. So we memorise once more that our body has five khandhas like this.

Moreover, the Buddha taught us the āyatana. They are the eyes, ears, nose, tongue, body and mind. They are called the internal sense bases. And he taught that forms, sounds, odours, flavours, tangibles and mental objects are called the external sense bases. We keep this in mind and think that we know the senses already.

But in truth, it's wrong, not correct like that. It is only correct on the surface. The real āyatanas wish to be joined. The characteristic of being joined is called āyatana. If the internal and the external don't come together, they are not called āyatana. Let's agree that these āyatanas are in the middle; they are neither the eyes nor the forms. The encounter between the eyes and forms is called āyatana. When there are only eyes or only forms, and they don't affect each other, they are called according to their characteristics. This means they are called eyes, ears, nose, tongue, body and mind, and forms, sounds, odours, flavours, tangibles and mental objects. They can't be called āyatana.

When we know rūpa, nāma, dhātu, khandha, and āyatana like this, we don't know the truth yet. If we take the saṅkhāraloka to be real, we are attached to death. The Buddha taught us to acquaint ourselves with the world. Then he taught us how to withdraw from it. Because the saṅkhāraloka is nothing long-lasting or certain, he said "sabbe saṅkhārā aniccā" - all saṅkhāras are impermanent. "Sabbe saṅkhārā dukkhā" - all saṅkhāras are dukkha. "Sabbe dhammā anattā" - all dhammas are not self.

Therefore our self is empty and useless. It is aniccaṃ, dukkhaṃ and anattā. On the level of the saṅkhāras, there is nothing real or great. Even if it is real, it is so on the level of the saṅkhāras only. The part that is real is not rūpa, nāma, dhātu, khandha or āyatana as we knew them before.

The Buddha called what is real sabhāvadhamma. Our body, which we call the self, the trunk, the head, the legs and so on, was called sabhāvadhamma by the Buddha. To know sabhāvadhamma, we have to peel off rūpa, nāma, dhātu, khandha and āyatana, so that only real things remain. It means that the self is called sabhāvadhamma. Have you ever tried to peel these characteristics off completely? Then, what will your body be like? Our body will still be complete; there is nothing deficient. After peeling off all these characteristics, there are only true things, that exist by themselves.

For instance, we are a child, a young man or woman or elderly; there is a head and these hands and feet. They exist by themselves. After discarding rūpa, nāma, dhātu, khandha and āyatana, our body is anattā. It is a visāṅkhāradhamma. Our body will be nothing but a heap of dhamma. When our body is a heap of dhamma other things will fall in line. What we call dhātu will become a dhamma. There won't be anything unreal. Greed, hatred and delusion will be dhammas, too.

May you understand that greed, hatred and delusion don't vanish anywhere or become empty when they cease. They still exist. But those who have wisdom can look and choose. When we know that something is not good, we refrain from it and avoid it. If it is good, we behave and practise accordingly. We differentiate like this. After peeling off these characteristics, there will only be comfort and ease. But these days we are not like that. We seriously grasp and cling to concepts of "them" and "us", "he" and "me".

For instance, when a stone is assumed to be a gem, we will cling to it as a true gem. To cling like that is called being attached to a convention. This is merely the level of taking

a rock from a mountain and assuming it to be a precious gem. We will get deluded by it and follow that delusion until we forget ourselves. If it goes missing, we will be sad and sorry, and our eyes will be full of tears. The ability to peel off assumptions and conventions like these is the highest happiness and bliss.

After the Noble Sammāsambuddha had managed to peel off the saṅkhāras he saw only real things that existed according to their nature. For instance, he saw that birth, ageing, sickness and death are the same for everyone. After birth, we age. When we are old, we get sick. And when we are sick, we die. When we have this standpoint, that which remains standing is called viśaṅkhāradhamma. It is a manifestation of dhammaṭṭhiti, the stability of the Dhamma.

Those who are deluded by conventions don't know the world. When we want to know the world and be "lokavidū" like the Lord Buddha, we have to remove the world from our bodies. When we know and see, the world will disappear by itself, we don't have to eject and remove it. The removal of conventions is called vimutti (liberation). Knowing things on this level is still paññāvimutti (liberation by wisdom). It is not cetovimutti (liberation of mind) yet.

Being attached to these conventions makes us identify with what they make us. For instance, they turn us into a woman, and we believe that we are a woman. They turn us into a man, and we identify with being a man. They make us become a bhikkhu or a sāmaṇera, and we buy into it. We need to know and understand things in this way to understand saṅkhāraloka. Those, who don't know, will get in trouble. When they find out, there won't be any trouble.

May you see that saṅkhāraloka, dhātuloka, and sattaloka exist in our body. When we know the world, we are regarded as knowing the Dhamma. Because the world and Dhamma are one. The Noble Sammāsambuddha was a knower of the world. Therefore he got the name "lokavidū", one who deeply knows the world.

To follow the Buddha in his knowing the world you have to know the three worlds that exist in your body. May you know saṅkhāra and viśaṅkhāra and follow this knowledge in your practice. Then merit, skill, goodness, and beauty will arise in you. Thus.



*After his enlightenment,
even the Noble Sammāsambuddha
succeeded in teaching those
who could be taught
through having a relevant desire.
But actions or desires like this are not taṇhā.
They are a manifestation of magga.*





Anuttaro purisadammasārathi

(24th October 1923)

Now I will explain the virtues of the Noble Sammāsambuddha, who is revered and respected by us. When we listen to the Buddha's virtues we also get to hear the virtues of the Dhamma and the Saṅgha because the Buddha, the Dhamma and the Saṅgha merge and become one. It is impossible to see the difference between them. You have to understand that when we hear about the Buddha's virtues, we hear about the qualities of the Dhamma and the Saṅgha, too.

What is my goal in explaining the virtues of the Buddha, the Dhamma and the Saṅgha? I want the audience to understand the symptoms and characteristics of the virtues of the Buddha, the Dhamma and the Saṅgha. When we know and understand, we can follow them in our practice to become a person who has rightly attained these virtues. Then we can be a refuge for ourselves.

Those who have attained the virtues of the Buddha, the Dhamma and the Saṅgha will not go to a lower destination. They can close the path to the lower realms. This is in line

with a devata addressing the Lord Buddha after bowing to him: “ye keci buddhaṃ saraṇaṃ gatāse, na te gamissanti apāyabhūmiṃ”¹ This means: “Anyone who has made the Buddha their refuge, will not go to a lower realm.” A devata, who saw this clearly for herself, said this to the Lord Buddha.

At the moment, we are trying to keep the precepts and develop loving kindness (mettābhāvanā). We wish to extract ourselves from the suffering of this world and experience happiness and bliss when we carry on in the next world. For those, who have this desire, there is no other kind of happiness than taking refuge in the Buddha, Dhamma and the Saṅgha. We have to use desire to achieve this happiness.

There are many kinds of desire, and it has various aspects. For instance, we want to achieve magga, phala and nibbāna. This is one kind of desire. But this desire is a manifestation of the path; it is not samudaya. When desires are associated and mixed with rāga, dosa and moha (greed, hatred and delusion), and there is delight, lust and love for sensual objects, these desires are manifestations of taṇhā (craving) and samudaya. May you understand that desires that are manifestations of taṇhā and samudaya will be associated with dukkha three times. When we are looking for something, it is dukkha. After acquiring it, there is dukkha because we have to manage and look after it. When this object is in danger of being destroyed, it is dukkha. Desires like this are manifestations of taṇhā and samudaya.

Desires that create goodness are not taṇhā. For instance, we want magga, phala, nibbāna, jhānasamāpatti, vijjā and vimokkha and practise for them. We try to make these virtues arise in us. This is not taṇhā. It is the same when we

keep the precepts and practise mettābhāvanā. We will succeed in these through desire.

After his enlightenment, even the Noble Sammā-sambuddha succeeded in teaching those who could be taught through having a relevant desire. But actions or desires like this are not taṇhā. They are a manifestation of magga. Don't think that whatever you do is taṇhā. Dropping difficult work and duties because you believe they are taṇhā is a wrong understanding. Please understand it as I have explained, then it is correct.

Now I will explain the Buddha's virtue named "anuttaro purisadammasārathi", which translates as² "the Buddha is the master charioteer in training men, there is no other charioteer greater than him". In some passages, the Lord Buddha splits this term into anuttaro and purisadammasārathi. Anuttaro translates as none is equal, none is like him. This means that the Buddha is the supreme, highest one. Nobody is equalling him in sīla, samādhi, paññā, vijjā, vimutti and vimuttiñāṇadassana. Even the Paccekabuddhas, or the Buddha's noble, enlightened disciples are neither equal nor can be compared to him. Even though there are many different ones, they still can't match the Lord Buddha.

It is like utensils, such as bowls, jars, plates and basins. They are different from each other; they won't become the same. Ranks create differences regarding prestige. When we are a millionaire or multi-millionaire our wealth will differ. Even when the Lord Buddha taught his disciples to follow him in getting enlightened, their enlightenment couldn't match the Buddha's. Therefore the Buddha has the designation "anuttaro". There is nobody equal to or like him. There is nobody greater than him.

The term “purisadammasārathi” translates as “the Buddha is the master charioteer for training men”. There are various kinds of training. There is the training of elephants, horses and other animals that draw the coaches of the rulers. They are usually trained with sticks, hammers and other tools to torment them. Well-trained animals can be used for various tasks and duties. But this training is not long-lasting and reliable because they sometimes fall back into disobedience. Sometimes a well-trained animal may only serve one purpose; others may be useful in many ways. For instance, some are trained to go back and forth in straight lines wherever they are.

