

The Master Plan Of the Dhamma



The Master Plan of the Dhamma

PD 006

English Translation
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Preface

It can be said that Buddhism is the only religion in the world that teaches one the way to eradicate suffering and achieve emancipation from the round of rebirth. And it is the only religion in the world that can boldly state that whoever practices the Lord Buddha's Teachings earnestly and perfectly will be able to extinguish all of his defilements and craving and attain the Path and Fruit of Nibbana. This is the amazing fact about the Lord Buddha's Teachings.

The material of this course book, the Master Plan of the Dhamma, PD 006E, has been taken from the book titled, "The Dhammacakkappavattana Sutta" written by the Most Venerable Phrarajbhavanajarn (Padet Dattajeevo) with his kind permission. This Sutta is the Master Plan of the Lord Buddha's Teachings and this course can easily serve as the student's handbook for practicing the Lord Buddha's Teachings for the purpose of eradicating suffering and attaining true happiness.

After several rounds of editing, this course book is certain to still contain mistakes and the Committee hopes to receive constructive feedback in order that the course book can be further improved in the future.

The Committee

September 2555 B.E.

Course Syllabus

1. The Course Book, the Master Plan of the Dhamma, PD 006E

This course book is about the Lord Buddha's first Dhamma lecture. It contains the ultimate truth as well as the answers to all the questions human beings have had about life and its meaning. Whoever studies this course material in earnest can be said to have gained a true understanding of the Lord Buddha's Teachings.

2. The Aims and Objectives of this Course

This course aims to help the student realize how important it is to practice the Lord Buddha's Teachings in earnest if he wishes to truly understand and appreciate the Dhamma and in such a way as to play his part in helping to propagate Buddhism worldwide and perpetuate the Lord Buddha's Teachings for a very long time to come.

3. The Chapters Contained in This Course Book

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Chapter	Summary	or me	whate	wav

Chapter 2 The Dhammacakkappavattana Sutta

Chapter 3 Ariyasacca-4

Chapter 4 Dukkhaariyasacca

Chapter 5 Dukkhasamudayaariyasacca

Chapter 6 Dukkhanirodhaariyasacca

Chapter 7 Dukkhanirodhagaminipatipadaariyasacca

Chapter 8 Magga-8 at the Lokiya Level

Chapter 9 The Lord Buddha's First Disciples

How to Study This Course

1. Preparation for Self-Learning

In order to achieve the objectives of the course PD 006E, the student should follow the steps for studying each chapter as follows:

- a. Spend an hour each day on the course material and try to finish each chapter within one to two weeks
- b. Complete the pre-test provided at the beginning of each chapter so that the student can gauge his existing knowledge of the subject matter. Complete the exercises provided for the chapter at the scheduled time. At the end of the chapter, the student should assess his/her comprehension of the material covered by completing the test.
- c. Spend time on other learning tools.

2. The Course Book

The student should first go over the layout of each chapter in terms of its topics, concepts, and objectives before proceeding with the detailed study. After having finished reading the entire chapter, the student should write down its main points and complete the exercises provided at the end of each chapter. The exercises will help the student to evaluate how well he has comprehended the material covered so that he can apply what he has learnt in his daily life. Therefore, the student should not wait until the last minute to do all of the exercises because such practice is missing the point.

3. Completing the Exercises and the Assignments

The student should write down the main points of each subject and complete all of the exercises provided at the end of each chapter. The exercises and the special assignments are an integral part of the coursework.

4. Long-Distance Learning via Satellite and Other Media

The Dhamma study for the Environment Foundation broadcasts its programs via satellite 24 hours a day. Each program aims to give the general public practical information which helps to promote morality. There are different programs that can help the student with this course. Additional learning can be obtained through E-learning which is provided by DOU. For more details of these learning tools, please contact DOU's coordination center.

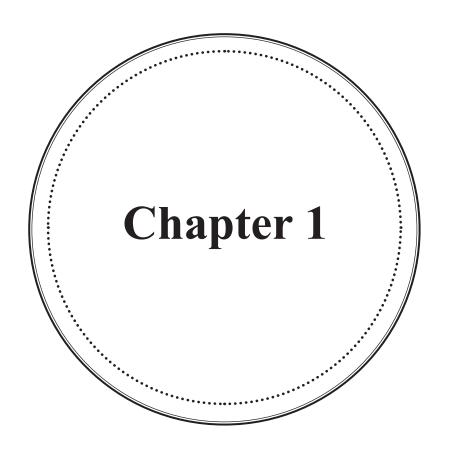
5. Attending the Inner Dreams Kindergarten Program

The student can learn how to apply the Lord Buddha's Teachings in his daily life through real life examples by attending the Inner Dreams Kindergarten. This valuable program is broadcasted live via satellite Monday to Saturday from 7.00 p.m. to 9.30 p.m. (Thai time). There are also reruns of the program as posted in the broadcasting schedule. The student can request the broadcasting schedule from the DOU Coordination Center.

6. Exam

The student will be evaluated for his knowledge of the course in both the theoretical part and the practical part which have a total score of 100 as follows:

The theoretical part consists of 100 multiple-choice questions (a total score of 70). The practical part consists of the completion of exercises and assignments (a total score of 30).



Summary
of the
Middle Way

Chapter 1 Summary of the Middle Way

- 1.1 The Dhammacakkappavattana Sutta
- 1.2 The Main Points of the Dhammacakkappavattana Sutta
- 1.3 Nanadassana, Parivatta-3 and Akara-12
- 1.4 The Lord Buddha's First Disciples

Concepts

- 1. The Middle Way does not mean the way between any two extreme practices but it means specifically the way between Kamasukhallikanuyoga and Attakilamathanuyoga practices.
- 2. The Middle Way does not mean Upekkha (equanimity) but it means the practices namely, Magga-8, etc., which lead to the eradication of defilements.

Objectives

- 1. To enable the student to learn about the characteristics of Kamasukhallikanuyoga and Attakilamathanuyoga.
- 2. To enable the student to learn that Kamasukhallikanuyoga and Attakilamathanuyoga practices cannot lead their practitioner to attain the Dhamma.
- 3. To enable the student to learn about the summary of the Middle Way as taught in Buddhism.

Chapter 1 Summary of the Middle Way

The Lord Buddha's First Dhamma Lecture

Having attained Buddhahood under the Bodhi Tree by the bank of the Neranjara River in the sub-district of Buddhagaya on the 15th day of the 6th waxing moon, the Lord Buddha sat immersed in the Bliss of Emancipation and contemplated the Dhamma for seven consecutive days. He then went to sit immersed in the Bliss of Emancipation under the Bunyan tree for another seven days. Next, He went to sit immersed in the Bliss of Emancipation under the Neem tree for seven days. He then went to sit immersed in the Bliss of Emancipation under the Rayan tree for seven days. Twenty-eight days after attaining Self-Enlightenment, the Lord Buddha returned to sit under the Bunyan tree once again.

While the Lord Buddha was sitting still and contemplating the profound Saddhamma (the Truth), the sovereign of the Brahma Realm, Sahampati, descended to earth together with 10,000 attendants to entreat the Lord Buddha to teach the Saddhamma to all the living beings that are teachable. The Lord Buddha acquiesced after considering these teachable beings with the Buddha-Insight. He considered the persons who should be the first to listen to his Dhamma lecture and decided to go and teach the Pancavaggiya¹ who were at the time living in the Deer Park near the city of Varanasi.

The First Dhamma Lecture which was given to the Pancavaggiya was called the "Dhammacakkappavattana Sutta". It was given such a name because this first Dhamma lecture can be compared to the Dhamma Vehicle which the Lord Buddha wishes to use to carry all living beings out of the round of rebirth and into the blissful realm of eternal Nibbana. The Lord Buddha Himself is the driver of this Dhamma Vehicle.

The very instrument necessary to move a vehicle is the wheel or Cakka. Therefore, the wheel of the Dhamma Vehicle is called the Cakkadhamma or the Dhammacak.

Generally, a wheel or a Cakka comprises three main parts, namely, the hub, the spokes and the rim. The Lord Buddha describes "Cakkadhamma" or the Dhamma Wheel as follows: The Bodhipakkhiyadhamma(the thirty-seven qualities leading to enlightenment) is like the hub; the Paticcasamupapadadhamma (the Law of Causation) is like the spokes and the Ariyasacca-4 (the Four Noble Truths) is like the rim.

The Bodhipakkhiyadhamma (the thirty-seven qualities leading to enlightenment) is the Dhamma which supports the Ariyamagga and comprises thirty-seven parts as follows: Satipatthana-4 (the Four Foundations of Mindfulness), Sammappadhana-4 (the Four Great Efforts), Iddhipada-4 (the Four Paths of Accomplishment), Indriya-5 (the Five Sense-Faculties), Bala-5 (the Five Forms of Power), Bojjhanga-7 (The Seven Factors of Enlightenment), and Magga-8 (the Noble Eightfold Path).

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¹ The Pancavaggiya included the five ascetics, namely, Kondanna, Vappa, Bhaddiya, Mahanama and Assaji

The Paticcasamupapada means the Law of Causation and comprises twelve components as follows:

Avijja (ignorance) gives rise to Sankhara (compounded things).

Sankhara (compounded things) gives rise to Vinnana (consciousness).

Vinnana (consciousness) gives rise to Namarupa (mind and matter).

Namarupa (mind and matter) gives rise to Salayatana (the six sense-bases).

Salayatana (the six sense-bases) gives rise to Phassa (contact).

Phassa (contact) gives rise to Vedana (feeling).

Vedana (feeling) gives rise to Tanha (craving).

Tanha (craving) gives rise to Upadana (attachment).

Upadana (attachment) gives rise to Bhava (existence).

Bhava (existence) gives rise to Jati (birth).

Jati (birth) gives rise to Jaramarana (decay and death).

For as long as the hub, the spokes and the rim remain separated, the wheel or the Cakka cannot materialize. It takes a clever craftsman to put all three components together to form a working wheel which can be used to move a vehicle. Likewise, in the Dhammacakkappavattana Sutta, the Lord Buddha has demonstrated to the Pancavaggiya the interconnectedness of the three categories of the Dhamma. It is the Dhamma Principles which when earnestly practiced can lead the practitioner to achieve spiritual growth and ultimately to achieve emancipation. No one but the Lord Buddha is capable of attaining Self-Enlightenment and teaching the Dhammacakkappavattana Sutta in such a manner.

It can be concluded based on available evidence that the Lord Buddha never gave this Dhamma lecture again for the forty-five years that He spent teaching and spreading the Dhamma. He did however elaborate on some of these Dhamma Principles at certain times. It is also known that giving the Dhammacakkappavattana Sutta as the first Dhamma lecture is a customary practice of every Buddha.

1.1 Teaching the Dhammacakkappavattana Sutta

The Dhammacakkappavattana Sutta as appeared in the Tipitaka was the Dhamma lecture given by the Lord Buddha and recounted by Venerable Anandathera who vowed that he had heard the lecture from the Lord Buddha Himself. The reason Venerable Anandathera could make such a vow was that before he agreed to assume the position of the Lord Buddha's Personal Assistant, he had made eight requests from the Lord Buddha. The last of which had to do with whatever Dhamma lectures that the Lord Buddha had given in his absence, the Lord Buddha was to give those Dhamma lectures to him later on.

1.2 The Main Points of the Dhammacakkappavattana Sutta

As mentioned earlier, the Lord Buddha wishes to lead every living being out of the round of rebirth and into Nibbana. Therefore, every Dhamma lecture that He has given however short or long is for the purpose of helping His audience to attain the Path and Fruit of Nibbana. In the Dhammacakkappavattana Sutta, the Lord Buddha has described the practice which enables living beings to attain Nibbana. He also describes the practices which are completely useless and even harmful because He had experienced these practices personally. The three practices described in the Dhammacakkappavattana Sutta are as follows:

- 1. Kamasukhallikanuyoga
- 2. Attakilamathanuyoga
- 3. Majjhimapatipada
- 1. Kamasukhallikanuyoga: It means overindulging in the pleasures derived from the five sense-faculties, namely, physical form, sound, smell, taste and touch. Such overindulgence causes a person to want to marry and have a family. It is a Lokiya (secular) practice in that it is the practice of Puthujana or ordinary persons. The more a person allows his mind to focus on sensual pleasure, the more his Kilesa (defilements) and Tanha (craving) will grow. This will cause his mind to become gloomier and gloomier not unlike the sun which is being hidden by dark clouds. Wherever darkness prevails, there can be no light. Likewise, the mind which focuses on the sensual pleasure derived from the five sense-faculties will be devoid of the brightness needed to attain Magganana² such that Saccadhamma (the Truth) can be penetrated and the Lokutaradhamma (the supramundane states) can be attained.

Kamasukhallikanuyoga keeps living beings under Avijja (ignorance of the Truth) and drives them to be trapped inside the round of rebirth endlessly. It is for this reason that the Lord Buddha says that Kamasukhallikanuyoga is lowly and belongs to Puthujana (ordinary persons). Puthujana means the persons who are immersed in defilements. Kamasukhallikanuyoga does not belong to Ariya personages. Therefore, it should not be partaken by the Buddhist monk. It should never be practiced because it cannot lead to the eradication of the enemy which is Kilesa (defilements). This Truth has been attained by the Lord Buddha through the Buddha-Insight.

2. Attakilamathanuyoga: It means self-mortification and no benefit can be derived from such a practice. It is the practice of Titthiya (adherents of another religion) that mistake it for the practice which can lead them to eradicate Kilesa. Self-mortification practices include lying on sharp objects, lying under the hot sun, sitting dangerously close to burning coals, hitting one's shins with a stick, moving loads of sand from one place to another, fasting, etc. Some practitioners consume only pickled vegetables and fruit. Some practitioners consume broken rice grains, uncooked rice grains or rice bran. Etc.

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² Magganana means the Nana or Supernormal Insight which enables one to eradicate the defilements in one's mind.

Lying on sharp objects is painful and it causes any thought about sex to disappear the time being. This can mislead the Titthiya to understand that they have eradicated their Kilesa. Lying under the hot sun or lying over hot coals is highly uncomfortable and the extreme discomfort drives away momentarily any sensual pleasure derived from one's five sense-faculties and the practitioner thinks that he has eradicated his Kilesa. Some Titthiya when struck by sense-desire decide to hit their shin hard with a stick, the sudden pain causes their sense-desire to evaporate quickly albeit momentarily. Some Titthiya decide to remove their sense-desire by carrying a heavy load of sand from one place to another in order to create a pile of sand. The consumption of pickled vegetables, fruit, uncooked rice is meant to weaken the body to such an extent that it is temporarily devoid of sense-desire. Self-mortification, when carried out continuously can mislead one to understand that one has been emancipated from one's Kilesa.

It is for this reason that the Lord Buddha says that Attakilamathanuyoga or self-mortification cannot give any benefit. On the contrary, it is the practice which destroys the self. It is the practice of a gullible and stupid person who thinks himself smart. It is the practice of a fool who is dominated by Micchaditthi (Wrong View). It cannot lead to personal growth and it is not the practice of Ariya personages. It should never be indulged by the Buddhist monk because it cannot help them to be emancipated from the enemy which is Kilesa. This Truth has been attained by the Lord Buddha through the Buddha-Insight.

- **3. Majjhimapatipada**: It means the Middle Way practice which is distant from both extreme practices as mentioned above. It is the practice which brings about stillness, profound knowledge, Higher Knowledge, the extinguishment of Tanha (craving) and Kilesa (defilements). It is the practice of Ariya personages who have left the householder's life to take up the religious life as a Buddhist monk and have practiced the Middle Way until they can attain the different stages of Enlightenment. Majjimapatipada practice or Magga-8 comprises eight components as follows:
 - 1. Sammaditthi: It means having Right View.
 - 2. Sammasankappa: It means having Right Thought.
 - 3. Sammavaca: It means having Right Speech.
 - 4. Sammakammanta: It means having Right Action.
 - 5. Sammaajiva: It means having Right Livelihood.
 - 6. Sammavayama: It means having Right Effort.
 - 7. Sammasati: It means having Right Mindfulness.
 - 8. Sammasamadhi: It means having Right Concentration

These eight Middle Way practices are called "Atthangikamagga" in Pali. It can be shortened as Sikkhattaya or the Threefold Training, namely, **Adhisilasikkha**, **Adhicittasikkha**, **and Adhipannasikkha** or simply **Sila**, **Samadhi**, **and Panna**. It was the practice which enabled Prince Siddhattha to attain Self-Enlightenment and become the Lord Buddha. It enabled Him to penetrate Ariyasacca-4 or the Four Noble Truths.

1. Dukkhaariyasacca: It means Dukkha (suffering).

- 2. Dukkhasamudayaariyasacca: It means the cause of Dukkha.
- 3. Dukkhanirodhaariyasacca: It means the cessation of Dukkha.
- 4. Dukkhanirodhagaminipatipada: It means the practice leading to the cessation of Dukkha.

Magga-8 not only enabled Prince Siddhattha to attain Asavakkhayanana or the Nana (Supernormal Insight) needed to penetrate the Truth. And as result, He was able to attain Buddhahood and Saupadisesanibbana or Living Nibbana. It means that He was able to extinguish completely His Kilesa while retaining the Pancakhandha³ (the five aggregates). Later, when the Lord Buddha attained Anupadisesanibbana (Complete Nibbana), His Dhammakaya went to live in eternal Nibbana.

The Lord Buddha says that Magga-8 is sublime and perfect Truth. It can be compared to a sublime and precious vehicle which can lead its practitioner to Nibbana. This Truth has been attained by the Lord Buddha through the Buddha-Insight.

1.3 Nanadassana, Parivatta-3 and Akara-12

As mentioned earlier, Magga-8 was the practice which enabled Prince Siddhattha to attain Buddhahood. It enabled Him to penetrate Ariyasacca-4 (the Four Noble Truths). The Lord Buddha said that in penetrating Ariyasacca-4 with the Buddha-Insight, he had gone over it three times. Only then could he proclaim that He had attained Buddhahood. It was for this reason that the Supernormal Insight which enabled Him to penetrate Ariyasacca-4 is called Nanadassana and it consists of Pariyatta-3 and Akara-12.

1. Saccanana: It means the Buddha-Insight which enables the Lord Buddha to penetrate Ariyasacca-4 and know it for what it really is in that,

This is Dukkhaariyasacca.

This is Dukkhasamudayaariyasacca.

This is Dukkhanirodhaariyasacca.

This is Dukkhanirodhagaminipatipadaariyasacca.

2. Kiccanana: It means the Buddha-Insight which enables the Lord Buddha to penetrate the work that must be done based on Ariyasacca-4 in that,

Dukkhaariyasacca must be known.

Dukkhasamudayaariyasacca must be eradicated.

Dukkhanirodhaariyasacca must be cultivated.

Dukkhanirodhagaminipatipadaariyasacca must be practiced further and further.

3. Katanana: It means the Buddha-Insight which enables the Lord Buddha to penetrate the fact that the work has already been done in that,

Dukkhaariyasacca has already been known.

Dukkhasamudayaariyasacca has already been eradicated.

Dukkhanirodhaariyasacca has already been cultivated.

Dukkhanirodhagaminipatipadaariyasacca has already been practiced to perfection.

Pancakhandha or Khandha-5 includes: 1. Rupakhandha; 2) Vedanakhandha; 3) Sannakhandha; 4) Sankharakhandha; and 5) Vinnanakhandha.

Nanadassana with Parivatta-3 and Akara-12 (Table 1)

Ariyasaccanana	Dukkha- ariyasacca	Samudaya- ariyasacca	Nirodha- ariyasacca	Nirodhagamini- patipadaariyasacca
Saccanana	Penetrating the Truth	Penetrating the Truth	Penetrating the Truth	Penetrating the Truth
Kiccanana	What should be known	What should be eradicated	What should be penetrated	What should be practiced
Katanana	Having known	Having eradicated	Having cultivated	Having practiced

The Lord Buddha told the Pancavaggiya (the five ascetics) that He had attained the Nanadassana or the Supernormal Insight which enabled Him to know and see Ariyasacca-4 with its three rounds and twelve conditions so perfectly that He could declare Himself to be the self-enlightened Buddha. As the Lord Buddha, He is superior to all the beings in the Human Realm, the Celestial Realm, the Mara Realm and the Brahma Realm. His Kilesa has been completely extinguished. Therefore, his round of rebirth has been terminated

1.4 The Lord Buddha's First Disciples

At the end of the Lord Buddha's first Dhamma lecture, Kondanna was able to see the Truth with his Dhammacakkhu or Dhammakaya-Eye and the fact that "Anything that comes into being must eventually come to an end." It means that all Sankhara⁴ comes into being and comes to an end.

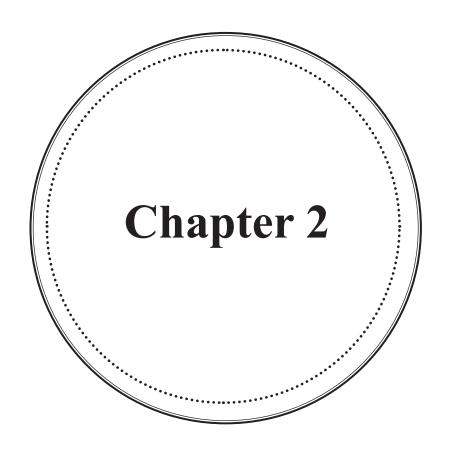
The Earth Sprites (celestial beings that dwell on earth) all sang the praises of the Dhammacakkappavattana Sutta and how it was beyond compare. No other beings in all the realms of existence except for the Lord Buddha could give this Dhamma lecture. The loud sound of praises reached every Celestial Realm and every Brahma Realm. Ten thousand universes quaked as a result and there flashed the brightest light.

The Lord Buddha knew that Kondanna had attained the Dhammakaya-Eye and He exclaimed, "Annasi vata bho kondanno annasi vata bho kondanno" which means "Behold, Kondanna has now penetrated the Truth." It was for this reason that Kondanna later became known as "Annakondanna".

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⁴ Sankhara means all things which have been made up by pre-existing causes and include Khandha-5 or the Five Aggregates.

In fact, all five members of the Pancavaggiya had been practicing asceticism for a very long time by then and they had been replete with Sila (morality) and Samadhi (concentration). The only thing which was still lacking was the Supernormal Insight with which to penetrate and see the way to end all suffering. Once the Lord Buddha told them about the harm of Kamasukhallikanuyoga and Attakilamathanuyoga practices and the benefit of Majjimapatipada or the Middle Way practice which comprised Magga-8, it was not difficult for them to attain the Dhammakaya-Eye. This was especially true for Kondanna who possessed far more Punna (merit) and Paramai (Perfections) than his peers. He was the first personage to attain Dhammacakkhu or the Dhammakaya-Eye which enabled him to see Ariyasacca-4 and attain the Fruit of Sotapanna, the first level of Ariyahood. It must be emphasized that such seeing was not done using the physical eyes.



The Dhammacak kappavattana Sutta

Chapter 2

The Dhammacakkappavattana Sutta

- 2.1 Obscene Practices
 - 2.1.1 Kamasukhallikanuyoga
 - 2.1.2 Attakilamathanuyoga
- 2.2 The Sublime Majjhimapatipada
- 2.3 Magga-8
- 2.4 Dhammacak as the Vehicle for Attaining Nibbana

Concepts

- 1. Kamasukhallikanoga (indulging in sensual pleasures) has its virtue in that it allows human birth to take place. Aside from that, it is extremely harmful because it acts like a trap to keep living beings inside the round of rebirth. Attakilamathanuyoga (self-mortification) has no virtue whatsoever, but it is completely harmful because the practice is a real waste of time and effort and it hinders the performance of wholesome deeds which enables one to eradicate Kilesa (defilements). Only the Majjhimapatipada (the Middle Way) practice can lead one to extinguish Kilesa. Therefore, it is the best practice.
- 2. The Bodhipakkhiyadhamma consists of Satipathana-4, Sammappathana-4, Iddhipada-4, Indriya-5, Bala-5 and Bojjhanga-7. The Bodhipakkhiyadhamma is part of Magga-8 in the same way that every river flows into the ocean. Therefore, it is necessary that the student has a good understanding of Magga-8 (the Noble Eightfold Path) so that he can have a good foundation for studying other Dhamma Principles in the future.

Objectives

- 1. To enable the student to learn about the harm of practicing Kamasukhallikanuyoga and Attakilamathanuyoga.
- 2. To enable the student to learn about Magga-8 which forms the basis of the Middle Way.

Chapter 2

The Dhammacakkappavattana Sutta

Introduction

The Dhammacakkappavattana Sutta is the Lord Buddha's first Dhamma Lecture which was given as the master plan for eradicating Dukkha (suffering). Before discovering the Middle Way, the Lord Buddha as a Bodhisatta had practiced self-mortification even though it had never been proven that the practice could lead its practitioner to extinguish Kilesa (defilements). Having practiced self-mortification to the best of His ability and He was still nowhere near the complete extinguishment of Kilesa and emancipation, He decided to practice the Middle Way which eventually enabled Him to attain Buddhahood.

2.1 Obscene Practices

At the beginning of the Dhammacakkappavattana Sutta, Venerable Anandathera said,

"My name is Ananda and I have heard from the Lord Buddha that..."

On one occasion, the Lord Buddha went to the Deer Park near the city of Varanasi. There, the Lord Buddha called to Him all five members of the Pancavaggiya and said to them,

"Behold, Monks, there are two categories of obscene practices which the Buddhist monk must abstain from." These include:

- 2.1.1 Kamasukhallikanuyoga
- 2.1.2 Attakilamathanuyoga
- 2.1.1 Kamasukhallikanuyoga: It means indulging in the five categories of sensual pleasures which include physical form, sound, smell, taste and touch. It means constantly craving sensual pleasures. It means endlessly seeking sensual pleasures. It means indulging in sensual pleasures. It means being so dominated by thoughts of sensual pleasures that one is not willing to take up the religious life by entering the monkhood. This constant need for sensual gratification can be compared to a pig that happily rolls around in feces and urine.

Kamasukhallikanuyoga is evil, lowly and obscene. It can be compared to a rotting corpse in the graveyard. It can be compared to the bones left behind by all the earth inhabitants. A person consuming sensual pleasures is like a dog chewing on a bone which can hardly satisfy its hunger even momentarily. Sensual pleasures are like a dream which cannot last. They disappear all too soon.

Sensual pleasures can also be compared to a pit of burning coals and whoever consumes them can be compared to falling into a burning pit where horrific suffering and death await. A person dominated by lust will continue to experience the suffering of the round of rebirth endlessly.

Sensual pleasures can be compared to a poisonous fruit, and a person indulging in sensual pleasures is like a person who has consumed the poisonous fruit and must suffer or die as a result.

The Lord Buddha compares sensual pleasures to a sword, a dagger, a lance or a spear and the person indulging in sensual pleasures as being struck by the sword, the dagger, the lance or the spear and only suffering and death await. He says that nothing good can ever be gained from indulging in sensual pleasures.

It is for this reason that the Lord Buddha considers Kamasukhallikanuyoga to be evil, lowly, and obscene just like a corpse or feces which is food for worms or a muddy pool that pigs roll around in. The Lord Buddha says that Kamasukhallikanuyoga practice belongs to the householder and not the Buddhist monk.

Kamasukhallikanuyoga can be compared to a spinning top.

It can be compared to human feces relished by dogs.

It can be compared to a dirty graveyard filled with rotting corpses, the meeting place of dogs, crows, and vultures.

It can be compared to a toilet filled with filth.

It can be compared to the water after being used to clean up vomit.

The Lord Buddha says that Kamasukhallikanuyoga is shunned by Ariya personages1 in the same way that an untouchable woman2 can never become a wealthy Brahmin's wife. The reason is that an untouchable woman's mannerism, conduct, and speech can be compared to those of a dog or a pig which are completely different from those of a Rajasiha.

Kamasukhallikanuyoga can be compared to the wilderness jealously guarded by a Yakkhini that will cause serious harm to or even kill whoever enters it.

It can be compared to a poisonous snake which cannot be of any use to anyone. It can also be compared to a honey-covered kris which can do serious harm to or even kill whoever licks it.

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¹ Ariya personages are the personages who have attained Ariyahood and include Sotapanna, Sakidagami, Anagami and Arahats.

² The Untouchables are the persons born of parents belonging to different castes, for example, father belonging to the Shudra caste and mother belonging to the Brahmin caste. Untouchables are considered lowly and contemptible according to the Brahmin caste system.