After the Noble Sammāsambuddha had trained himself well, he could take any path in all eight directions without leaving his seat. There were no symptoms of returning to disobedience, unlike elephants, horses and animals for carts.

What are the characteristics of the Lord Buddha's training methods? Please understand that the distinguishing mark of the Buddha's training method is keeping the five, eight, ten or 227 precepts. Then we get the reputation of having received the Buddha's training. Having unremitting sīla is the characteristic of one who is called well-trained. When the sīla is still wavering so that someone's behaviour changes between good and evil, it is called not well-trained.

The Buddha trained beings by their character. When somebody still had coarse habits, he explained the disadvantages of unwholesome physical and verbal behaviour (kāya-/vaci-ducārīta). He taught: “Those who perform unwholesome bodily deeds, such as killing living beings, will reap dukkha and blame in this life and the next.

They will experience disease, dangers, fevers and pain in this lifetime. They will be poverty-stricken and homeless and without refuge in many ways. Those who perform unwholesome verbal deeds, such as telling lies, won't get any respect, and their speech is not sacred. No matter what they are saying, they won't be trusted. Others will only laugh at and ridicule them in many ways. These are the disadvantages in this life, and they will continue in the next." These are the instructions the Buddha had for those with coarse habits.

The Buddha taught the advantages of wholesome behaviour by body, speech and mind to those with refined habits, who liked gentle, sweet and calm speech. He said: "Those who perform wholesome deeds in body, speech and mind will be happy and blissful in this life. They won't experience any diseases, dangers, fever or pain. They won't be poor or homeless. Everyone will respect them, and their speech is sacred. Others will believe them and listen respectfully to their words." These are the instructions the Lord Buddha gave to those of refined character who liked calm and gentle speech. If someone liked these two kinds of behaviour, the Buddha taught just this much.

If someone was on a high level, the Buddha elevated them further. He taught the three characteristics to those on a high level, who had coarse habits. He taught them to see things the way they are. "When you are a small child, you are like this. When you grow up, you change into something different. And when you are old, you will be different once more. This is *aniccaṃ, dukkhaṃ, anattā*.

Sometimes we cause others suffering, or they harm us, and things get complicated. This is all just a matter of *dukkha*. When we accumulate these piles and pieces of *dukkha*, we

will fill many crates and baskets. Our body is simply aniccaṃ, dukkhaṃ, anattā only." These were the instructions for those on a high level with a coarse habit.

The Buddha also taught refined, profound Dhamma by using various methods. For instance, the Buddha guided us in magga, phala and nibbāna. He taught sammāvāyāma (right effort) by way of the four padhānas (kinds of striving). And he showed us how to remove the five hindrances (nivarāṇa) so that they won't obscure our hearts. After overcoming the hindrances, we will know and see the truth with our pure hearts. This kind of the Buddha's teaching was refined guidance and advice for the trained. They didn't need to come back for more and were considered to be on a high level.

Those who have been trained but still fall back are considered to be on a low level. This happens to a minority of those who keep five or eight precepts. Those who practise on a certain level can see their results on that level, just like an eyewitness.

Practising wholesome dhammas will result in physical comfort and being at ease at all times. It will be difficult to return to unwholesome conduct because this behaviour causes trouble in many ways. For instance, let's take this assembly here. Suppose there was a quarrel, and some started punching each other in this assembly. It would trouble everyone in general. It is the fault of unwholesome behaviour. This is just one small example.

In the extreme, even thoughts of envy, ill-will or malicious intent towards another person on the mind level will give rise to trouble for ourselves and others already. When someone has ill will and sits or stays close to someone, the aura of evil will start burning other people so that they

become bothered likewise. This evil has strong rays. The rays of goodness are equally strong. The light of goodness makes those close by fall in line. For instance, our parents, children and grandchildren will become happy, glad, and calm in its presence. Good and evil have results of two different kinds. Wholesome and unwholesome conduct have them too. But they are opposed; they are not the same.

The Buddha used these strategies to teach people to let go of envy and ill will. Then he aroused loving-kindness (mettā) and compassion (karuṇā) for each other in them. When these results appear, we will practise wholesome behaviour with confidence. We won't be able to fall back into unwholesome behaviour again.

People like this have the reputation of being equipped with acalasaddhā. Their faith is unshakeable, unwavering. They agree to seek the shore of magga, phala and nibbāna, which is called sota (stream). This means that they agree to enter the stream of Dhamma³. They will see all states the way they are in every aspect. Those who have entered the stream of Dhamma don't have a chance to fall back into evil again.

Therefore we need to behave ourselves correctly in line with the Buddha's virtue called "anuttaro purisadammasārathi", which translates as "the Buddha is the master charioteer in training men, none is greater than him". This is what the Buddha coined as a single phrase.

Once we know the Buddha's virtues clearly, we must investigate ourselves. Have I received the training that is associated with this term yet?" When we keep the five, eight or higher precepts, we gain the reputation that we have received the Buddha's training on that level.

Dhammas will assemble and accumulate in our body, for instance, the four satipaṭṭhāna (foundations of mindfulness), the four sammāppadhāna (right efforts), the four iddhipāda (bases of power), the five indriya (faculties), the five bala (powers), the seven bojjhanga (enlightenment factors) and the aṭṭhaṅgikamagga (Noble Eightfold Path). These dhammas will be directed to our body and manifest there. They don't point anywhere else. When we witness this, our faith will become deep. There won't be any symptoms of shaking and wavering. It is acalasaddhā. It enables us to cut off all sorrow, trouble and suffering. Therefore, the good people in the Buddhist assembly, intent on attaining this virtue, have to behave and practise in line with what I have explained. Then you will succeed in fulfilling your desire and intention in this matter. It is not beyond your capability in any way. Thus.



Sattha devamanussānaṃ

(1st November 1923)

Listening to a Dhamma talk has a lot of benefits and leads us to hear more Dhamma in the future. We must listen to the Dhamma to acquire the necessary merit and skill. Hearing the Dhamma will lead us to great benefit. Keep in mind that listening to the Dhamma will equip us with increasing knowledge and cleverness. We will feel bliss and gladness while carrying out our duties.

Please understand that the *sīla*, *samādhi* and *paññā* that we have gained and that we are applying right now also came from listening. *Sīla*, *samādhi* and *paññā* are the path to *nibbāna*. But even if we are only practising on this level, it may still give rise to inner gladness. If this increases and we reach *nibbāna*, how much gladness it will cause us! Then we will know that explaining the Buddha's virtues has many benefits. We can't say that it is of little use.

Explaining the Buddha's virtues is also regarded as an explanation of the qualities of the Dhamma and the Saṅgha, too, because these three kinds of virtue are

aññamaññapaccaya. They are mutually dependent. Explaining the Buddha's virtues also spreads a part of the virtues of the Dhamma and the Saṅgha in our body. That way, we can say that all three types of virtue have been explained.

Now I will explain the meaning of the term "sathā devamanussānaṃ" from the Buddha's virtues. It translates as "the Buddha is the teacher of devas and humans". But in reality, we assume it is mainly about humans. The devas are a group that is adissamānakāya; their bodies are invisible. It is impossible to see them with one's physical eyes. They only become apparent in the Buddha's scope of knowledge (ñāṇa).

Human beings can be divided into levels. One group are humans on a high level who are made up of forms, sounds, odours, flavours, tangibles and mental objects that are refined, exquisite and mild. This group is classified as high-level humans. They are called sammutidevatā (assumed devas). This group receives teachings from the Lord Buddha.

The second group are humans on a medium level. They experience forms and other sensual objects on a decent, moderate level – nothing too exquisite nor low and coarse. One group of humans called manussatiracchāna dwells on an even lower level. This group shows symptoms of animal behaviour. Likewise, the Buddha guided and taught these two latter groups to attain magga and phala.

The Buddha also instructed a group of beings called amanussa (non-humans) that could understand a Dhamma talk. For instance, he taught Erakapatta, the nāga king¹ and other beings so that they would gain pasāda (faith, confidence). Therefore we can't say that the Buddha was

only the teacher of devas and humans. He could even teach those among the animals and non-human beings who had knowledge and ability.

The Lord Buddha could teach like this because he was accomplished in knowledge and conduct (vijjācaraṇasampanno), sugato, well-gone and well-arrived, lokavidū, the knower of the worlds, anuttaro purisadammasārathi, the master charioteer in training men, unsurpassed by others and sathhā deva-manussānaṃ, the teacher of devas and humans. Because the Buddha had all these virtues I have explained already, he could be the teacher and mentor of all beings.

Other knowledgeable teachers generally can't teach like this. When they are clever in one way, it's only enough to teach others that way. For instance, those who know about the law can only teach others the law. Those who are good at calculating can only teach others arithmetics. The Noble Sammāsambuddha was universally and completely wise. Therefore he could be the teacher and mentor of all beings.

In some places, the Buddha translates the word "sathhā" (teacher) as "master of the group" or "leader of the group", for instance, the leader of a caravan or the captain of a boat. They must be skilled to know the route and direction to steer the caravan, or the boat to the desired place. If the leader is unskilled, many dangers might arise. Therefore the caravan leader or the boat captain must be accomplished to avoid disaster.

The Noble Sammāsambuddha was like this. He was capable and led the assembly of followers who had gained faith in his teaching to reach the stage they desired. And he was clever and skilled in methods that lead to happiness and bliss in many ways.