A person indulging in sensual pleasures is like a person indulging in poisonous fruits

The Lord Buddha says that whoever indulges in sensual pleasures is like a living being getting lost in the Hell Realm and mistaking it for the metropolis. It is like a person willingly sharing his bed with a Yakkhini thinking her to be a woman.

It is like a crow landing on an elephant carcass which is floating along the current thinking the carcass will never sink. The crow is busily feeding on the carcass without realizing how far into the deep sea it has already floated. Eventually, the crow cannot fly back to the shore and must drown.

It would behoove all wise persons to realize the unspeakable harm caused by sensual pleasures as elaborated by the Lord Buddha in the Dhammacakkappavattana Sutta.

According to the Mahadukkhakkhandha Sutta3, the Lord Buddha had given many Dhamma lectures on different occasions to the Buddhist monks in the city of Savatthi on the harm of sensual pleasures.

Behold, monks, what are sensual pleasures? There are five categories of sensual pleasures. Rupa (physical form) is seen by Cakkhuvinnana. Sound is heard by Sotavinnana. Smell is experienced by Ghanavinnana. Rasa (taste) is experienced by Jivahavinnana. And Photthabba (touch) is experienced by the Kayavinnana. These five categories of sensual pleasures are the sources of worldly happiness and they give rise to lust.

Behold, monks, what is the harm of sensual pleasures? Men on earth earn their livelihood by different means. Some are farmers. Some are merchants. Some are businessmen. Some keep milk cows and sell cow milk. Some are civil servants. Some are soldiers. Some are mahouts. Some keep horses. Etc. No matter what a person does to earn his livelihood, he does so with difficulty. When the weather is cold, he has to put up with the cold. When the weather is hot, he has to suffer from the heat. His skin turns dark and leathery from the harsh wind and the hot sun. Sometimes, he is bothered by large and small animals. He gets bitten by mosquitoes or other insects. He may encounter a poisonous snake. He may be emaciated from not having enough food.

Behold, monks, a person earning his livelihood with the art or some advanced technology also meets with difficulty in the form of natural disasters. The hardships faced by a person have all been caused by sensual pleasures. Such is the harm of sensual pleasures. Should a person fail to earn his livelihood, he becomes sad and disappointed. Instead of profits, he knows only losses. Such suffering is the harm of sensual pleasures and is caused by sensual pleasures.

³ It is the Sutta about the benefits, the harm and the eradication of Kama, Rupa and Vedana.

Should a man work hard to earn a living and become so successful that he possesses great material wealth, he will be plagued by worry. He worries about how he can keep his material wealth safe from the ruler of the land or some high-ranking officials. He worries about how he can prevent a thief from stealing his possessions. He worries about how he can prevent his possessions from being damaged by fire, floods or his enemy.

Should the material wealth that he has worked so hard for be taken by the king or a high-ranking official or an enemy or stolen by a thief or lost in a fire or a flood, he will be inconsolable. His grief would be such that it would nearly drive him mad. He would lament the fact that his material wealth was gone. He would mourn his loss. Behold, monks, such suffering is the harm of sensual pleasures and is caused by sensual pleasures.

Behold, monks, high-ranking officials fight among themselves. Kings fight among themselves. Brahmins fight among themselves. Wealthy men fight among themselves. Mother fights with her child and vice versa. Father fights with his child and vice versa. Siblings fight with each other. Friends fight with each other. Fights are caused by sensual pleasures.

When high-ranking officials, kings, etc., have a fight, they may try to kill each other with their own hands. They may throw clumps of dirt at each other. They may beat each other with a club. They may stab each other with a knife. Some may die as a result. Others may suffer a fate akin to death. Behold, monks, the infliction of physical injury is the harm of sensual pleasures. It is caused by sensual pleasures.

Behold, monks, some groups of people fight each other in the battle using swords and shields, bows and arrows, guns, poisonous darts, spears such that some are killed and others are wounded. Behold, monks, deaths and wounds are caused by sensual pleasures and they represent the harm of sensual pleasures.

Behold, monks, in the battle, some build a wall. Others coat the wall with a slippery substance to prevent the enemy from climbing up the wall. The people inside the wall have their weapons at the ready. Whoever tries to climb up the wall will be shot by a gun, pierced by a spear, cut or beheaded by a sword or overwhelmed with hot cow dung. Many will be killed or wounded in the process. Behold, monks, such is the harm of sensual pleasures.

Such misery is caused by sensual pleasures.

Behold, monks, some people rob a house and kill the owner of the house. Some people hide behind thick bushes in order to ambush and rob an unsuspecting traveler. Some men have an affair with another man's wife. These culprits once caught are punished by the officials. Some are whipped, etc. Behold, monks, such is the harm of sensual pleasures. Such misery is caused by sensual pleasures.

Behold, monks, whoever commits Kayaducarita (physical dishonesty), Vacaducarita (verbal dishonesty) and Manoducarita (mental dishonesty), once his body dies leaving only his mind and soul, he will be reborn in Apayabhumi-4 (the state of loss and woe) which includes the Hell Realm, the Peta Realm, the Asurakaya Realm and the Animal Realm. Behold, monks, such is the harm of sensual pleasures. Suffering in the hereafter is caused by sensual pleasures.

Behold, monks, to abstain from taking pleasure in sense-desire and any action taken to prevent one from taking pleasure in sense-desire are called Kamanissarana which means Nibbana.

is for that the Lord Buddha It these reasons teaches the Dhammacakkappavattana Sutta that Kamasukhallikanuyoga or taking delight in sensual pleasures is evil, lowly, and obscene. It is not the tenet of Ariya personages. It is useless. All Buddhist monks must abstain completely from Kamasukhallikanuyoga and must never think it a good thing.

2.1.2 Attakilamathanuyoga: It means self-mortification which is the practice of Tittiya (adherents of another religion) or Nigantha (ascetics in Jainism). Some groups wear not a stitch of clothing. Some stand up to urinate. Some wipe their anal with their fingers after defecating. Some beg for food from just one house. Some take just one bite for their meal. Some beg for food from two houses. Some beg for food from just one woman. Some take a meal and fast for ten or fifteen days before eating again. Some consume only broken rice. Some consume only red rice. Some consume only pickled vegetables and fruit. Some consume only rice. Some consume only rice bran. Some only wear clothes that are made of jute fiber. Some let their hair grow long enough to cover their private parts. Some wear clothes made of animal hair. Some wear clothes made of owl wing feathers. Some make it a practice to lie on sharp objects. Some never bathe. Etc.

These practices are called **Attakilamathanuyoga** or self-mortification. It is completely useless and its practitioners stand to suffer hardship here and now as well as in the future. Attakilamathanugoga can be compared to cane juice laced with poison or urine which has gone foul. Its consumption brings about suffering and death.

Attakilamathanuyoga is the practice of fools or wrong-viewed persons. Its practitioner is like a locust jumping into the fire. No good can ever come from such a practice. It is like a vengeful Yakkha that is ready to kill his victim. It is like mistaking a poisonous snake lying in the dark for a rope. It is like jumping down a deep gorge or jumping into a roaring fire. Naturally, practitioners of Attakilamathanuyoga can expect to meet only with suffering and demise. They will not be able to put an end to suffering. They will not be able to free themselves from the round of rebirth.

Practitioners of Attakilamathanuyoga attract wrong-viewed persons in the same way that a person uses sweet words to lure his victim into the woods so that he can cut off his head. It is for these reasons that the Lord Buddha says that

Attakilamathanuyoga as practiced by non-believers is evil, lowly, and obscene and should never be practiced by the Buddhist monk.

2.2 The Sublime Majjhimapatipada

A person wishing to be emancipated from the round of rebirth knows to leave the householder's life and enter the monkhood. He practices Majjhimapatipada or the sublime Middle Way which consists of eight components called **Magga-8** (the Noble Eightfold Path) as penetrated by the Lord Buddha's **Anavarananana**⁴. It is the practice which enables one to penetrate Ariyasacca-4 (the Four Noble Truths) that includes **Dukkhaariyasacca**, **Samudayaariyasacca**, **Nirodhaariyasacca** and **Maggaariyasacca**. Magga-8 enables one to extinguish Kilesa (defilements), penetrate Arisacca-4 and attain the eternal realm of Nibbana.

Magga-8 is the tenet of the Ariya personages. It can be compared to a great and powerful emperor who can completely quell his enemy. Magga-8 is the meeting place of the Bodhipakkhiyadhamma. It can be compared to the ocean into which all rivers flow. Magga-8 is the meeting place of the Bodhipakkhiyadhamma which consists of Satipatthana-4, Sammappadhana-4, Iddipada-4, Indriya-5, Bala-5 and Bojjhanga-7.

- 1) Satipatthana-4: It means the Four Foundations of Mindfulness and includes the following.
 - 1. Kayanupassanasatipatthana: It means mindfulness as regards the body.
 - 2. Vedananupassanasatipatthana: It means mindfulness as regards feelings.
 - 3. Cittanupassanasatipatthana: It means mindfulness as regards thoughts.
 - 4. Dhammanupassanasatipatthana: It means mindfulness as regards components of the Truth
- 2) Sammpappadhana-4: it means the Four Great Efforts and includes the following.
 - 1. Samvarapadhana: It means the effort taken to prevent unwholesomeness from happening.
 - 2. Pahanapadhana: It means the effort taken to abandon existing unwholesomeness.
 - 3. Bhavanapadhana: It means the effort taken to develop wholesomeness.
- 4. Anurakkhanapadhana: It means the effort taken to maintain existing wholesomeness.
 - 3) Iddhipada-4: It means the Four Paths of Accomplishment and includes the following.
 - 1. Chanda: It means will or aspiration. It means having the will to accomplish something and to constantly improve upon it.
 - 2. Viriya: It means effort or exertion. It means making the effort to accomplish something.
 - 3. Citta: It means thoughtfulness. It means paying close attention to what one is trying to accomplish.
 - 4. Vimamsa: It means testing or examining: It means applying one's intelligence and intellect to look for the cause and effect of a problem and to come up with the way to solve any problem encountered in the process of accomplishing something.

⁴ Anavarananana means the Buddha-Insight which enables the Buddha to penetrate the Truth.

- 4) Indriya-5: It means controlling faculty and includes the following.
 - 1. Saddha: It means confidence.
 - 2. Viriya: It means effort.
 - 3. Sati: It means mindfulness.
 - 4. Samadhi: It means concentration.
 - 5. Panna: It means breadth and depth of knowledge.

The components of Indriya-5 are exactly the same as those of Bala-5 but Indriya means controlling faculty specifically the faculty to control the lack of Saddha, the lack of effort or laziness, the lack of mindfulness or recklessness, the lack of concentration or absentmindedness and the lack of Panna or delusion.

- 5) Bala-5: It means power and it has the same five components as Indriya-5 but Bala means the power to keep the lack of Saddha, etc., at bay. Bala-5 is the mental exercise which brings about emancipation directly.
- 6) Bojjhanga-7: It means Enlightenment Factors and includes the following.
 - 1. Sati: It means mindfulness.
 - 2. Dhammavicaya: It means truth-investigation.
 - 3. Viriya: It means effort or exertion.
 - 4. Piti: It means zest.
 - 5. Passaddhi: It means calmness or tranquility.
 - 6. Samadhi: It means concentration.
 - 7. Upekkha: It means equanimity.

Magga-8 is the crown jewel of all wholesomeness. It can be compared to the magnificent crystal sphere which forms the top of King Sakka's celestial castle. It can be compared to an octagonal gem which brings about one's wish fulfillment. It can be compared to the sublime celestial vehicle of King Sakka. Magga-8 is the perfect and noblest vehicle leading to the attainment of Nibbana.

2.3 Magga-8 (The Noble Eightfold Path)

The Lord Buddha teaches that Magga-8 comprises eight components as follows:

- 1) Sammaditthi; 2) Sammasankappa; 3) Sammavaca; 4) Sammakammanta; 5) Sammaajiva;
- 6) Sammavayama; 7) Sammasati; and 8) Sammasamadhi.
 - 1. Sammaditthi: In its higher sense, it means the sublime and bold Supernormal Insight which enables one's mind to dwell in Nibbana because Avijja or ignorance of the Ariyasacca and Anusaya⁵ have been eradicated. It means that Ariyasacca-4 has been penetrated. In its lower sense, it means Kammassakatanana or the wisdom to understand that merit-making earns one merit; demerit-making earns one demerit or good actions bring about good results and evil actions bring about evil results.
 - **2. Sammasankappa:** It means right thought. For example, one thinks about giving alms, keeping the Precepts, ordaining as a monk, not harboring ill-will, not hurting or killing other beings. In its higher sense, Sammasankappa means working towards the attainment of Nibbana.
 - **3. Sammavaca:** It means Vacisucarita-4 or the four categories of honest speech. It means abstaining from such verbal dishonesty as...
 - 1. Musavada: It means false speech.
 - 2. Pisunavaca: It means divisive speech.
 - 3. Pharusavaca: It means offensive speech.
 - 4. Samphappalapa: It means nonsensical speech.
 - **4. Sammakammanta:** It means Kayasucarita-3 or three categories of physical honesty as follows:
 - 1. Abstaining from Panatipata or abstaining from killing, hurting, and injuring another being.
 - 2. Abstaining from Adinnadana or abstaining from stealing, cheating, disregarding another person's right of ownership, and destroying another person's possessions.
 - 3. Abstaining from Kamesumicchacara or abstaining from sexual misconduct. It means not committing sexual misconduct against another person's spouse, child, etc.

In addition, it means not taking addictive substances such as alcohol, etc.

Anusaya means deep-rooted Kilesa and includes: 1) Kamaraga or sensual lust; 2) Patigha or annoyance; 3) Ditthi or Wrong View; 4) Vicikiccha or doubt; 5) Mana or arrogance; 6) Bhavaraga or the desire for existence; and 7) Avijja or ignorance.

- 5. Sammaajiva: It means earning right livelihood. It means not earning wrong livelihood, not earning a living by using deceptive means. According to the Samannaphala Sutta, the Buddhist monk is forbidden by the Lord Buddha to earn wrong livelihood by, for example, telling fortunes, predicting the future, conducting non-Buddhist ceremonies, interpreting dreams, etc. These activities belong to Tiracchannavija. The Lord Buddha also forbids the Buddhist monk to prepare medicinal concoctions and work as a healer. He also forbids Buddhists to engage in the following five businesses.
 - 1. Trading weapons
 - 2. Trading humans
 - 3. Trading animals to be raised and slaughtered for food
 - 4. Trading addictive substances such as alcohol
 - 5. Trading poisons
- **6. Sammavayama:** It means Sammappadhana or Right Effort and includes the following.
 - 1. Making the effort to abstain from existing unwholesomeness
 - 2. Making the effort to prevent unwholesomeness from occurring
 - 3. Making the effort to perform whatever wholesomeness which has not yet been performed
 - 4. Making the effort to grow one's wholesomeness
- **7. Samasati:** In its supra-mundane sense, it means practicing Satipatthana or concentrating on seeing things for what they are in reality in ways as follows:
 - 1. Kayanupassanasatipatthana: It means regularly considering the different bodies which dwell inside the Coarse Human Body from the Refined Human Body to the different Dhammakaya Bodies.
 - 2. Vedananupassanasatipatthana: It means regularly considering Vedana (feeling) both the internal kind and the external kind. It means seeing Sukha (happiness), Non-Sukha, Dukkha (suffering), Non-Dukkha in the different Inner Bodies. External Vedana means the Vedana of the Coarse Human Body. Internal Vedana means the Vedana of the Inner Bodies starting from the Refined Human Body.
 - 2. Cittanupassanasatipatthana: It means regularly considering internal and external Citta (mind) such that one knows the true condition of one's Citta or mind at all times. For example, being aware how one's mind is plagued by Raga (lust), Dosa (anger) or Moha (delusion). It means being fully aware of what kind of Kilesa (defilements) one is suffering from. It means being fully aware if one's mind is or is not freed from Kilesa. External Citta means the Citta or mind of the Coarse Human Body. Inner Citta

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⁶ Tiracchanvija means the knowledge which goes against the path towards Nibbana and includes making charm potions, telling fortunes, etc.

means the Citta or mind of the different Inner Bodies starting from the Refined Human Body.

3. Dhammanupassanasatipatthana: It means frequently considering and seeing internal and external Dhamma. External Dhamma includes considering and seeing the Dhamma Sphere which gives rise to the Coarse Human Body. Internal Dhamma includes the Dhamma Sphere which gives rise to the respective Inner Bodies starting from the Refined Human Body.

In its mundane sense, Sammasati means being mindful when it comes to meritmaking, etc. It means thinking about giving alms, observing the Precepts, recalling the virtues of the Triple-Gem, recalling the gratitude owed to one's parents, teachers, etc.

8. Sammasamadhi: It means practicing Upacarasamadhi and Appanasamadhi. Upacarasamadhi means the quiet and still mind at the level where the Jhanas are close to being attained. Appanasamadhi means attaining the First Jhana at the basic level and attaining the Pancamajhana at the elevated level. In its mundane sense, Sammasamadhi means being mentally focused while giving alms, observing the Precepts, practicing meditation, listening to a Dhamma lecture. The mindfulness maintained while performing these wholesome activities is considered to be Khanikasamadhi which is considered to be part of Sammasamadhi.

2.4 Dhammacak, the Vehicle for the Attainment of Nibbana

The word "Cakka" in general means a wheel as in a car wheel. A wheel has three main components, namely, the rim, the spokes and the hub.

The rim means the outer part of the wheel.

The spokes tie together the rim and the hub.

The hub means the center of the wheel, and it accommodates the shaft of a vehicle.

Only when these three different components are put together correctly that a wheel can be made.

The Lord Buddha gave the Dhamma lecture called the Dhammacakkappavattana Sutta to the Pancavaggiya (the five ascetics) which consists of three different parts as follows:

- 1. The Bodhipakkhiyadhamma can be compared to the hub of the wheel.
- 2. The Paticcasamupapada can be compared to the spokes.
- 3. The Ariyasacca-4 can be compared to the rim.

The Lord Buddha wishes to demonstrate the interconnectedness of these three categories of Dhamma by comparing them to the three components of a wheel except that this is a Dhamma Wheel or Dhammacak.

Therefore, the Lord Buddha's Dhamma lecture on Ariyasacca-4 (the Four Noble Truths) comprises four components, namely, Dukkhaariyasacca, Samudayaariyasacca, Nirodhaariyasacca and Maggaariyasacca. Ariyasacca-4 alone is not called the Dhammacakkappavatta Sutta. The Lord Buddha's Dhamma lecture the Bodhipakkhivadhamma not called on is But only when the Lord Buddha teaches all three Dhammacakkappavattana Sutta. categories of the Dhamma, namely, the Bodhipakkhiyadhamma, the Paticcasamupapada and the Ariyasacca and how they are related to each other can the Dhamma lecture become the "Dhammacak" (the Dhamma Wheel) or the "Dhammacakkappavattana Sutta". It is then that all three components of the Dhamma Wheel are present.

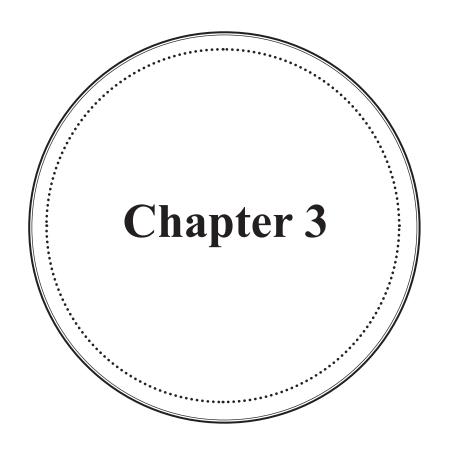
The Lord Buddha compared Ariyasacca-4 (Dukkhaariyasacca, Samudayaariyasacca, Nirodhaariyasacca and Maggaariyasacca) to the spokes of the Dhamma Wheel. Traditionally, a wheel used to be made up of four spokes.

The Lord Buddha compared Paticcasamupapada to the rim of the Dhamma Wheel. It comprises twelve parts, namely, (1) Avijja; (2) Sankhara; (3) Vinnana; (4) Namarupa; (5) Salayatana; (6) Phassa; (7) Vedana; (8) Tanha; (9) Upadana; (10) Bhava; (11) Jati and 12) Jara, Marana.

The Lord Buddha compared the Bodhipakkhiyadhamma to the hub of the Dhamma Wheel. It comprises 37 different parts, namely, Satipatthana-4, Sammappadhana-4, Iddhipada-4, Bala-5, Bojjhana-7 and Magga-8. The hub is the meeting place of the spokes. The hub of the Dhamma Wheel is the meeting place of the Paticcasamupapada such as Avijja, Sankhara, etc.

When a person practicing meditation concentrates on Satipatthana, Sammappadhana, Iddhipada, Indriya, Bala, Bojjhanga and Magga-8, he must at the same time contemplate Sankhara, Vinnana, Namarupa, Salayatana, Bhassa, Vedana, Tanha, Upadana. It is for this reason that all thirty-seven parts of the Bodhipakkhiyadhamma (the hub) is the meeting place of the spokes or the different parts of the Paticcasamupapada.

When giving a Dhamma lecture on the Bodhipakkhiyadhamma (the hub), the Paticcasamupapada (the spokes) and the Ariyasacca (the rim), the Lord Buddha did so in order to demonstrate the interconnectedness of these three categories of the Dhamma in the beginning, the middle and the end. Hence such a Dhamma lecture is called the "Dhammacak" or the Dhamma Wheel



Ariyasacca-4

Chapter 3

Ariyasacca-4

- 3.1 The Meaning of Dukkhaariyasacca
- 3.2 The Meaning of Samudayaariyasacca
- 3.3 The Meaning of Nirodhaariyasacca
- 3.4 The Meaning of Maggaariyasacca
- 3.5 The Interconnectedness of Ariyasacca-4

Concepts

- 1. Ariyasacca-4 comprises Dukkhaariyasacca, Samudayaariyasacca, Nirodhaariyasacca and Maggaariyasacca. Whoever practices Ariyasacca-4 earnestly will be able to eventually extinguish Kilesa (defilements) and become an Ariya Personage as a Sotapanna Personage, a Sakidagami Personage, an Anagami Personage or an Arahat. Ariyasacca-4 is the Dhamma Principle taught only by Buddhism and not by other religions.
- 2. The Lord Buddha teaches that one must practice meditation for the purpose of seeing Dukkha (suffering) or Dukkhaariyasacca or Dukkha at the Lokutara Level or the level of Ariya Personages. It involves deploying one's Dhammacakkhu or the Dhammakaya-Eye to see clearly the characteristics of Dukkhaariyasacca. However, for this course, Dukkha, Samudaya, Nirodha and Magga will be explained at the Lokiya Level or at the level that ordinary persons (Puthujana) can understand.

Objectives

- 1. To enable the student to learn about the characteristics of Dukkha, Samudaya, Nirodha and Magga.
- 2. To enable the student to learn about the interconnectedness of Dukkha, Samudaya, Nirodha and Magga.

Chapter 3

Ariyasacca-4

The Lord Buddha's Unique Teaching Method

As mentioned in earlier chapters, in teaching the Dhammacakkappavatta Sutta, the Lord Buddha had demonstrated clearly how each category of the Dhamma is related to each other. Moreover, in teaching the Dukkhaariyasacca, the Lord Buddha taught it in such a way as to show the interconnectedness of Dukkhaariyasacca, Samudayaariyasacca, Nirodhaariyasacca, and Maggaariyasacca. Likewise, when teaching the Samudayaariyasacca, He demonstrated its connectedness to Dukkhaariyasacca, Nirodhaariyasacca, and Maggaariyasacca. teaching the Nirodhaariyasacca, He demonstrated its connectedness to Dukkhaariyasacca, Samudayaariyasacca, and Maggaariyasacca. When teaching the Maggaariyasacca, demonstrated its connectedness to Dukkhaariyasacca, Samudayaariyasacca, and Nirodhaariyasacca. In other words, it did not matter which part of the Ariyasacca the Lord Buddha taught, other parts of the Ariyasacca were always mentioned.

3.1 The Meaning of Dukkhariyasacca

Dukkhariyasacca has four components as follows:

- 1. Suffering.
- 2. The cause of suffering.
- 3. Trouble.
- 4. Uncertainty.
- 1. Dukkha as pertaining to suffering is the characteristic of Dukkhaariyasacca and comprises twelve components as follows:
 - 1.1. Jati: It is the form of Dukkha called birth which every living being must experience.
 - 1.2. Jara: It is the form of Dukkha which brings about aging, decay, and abnormality.
 - 1.3. Byadhi: It the form of Dukkha which brings about sickness, aches and pains.
 - 1.4. Marana: It is the form of Dukkha which brings about death.
 - 1.5. Soka: It is the form of Dukkha which brings about trouble, exasperation, frustration, anxiety, etc.

- 1.6. Parideva: It is the form of Dukkha which brings about tears and grief.
- 1.7. Dukkha: It is the form of Dukkha which brings about depression, discouragement, the lack of willpower.
- 1.8. Domanassa: It is the form of Dukkha which brings about hurt feelings, annoyance, and stress.
- 1.9. Upayasa: It is the form of Dukkha which brings about longing desperately for something or someone which has been lost.
- 1.10. Appiyehisampayoga: It is the form of Dukkha which brings about gloominess and mental pain from having to encounter something or someone undesirable.
- 1.11. Piyehivippayoga: It is the form of Dukkha which brings about sadness from having to be parted from a loved one.
- 1.12. Yampicchan nalabhati: It is the form of Dukkha which brings about disappointment from not getting what one wants.

These twelve forms of Dukkha cause beings to suffer unhappiness and difficulty. Every being must encounter them. No being can escape Dukkha. It is for this reason that the Lord Buddha says that **Dukkha has to do with suffering**.

- 2. Dukkha as pertaining to its cause has to do with Samudayaariyasacca. The Lord Buddha teaches that Dukkha is caused by Tanha (craving). Nothing else can bring about Dukkha like Tanha.
- **3. Dukkha as pertaining to trouble** has to do with Maggaariyasacca. The Lord Buddha teaches that every form of Dukkha brings about trouble. The reason is that living beings are dominated by recklessness; therefore, they lack the will to earnestly practice Magga-8. If all living beings earnestly practice Magga-8, these forms of Dukkha will be quelled and rendered powerless.
- 4. Dukkha as pertaining to uncertainty has to do with Nirodhaariyasacca. The Lord Buddha teaches that every form of Dukkha has the power to wreak havoc in one's life for the very reason that one has not yet been able to attain Nirodhaariyasacca which is Nibbana. Once an individual has pursued Parami to the extent that he has gained the Supernormal Insight necessary to attain the Path and Fruit of Nibbana, every form of Dukkha will disappear from his life. He will experience nothing but eternal bliss. The uncertainty brought about by Dukkha will never be able to touch him again. It is for this reason that the Lord Buddha teaches that Nirodhaariyasacca can put an end to every form of Dukkhaariyasacca.

3.2 The Meaning of Samudayaariyasacca

Samudayaariyasacca has four components as follows:

- 1. The arising of Tanha or craving.
- 2. The cause of suffering.
- 3. The working mechanism of Tanha or craving.
- 4. The problem of desire.
- 1. Samudaya as pertaining to the arising of Tanha is the characteristic of Samudayaariyasacca in that Tanha (craving) is the foremost factor responsible for every being's Dukkha. Tanha can be divided into two main categories as follows:
 - 1.1 Attatthatanha: It means the craving to benefit one's self.
 - 1.2 Paratthatanha: It means the craving to help one's loved ones.

When these two forms of craving are not fulfilled, one experiences suffering. When the craving can only be fulfilled slowly and not at the speed that one wants, one becomes anxious and gloomy. Every form of Dukkha experienced by all the beings living in the Three Spheres of Existence can be said to be brought about by Tanha or craving. Tanha gives rise to every form of suffering, difficulty and harm.

- **2. Samudaya as pertaining to the cause of suffering:** The Lord Buddha teaches that Tanha or craving is the cause of every form of suffering beginning with Jati (birth). Dukkhaariyasacca and Samudayaariyasacca are related phenomenon.
- 3. Samudaya as pertaining to the working mechanism of Tanha: The Lord Buddha teaches that the reason living beings are still trapped within the round of rebirth is that they have not yet been able to attain Nibbana. They are still dominated by Raga (lust), Dosa (anger) and Moha (delusion). It is for this reason that Tanha or craving can cause all beings to be trapped endlessly within the round of rebirth.
- **4. Samudaya as pertaining to the problem of desire:** The Lord Buddha teaches that every being is still dominated by desire as a result of Kilesakama and Vatthukama. Beings can be thus dominated because they do not practice Magga-8. Once Magga-8 has been practiced in earnest and to the fullest extent, it will enable its practitioner to be free of Tanha. Such is the relationship between Samudayaariyasacca and Maggaariysacca.