For instance, the Buddha taught those who were still foolish and not very clever, about the benefits of visible things in this world (diṭṭhadhamma). This means he instructed them to establish themselves in the four benefits of this world (diṭṭhadhammikatthaṃ). The first is² uṭṭhānasampadā, being accomplished in diligence for acquiring wealth by rightful means. Ārakkhasampadā means being accomplished in methods for preserving this wealth and not being in danger from disasters. Samajjivitā, having a regular, steady livelihood and not wasting one's wealth, easy come, easy go. Kalyāṇamittatā, having good companions who are spiritual friends (kalyāṇamitta) in sīla and Dhamma and abstaining from associating with bad friends who are evil.

The characteristics of bad friends are itthidhutto (womanisers), surādhutto (drunkards) and akkhadhutto (gamblers). Friends like this are called bad friends. The Buddha didn't allow us to socialise with them because it is a path of squandering acquired wealth that leads to disaster and ruin. The Noble Sammāsambuddha guided us and explained how to avoid associating with bad friends like that. Then he continued to teach us to associate only with kalyāṇamittas, good friends who behave well and nicely. This means that they are always intent on benefitting themselves and others. When we meet good friends like that, our existing wealth won't be destroyed, and new income will increase our wealth.

It is like a pond that has four outflows and four inflows. When we close the outflows and open the inflows, the old water won't disappear, and new water will flow continuously. Therefore the pond will become brimful with water.

These instructions lead to the benefit named *diṭṭhadhammikatthaṃ*. But they only make up a small part of the Buddha's teaching. He didn't want it to become widespread in the *Sāsanā*. The teachings, that are beneficial regarding the next world (*samparāyikatthaṃ*) became widespread because the Buddha repeated them often. For instance, the Buddha taught us to rejoice in *dāna*, *sīla* and *bhavana*. Those who practised *dāna*, *sīla* and *bhavana* experienced happiness in the present moment. When one is happy in the present moment, there is no need to worry about the future in the next life. One will naturally experience happiness as well.

The Buddha increasingly taught the ultimate (*paramattha*) benefit, that surpasses any other. It is widespread in the Buddha's teaching. The gist sounds the same, but it becomes gradually more refined. There the Buddha taught how to establish oneself in the precepts by caring for one's body and speech to be neat and good. He guided us in developing *samādhi*, which means making the mind peaceful and one-pointed. He also helped us develop wisdom, knowledge and deep understanding so that it becomes a part of our personality.

Furthermore, the Buddha taught how to turn *sīla* into *adhisīla*. What is *adhisīla*? You must understand it like this: To claim the arrival at *adhisīla* one must have attained the *sīla* of the Noble Path. This means that our speech is *sammāvaca* (right speech), our physical actions are *sammākammanto* (right action), and our livelihood is *sammā-ājīvo* (right livelihood). This means focusing on the following: There is unwholesome speech, divided into four kinds of wrong speech. These are telling lies; divisive speech; harsh speech, and groundless, idle chatter, that is

not useful. When we become aware of these four kinds of wrong speech, we stop them, don't use them anymore, give them up and refrain from them.

Unwholesome bodily behaviour (micchakammanto) manifests in three kinds of wrong physical actions. These are killing living beings, stealing and sexual misconduct. We will refrain from these three kinds of bodily misconduct too. We shall perform only deeds that are right and blameless. And we shall be directed by metta (loving-kindness) in body, speech and mind at all times. We won't show signs of causing ourselves or others suffering by body and speech.

If we abstain from unwholesome actions by body and speech, our livelihood will become pure by itself. Our sewing, embroidering, knitting, and other work will be pure. Any physical or verbal action will be pure. If we generate an income by these means, it is called sammā-ājīvo. This right livelihood will be a result of our right speech and right action. When our speech is sammāvācā, our physical actions are sammākammanto, and our livelihood is sammā-ājīvo, our precepts are pure and clean and turn into adhisīla (high sīla). The happiness arising from keeping our precepts will be pure and clean, and we will know this for ourselves.

When we enter samādhi by suppressing the hindrances and our minds become one-pointed, we will reap the fruit of happiness arising from a calm, peaceful mind. And paññā means knowing the conditioned (saṅkhāra) and the unconditioned (visaṅkhāra) through a clear mind. When our wisdom knows the saṅkhāras and can peel them off, we will see the essence of visaṅkhāra which is a manifestation of dhammaṭṭhiti. For one knows and sees the

saṅkhāra, kammassakatañña³ will also appear clearly. This kind of Buddha's teaching leads to the highest benefit, nibbāna.

The Buddha taught three kinds of benefits, namely diṭṭhadhammikattha, samparāyikattha and paramatthakattha in this way. He could because he had intelligence and competence, was skilled and was a knower of the world (lokavidū). So he could point out these three benefits to the people. And the audience couldn't disagree because he was speaking the truth. After they had started practising diṭṭhadhammikattha, samparāyikattha and paramatthakattha, they couldn't object at all because the practitioners could see these benefits arise for themselves. They are sandiṭṭhiko.

Because the Buddha had surpassing intelligence and cleverness, he could teach devas and human beings to attain magga, phala and nibbāna. Thus he got the designation sathā deva-manussānaṃ, the teacher of devas and humans.

The disciples of the Sammāsambuddha who have acquired this virtue have attained it by following the three benefits in their practice. They gained diṭṭhadhammikattha, samparāyikattha and paramatthakattha and developed them. Those who have acquired these benefits completely, or at least partly, can call the Buddha their teacher and mentor. They are real disciples of his. This fits in with the designation sathā deva-manussānaṃ. If you follow, what I have explained in your practice, you won't go to a lower realm. You will experience happiness and bliss at all times. Thus.



*Preserving one's happiness means
protecting one's heart from becoming defiled.
When you do this in particular
for one day and night,
the Buddha called it bhaddekarattaṃ –
one who has a single prosperous night.*





Buddho

(8th November 1923, Pavāraṇa day)

Let's talk about the options of the past three months of the vassa when we made vows, such as keeping the eight precepts throughout the three months. Some people focused on samatha, developing formal practice. Some people vowed to overcome anger. If we kept our pledge and followed it, we were not wasting time without gaining benefits. But this determination for three months has now expired.

Now may you focus on making a determination for one day. This morning I will maintain orderliness and calm. I won't let the mind become gloomy. Do this until midday and continue until it gets dark. After darkness has fallen, keep up goodness until bedtime. And when you get up, start again, just like this.

This is a method for establishing yourself on a good path and protecting your heart from the arising of defilements. If you get affected by defilements at any time, be aware that you are dominated by something unwholesome.

Greed, hatred and delusion and other kilesas are arising. In this case, concentrate once more on improving this. Don't let the arising of defilements in your heart continue. Preserving one's happiness means protecting one's heart from becoming defiled. When you do this in particular for one day and night, the Buddha called it *bhaddekarattaṃ* – one who has a single prosperous night¹. Therefore, we should cultivate goodness by all means all day and night. If we act like this, we will be more at ease than before. When we get affected by kilesas, the defilements in the heart, we will remove them. After that, we will abide happily and be content. We will know to what extent the goodness we develop daily outweighs the evil. When we do a lot of good, there will be only a little evil. In this case, we are a person who is not careless; it is called *appamatto*². When we are careful and have *sati* to direct ourselves at all times, it doesn't forbid us from carrying out our work and duties. It only stops us from doing the unwholesome bits, and we will gain continuous happiness and coolness. When we listen to a Dhamma talk – profound or introductory – we wish for this happiness. This means our path of practice is the highest happiness. This is something we need and hope for. Even the Noble *Sammāsambuddha* had the same desire. Once we are experienced in receiving the Buddha's teaching, we will know that we have gained happiness and coolness like this. You must understand that explaining the Buddha's virtues also includes the virtues of the Dhamma and the Saṅgha. Please understand them like this. And may you know that a part of these virtues naturally exists inside you already. This is another important point when you are listening to a Dhamma talk. Listening to the Buddha's virtues

unremittingly is for internalising this Dhamma. May you check your heart, if these virtues are complete. If they don't deteriorate again after gaining them temporarily, you won't fall back regardless of how much or little you listen. You will feel that greed, hatred and delusion have disappeared completely through listening to the Dhamma.

Now I will explain the term *Buddho*, the next in order. "*Buddho*" has to be translated as "Awakened One", but the word that translates as "awakened" already appeared previously as *Sammāsambuddho*, the "Rightly Self Awakened One". Here we remove the word "*Sammā*", and "*Buddho*" remains by itself.

What does "*Buddho*" mean, and how does it differ? *Sammāsambuddho* is the Rightly Self Awakened One. This is a part of his virtue of wisdom. The term "*Buddho*", which translates as "Awakened", is a part of the Buddha's virtue of compassion. Therefore the old masters also translated it as "Fully Blossomed One"³. The gist is that after performing the duties of a Buddha, he got the designation "*Buddho*". But he mainly and primarily used his virtue of wisdom, which is *Sammāsambuddho*. Then he carried on to display the virtue of compassion in the terms that followed.

The term "*araham*" is the virtue of purity. The terms *Sammāsambuddho*, *vijjā-caraṇasampanno*, *sugato*, *lokavidū* represent the virtue of wisdom. The four following terms are the Buddha's virtue of compassion. Here "*Buddho*" translates as "enlightened", "awakened", or "in bloom". This means that he has finished performing the duties of a Buddha.

For instance, someone who has accomplished *bodhiñāṇa*, the knowledge of awakening, is not regarded as "in bloom" because he hasn't benefitted the world yet. It is like a set of

new cartwheels that haven't been used yet. It is called cartwheels, but it hasn't done any work or given any benefit yet. After they have got going, they are regarded as in use.

The Noble Sammāsambuddha is the same. As long as he hasn't proclaimed his teaching to the followers, he is regarded only as accomplished by himself. After the Buddha had taught the Dhammacakka to the group of five (pañcavaggīya), and they knew, saw and gained the eye of wisdom, the Buddha got the designation "Buddho, the Fully Blossomed One". The value of gradually teaching the Buddhist assemblies came from performing the duties of a Buddha.