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Kilesakamma means the Kilesa or the defilements which cause one to desire, to love, to want something or someone and include Raga (lust), Lobha (greed), Iccha (envy), etc. Vatthukamma means objects of desire which include Kamaguna-5, namely, desirable physical form, desirable sound, desirable smell, desirable taste and desirable contact.

3.3 Nirodhaariyasacca

Nirodhaariyasacca has four components as follows:

- 1. Nirodha as pertaining to emancipation.
- 2. Nirodha as pertaining to putting an end to desire.
- 3. Nirodha as pertaining to the cessation of thought.
- 4. Nirodha as pertaining to immortality.
- 1. Nirodha as pertaining to emancipation: This is the true characteristic of Nirodhaariyasacca in that whoever has attained Nibbana has put an end to his round of rebirth.
- 2. Nirodha as pertaining to putting an end to desire: Living beings are concerned with Kilesakama and Vatthukama as a result of their deeply rooted Tanha. Therefore, once Tanha or craving can be eradicated, so will all desire and all forms of Dukkha. Such is the relationship between Nirodhaariyasacca and Samudayaariyasacca.
- 3. Nirodha as pertaining to the cessation of thought: This Dhamma topic points to the relationship between Nirodhaariyasacca and Maggaariyasacca. The Lord Buddha teaches that Tanha gives rise to physical body and causes living beings to suffer endlessly inside the round of rebirth. Whoever wishes to put an end to the physical body must practice Maggaariyasacca such that the cessation of thought can be brought about. In other words, cessation is the key to success.
- **4.** Nirodha as pertaining to immortality: This Dhamma topic points to the relationship between Nirodhaariyasacca and Dukkhaariyasacca. The Lord Buddha teaches that Nirodhaariyasacca is the elixir that can quell every form of Dukkha or all twelve components of Dukkha. Nirodhaariyasacca can be compared to the medicine that can cure all twelve diseases.

3.4 Maggaariyasacca

Maggaariyasacca has four components as follows:

- 1. Maggaariyasacca as pertaining to putting an end to one's round of rebirth.
- 2. Maggaariyasacca as pertaining to the cause.
- 3. Maggaariyasacca as pertaining to the effect.
- 4. Maggariyasacca as pertaining to its greatness.
- 1. Maggaariyasacca as pertaining to putting an end to one's round of rebirth: This Dhamma topic is the true characteristic of Maggaariyasacca. The Lord Buddha teaches that whoever wishes to put an end to the round of rebirth must rely on Maggaariyasacca in the same way that a ship is required to take one across the ocean. This Maggaariyasacca ship can never be wrecked by strong winds and high waves. In these Three Spheres of Existence, no ships can be compared to the Maggaariyasacca ship which can take beings across the ocean of the round of rebirth.

The round of rebirth can be compared to the Lokiya Ocean which is filled with Paridevadukkha, Domanassadukkha and Upayasadukkha. Crying, grief, frustration, inconsolable weeping can be compared to the water of the Lokiya Ocean whereas birth, old age, sickness, and death can be compared to its gigantic waves.

The Lokiya Ocean is filled with vicious aquatic animals which can be compared to Lobha (greed), Dosa (anger), Moha (delusion), and Macchariyadhamma (miserliness). It is such a deep ocean that no other ships except for the Maggaariyasacca Ship can sail across it. All the other ships will be wrecked by coral reefs, strong winds, and high waves and their passengers will perish. The winds blown across the Lokiya Ocean are the most violent ones. Only the Maggaariyasacca Ship can carry passengers safely across the Lokiya Ocean. Such is the greatness of Maggaariyasacca.

2. Maggaariyasacca as pertaining the cause: In this Dhamma topic, the Lord Buddha wishes to demonstrate the relationship between Maggaariyasacca and Samudayaariyasacca. A person cannot get across the Lokiya Ocean while his intrinsic nature is still being dominated by Tanha and he still lacks the wisdom needed to understand the real danger of Tanha. Moreover, he is still dominated by Upadana (attachment) which only works to increase the harm of Tanha. He does not have the necessary wisdom to embark upon the Maggaariyasacca Ship in order to sail across the Lokiya Ocean.

A Sammaditthi person or a right-viewed person has the necessary wisdom to understand that Tanha causes every form of harm and danger. Therefore, he endeavors to practice Maggaariyasacca or embark upon the Maggaariyasacca Ship in order to sail across the Lokiya Ocean.

3. Maggaariyasacca as pertaining to the effect: The Lord Buddha teaches this Dhamma topic in order to demonstrate the relationship between Maggaariyasacca

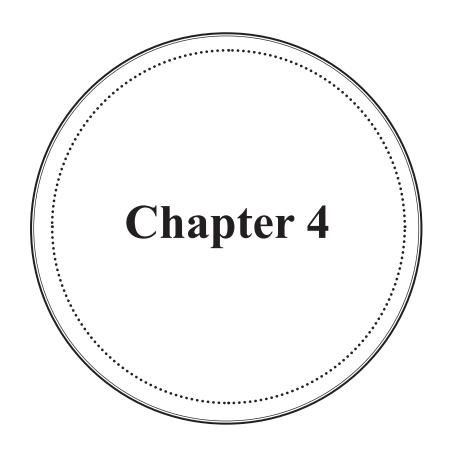
- and Nirodhaariyasacca in that whoever practices Maggaariyasacca will be able to attain Nirodhaariyasacca which is Nibbana.
- 4. Maggariyasacca as pertaining to its greatness: The Lord Buddha teaches the greatness of Maggaariyasacca for the very reason that it can eradicate all forms of Dukkha. Maggaariyasacca can be compared to a miracle cure capable of curing every disease. It can be compared to the rainfall which causes the plants and the rice to grow. It can ward off droughts. Maggaariyasacca is chief when it comes to eradicating every form of Dukkha. This Dhamma topic shows the relationship between Maggaariyasacca and Dukkhaariyasacca.

3.5 The Interconnectedness of Ariyasacca-4

The Lord Buddha teaches that the characteristic of Dukkhaariyasacca is suffering, the characteristic of Samudayaariyasacca is the cause of suffering, the characteristic of Nirodhaariyasacca is the cessation of suffering and the characteristic of Maggaariyasacca is emancipation from the round of rebirth.

For Dukkhaariyasacca, the Lord Buddha teaches us to forgo the first component which deals with the twelve forms of Dukkha but to consider its second, third, and fourth components respectively. The second component of Dukkhaariyasacca is related to Samudayaariyasacca. The third component of Dukkhaariyasacca is related to Maggaariyasacca. And the fourth component of Dukkhaariyasacca is related to Nirodhaariyasacca.

In the same manner, The second, third, and fourth components of Samudayaariyasacca, Nirodhaariyasacca, and Maggaariyasacca are related to other categories of Ariyasacca-4.



Dukkhaariyasacca

Chapter 4

Dukkhaariyasacca

4.1	Jatidukkha
4.2	Jaradukkha
4.3	Byadhidukkha
4.4	Maranadukkha
4.5	Sokadukkha
4.6	Paridevadukkha
4.7	Dukkhadukkha
4.8	Domanassadukkha
4.9	Upayasadukkha
4.10	Appiyehisampayogadukkha
4.11	Piyehivippayogadukkha
4.12	Yampicchannalabhatidukkha
4.13	Pancupadanakkhandhadukkha
4.14	Unadanakhandhadukkha

Concepts

- 1. Seeing Dukkha (suffering) at the Puthujana (ordinary person) level can motivate one to wish to eradicate Dukkha because one can see clearly how life is full of Dukkha (suffering). One grows tired of the round of rebirth. As a result, one begins to see the harm of sensual pleasures and how it is necessary for one to hasten to accumulate wholesome deeds in order to purify one's self physically, verbally, and mentally for the sake of achieving emancipation from Kilesa (defilements) and Asava (mental intoxication).
- 2. To be free from Dukkha cannot be done by simply putting away attachment which according to the Paticcasamupapada Principle (the Law of Causation) is the root cause of Dukkha.

 But attachment will disappear only when Kilesa, the root cause of attachment, can be successfully removed through meditation practice.
- 3. In contemplating how Khandha-5 (the Five Aggregates) which makes up the human body is Dukkha for the purpose of releasing one's attachment to Khandha-5 is not the same as extinguishing Kilesa. Such contemplation is called Anicasanna which means contemplating the impermanence of Sankhara (compounded things). And it does the work of motivating one to practice meditation earnestly for the express purpose of extinguishing Kilesa.

Objectives

- 1. To enable the student to learn about the different forms of Dukkha experienced by a person from the time he is born until the time he dies.
- 2. To enable the student to learn how Dukkha arises from one's attachment to Khandha-5.

Chapter 4

Dukkhaariyasacca

Every Life Is Plagued by Dukkha

The Lord Buddha teaches that the word "Dukkha" has two syllables: Du and Kha. Du means to hate or the source of great danger; and Kha means being devoid of goodness and happiness. Dukkha is misunderstood by wrong-view persons to be goodness, permanence, and happiness. But Ariya personages know it to be repulsive because it is the source of harm and suffering.

If Dukkha is absent, living beings will never know any form of difficulty and trouble. But in reality, no being male or female can ever escape Dukkha as they undergo the round of rebirth over and over again endlessly.

The Lord Buddha teaches that there are thirteen categories of Dukkha as follows:

- 1. Jatidukkha
- 2. Jaradukkha
- 3. Byadhidukkha
- 4. Maranadukkha
- 5. Sokadukkha
- 6. Paridevadukkha
- 7. Dukkhadukkha
- 8. Domanassadukkha
- 9. Upayasadukkha
- 10. Appiyehisampayogadukkha
- 11. Piyehivippayogadukkha
- 12. Yampicchannalabhatidukkha
- 13. Pancupadanakkhandhadukkha

4.1 Jatidukkha: Dukkha Caused by Birth

The Lord Buddha teaches that Jatidukkha or Dukkha caused by birth is permanent Dukkha and is experienced by all beings. There are altogether four different categories of beings depending on how they are born as follows:

- 1. Andaja: Egg-born beings
- 2. Jalabuja: Womb-born beings
- 3. Samsedaja: Moisture-born beings and include mosquitoes, some species of worms, etc.
- 4. Opapatika: Spontaneous Rising Beings; these beings are born fully grown and include celestial beings who are born completely clothed and adorned and around sixteen years of age.

Every birth is accompanied by Jatidukkha and for as long as one has to undergo the round of rebirth, one will continue to encounter Jatidukkha.

Some womb-born beings are born with complete Ayatana, but others are not. When certain Ayatana is missing, it becomes a handicap and causes added hardship to a person. Womb-born beings tend to suffer more Jatidukkha than egg-born beings, moisture-born beings and Spontaneous Rising beings.

For a womb-born being, during the first seven days after conception, it appears as a tiny droplet which looks like clear butter called Kalala. In the following seven days, the Kalala turns cloudy. In the following seven days, the cloudy Kalala gradually turns into a tiny piece of flesh. In the following seven days the flesh assumes an egg-like appearance. After twenty-eight days, five nodes appear which later give rise to the head, the hands, and the feet. Seven days later, head hair (Kesa), body hair (Loma), nails (Nakha), teeth (Danta), and skin (Taco) appear respectively.

From that point on, there is no end to the fetus' suffering as it sits over its mother's digested food while its head has to bear the weight of the food that its mother has consumed. The fetus sits on its haunches hugging its knees while using its hands to prop up its chin as it faces its mother's skeleton with its back against her abdomen. It looks like a monkey sitting inside a hole in the tree during the rain. Its movement is restricted by the amniotic sac. It has to smell all sorts of foul smells inside its mother's body. It is as if it is sitting inside the Hell Realm which is full of suffering and darkness. Moreover, it is exposed to the heat generated by its mother's body like a piece of meat inside a hot pot. Such terrible suffering is called "Gabokantikamulakadukkha" which is the first category of Jatidukkha.

Should its mother fall down, walk around, move around in bed, sit or stand, each of her movements startles the fetus like a fawn caught by a heavy drinker or a very young snake in the grip a snake-charmer. Its body is constantly being moved about, up and down or sideways. And it is hardly ever still.

Should its mother drink something cold, the coldness grips the fetus like the coldness in the Hell Realm. Should its mother eat something hot, the fetus feels as though it is being bombarded by a rain of hot coals. Should its mother eat something spicy and hot or something salty, the fetus experiences pain all over its body. The pain can be compared to a prisoner whose flesh is being sliced and salt being put on the cuts. Such is the second category of Jatidukkha and is called "Gabbhapariharamulakadukkha".

Should the fetus lie across its mother's womb when it is time for it to be born, the physician has to pull it out by its hands and feet. Such is the third category of Jatidukkha and is called "Gabbhavipattimulakadukkha".

Near delivery time, the mother suffers a particular kind of wind called **Javata**² which causes the infant to turn upside down so that its head is near the **Davaramukha**.³ This process startles the infant and causes it tremendous suffering by the time it finally leaves the birth Its suffering can be compared to a huge elephant trying to squeeze its body canal.

¹ Ayatana-12 means the Twelve Spheres which are divided into six external spheres and six internal spheres.

⁻ External spheres or Indriya-6 includes eyes, ears, nose, tongue, body, and mind.

⁻ Internal spheres include physical form, sound, smell, taste, contact, and emotions.

² Javata Wind is the wind inside the womb which helps with the delivery of the infant.

³ Davaramukha means the door but here it means the birth canal.

through a small opening or a hell being in **Sanghatanaraka**⁴ which is being crushed by a burning iron mountain. This fourth category of Jatidukkha is called **"Gabbhajayikamulakadukkha"**.

Once born, the infant is washed by the attending nurse and the process makes the infant feel as if it was being pierced by sharp needles or sliced by a sharp sword. Such is the fifth category of Jatidukkha and is called "Gabbhanikkhamanamulakadukkha".