He had to use his desire as well. He wanted to teach the fourfold assembly of bhikkhus, bhikkhunīs, laymen and laywomen until completion. But this wish was part of a Buddha's duty. It arises together with Buddhahood; it is a saḥajātadhamma. This desire is not a kilesa because it is evident that it does not result in dukkha but in happiness.

The Buddha taught by using many different tricks and strategies because he was skilled in teaching. If there were beings with not much insight, who had received little training, the Buddha taught in one way.

For instance, the group of five (pañcavaggīya) were ordained as rishis and were skilled in the path of jhānasamapatti. Therefore the Buddha taught them the theme of magga, the path of practice. It starts with "Dve me bhikkhave antā pabbajitena na sevittabbā". This means, "Look bhikkhus, these two kinds of bad dhammas are things that should not be pursued. Those who are ordained shouldn't associate with them at all."

When the Buddha pointed out the two paths of indulging in sensual pleasures (kāmasukhallikānuyoga) and self-mortification (attakilamathānuyoga) he said, that they are not straight. They are dead ends and circular. He showed them the Eightfold Path starting with sammādiṭṭhi and ending with sammāsamādhi as the middle path and as a straight path that leads to nibbāna without detour. Then he explained the four Noble Truths of dukkha, samudaya, nirodha and magga to them. After he had finished the Dhamma talk, Aññākoṇḍañña had reached the fruit of stream-entry and the other four, whose insight was still weak, gained refuge in the Triple Gem.

Then the Buddha looked for another kind of Dhamma to teach them so that they could succeed likewise. After the group of five had reached the final goal, the Buddha sent them in various directions to spread the Sāsanā. They didn't have to stay in the place of their preceptor the way it was regulated later and is practised these days. It was possible because they were proficient in lokuttaradhamma. They could not fall back into bad behaviour at any time. Therefore, the Buddha divided them to spread the teaching of the Sāsanā and point out the Dhamma.

The next thing for the Buddha to do was to go to and help Yasa, the good son, who was near Vārāṇasī at the time. Yasa was a millionaire's son, rich and endowed with property. An omen made him become disenchanted with leading the household life, and he left in the middle of the night. He mumbled, "Here it is so restless, so oppressive." As soon as he reached the Buddha's place in the forest, the Buddha answered him. "Come here, good son Yasa. Here it is not oppressive, not restless. It's extremely easeful." When Yasa heard that, he was glad and had an audience with the Buddha.

The Buddha taught him a gradual discourse (anupubbikatha). In the beginning, he taught him about practising generosity (dāna). This means that all donated material goods are dāna. When we offer dāna, we need sīla, called the dāna of safety and fearlessness. It is a dāna that gives happiness to others because refraining from killing living beings, stealing, etc., makes other beings feel safe and respects other people's right of ownership over their valuables. Keeping these precepts means relinquishing external injury and damage, but relinquishing internal damage is much more beneficial than external one. Those who give dāna and keep the precepts will experience many kinds of happiness in this world and the next.

After the Buddha instructed about sīla, he continued to explain about heaven. "Heaven is a place with more happiness than the human world. You must cultivate purity in body, speech and mind to gain and reach this." We should listen attentively to understand this. Heaven is another important matter. Please know that those who want to experience happiness free from restlessness must use dāna, sīla and more.

After the Buddha had instructed Yasa in dāna, sīla and heaven, he talked about the drawbacks of sensual pleasures on another level. He said that sensual pleasures have many disadvantages. Whether they are the pleasures of the human world or the heavenly realms, they will bring many problems and little benefit. The happiness of sensual pleasures does not match their dukkha. When legal disputes in court arise and fights and wars break out, they are always caused by sensual pleasures. In that case, humans and devas experience dukkha likewise because sensual pleasures are the cause, the composer of dukkha.

After the Buddha had guided Yasa in knowing about the dangers of sensual pleasures (kāmādīnava), he taught about the benefits of renunciation (nekkhammānisaṃsa). He said: The goal of the path recommended by the Tathāgata to gain happiness is this. I teach the benefits of renunciation and the parting from sensual pleasures, namely forms, sounds, odours, flavours and tangible objects. Abstaining from getting preoccupied with sensual objects (kāmārammaṇa) is called nekkhamma. Being able to renounce sensuality, not delighting in sensual objects and removing these from our hearts is called being physically secluded (kāyaviveka).

Being able to withdraw oneself from sensuality is of great benefit. It is a space of happiness. It means to lead a holy life like those ordained in the Buddhasāsanā. One intends to refrain from pursuing sensual pleasures because there is not enough happiness compared to suffering. Being able to abstain in this way is called nekkhamma. Everyone will reap great fruit regardless of being Saṅgha, sāmaṇeras, laymen or laywomen.

Those looking for noble treasures won't have trouble because all disturbances have ceased. In this case, one's greed, that wants to be rich and have possessions or is striving to become a millionaire has been pulled out. It's because one sees no benefit. It is too pressing, and no matter how rich one is, it will all be gone as soon as the day of one's death arrives.

When we see it like this, we will follow sīla and samādhi and contemplate to gain clear wisdom. We will nurture our perfect knowledge (ñāṇadassana) to make it arise in ourselves by all means. In this case, our nekkhamma will be complete too.

In combination, these instructions are called gradual discourse (anupubbikathā). The Noble Sammāsambuddha was skilled in applying teaching methods like this. Therefore he explained things in this order, namely dāna, sīla, heaven, and the disadvantages of sensuality, followed by withdrawing from sensuality. After Yasa, the good son, had listened, he gained faith and inspiration. Because he was already disenchanted, he saw the truth in the Buddha's words. He penetrated the Dhamma and reached the final goal of the Buddhasāsanā.

This is how the Lord Buddha performed the duties of a Buddha that's in line with the designation "Buddho". After that, he set out to proclaim the Buddhasāsanā and teach those he could, in dāna, sīla, samādhi and paññā, so that his disciples would gain faith in the Buddhasāsanā until it was well-known and increasingly wide-spread. This is called "Buddho".

After the Buddhist audience has listened to this virtue of the Buddha, may you internalise it as appropriate for those who have received the good and beautiful teachings of the Noble Sammāsambuddha. May you reflect on what your sīla is like. If you feel that you can keep the precepts, have insight and can practise correctly, have you had the chance yet to guide your neighbours who have some faith? Or did you write a book so that others can join in? If you can't write it yourself, have you published the text of a scholar at least? Then you will gain the reputation of being a spreader of the Dhamma. Then you gain the virtue called "Buddho" of the Noble Sammāsambuddha. Happiness and joy will arise when the virtue "Buddho" dwells in you.

Those who have developed this happiness won't be careless regarding themselves. This shows the essence of "Buddho" well enough.

The knowledge of “Buddho” and knowing dāna, sīla, samādhi and paññā are the essence of the Buddha. But this knowledge is not ours; it is the knowledge of the Noble Sammāsambuddha. It resides in our hearts momentarily, and we keep it. The ability of our body to uphold this knowledge is called Dhamma. It is the Noble Dhamma. When we are determined to develop dāna and sīla and our focus is aligned with the path of practice, this good practice is the virtue of the Saṅgha. May you know that the virtues of the Buddha, the Dhamma and the Saṅgha are dwelling within you. When they are assembled like this, they can be your refuge. If they are still missing, what can you use as your refuge at the time of your death? You must know that the Buddha, the Dhamma and the Saṅgha are present here.

After you have listened to this Dhamma discourse, you have to be determined to practise following the teaching of the Noble Sammāsambuddha. Then there will be progress and growth in the Dhamma of the Sāsana in the sense I have explained here. Thus.



*When purity and wisdom are present,
compassion will arise by itself.
When we have acquired these three virtues,
we are called noble.*





Bhagava

(16th November 1923)

Being far from obstacles of listening to a Dhamma talk should be regarded as the supreme fortune. Rejoice in the fortune that you have gained already. From now on, concentrate on listening to the Dhamma talk. One's behaviour and merit are based on intentions as the essence of kamma. So please intend to behave in a meritorious and wholesome way. It is proper to set your intention on what is meritorious and wholesome and be established in right view (*sammādiṭṭhi*). Then the years, months, days and nights that keep passing are not spent in vain.

The lives of all beings keep passing, which matches the meaning of the line of the verse “*āyu khīyati maccānaṃ*”¹, the life of *maccusatta* (mortal beings) will come to an end. The Buddha compares the life of all beings with a weaver's loom. In the beginning, there is a lot ahead and a little behind. Later, the part ahead becomes smaller, and the

rear part grows. The lives of all beings have the same characteristic as in this simile. Therefore you should accumulate merit in yourself. Don't pile up carelessness!

Now I will continue to explain the Buddha's virtue named "bhagavā". I have explained the terms of the Buddha's virtues in order from the beginning already. But today is an unusual day as Somdet Paradhammika Mahārājā Dhirājachao has removed Chao Khun Phra Dhammadhīrarājamahāmuni, and with great compassion was kind enough to bestow the title Phra Bodhiwangsājāhn instead². So from now on, you won't be able to listen to the talks of Chao Khun Phra Dhammadhīrarājamahāmuni again. You will only hear the Dhamma talks of Chao Khun Phra Bodhiwangsājāhn. Wait to listen to the teaching of these two Venerables to find out which one has the better rhetoric³.

The Buddha's virtue named "arahaṃ" is the Buddha's virtue of purity. The four following terms, sammāsambuddho, vijjā-caraṇasampanno, sugato and lokavidū are the Buddha's virtue of wisdom. The four final terms, anuttaro purisadammasārathi, sattha devamanussānaṃ, buddho and bhagavā, are the Buddha's virtue of compassion.

The term "bhagavā" translates as⁴ "the Buddha has Dhamma for distribution." This means that the Buddha distributed the treasure dwelling within him. There were two kinds of treasures that the Buddha distributed. The treasure from past lives is called old treasure. And the treasure in this lifetime is called new treasure. The old treasure consists of the ten pāramī. They are dānapāramī, sīlapāramī, nekkhammapāramī, paññāpāramī, viriyapāramī, khantipāramī, saccapāramī, adhiṭṭhānapāramī, mettapāramī and upekkhāpāramī. The act of donating both external and

internal wealth is called *dānapāramī*. For instance, one's children and wife count as an external treasure. The internal treasure is connected internally with the Buddha's body. Making material offerings that are inferior to one's goods is called *dānapāramī*. Material offerings that match one's own are called *upapāramī*. Making material offerings equal to giving one's life is called *paramatthapāramī*. The other nine *pāramī* have the same characteristic. The Lord Buddha accumulated these ten *pāramīs* for countless lifetimes.

He built up his *sīlapāramī* for many lifetimes. The Buddha gradually kept five, eight, ten and 227 precepts. The Buddha also developed the other eight *pāramī* for four Uncountables⁵ and 100,000 Great Kalpas. During his final lifetime, after his great renunciation (*mahābhikkhamana*), he went to sit at the root of a Bodhi tree in the evening of the day he got enlightened. First, he entered *jhāna*. He inclined his *citta* towards entering *jhāna* through mindfulness of breathing (*ānāpānasati*).

At that time, *Māra*, his court officials and his army started a manoeuvre to fight against him. The Buddha called upon the power of his *pāramī* to manifest. For example "*āyantu bhonto idha dānasīla*"⁶. It means: "Venerables (i.e. *dāna*, *sīla*), you have to come and gather here!" These words have been passed down by the old masters. It probably means that the Buddha became tired and worn out as he was striving. Memories of the happiness and joy connected with lay life and his relatives came up, and the Buddha compared this with *Māra* and his entourage coming to fight against him. But the Buddha used the recollection of his ten *pāramī* and said: "I have cultivated these for a long time. It is not appropriate for me to become discouraged because of this." Then the Buddha made the

determination, "I am making this effort now. Let even my blood, flesh, bones and sinews get destroyed. I won't retreat from my striving." When the Buddha made this determination, his ten pāramī turned into paramatthapāramī. Near dawn, the Buddha awoke to anuttara sammāsambodhiñāṇa, the knowledge of the unsurpassed, perfect enlightenment. In this context, the pāramī are called bodhisambhāra, conditions that support the enlightenment of a Buddha. These are called old treasures.

After his enlightenment, he proclaimed the Sāsanā and taught his followers about giving dāna and keeping the precepts. When someone was happy to give dāna, he let them give dāna. He made those who were glad to keep the precepts focus on keeping the precepts. He encouraged those who were inclined towards nekkhamma to develop that. Paññāpāramī is partly a result, but high wisdom needs dāna and sīla as the foundation. Viriyapāramī, khantipāramī, saccapāramī and adhiṭṭhānapāramī are supporting virtues. They are manifestations of sammappadhāna (right exertion). They are factors that help in the arising of dānapāramī, sīlapāramī and nekkhammapāramī. Mettapāramī and upekkhāpāramī are factors that arise mutually dependent on each other. If there is mettapāramī, it is impossible that upekkhāpāramī is absent. If there is upekkhāpāramī, mettapāramī has to be present too.

But in summary, it takes all ten pāramī for them to arise. One who can gain them to a certain degree is called "bhagavā" to that extent. If someone has acquired all ten pāramīdhammas, one is called "bodhisatto", regardless of being a man or woman because these ten dhammas are the dhammas of a Bodhisattva.

May you check yourself if these ten pāramī are complete within you already. If they are, one is called a supreme Bodhisattva (paramabodhisattva). Those who don't have these ten pāramīs can't become a Buddha yet, even though they wish to because they lack these ten qualities. No matter how much they hope for it, it isn't possible. One's old treasures are dānaparami, sīlapāramī, ..., mettapāramī and upekkhāpāramī, and the Buddha spread his.

His new treasures were the virtues of purity, wisdom and compassion, and the Buddha got to spread these three too. He used them to point out the wrong paths, namely indulging in sensual pleasures (kāmasukhalikānuyogo) and self-mortification (attakilamathānuyogo). Then he showed the correct way, which is the Noble Eightfold Path. And he taught his four Noble Truths. Hence he got the name "bhagavā".

Those who know this and participate when the Dhamma is spread should reflect on themselves like this: What is the Dhamma like in the beginning, in the middle and the end? They should do this to know and understand the truth and saṅkhāra and viśaṅkhāra clearly. In short, this means that our bodies are "dhammo". They are to be regarded as heaps of dhamma. But only saying this isn't enough yet. We have to divide it by its characteristics into rūpadhammo and nāmadhammo. This means to know that earth, water, fire and wind are the great elements of form (mahābhūtarūpa). They are called rūpadhamma. The heart/mind and consciousness (viññāna) that don't have a form and are invisible are called nāmadhamma. In truth, both rūpadhamma and nāmadhamma are new inventions. The old concept is sabhāvadhamma. In the beginning, there was no proliferation around this body. Then it was

separated into newly assigned groups, such as the hair of the head, hair of the body, nails, teeth, skin, bones, flesh, sinews, liver, lungs, spleen and so on until the 32 parts were complete. We could also assign any number of additional characteristics. These are new things, new concepts.

But these designations have been in place since aeons, since eternity. And then they came to be called loka (world) because there is no owner. We should learn to differentiate between the state of proliferation and the things themselves. If we follow the map that says that both rūpa and nāma are aniccaṃ, dukkhaṃ, and anattā, then don't dispute it. The proliferation will naturally result in saṅkhāras like that. But visaṅkhāra is another part overlapping them inside. It is long-lasting without any sign of becoming or changing. Knowing and seeing in line with the truth like this is called yathābhūtañānadassana.

Being deluded by saṅkhāras, not knowing real things in line with the truth, is like someone who does not recognise a diamond. He mistakes an ordinary stone for a diamond. He assumes it to be a diamond. It is the same with people getting deluded about the body and thinking that it is aniccaṃ, dukkhaṃ, and anattā. These hang around our necks, and there is no way to solve this. We have to sink into dukkha because aniccaṃ, dukkhaṃ, and anattā are manifestations of dukkha. To shake off aniccaṃ, dukkhaṃ, and anattā one has to peel off rūpa and nāma before. Then one will know and see the truth.

For the arising of the virtues of purity and wisdom, we have to use sīla, samādhi and paññā. We have to practise them until they are complete. Then these virtues can arise. When purity and wisdom are present, compassion will arise by

itself. When we have acquired these three virtues, we are called noble⁷. Once we have reached this, we may see that our acquaintances and friends don't yet know and understand. If we help them by guiding them and sharing our knowledge, we uphold the virtue of compassion.

May you check yourself: Am I fully equipped with old treasures yet? Do I have the new treasures of purity, wisdom and compassion already? If you haven't got them yet, hurry to acquire them. And focus on preserving those that you have gained. Don't let them decrease and decline. If you act like this, happiness and bliss will arise in you.

The assembly of good Buddhists here has listened to the Buddha's virtue named "bhagavā" and received a share of the Dhamma. Now you have to internalise this virtue and practise accordingly. Then you will gain the qualities associated with this term, and experience happiness and progress in this life and the next. Thus.



*"Svākkhāto bhagavatā dhammo",
the Dhamma, that the Buddha has taught well,
is the principal, fundamental virtue.*

*But to know if the Dhamma
taught by the Lord Buddha is good or bad,
we have to apply the following
five qualities as the yardstick to judge it by.*





Dhammaguṇa¹

(16th December 1923)

Now concentrate on listening to the Dhamma talk. Having the chance to listen to a Dhamma talk regularly is difficult to gain. And a Dhamma teacher who explains the Dhamma regularly is equally hard to find because all kinds of illnesses and diseases are waiting to molest and bother us endlessly. Being free from disease and coming here to listen to a Dhamma talk is regarded as a great fortune. Following the Buddha's saying: "ārogyaparamā lābhā"², the greatest of all gains is being free from sickness. But usually, we are afflicted by diseases all the time. If it is not this disease, it is another.

The Buddha made a twofold classification for diseases: paṭicchannaroga, concealed diseases and apaṭicchannaroga, unconcealed diseases. Those with undisclosed, hidden symptoms are, for instance, hunger and thirst, urinating and passing stool. We call them concealed because we usually don't regard them as diseases. Diseases with painful symptoms that make the body unwell arise

from internal and external causes. We have symptoms such as headache, fever, injuries and discomfort. These are called *apaṭicchannaroga*, unconcealed.

The diseases that the Noble *Sammāsambuddha* taught about are unconcealed. If we are free from them, we are very fortunate because we get to listen to a Dhamma talk and have the chance to complete the tasks we hope to finish within the scope of our abilities.

Now I will continue to explain the virtues of the Dhamma. You have already listened to the nine terms of the Buddha's virtues, and wish to listen to the virtues of the Dhamma. The essence of the Dhamma's virtues is the following. *Svākkhāto bhagavatā dhammo*, the Dhamma that the Buddha has taught well. *Sandiṭṭhiko*, people have to see it for themselves. *Akāliko*, independent of a specific time; timeless. *Ehipassiko*, something to tell others about³. *Opanayiko*, we can internalize it. *Paccattaṃ veditabbo viññuhi*, the wise have to know it for themselves⁴.