As a result of some past misdeeds, some persons end up in prison, being murdered or committing suicide. Such is the sixth category of Jatidukkha and is called "Attupakkamamulakadukkha".

Some persons suffer injury or die at the hands of others. Such is the seventh category of Jatidukkha and is called "Parupakkamamulakadukkha".

Every form of Dukkha experienced by a person on earth comes as a result of his birth. Hell beings must suffer horrifically from burning fire, etc. Such is the eighth category of Jatidukkha.

Animals suffer horribly at the hands of human beings. Some are whipped. Some are pierced with a goad. Some are struck with stones. Some are killed. Such is the Jatidukkha of animals and is the ninth category of Jatidukkha.

Pettivisaya⁵ (Peta beings) suffer tremendously from not having anything to eat or drink, from being exposed to the hot sun and strong winds. Such is the tenth category of Jatidukkha.

4.2 Jaradukkha

The Lord Buddha teaches that Jara (aging) causes the body to deteriorate and change in different ways such as grey hair, broken teeth, sunken cheeks, wrinkled skin, poor eyesight, poor hearing, etc. Jaradukkha cannot be witnessed by Mansacakkhu. It can, however, be witnessed by Pannacakkhu. Jaradukkha can be compared to what is left of a forest after a fire. A person knows that aging has taken place only after seeing someone else's grey hair, broken teeth, sunken cheeks, wrinkled skin, poor eyesight and poor hearing.

Jaradukkha can be compared to what is left of a forest after a flood. It is when the people see the branches and leaves carried away by the floodwater that they realize that there has been a flood in the forest. Jaradukkha can be compared to gale-force winds which break off the trees' branches. Only after the storm has passed leaving piles of broken branches on the ground that people realize there has been a violent storm. It is only when a person sees someone else's grey hair, broken teeth, sunken cheeks, wrinkled skin, poor eyesight, and poor hearing that he realizes how someone else is aging. In other words, people cannot see the aging process which is ongoing whether one is awake or asleep and only realize that that they have aged once they can see all the signs of aging with their Mansacakkhu.

⁶ Mansacakkhu means the human eyes.

⁴ Sanghatanaraka is one of the sites in the Hell Realm. In the Sankicca Jataka Story, our Bodhisatta as the Yogi, Sankicca, explained to the king of Varanasi that in Sanghatanaraka, hell beings are crushed by a burning iron mountain. The word Sanghata means to write.

⁵ Pettivisaya means a kind of beings belonging to Apaya (the state of loss and woe). They suffer terribly from not having anything to eat or not being able to eat anything or to eat with great difficulty.

Jaradukkha shortens a person's lifespan in the same way that the longer a weaver works on his loom, the remaining threads become shorter and shorter. Suppose a person's lifespan is 100 years, each day that has been lived reduces his lifespan by one day. Jara (aging) shortens a person's lifespan all day and all night long from the moment he is born.

Jara causes **Indriya-6**⁷, for example, Cakkhuindriya (eyes), etc., to deteriorate. It alters one's **Akara-32**⁸ such as Kesa (hair), etc., to the point where the body becomes old, wrinkled, and ugly.

In point of fact, our body which is like a house is created by **Tanha** (craving) starting with the foot bones which form the foundation followed by the leg bones which act as the pillars, the waist bones which act as the floorboard, the spinal column which acts as the structure on which the roof rests, the collar bones which act as the beam, the neck bones which act as the pinnacle, the arm bones which act as the attic, the skin which acts as the walls, tendons and ligaments which bind every part of the house together, flesh and blood which act as cement and plaster. The body which can be compared to a house has nine doors, namely, Cakkhudavara-2 (two eyes), Sotadavara-2 (two ears), Ghanadavara-2 (two nostrils), Mukhadavara-1 (one mouth), Passavadavara-1 (one urethral opening) and Uccaradavara-1 (one anal opening). The five windows of the body include Cakkhuparasada (optic nerve), Sotaparasada (auditory nerve), Ghanaparasada (nasal nerve), Jivaparasada (lingual nerve) and Kayaparasada (body nerves). The house which is the body is coated with Taco (skin). The Citta Sphere is then formed to be the owner of the body.

Jaradukkha can be compared to the wind continuously shaking the house. The body cannot remain the same just as the house shaken by the wind cannot remain the same. Jara causes the body to slow down in the way it sits, lies down, stands and walks. Every movement is made slower and it suffers from aches and pains.

Flowers in water or on land once the sun shines fully upon them will wilt. Even the moon must disappear once the sun comes up. The growing body may look strong and beautiful now. But once the aging process has advanced to a certain point, it sags, it forms wrinkles and it wilts. Such is the working mechanism of Jaradukkha.

4.3 Byadhidukkha

The Lord Buddha teaches that every illness is caused by changes in the primary elements. Sometimes the body feels a chill. Sometimes it feels hot and uncomfortable. Byadhidukkha can be compared to a Sindhaba colt which must destroy the womb of its dam, the donkey, in order to be born. It can be compared to a parasitic plant growing on a host plant and eventually causes the host plant to die.

Byadhidukkha manifests itself as fever, aches, pains and tiredness. These symptoms cause the body to suffer and deteriorate. Even the Lord Buddha and Ariya personages were plagued by Byadhidukkha. (Byadhidukkha is not mentioned in the Dhammacakkappavattana Sutta.)

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⁷ Indriya-6 means the six sense-faculties, namely, eyes, ears, nose, tongue, body and mind.

⁸ Akara-32 means the thirty-two organs.

4.4 Maranadukkha

The Lord Buddha teaches that physical death, the destruction of the Khandha, the rotting of the body are all the characteristics of **Maranadhamma** or death. Death is accompanied by suffering because when death is near, the Tejodhatu or the fire element in the body increases tremendously to make the being feel restless, anxious, and uncomfortable. It is as if a fire is being made near one's head. Such is the manifestation of **Maranadukkha**.

When a person has accumulated a large number of misdeeds physically or verbally and is lacking in loving-kindness and compassion, close to the time of his death, he will experience Dukkhanimita. Dukkhanimita may show up as menacing hell-fire, as being surrounded by menacing hell denizens holding a sharp weapon, as chains, as being surrounded by vultures, etc. Such images fill the dying person with such fright that he is fearful of losing his life and he begins to resist death. Some resist it by crying out and flailing their arms. Some feel terribly sorry for having behaved so wickedly, for having been reckless, for having never performed wholesome deeds. He is terrified of rebirth in the Hell Realm. Such is the manifestation of **Maranadukkha**.

A person may be very wealthy and has many loved ones. Close to the time of death, he worries and has great concern about his material possessions and his loved ones such that he struggles badly with death. Such is the manifestation of **Maranadukkha**.

A prisoner about to be executed has tremendous fear of the executioner and suffers terribly. Such is the manifestation of **Maranadukkha**.

Every human being poor or rich, noble or lowly all fears death. This is the case except for the personages who have already attained the Dhammakaya and Supernormal Power. Such is the manifestation of **Maranadukkha**.

Death has destroyed countless beings. It can be compared to a gargantuan mountain which approaches a being from all four directions to crush the being to pieces.

It is for a wise person to realize that the four categories of Dukkha, namely, **Jatidukkha**, **Jaradukkha**, **Byadhidukkha** and **Maranadukkha** are like the four enemies that approach a man on sentry duty for the purpose of killing him. They approach the man and pretend to be his friends. They then take him to a very nice park with its lovely gardens and ponds. The man has no idea that he is being tricked and finds himself having a very good time. Suddenly, two of his enemies start to beat him. The third enemy joins in and the fourth enemy cuts his head off with a sharp sword.

Jatidukkha can be compared to the first enemy that lures one to be reborn on earth and enjoy every good thing life has to offer. **Jaradukkha** can be compared to the second enemy that beats one and causes one to suffer all the deteriorating conditions brought about by aging. **Byatidukkha** can be compared to the third enemy that causes one to suffer the aches, pain,

and tremendous discomfort brought upon by sickness. **Maranadukkha** can be compared to the fourth enemy that cuts off one's head thereby ending one's life on earth.

4.5 Sokadukkha

The Lord Buddha teaches that Soka is the condition where one's spirit is troubled, restless, and anxious. One cannot eat and sleep properly. Soka can be caused by losing a loved one through death or losing certain material possession.

4.6 Paridevadukkha

Paridevadukkha is the condition where one weeps because one has lost one's parents, children, spouse or a close relative. It can also be caused by the loss of material wealth. The loss is accompanied by unceasing lamentation. Paridevadukkha causes one's mind to wriggle unceasingly.

4.7 Dukkhadukkha

Dukkhadukkha is the condition where one becomes depressed and discouraged as a result of an illness, an arrest, punishment, etc. It can be caused by scarcity, poverty, and lack. One feels deprived and sad that one should be born so unfortunate.

4.8 Domanassadukkha

Domanassadukkha is the condition where one feels inferior, exasperated, devoid of comfort, and devoid of happiness.

4.9 Upayasadukkha

Upayasadukkha is the condition where one cries and pines because a loved one has died or one has lost material wealth, title and position, retinue of attendants, etc.

A wise sage said that Sokadukkha can be compared to boiling oil in a pot; Paridevadukkha can be compared to increasing the heat until the oil boils over; and Upayasadukkha can be compared to the hot oil that is left in the pot.

Sokadukkha is the grief felt in one's heart. Paridevadukkha causes one to show the grief outwardly by crying and weeping. Upayasadukkha is how one feels after the tears have dried.

4.10 Appiyehisampayogadukkha

The Lord Buddha teaches that Aramana (emotions) causes clinging and comprises Ruparamana (emotions arising from physical formss), Saddaramana (emotions arising from sounds), Gandharamana (emotions arising from smells), Rasaramana (emotions arising from tastes) and Photthabbaramana (emotions arising from touch or contacts). If one should meet with something or someone that displeases one, one experiences Aramana or emotions in that one feels hatred and repulsion. One wishes to get as far away as possible from that something or someone but when one cannot do it, one experiences Appiyehisampayogadukkha.

4.11 Piyehivippayogadukkha

When one meets with something or someone which pleases one, one wishes to be close to that something or someone. But when one has to be separated from that something or someone, one experiences Piyehivippayogadukkha. Being separated from one's parents, siblings, spouse, children or good friends causes one to experience Piyehivippayogadukkha. Losing one's house, possessions, retinue of attendants, title and position causes one to experience Piyehevippayogadukkha.

4.12 Yampicchannalabhatidukkha

The Lord Buddha teaches that Yampicchannalabhatidukkha can be divided into two categories, namely, **physical and mental**. Yampicchannalabhatidukkha in the physical category is experienced when, for example, one has failed in one's endeavor to earn a living in spite of the fact that one has worked very hard and tirelessly at it. Yampicchannalabhatidukkha in the mental category is experienced when, for example, one cannot successfully obtain the wealth or the title and position that one has hoped for.

4.13 Pancupadanakkhandhadukkha

The Lord Buddha teaches that Pancakhandha or Khandha-5 (the Five Aggregates), which comprises Rupakhandha, Vedanakhandha, Sannakhandha, Sankharakhandha and Vinnanakhandha, give rise to Upadana (attachment). Since Khandha-5 belongs to the Lokiya Realm, it is called Upadanakhandha. It is the source of every form of Dukkha, namely, Jatidukkha, etc. And its end result is Yampicchannalabhatidukkha.

Upadana means attachment. It is like the germ which gives rise to Tanha (craving). Out of the Five Aggregates of an Ariya Personage, only his Rupakhandha or body belongs to

the Lokiya Realm. But his Vedanakhandha (feeling), Sannakhandha (perception), Sankharakhandha (mental formations) and Vinnanakhandha (consciousness) belong to the Lokutara Realm. Therefore, they are not called Upadanakhandha. The Lord Buddha calls Pancakhandha or Khandha-5, Pancupadanakkhandha, because it gives rise to every form of suffering which begins with Jatidukkha and ends with Yampicchannalabhatidukkha.

4.14 Upadanakhandhadukkha

Pancupadanakhandha is also called Upadanakhandhadukha. It is written in the Atthakathavibhanga and the **Kambhiravisuddhimagga**⁹ that Upadanakhandhadukha-5 gives rise to Dukkhaariyasacca which includes Jatidukha, etc., as well as Yampicchannalabhatidukha. These categories of Dukha can be compared to the ground which gives rise to flora of every kind. They are constantly causing harm and killing Upadanakhandha-5 in the same way that a forest fire burns and destroys all the trees and plants in its reach.

Upadanakhandha-5 can be compared to the target onto which sharp arrows and sharp weapons are thrown. It can also be compared to an ox constantly plagued by mosquitoes, horse flies, and other biting insects. Likewise, wherever rebirth takes place, it is accompanied by Upadanakhandha-5 and the twelve categories of Dukkha.

Upadanakhandha-5 is like a house which becomes a target of robbers. The twelve categories of Dukkha are like the robbers that seek to rob and destroy a being's Khandha-5.

Therefore, a wise person who wishes to put an end to Dukkha does not take delight in Upadanakhandha-5 but realizes how Upadanakhandha-5 gives rise to Dukkha in the beginning, in the middle and in the end. In the beginning, there is Jaradukkha. In the middle, there are Jaradukkha and Byadhidukkha. And in the end, there is Maranadukkha.

Upadanakhandha-5 can be divided into two main categories, namely, Rupadhamma and Namadhamma. Rupadhamma includes Rupakhandha (corporeality) which is destroyed by Virodhipaccaya that includes the cold, the heat, etc. Vedanakhandha (feeling), Sannakhandha (perception), Sankharakhandha (mental formations) and Vinnanakhandha (consciousness) belong to Namadhamma because they involve all emotions such as Ruparamana which arises from the things that can be seen, etc.

Having thus understood, a wise person should be cognizant of the true nature of Rupadhamma and Namadhamma and know that living beings with their Rupadhamma and Namadhamma are all plagued by Jaradukkha, Byadhidukkha and Maranadukkha.

As for Puthujana or ordinary persons who are still dominated by Kilesa, who have never heard a Dhamma lecture, they become frightened and sad when they encounter the different categories of Dukkha, namely, Jaradukkha, Byadhidukkha, Maranadukkha, etc. As for the Ariya Personages who have already attained the Dhammakaya, they realize that however

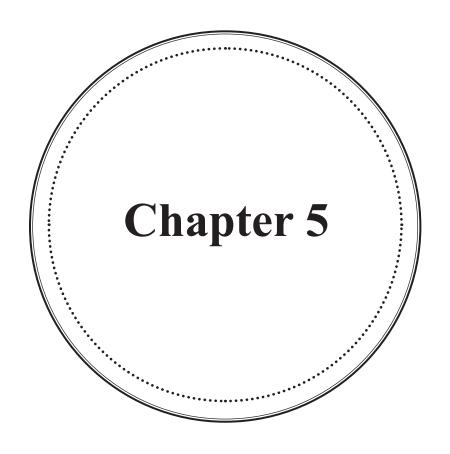
Lanka in order to translate the Sinhala Atthakatha Commentary back into the Magadha language.

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Kambhiravisuddhimagga is the Kambhira or Scripture which explains Sila, Samadhi, and Panna according to Visudhi-7 as written by Praputtakosajarn, the Indian Atthakatha Commentary master who travelled to Sri

high-ranking and grand a person may be, no one can escape Dukkha. They understand the true nature of Dukkhaariyasacca.

The reason Dukkhaariyasacca is said to be the Ariya Personages' truth is that the Lord Buddha and the Paccekabuddha have penetrated Dukkhaariyasacca with the Sayambhunana (Buddha-Insight) while the Arahats or the Lord Buddha's Perfected Disciples have penetrated Dukkhaariyasacca with the Sutamayanana (Arahat-Insight).



Dukkhasamu dayaariyasacca

Chapter 5

Dukkhasamudayaariyasacca

5.1 Tanha-3

- 5.1.1 Kamatanha Leading to Apayabhumi
- 5.1.2 The Galaxy Being Too Small to Contain Kamatanha
- 5.1.3 Kamatanha, the Source of Akusalakamma
- 5.1.4 Bhavatanha and Vibhavatanha

5.2 The Extinguishment of Tanha-3

- 5.2.1 Tanha Being like Tree Resin
- 5.2.2 Tanha Being like Fetters
- 5.2.3 Tanha Being like a Spider

5.3 Seeing the Body as Containing Sewage

- 5.3.1 The Body Being the Source of Suffering
- 5.3.2 The Body Being like the Granary of Akusalakamma

5.4 The Sublime Navalokutaradhamma

5.5 Achieving Emancipation

Concepts

- 1. According to the Paticcasamupapada Principle, Avijja (ignorance) is the origin of Dukkha.
- 2. Rupakaya (the physical form) is the meeting place of Dukkha. A wise person recognizes Rupakaya's impermanence, its destruction and its lack of substance.
- 3. To be free from Dukkha means to eradicate Kamaguna (sensual pleasure) by endeavoring to achieve higher and higher levels of purity until the sublime Lokutara Dhamma can be attained.

Objectives

- 1. To enable the student to learn about the working mechanism and the characteristics of Tanha (craving).
- 2. To enable the student to learn about how Tanha gives rise to Akusalakamma (unwholesome deeds).

Chapter 5 **Dukkhasamudayaariyasacca**

Having given a Dhamma lecture on Dukkhaariyasacca, the Lord Buddha went on to teach Dukkhasamudayaariyasacca. He said that every form of Tanha (craving) can be called Dukkhasamudayaariyasacca. The craving which causes beings to undergo the round of rebirth is the lust for the round of rebirth. Wherever a being is reborn, it takes pleasure in that realm of existence. It craves and takes pleasure in physical forms, sounds, smells, tastes and contacts. It is the kind of craving buried deep within the being's intrinsic nature which causes it to undergo the round of rebirth indefinitely. As a being undergoes the round of rebirth, it encounters Dukkha, namely, Jara (aging) and Byadhi (sickness) and it is eventually destroyed by Marana (death). Living beings live a life of hardship and difficulty and they die from one realm of existence only to be reborn in another realm of existence, so on and so forth endlessly. They are being kept inside the round of rebirth by Tanha which acts like a rope that ties them up and keeps them from escaping.

5.1 Tanha-3

The Lord Buddha teaches that there are three categories of Tanha, namely, Kamatanha, Bhavatanha and Vibhavatanha.

- 1. Kamatanha: This category of Tanha is characterized by Lobha (greed). Kamatanha is the craving for Kamaguna-5 which includes physical forms, sounds, smells, tastes and contacts. Kamatanha is born of the belief that Kamaguna-5 is the source of happiness. Such a belief causes beings to want to be born in the Human Realm and in the Celestial Realm which are part of Kamabhava¹. Therefore, such beings endeavor to practice Dana (almsgiving) and Sila (Precepts observation). They perform all forms of wholesome deeds in order to achieve what they want. This is one form of Kamatanha and it comprises one category of Dukkhasamudayaariyasacca.
- **2. Bhavatanha:** It is the craving for **Bhava**. It is the aspiration of a person who believes that there are no aging and death in the Form Brahma Realm and so he endeavors to practice meditation until he can achieve Jhana attainments which will lead him to be reborn in the Form Brahma Realm.

The ascetics subscribing to this belief endeavor to practice meditation until they can achieve Cetosamadhi whereby their mind can be kept pure, bright, and clear and devoid of Upakilesa (subtle defilements). Such elevated meditative attainments enable them to recall their previous existences numbering 100; 1,000; 100,000 in terms of their name, their physical appearance, their live experiences, and their round of rebirth in terms of where they have died and where they have been reborn. Their elevated meditative

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¹ Kamabhava includes the Apayabhumi-4, the Human Realm and the six Celestial Realms (a total of 11 realms).

attainments cause them to be reborn in the Form Brahma Realm.² These ascetics believe that **the Form Brahma Realm** is the most sublime and true. Therefore, whenever they are reborn in the Human Realm, they will endeavor to achieve Jhana attainments so that they can return to the Form Brahma Realm. They harbor **Bhavatanha** which is another category of **Dukkhasamudayaariyasacca**.

3. Vibhavatanha: It is the craving for **Vibhava**. And it is the aspiration of an ascetic who believes that rebirth in the Non-Form Brahma Realm as a **Non-Form Brahma Being**³ means the end of rebirth in the Human Realm and one will attain Nibbana from there.

The ascetics subscribing to this belief endeavor to practice meditation until they can achieve Cetosamadhi whereby their mind can be kept pure, bright, and clear and devoid of Upakilesa (subtle defilements). They attain Dibbacakkhu (Celestial Eye) which enables them to see into the future and what will become of them. The ascetics who subscribe to this practice believe that once the body of their Non-Form Brahma Being dies, it is the final end of their entity. Therefore, whenever they are reborn in the Human Realm, they will endeavor to achieve Arupajhanas so that they can be reborn in the Non-Form Brahma Realm. They harbor **Vibhavatanha** which is another category of **Dukkhasamudayaariyasacca**.

It is the wise person who realizes the fact that the above three categories of Tanha belong to Dukkhasamudayaariyasacca because they give rise to every category of Dukkha. As mentioned earlier, Kamatanha or the craving for Kamaguna-5 gives rise to Dukkha in the **Kamabhava** whereas Bhavatanha and Vibhavatanha give rise to Dukkha in the **Rupabhava** and **Arupabhava** respectively. It is for these reasons that it is said every category of **Dukkha is caused by Tanha and nothing else**. Therefore, without Tanha, Jatidukkha, Jaradukkha, and Maranadukkha cannot happen.

It would behoove a person to have the wisdom to know that Tanha causes living beings to be trapped endlessly inside the round of rebirth. The name given to Tanha by the Lord Buddha is **Samudaya** for the very reason that Tanha is the source of every category of Dukkha. Ariya Personages see with their Supernormal Insight the truth which is called **Dukkhasamudayaariyasacca**.

(2) Vinnanancayatana: One's mind is focused on infinite consciousness.

² The Form Brahma Realm is the dwelling of Form Brahma Beings that have attained the Rupajhanas. The Form Brahma Realm consists of 16 realms as follows:

⁽¹⁾ Brahmaparisajja; (2) Brahmapurohita; (3) Mahabrahma; (4) Parittabha; (5) Appamanabha;

⁽⁶⁾ Abhassara; (7) Parittasubha; (8) Appamanasubha; (9) Subhakinha; (10) Asannisatta;

⁽¹¹⁾ Vehapphala; (12) Aviha; (13) Atappa; (14) Sudassa; (15) Sudassi; and (16) Akanittha.

³ The Non-Form Brahma Realm is the dwelling of Non-Form Brahma Beings and consists of four realms as follows:

⁽¹⁾ Akasanancayatana: One's mind is focused on infinite space.

⁽³⁾ Akincannayatana: One's mind is focused on nothingness.

⁽⁴⁾ Nevasannanasannayatana: The state in which Sanna is neither present nor absent.

5.1.1 Kamatanha Leading to Apayabhumi

Every category of Tanha comes into being as a result of Lobha (greed) and it belongs to Papa (demerit). The Lord Buddha teaches that Lobhacitta (the greedy mind) clings tightly to the things and the persons that one loves like **a monkey trapped by sticky tree sap**. Initially, the sticky sap sticks to its behind. It wants to pull its behind away from the sap and so it uses all four of its limbs to pull itself up only to have its limbs stuck to the sap. Now it tries to use its mouth to help free itself only to have its mouth stuck to the sap too. In the end, the monkey cannot move and is completely stuck in the same way that Lobhacitta is trapped by all that it craves.

One's Lobhacitta is constantly encouraging one to cling tightly to what and whom one loves like a piece of meat stuck to a hot pan.

Tanha or Lobhacitta when being deeply entrenched in a person's intrinsic nature, it causes him to be miserly because he finds it most difficult if not impossible to give alms to the monks, to the ascetics, to the poor, to the wandering minstrels or to the orphans. His mind is tainted in the same way that a white cloth is dyed with soot and rosin oil. No amount of washing can ever turn it white again. A person with deeply rooted Lobhacitta cannot practice alms-giving.

A person with deeply rooted Tanha or Lobhacitta will definitely be reborn in Apayabhumi (the state of loss of woe). Lobhacitta is like a strong river current which carries everything with it to the ocean. Tanha or Lobhacitta carries beings to Apayabhumi.

5.1.2 The Galaxy Being Too Small to Contain Kamatanha

The Lord Buddha teaches that the amount of Tanha which lies deep inside a being's intrinsic nature is indescribably tremendous. If Tanha were to assume the shape of a tree or a mountain, the galaxy would be too small to contain everyone's Tanha. It will not be possible to load just one person's Tanha into a ship; any ship will be too small to contain it.

Deeply rooted Tanha causes one to commit such unwholesome deeds as killing which a decent human being will never do. Under the dictate of Tanha, one is capable of everything evil.

The Lord Buddha teaches that Tanha in the **Khandhadiloka**⁴ is Dukkhasamudayaariyasacca because it is the origin of Dukkha.

5.1.3 Kamatanha, the Source of Akusalakamma

Living beings dominated by Kamatanha or the craving for the five sensual pleasures are driven to commit Akusalakamma (unwhomsome deeds) which consists of Kayaducarita-3, Vaciducarita-4 and Manoducarita-3.

⁴ Khandhadiloka means the Loka or the world which is full of Khandha.

Kayaducarita-3 (Physical Dishonesty) includes:

- 1. Panatipata or killing
- 2. Adinnadana or stealing
- 3. Kamesumicchacara or sexual misconduct.

Vaciducarita-4 (Verbal Dishonesty) includes:

- 1. Musavada or lying
- 2. Divisive speech
- 3. Pharusavada or offensive speech
- 4. Samphappalapavada or nonsensical speech

Manoducarita-3 (Mental Dishonesty) includes:

- 1. Abhijiha or covetousness
- 2. Byapada or ill-will
- 3. Micchaditthi or Wrong View

Akusaladucarita or **Akusalakammapatha-10** (the Tenfold Unwholesome Course of Action) is what must be abstained from. However, a person dominated by Kamatanha is driven to commit all forms of unwholesomeness. He is shameless. He does not fear demerit. After he dies, he will be reborn in Apayabhumi (the state of loss and woe). It is for these reasons that the Lord Buddha says that **Kamatanha gives rise to Dukkha in the Kamabhava (the Sense Sphere). And it is the origin of Dukkha called Dukkhasamudayaariyasacca.**

Living beings that desire human endowments⁵ and celestial endowments endeavor to practice Dana (alms-giving) and Sila (Precepts observation) and accumulate wholesome deeds by practicing Kayasucarita (physical honesty), Vacisucarita (verbal honesty) and Manosucarita (mental honesty). They want to make sure that their round of rebirth takes place only in the Human Realm and in the Celestial Realm. Such desire is called Kamatanha and it is the origin of Dukkha called Dukkhasamudayaariyasacca.

5.1.4 Bhavatanha and Vibhavatanha

who

endeavors

Vipassanakammathana⁶ with the wish to be reborn in the Rupabhava (the Form Brahma Realm) and the Arupabhava (the Non-Form Brahma Realm) will be reborn in these respective realms if they can attain the respective Jhanas. They have the views (Sassataditthi and Ucchedditthi) that these Form-Brahma Realm and Non-Form Brahma Realm are devoid of Jara (aging), Byadhi (sickness), and Morana (death). Such views are called Bhavatanha and Vibhavatanha and they are the origin of Dukkha called Dukkhasamudayaariyasacca. The reason is that such desire keeps beings trapped within the round of rebirth.

practice

Samathakammathana

to

⁵ There are altogether three categories of endowments, namely, human endowments, celestial endowments and Nibbana endowments.

Samathakammathana is the meditation practice which the mind is kept still and quiet. Vipassanakammathana is the meditation practice which enables its practitioner to penetrate the truth about reality.

5.2 The Extinguishment of Tanha

A wise person is cognizant of the danger and harm of the round of rebirth and the suffering in Apayabhumi (the state of loss and woe). Therefore, he endeavors to practice such wholesome deeds as giving alms, observing the Precepts, practicing meditation, contemplating the Tilakkhana which includes Aniccan (impermanence), Dukkhan (suffering) and Anatta (the absence of true selfhood), recalling often the Buddha-Virtues, the Dhamma-Virtues and the Sangha Virtues, practicing Samathakammathana and Vipassanakammathana with the resolute wish for emancipation from the round of rebirth. He has Nibbana as his goal. Such a mindset enables one to practice all that it takes to eradicate every category of Dukkha. Such a mindset has no care for Bhava-3⁷ or the Three Spheres of Existence. Such a mindset enables one to eradicate all three categories of Tanha which work to trap one inside the round of rebirth.