"*Svākkhāto bhagavatā dhammo*", the Dhamma, that the Buddha has taught well, is the principal, fundamental virtue. But to know if the Dhamma taught by the Lord Buddha is good or bad, we have to apply the following five qualities as the yardstick to judge it by. This means if the Dhamma is the well-taught Dhamma (*svākkhātadhamma*), it has to be *sandiṭṭhiko*; people have to see it for themselves, *akāliko*, timeless; *ehipassiko*, something to tell others about; *opanayiko*, it can be internalised; and *paccattaṃ veditabbo viññuhi*, the wise have to know it for themselves. If the Dhamma has these characteristics, it is called *svākkhātadhamma*. It is what the Lord Buddha taught well.

The Buddha divided the Dhamma into pariyattisaddhamma, paṭipattisaddhamma and adhigamasaddhamma⁵. The Dhamma that people should study, recite, chant and memorise⁶ are the 84,000 Dhammakhandhas. When summarised, they are the Suttas, the *Vinaya* and the Abhidhamma. People should learn them. They are called pariyattisaddhamma. Practising the Suttas, the Vinaya or the Abhidhamma that one has learnt to the best of one's ability is called paṭipattisaddhamma. Happiness and bliss, or magga, phala and nibbāna as results of one's practice following pariyattisaddhamma, are called adhigamasaddhamma.

The Dhamma we memorise is called pariyattisaddhamma, regardless of its kind. For instance, the bhikkhus and sāmaṇeras who learn to pay respects to the Buddha, the chanting or the Dhammapāda, the Mangalatthadīpanī⁷ and other texts.

That Dhamma is svākkhātadhamma and can be seen for oneself; it is sandiṭṭhiko. It is akaliko; it can be learnt at any time. It can be quoted and recited to others, and because the Dhamma exists and is truly good and we also exist, it is ehipassiko. We can take this Dhamma, learn and internalise it; it is opanayiko. Knowledge arises in oneself; it is paccataṃ veditabbo viññūhi.

The old masters used these latter five virtues of the Dhamma as an instrument for judging and determining lokuttaradhamma, high dhamma. But we have to focus on low and high Dhamma; we cannot just concentrate on lokuttaradhamma. When the Buddha's Dhamma is svakkhātadhamma, it is ādhikalyāṇaṃ, majjhakalyāṇaṃ and pariyosānakalyāṇaṃ. This means it is good in the beginning (sīla), it is good in the middle (samādhi), and it is good in the end (paññā).

For instance, when we take the five, eight or ten precepts and the precepts of the paṭimokkha, we can see how keeping these precepts manifests in us. Therefore it is sandiṭṭhiko. Sandiṭṭhikodhamma also has to be akāliko because keeping precepts is independent of a particular time. We can keep them in the morning, before and after noon and at midnight. This Dhamma is also ehipassiko because when we keep the precepts, we can show and tell others that we and these precepts exist and invite them to look. And we tell them that by keeping the precepts we became happy like this, whereas when we didn't keep them or because our ethics were a disaster, it caused us suffering and disadvantages. When a Dhamma is ehipassiko, it also must be opanayiko because we can internalise these precepts. Before, the five, eight and ten precepts or the paṭimokkha were in one place, and we were in another. After getting to know and understand them, we internalised the precepts and realised: "Oh, the precepts have come together inside me." When a Dhamma is opanayiko, it has to be paccataṃ veditabbo viññūhi too, because the wise who keep precepts know this for themselves.

The Buddha classified these virtues of the Dhamma by pariyattisaddhamma, paṭipattisaddhamma and adhigamasaddhamma. What is an indicator that we have attained a particular Dhamma? Learning a certain degree of pariyattisaddhamma is equal to reaching that Dhamma to that extent. If we can practise paṭipattisaddhamma to a certain extent, it is called gaining paṭipattisaddhamma to that extent. If someone is keeping a certain level of precepts, be it the five, eight, ten or the paṭimokkha, then one has reached the Dhamma on that level. If we can attain

a certain kind of samādhi, for instance, khanikasamādhi, upacārasamādhi or appanāsamādhi, then we have gained paṭipattisaddhamma to that degree.

Paññā is lokiyapaññā (worldly wisdom) and lokuttarapaññā (supramundane wisdom). Lokiyapaññā means vipassanāñāṇa, which ends with gotrabhuñāṇa⁸. Lokuttarapaññā begins with the path of the sotāpanna (sotāpattimagga) and ends with the fruit of arahantship. If we can reach and attain lokiyapaññā or lokuttarapaññā on any level, it means that we have gained adhigama-saddhamma to that degree. If we attain Dhamma on any level, indicators will arise. They are sandiṭṭhiko etc.; we can see them for ourselves. They are our tools for deciding this; we don't have to ask someone else.

Now that the good people in the Buddhist assembly have listened to the virtues of the Dhamma, as I have explained them, you have to investigate to see them arise in yourself. Make them appear, see the truth clearly for yourself and practise accordingly. Then you will experience prosperity, growth and progress in the Sāsanā, the teaching of the Noble Sammāsambuddha at all times. Thus.

Endnotes

The Supreme Listening

- 1 There is a similar introduction at the beginning of every talk, that I will skip in the following talks.
- 2 Words in italics are explained in the glossary.
- 3 The underlying logic of this paragraph is that *sīlā* is a prerequisite for *samādhi*, and *samādhi* is a prerequisite for *paññā*.
- 4 CKU literally uses the word “wear”. A simile, later on, will make this clear.
- 5 This is the meaning of the Pāli at the beginning of the talk.
- 6 This threefold classification of virtue does not appear in the Pāli Canon nor the commentaries. It seems to have its origin in Thai Buddhism.

Araham 1

- 1 This is the beginning of the verse in the *Bhaddekarattasutta* (MN 131)
- 2 See AN 10.21, *Sihanādasutta*.
- 3 There are many interesting translations and interpretations of this, e.g. “skill in affirming or negating causal conjuncture”, “knowledge of correct & faulty conclusions”, “understanding the possible and the impossible” (BB) or “what is logical/unlogical”. CKU will explain all ten *ñāṇas* in detail later on.
- 4 This paragraph is not clear to me in either version. BB explains this knowledge as “knowing the defilement, the cleansing, and the emergence in regard to the *jhānas*”.

- 5 CKU uses the word toraman (ทรมาน) that seems to have undergone a shift in meaning. Modern dictionaries give the translation "torture, harass, maltreat" while the context here and elsewhere suggests a neutral "train" (humans and animals).
- 6 CKU refers to the inner qualities that make a person a bhikkhu even though one is not ordained in this outer form.

Araham 2

- 1 According to the PTS dictionary, the word stems from the Vedic "arhant", which means "deserving" and "worthy", and was adopted by the Buddhists as a title for one who has attained nibbāna.
- 2 The word โทษ thote can be translated as blame, guilt, punishment, offence; paired with khun it can be translated as advantage/disadvantage or virtue/vice.

Araham 3

- 1 The word saṃvega is derived from the root "vij" = to tremble and is difficult to translate in a single English word. In Pāli it has the meaning agitation, anxiety, or religious emotion (caused by contemplation of the miseries of this world). In Thai, it is used as a verb meaning to pity, sympathise, and have compassion on. BB translates it as urgency; German translators use "affected" and "shocked". The context suggests that CKU is using the word in the Pāli sense. Depending on the context, I will use both "agitation", which is the immediate effect and "urgency", which is the consequence.
- 2 BB translates these four as "instruct, urge, rouse, and gladden" or "instruct, encourage, inspire, and gladden".

- 3 In the following paragraph CKU demonstrates how to change one's saññā (perception, association) by changing the circular definition of a year, month or day into a static one in terms of their respective components.
- 4 Strictly speaking, these “fortnights” of the waxing moon have 15 days, and the period of the waning moon alternates between 14 and 15 days in the Thai lunar calendar.
- 5 In the Mahāsaccakasutta (MN 36) the Buddha describes how during his austere practices “such painful feeling did not invade my mind (heart) and remain”, which indicates that he had mastered this approach already.
- 6 In Thai “ผู้ควร”; in the Thai translation of the Tipitaka it is used in a sense of a person being suitable, capable, worthy.

Sammāsambuddho

- 1 Here “Dhamma” means the law of nature, the truth the Buddha awakened to. This Dhamma applies to all dhammas (phenomena).
- 2 This Pāḷi term literally translates as “come and see-ish”, BB translates it as “inviting one to come and see”, the PTS dictionary also has “open to all”.
- 3 The Pāḷi dictionaries have “leading to (nibbāna)”; “bringing near”.
- 4 More on the four kinds of nutriment in the Puttamamsa Sutta (SN 12.63).

Vijjācaraṇasampanno 1

- 1 CKU refers to the Great Kanto Earthquake that happened in Japan on the 1st of September 1923. It caused high tsunami waves and large fires, and destroyed most of Tokyo and Yokohama, killing an estimated 140.000 people.

- 2 As a set, they are late-canonical and can be found at Paṭisambhidā 1.1.1 or in the Vibhaṅga of the Abhidhamma Piṭaka.
- 3 BB translates these three as “the faculty ‘I shall know the as-yet-unknown,’ the faculty of final knowledge, the faculty of one endowed with final knowledge.” He interprets their meaning in the same way as CKU.
- 4 These eight knowledges appear towards the end of the Sāmaññaphala Sutta (DN2) together with a simile for each knowledge. There the order is: vipassanāñāṇa, manomayiddhiñāṇa, iddhividhañāṇa, dibbasotañāṇa, cetopariyañāṇa, pubbenivāsānussatiñāṇa, dibbacakkhuñāṇa, āsavakkhayañāṇa. Manomayiddhi is explained as the ability to create a mind-made body and the divine eye (dibbacakkhu) is the tool for seeing the cessation and reappearance of other beings (cutūpapātañāṇa).
- 5 These eight appear only in the late books of the Khuddaka Nikāya and the Abhidhamma. The definition in the Sammādiṭṭhi Sutta (MN 9) lists only four aspects consisting of ignorance of the Four Noble Truths.
- 6 In this paragraph, CKU uses the method of creating new associations with a term again. This time by explaining “birth” as a continuous process that is taking place in every moment.
- 7 The Gavampati Sutta (SN 56.30) reports, that the Lord Buddha said, that whoever sees one of the Noble Truths, also sees the other three.
- 8 This passage is tricky, because saṅkhāra appears both as a factor of paṭiccasamuppāda and in the sense of being a conditioned phenomenon, a concept, a formation.

Vijācaraṇasampanno 2

- 1 There are two ways of spelling this word: sekha and sekkha; the latter is more common in compounds.
- 2 The tenth precept is refraining from accepting money. Refraining from entertainment and adornment is split into two precepts.
- 3 See Sabbāsava Sutta (MN 2).
- 4 BB translates jāgariyā as wakefulness.

Vijācaraṇasampanno 3

- 1 This is a line from Dhp Verse 182.
- 2 What CKU explains here is a set of seven saddhamma, good qualities, that the Buddha ascribes to a good person. BB translates sappuriso as true man, see MN 110.16 for more details on a true man. There is another set of seven factors called sappurisadhamma that is quite different. It can be found at DN 33.10.
- 3 The classification of 52 cetasika (mental factors) in 13 aññasamāna (neutral), 25 sobhana (noble) and 14 akusala (unwholesome) cetasika is from the Abhidhamma.
- 4 See SN 12.70. BB translates: (First comes) knowledge of the stability of the Dhamma, afterwards knowledge of Nibbana.
- 5 See Dhp Verse 160. Ājāhn Buddharakkhita translates: "One truly is the protector of oneself."

Vijācaraṇasampanno 4

- 1 BB translates these as applied thought, sustained thought, rapture, pleasure and unification of mind.
- 2 This only appears in the Visuddhimagga, not in the Pāli Canon.

- 3 This appears in the Milindapañha and the Visuddhimagga and means the substance of the heart, the heart base.
- 4 Uggaha = taking up, noticing; nimitta = sign. This term and all the following terms are from the Visuddhimagga.
- 5 Paṭibhāga = counterpart, likeness, resemblance
- 6 Vasī (adj.) having power (over), mastering; CKU uses the term คล่องแคล่ว = dexterous, agile, quickly to translate vasī.
- 7 It is possible that CKU is making this disclaimer, because it is an offence (Pācittiya 8) to report a factual superior human state (e.g. jhāna) to lay-people.
- 8 Asubha = not beautiful, loathsome, repulsive; for instance, pictures of an autopsy or a corpse.
- 9 The eight attainments comprise the four jhānas, the realm of the infinity of space, the realm of the infinity of consciousness, the realm of nothingness, the realm of neither consciousness nor unconsciousness.
- 10 See MN 141.
- 11 A common superstition in Thailand was/is, that deep meditative absorption will lead to a rebirth in a pleasant, but brainless vegetable kind of state.

Sugato

- 1 See AN 5.202, Dhammassavanasutta; CKU replaces the last two factors with something similar.
- 2 This means the visible order of things, the world of sensation, this world (as opposed to the state after death, the next life).
- 3 See Sn V. 1188
- 4 CKU uses the word jao here, which is a royal, respectful, slightly pompous form of "you".

- 5 CKU uses the Thai word *lāmok* = “obscene, pornographic”, which is derived from Pāḷi *lāmaka* = inferior; low; sinful. I think the latter fits the context better.
- 6 This means “the sugato proceeds to nibbāna”; I couldn't find the origin of this saying.
- 7 *Niyata* = sure, certain, constant
- 8 *Aniyata* = uncertain, not settled
- 9 This exclamation refers to the challenge of separating greed and need. CKU will continue by explaining wholesome desires that are free from *lobha* or *taṇhā*.
- 10 These five terms are the hindrances (*nīvaraṇa*). They are sensual desire, ill-will, sloth & torpor, restlessness & remorse and doubt.
- 11 This is a reference to MN 7, *Vatthūpama Sutta*, where the Buddha gives the simile of cloth that can only absorb dye when it is free from stains.

Lokavidū

- 1 There was an introductory passage on the benefits of attentive listening very similar to what CKU had already explained in previous talks, so I left it out.
- 2 The term *dhātuloka* first appears in the late-canonical *Niddesa*. In the *Visuddhimagga* there is a threefold division of *saṅkhāra*-, *satta*- and *okāsaloka* (*okāsa* = space).
- 3 The four *brahmavihāras* (divine abidings) are loving-kindness (*metta*), compassion (*karuṇā*), altruistic joy (*muditā*) and equanimity (*upekkhā*).
- 4 This sounds like a contradiction in itself (oxymoron) to me. I couldn't find a reference to this term.
- 5 This number is the “official” count of all the teachings that the Buddha gave.

Anuttaro Purisadammasārathi

- 1 SN 1.37 and DN 20. BB translates: "Those who have gone to the Buddha for refuge will not go to the plane of misery." The devata is from the pure abodes (suddhāvāsa), which means it is at least an anāgāmi.
- 2 Anuttaro = unsurpassed; purisa = man, damma = to be tamed or restrained, sārathi = a charioteer, a driver; BB translates: unsurpassed trainer of persons to be tamed.
- 3 The Thai word "tok long" means "to agree, to accept", but tok long also means "fall in, drop into", maybe a bit of a pun here.

Sattha devamanussānaṃ

- 1 See Dhp commentary to verse 182.
- 2 They appear at AN 8.54; BB translates: Accomplishment in initiative, accomplishment in protection, good friendship, and balanced living. The PTS dictionary: alertness, wariness, association with good friends, right livelihood.
- 3 Lit.: knowledge of the kamma that has been made.

Buddho

- 1 This refers to a verse in the Bhaddekaratta Sutta MN 131 ff.
- 2 Appamatta: (a + pamatta:) vigilant; careful; alert.
- 3 Thai: ผู้เบิกบาน; these words mean: เบิก to open and บาน to bloom while เบิกบาน is translated as cheerful; joyful; be happy; be merry. CKU's explanation indicates that the intended meaning is that something has unfolded and ripened.

Bhagava

- 1 SN 4.10; BB translates: "The life span of mortals is depleted."
- 2 In plain English: King Vajiravudh (Rama VI) had promoted CKU to a higher royal title on the 9th of November, hence the change of name.
- 3 For CKU this was the sixth change of name, so it seems that he had developed a sense of humour around this happening to him ever so often. He received his seventh and final title on the 9th of November 1925. In full it reads: Phra Upāliguṇūpmājāhn Ñāṇavisuddhacariyāparināyaka Trīṭṭakakhuṇālangkāra Nānāsathānarājagamanīya Sādhukārīdhammādara Sundarasīlādikhandha.
- 4 The PTS dictionary says: "Occurs with extreme frequency of fanciful exegetic explanations of the term & its meaning. ... usually translated as Blessed One, Exalted One."
- 5 According to my dictionary, an Uncountable is a number with 140 digits.
- 6 Source unknown to me.
- 7 The Thai word Phra (พระเจ้า) is derived from the Pāli word vara = excellent, noble.

Dhammaguṇa

- 1 In 1925, CKU used the vassa to give a series of talks on the virtues of the Dhamma. I hope to translate it in time for its 100th anniversary.
- 2 See MN 75 or Dhṃ V. 203.
- 3 CKU uses the word "uat", which has the connotation of boasting, showing off. Ehipassiko = "Wow, you must come and see this!!!"

- 4 For comparison, BB translates these terms as "The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise."
- 5 The commentaries introduced these terms; they are not canonical. They mean the true Dhamma of 1) the scriptures, 2) practice, 3) attainment.
- 6 In Thai this process is described by a cascade of words that CKU keeps repeating in the following sentences: *seuksa-lao-rien-thong-bon-sathayai-jum-trong-wai*. To simplify, I'll translate it as "learn".
- 7 This is a commentary on the Mangala Sutta written by Ven. Sirimangalācāriya in 1524. One source says it is the most famous Pāli text of Thailand. I am not aware of an English translation.
- 8 According to later canonical works and commentaries, "gotrabhu" refers to someone on the threshold of becoming a stream-enterer.

Glossary

Introductory note: The following explanations mainly serve to explain the Pāli-terms that were left untranslated in the text and to offer some background and alternative translations for some frequently used words. See for yourself what makes sense and resonates with you. Some of the definitions were inspired by (or simply copied & pasted from) Hāsapañño Bhikkhu's LP Waen Biography and from Ājāhn Dick Silaratano's "Uncommon Wisdom".

Ājāhn – (Thai) derived from the Pāli word 'ācariya' (or rather, its Sanskrit equivalent: 'ācārya'), it is a Thai term of address for any senior monk, and particularly one who others consider to be a teacher; it can also be used for any respected lay teacher or professor.

Anāgāmi: A "Non-Returner" who has overcome the five lower fetters and will not take birth in a physical body again. After laying down the body they appear spontaneously in the heavenly realms of the "Pure Abodes" and become Arahants from there.

Anattā – (Pāli) 'not-self', not one's identity: one of the three characteristics of all fabricated states, as well as being characteristic of an experience of unfabricated states.

Arahant: An Arahant is fully enlightened, has destroyed the ten fetters and has overcome the āsavas. When Arahants lay down the body they enter Parinibbāna and can't be found anymore just like an extinguished fire can't be found anymore.

Āsava: kāmāsava, bhavāsava, avijjāsava: The taints or effluents of sensuality, becoming and ignorance.

Avijjā: Ignorance, not seeing things as they really are. The tenth of the ten fetters.

Bala: The five powers are saddhā (faith), viriya (energy), sati (mindfulness), samādhi (concentration) and paññā (wisdom).

Bhikkhu / Bhikkhunī: Fully-ordained Buddhist monks and nuns who follow 227 (Bhikkhus) or 311 (Bhikkhunīs) rules. The minimum age to ordain fully is 20 years.

Dāna: Dāna means generosity, a gift. It is the first of the ten pāramī.

Devas: Celestial beings from one of the heavenly realms above the human realm.

Dhamma: The Buddha's teaching; a universal truth, a natural law, that exists whether there is a Buddha in the world to declare it or not. In a broader sense a dhamma is a thing, an idea, a natural phenomenon.

Dhammaṭṭhiti: The dictionary translates it as "the real nature of the Norm"; BB translates "the stability of the Dhamma". The commentary explains this as the stableness of phenomena, their intrinsic nature: namely, impermanence, suffering, nonself.

Dukkha: Often translated as "suffering", but it includes anything that is unsatisfactory, being in the way of happiness. Dukkha is the first of the Four Noble Truths and has to be understood. Dukkha is also one of the three characteristics, the other two being Anicca (impermanence) and Anattā (not self).

Four Noble Truths: The heart of the Buddha's liberating teaching. The four Noble Truths are: the truth of suffering (dukkha), the truth of the origin of suffering (samudaya), the truth of the cessation of suffering (nirodha), and the truth of the Path leading to the cessation of suffering (magga).

Heart/mind: In Thai the words jit, jai and jitjai are used almost interchangeably to refer to the heart and the mind. Depending on the context either heart or mind or both are used in the translation.

Indriyā: The five Spiritual Faculties of saddhā (faith), viriyā (energy), sati (mindfulness/recollection), samādhi (concentration/composure), and paññā (wisdom).

Jhāna – (Pāli) Distinct levels of meditative concentration. In the narrow sense there are four, but colloquially four formless meditative states are sometimes also included.

Kamma: Intentional actions of body speech or mind. Such actions carry with them a specific moral content—good, bad or neutral.

Khandhas: Literally, "group" or "aggregate." In the plural, khandhas refer to the five physical and mental components of personality. They are rūpa (body), vedanā (feelings), saññā (memory and association), saṅkhārā (thoughts) and viññāna (consciousness). Also known as "aggregates of attachment" because they are the objects of a craving for personal existence, they are, in fact, simply classes of natural phenomena that continuously arise and cease and are devoid of any enduring self-identity.

Kilesas: Mental defilements. Kilesas are negative psychological and emotional forces existing within the hearts and minds of all living beings. These defilements are of three basic types: greed, hatred and delusion. Their manifestations are many and varied. They include passion, jealousy, envy, conceit, vanity, pride, stinginess, arrogance, anger, resentment and so on; plus other more subtle variations that produce the unwholesome and harmful states of mind which are responsible for so much human misery.

Lokadhammā: The 8 worldly dhammas: gain/loss, fame/disrepute, praise/blame, pleasure/pain.

Magga, Phala, Nibbāna: There are four stages of enlightenment. In this context Magga refers to the path preceding the fruit (Phala) of these respective stages. They are: Sotapanna (Stream-Enterer), Sakadāgāmi (Once-Returner), Anāgāmi (Non-Returner) and the Arahant (Fully Enlightened One) who has attained Nibbāna.

Māra: The “Evil One”. A being from a different realm that tempts people and leads them astray.

Nāmadhamma: As opposed to rūpadhamma: the body (rūpa) is physical, the other four Khandhas are mental (nāma), non-material.

Nibbāna – (Pāli) literally ‘extinguished’ or ‘gone out’, the ultimate goal of Buddhist teaching and practise: a transcendent state of peace achieved through the complete ending of greed, hatred and delusion in the heart and mind. The full implications of this are beyond the range of thought, imagination or means of expression, and can be known only as a direct realisation. In the phrase ‘Path, Fruit and Nibbāna’, Nibbāna represents the culmination of all levels of Path and Fruit.

Nivaraṇa: The five hindrances for spiritual practice and progress are sensual desire (kāmacchanda), ill-will (vyapada), sloth and drowsiness (thina-middha), restlessness and worry (uddhacca-kukkucca) and doubt (vicikiccha).

Noble Eightfold Path: The eight factors of right view, right intention, right speech, right action, right livelihood, right effort, right sati and right samādhi. This path is the fourth Noble Truth, the path to the cessation of dukkha.

Paññā: Wisdom.

Pāramī: The ten perfections, that the Lord Buddha developed in three aspects. They are dāna (generosity), sīla (virtue), nekkhamma (renunciation), paññā (wisdom), viriya (energy, effort), khantī (patient endurance), sacca (truthfulness), adhiṭṭhāna (determination), metta (loving kindness) and upekkha (equanimity).

Paṭiccasamuppāda: Dependent co-arising; dependent origination. A profound aspect of the Buddha's teaching dealing with the conditions that lead to birth and suffering and their cessation.

Sakadāgāmi: The second of the four stages culminating in the attainment of Nibbāna.

Samādhi: In the West often translated as concentration. In the context of the Noble Eightfold Path it comprises the three factors of right effort, right mindfulness and right concentration (sammāvayāma, sammāsati, sammāsamādhi).

Sāmaṇera: A novice-monk who follows 10 precepts and the 75 rules on behaviour of the fully-ordained monastics. In Thailand almost all men who ordain as Sāmaṇeras are younger than 20, in other countries men ordain as

Sāmaṇeras because they can't keep the 227 rules of a Bhikkhu or as a preparation for full ordination.

Samsāra: The cycle of birth and death all beings are caught in as long as they don't make an effort and succeed in attaining nibbāna.

Saṅgha: The followers of the Lord Buddha. The Saṅgha is fourfold, it consists of Bhikkhus (monks), Bhikkhunis (nuns), Upasakas (laymen) and Upasikās (laywomen).

Saṅkhāra: Formations. These can be volitional activities or conditioned phenomena. In the context of the fourth of the five khandhas saṅkhāra are thoughts.

Saññā: Memories and associations; often also translated as perception. The third of the five khandhas.

Saññānāmadhamma: A mental object (nāmadhamma) that is a memory or association.

Sāsana: I left it untranslated to avoid the words "religion" or "Buddhism" as an umbrella term for the teaching of the Lord Buddha and people's activities related to it. Sometimes it is translated as the Buddha's dispensation.

Satipaṇṇā: Mindfulness and wisdom.

Sila: Virtue, ethics; practised by taking and keeping precepts (rules of conduct). The basic set of precepts, that every human being should follow includes: not harming any living being, not taking that, what was not given, no sexual misconduct, no unwholesome speech and not taking intoxicants that cause carelessness. The eight, ten, 227 or 311 precepts that are followed by lay-people and monks/nuns in the temple refine the ethics, but include also aspects of renunciation, general behaviour and sense-restraint.

Sīla, Samādhi, Paññā: Virtue, mental development and wisdom. Together they form the threefold training. In the Noble Eightfold Path the first two factors are aspects of Paññā, the next three deal with Sīla and the last three deal with mental development that includes Samādhi.

Sotapanna: One who has abandoned the first three fetters that bind the heart to the cycle of rebirth and has thus entered the stream leading to Nibbāna.

Taṇhā: Usually translated as craving or thirst. There are three kinds of taṇhā: craving for sensuality (kāmatāṇhā), craving for existence (bhavataṇhā) and craving for non-existence/things to be different (vibhavataṇhā).

Threefold Training: see **Sīla, Samādhi, Paññā**.

Triple Gem: The “Three Jewels” of Buddha, Dhamma, Saṅgha.

Upāsakas, upāsikās: Laymen and laywomen who regard themselves as disciples of the Lord Buddha. They usually wear white when they are staying at a temple.

Uposatha – (Pāli) the Buddhist ‘holy days’, on the days of the new moon and the full moon, when monks will come together in a specially dedicated building called an Uposatha Hall to perform observances, and laypeople will often keep renunciant training principles. The Buddha promoted these days as an occasion for people to come together and listen to teachings on Dhamma as well.

Vassa: The rainy season between July and October. Monastics have to “observe the Vassa” which means, they have to spend a period of three months in one place without travelling. This period normally begins at the full

moon in July and ends with the full moon in October. Monastics count the time they have spent in robes in terms of the number of Vassas they have observed.

Vimutti: Liberation.

Vimuttiñāḍassana: Having knowledge and vision regarding one's liberation.

Vinaya: The Buddhist monastic rules and the books containing them.

Vipassanāpaññā: Wisdom arising from insight.

Wan Phra - (Thai) The "monk day" that is observed once a week on the days of the full moon, half moon and new moon. The days of the full moon and the new moon are called **uposatha**.

Worldling: Puthujjana (Pāli). A person who is not a Noble One yet, who hasn't reached magga or phala of the first stage of enlightenment yet.

Yakkha: A class of beings from a different realm. In the Buddha's teaching they don't necessarily appear as evil, but they do seem to like a bit of anarchy.

*"When we recite
Buddhaṃ, Dhammaṃ, Saṅghaṃ
saranam gacchāmi –
I go for refuge to the Buddha,
the Dhamma and the Saṅgha,
but we don't know
what these virtues are,
we wouldn't be aware of them,
even if they were inside us."*