It is written in **the Sukarapotikavatthu and the Nibbanavagga** that one day the Lord Buddha went on an alms-round in the city of Rajagarh. He saw a female piglet and smiled. Venerable Ananda asked the Lord Buddha the reason for His smile. And the Lord Buddha told him that the female piglet had once been reborn a hen living near the refectory during the time of **the Lord Kakusandha Buddha**⁸. The hen heard the sound of the Buddhist monks giving Dhamma lectures on Vipassanakammathana and felt happy.

After the hen died, it was reborn a princess by the name of Ubbarirajakanna. One day, she went to a pit latrine and saw a large number of worms inside the pit. The image caused her to feel a sense of urgency such that she was able to attain the First Jhana. After she died, she was reborn in the Form Brahma Realm. She had continued to undergo the round of rebirth in the different realms of existence until she was reborn this female piglet. This Dhamma lecture caused Venerable Ananda and the Buddhist monks who heard it to feel a great sense of urgency as well.

It was then that the Lord Buddha said that **Tanha causes Dukkha and if you wish to eradicate Dukkha, you must first endeavor to extinguish Tanha.** For as long as Tanha remains in one's intrinsic nature, there will be Dukkha in the same way that a tree, however much damage has been done to its branches and trunk, can regrow if its root remains intact.

The trunk and the branches of a tree can be compared to Dukkha whereas its primary root can be compared to Tanhanusaya. If it is not being uprooted by the power of **Arahattamagganana**⁹, it will always regrow and flourish.

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⁷ Bhava-3 or the Three Spheres include:

⁽¹⁾ Kamabhava: It is the dwelling of beings that take pleasure in Kamaguna.

⁽²⁾ Rupabhava: It is the dwelling of beings that have attained Rupajhanas.

⁽³⁾ Aruabhava: It is the dwelling of being that have attained Arupajhanas.

⁸ The Lord Kakusandha Buddha was one of the four Buddhas that have happened in this Kappa. The next and last Lord Buddha to happen is the Lord Meteyya Buddha.

⁹ Arahattamagganana means the Nana or Supernormal Insight which leads to the removal of the Ten Fetters.

The Lord Buddha teaches that the current of Tanha flows endlessly into the physical forms, sounds, smells, tastes and contacts which a person finds desirable. The current of Tanha is very strong and the intrinsic nature dominated by Tanha is devoid of Panna (insight). It is incapable of recognizing what is right, what is wrong, what is beneficial, what is harmful, what is merit and what is demerit. Without Panna, Ditthi (conceit) runs amok and then what is wrong is mistaken for being right, evil is mistaken for good. One cannot be bothered to practice Samatha Meditation and Vipassana Meditation. Not being able to attain the Jhanas and the Nanas, one is filled with Micchaditthi (Wrong View). And one's Wrong View leads one to commit all forms of unwholesomeness. The different forms of unwholesomeness bring about ruin here and now and in future existences as well.

5.2.1 Tanha Being like Tree Resin

The Lord Buddha compares Tanha to the stickiest tree resin which sticks tightly to one's mind making one completely immersed in all things desirable. The Buddhist monks who still possess Lokiyacitta are concerned with their alms-bowl, their robes and other implements.

The craving for Vatthukama and Kilesakama drives one to take pleasure in and lust for physical forms, sounds, smells, tastes and contacts. Tanha is as sticky as the stickiest tree resin.

5.2.2 Tanha Being like Fetters

Whoever is dominated by Tanha is constantly searching to satisfy his craving with physical forms, sounds, smells, tastes and contacts which he mistake for happiness. This constant search for Kamaguna-5 causes one to undergo the round of rebirth endlessly. One will not be able to get out of the vicious cycle of Jatikantara, Jarakantara, Byadhikantara and Maranakantara as result of being dominated by one's Tanha.

A person dominated by Tanha thinks himself happy while his craving is being gratified. However, as soon as trouble approaches, he is startled out of his wits like a poor rabbit being trapped by the hunter and shakes uncontrollably with fear. Tanha can be compared to the hunter. A person dominated by Tanha can be compared to the poor rabbit. As long as the rabbit is not yet trapped by the hunter, it goes about its way happily enjoying Kamaguna-5 however it can in the same way as a person dominated by Tanha. The trap here is Sanyojana (Fetters) which keeps the being trapped within the vicious cycle of Jatikantara, Jarakantara, Byadhikantara and Maranakantara.

Living beings bound by Sanyojana called Tanha will undergo the suffering of the round of rebirth endlessly. A wise person knows to endeavor to release himself from the grip of Tanha which drives him constantly to seek Kamaguna-5.

He endeavors to release himself from Sanyojana (Fetters) which consists of ten components as follows:

- **Orambhagiyasanyajana:** These are the Lower Fetters and include the following.
 - 1. Sakkayaditthi: It means believing one's self to possess true selfhood.
 - 2. Vicikicha: It means doubt or uncertainty.
 - 3. Silabbataparamasa: It means adherence to mere rules and rituals.
 - 4. Kamaraga: It means sensual lust.
 - 5. Patigha: It means repulsion or irritation.
- **Uddhambhagiya:** These are the Higher Fetters and include the following.
 - 6. Ruparaga: It means attachment to the form realms.
 - 7. Aruparaga: It means attachment to the non-form realms.
 - 8. Mana: It means conceit or pride.
 - 9. Uddhacca: It means restlessness or distraction.
 - 10. Avijja: It means ignorance.

At the same time, a wise person wishes for Nibbana which is devoid of Raga (lust), Dosa (anger) and Moha (delusion). Nibbana is the realm of true and lasting bliss and not even a trace of Dukkha can be found there. Therefore, one must endeavor to work towards the attainment of Arahattamagganana which is the weapon needed to completely eradicate Tanha so that one can attain the eternal realm of Nibbana.

A wise person is cognizant of the fact that no physical fetters can ever be compared to Tanha. Nothing can bind a person as tightly and as permanently as **Tanha**.

All other kinds of fetters can be broken, cut or destroyed with a sharp sword or a sharp axe but not so with Tanha. It is for this reason that the Lord Buddha says that as fetters Tanha are stronger and more permanent that all the fetters in the world.

The only weapon which can be used to destroy Tanha is Arahattamagganana. To obtain such a weapon, one is required to give up sensual pleasures. One must not allow one's self to entertain Kamaraga (sensual lust). But one must willingly and earnestly observe the Precepts, practice Dhutanga (austere practices), practice Samathakammathana and Vipassanakammathana forever more in order to attain Arahattamagganana and eradicate Tanha.

5.2.3 Tanha Being like a Spider

Whoever takes pleasure in Kamaraga (sensual lust) is immersed in it and is dominated by the power of Dosa (anger) and Moha (delusion). His actions are driven by the current of Tanha and he cannot escape from Tanha. He is caught like insects being caught in the spider web.

Once a spider has woven its web, it lies in wait in the middle of the web for horseflies and mosquitoes to fly into its web. As soon as there is movement in the web, the spider moves quickly along its web and sucks the life out of the trapped insect. Having finished off its victim, the spider returns to the middle of the web to await its next victim. Likewise, a person immersed in Kamaraga, Dosa and Moha conducts himself according to the current of Tanha. He does things to satisfy his wants and is trapped by the power of Tanha. A wise person, therefore, knows to endeavor to eradicate Tanha with the power of the Arahattamagganana.

5.3 Seeing the Body as Containing Sewage

A wise person knows to consider the filth, the impurity, and the unattractiveness of the human body. Hence, he endeavors to eradicate Raga (lust) that dominates his intrinsic nature. The physical body is governed by Aniccan (impermanence). It is built by Tanha. It consists of 300 bones, covered by skin and flesh. When adorned with beautiful clothes, it looks deceptively attractive. But the fact is the body is filled with rotting and dirty things. It is impure, unclean, and unattractive. It is full of urine, feces, phlegm, fats and grease. It is like a boil with a large head filled with pus and blood. And yet, it is an object of desire for those persons who are still dominated by defilements.

5.3.1 The Body Being the Source of Suffering

The human body is plagued by sickness because it is the source of Dukkha (suffering). It requires constant care. Sitting or lying down too long makes one feel uncomfortable and one needs to change one's posture periodically. Should one remain in the same posture for too long, one's body becomes achy and uncomfortable. It is for these reasons that the human body is said to be plagued by sickness. A wise person knows that the human body is constantly deteriorating. It has no real substance and it is waiting its turn to die and return to the earth.

5.3.2 The Body Being Like the Granary of Akusaladhamma

The human body is the source of Jara (aging) and Marana (death). It is the source of Mana (conceit). It is the source of Makkha (ingratitude). It is the source of sickness. A granary is generally constructed with wood and rattan and covered with earth. It is then filled with rice, beans, sesame seeds, sago, etc.

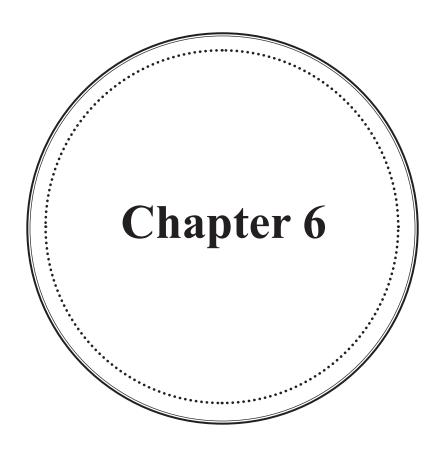
Likewise, the human body is made up of 300 bones, tied together with tendons and ligaments and covered with flesh and blood and skin. Into it is then placed Jara (aging), Rogabyadhi (illnesses), Marana (death), Mana (conceit), Makkha (ingratitude) and Akusaladhamma (unwholesomeness). It would behoove a wise person to realize this fact about the human body.

5.4 The Sublime Navalokutaradhamma

The human body is repulsive and impermanent. But **the Lokutaradhamma-9**, **which consists of Magga-4**, **Phala-4 and Nibbana-1**, never changes. It is everlasting bliss. The Lord Buddha says that Navalokutaradhamma-9 is sublime. It is blissful. It is devoid of Dukkha and harm. Whoever has attained the Navalokutaradhamma knows true and lasting happiness and is devoid of Byapada (ill-will), trouble, and the desire for Kamaguna-5 (the Five Sensual Pleasures).

5.5 Achieving Emancipation

Puthu (ordinary) persons, who are still immersed in Kamaguna-5, experience Dukkha, physical and mental problems. Tears belong to those who are still dominated by Kilesakama (lust) and Vatthukama (sensual pleasures). Natural or man-made disasters are caused by the masses' uncontrollable desire to fulfill their Kilesakama and Vatthukama. Craving, the desire for sensual pleasures, and lust bring about every form of Dukkha. Therefore, a wise person knows to endeavor to chip away craving, the desire for sensual pleasures, and lust by keeping his mind pure and bright as he works diligently towards emancipation.



Dukkhaniro dhaariyasaccasacca

Chapter 6

Dukkhanirodhaariyasacca

- 6.1 Dukkhanirodha, the Extinguishment of Tanha
- 6.2 How to Extinguish Tanha
- 6.3 Ariya Personages
- 6.4 The Ariya Personage Who Discovered Vijja Dhammakaya
- 6.5 Majjhimapatipada, the Middle Way
 - 6.5.1 Dhammakaya Being the Dhammakhandha
 - 6.5.2 Dhammakaya Being the Body of Enlightenment
 - 6.5.3 The Pathamagga
 - 6.5.4 The Meaning of Nibbana
- 6.6 Conclusion

Concepts

- 1. To eradicate Dukkha, it is necessary to remove the cause of Dukkha. And only Majjhimapatipada (the Middle Way) has the power to eradicate the cause of Dukkha.
- 2. Buddhism is the only religion in the world that teaches about Majjhimapatipada, the path leading to Nibbana.
- 3. The Pathamamagga, which appears inside one's body, is the entrance to Nibbana. External Pathamamagga appears outside the body and leads to different levels of elevated meditative attainments with Nevasannanasannayatanajhana or Jhana-8 being the highest level. External Pathamamagga cannot lead to Ariyahood.

Objectives

- 1. To enable the student to learn about the process of eradicating Dukkha as taught in Buddhism.
- 2. To enable the student to learn about the characteristics of Majjhimapatipada or the Middle Way which is taught only in Buddhism.

Chapter 6

Dukkhanirodhaariyasacca

Having taught the Dukkhasamudayaariyasacca, the Lord Buddha continues on to teach the Dukkhanirodhaariyasacca as follows: Dukkhanirodhaariyasacca means deploying the Ariyamagga **to extinguish** Tanha. It means removing Tanha from one's intrinsic nature with the Ariyamagga. It means extinguishing Tanha without even a trace of regret. It means **Dukkhanirodhaariyasacca.**

To Extinguish Dukkha Means to Extinguish Tanha

For those who have heard the Lord Buddha's teaching that Dukkhanirodhariyasacca has the power to extinguish Dukkha, they may wonder why the Lord Buddha now teaches that Dukkhanirodhaariyasacca has the power to extinguish Tanha. According to the Atthakatha Commentary masters, Dukkhanirodha means the extinguishment of Dukkha. And yet, the Lord Buddha teaches that Dukkhanirodhaariyasacca means the extinguishment of Tanha by means of the Ariyamagga. This is because the extinguishment of Tanha is the same thing as the extinguishment of Dukkha. The reason is that Dukkha which includes Jatidukkha, etc., represents the trunk and the branches of Tanha whereas Tanha represents the primary root. Therefore, as long as Tanha has not yet been extinguished, Dukkha will always be present in the same way that once the trunk and branches of a tree have been cut but its root is still intact, soon enough the stump will regrow. It is only when the tree has been completely uprooted that it can never regrow. It is for this reason that the Lord Buddha says that the extinguishment of Tanha is the extinguishment of Dukkha.

6.1 Dukkhanirodha, the Extinguishment of Tanha

The Lord Buddha teaches that **Dukkhanirodha means the extinguishment of Tanha rather than the extinguishment of Dukkha**. This can be compared to a hunter aiming his gun at a lion, as the bullet is moving towards the lion, the lion does not try to catch the bullet but pounces upon the hunter instead. The reason is that for as long as the hunter lives, he can shoot at the lion again. Therefore, it is necessary that the lion kills the hunter instead of trying to destroy the incoming bullet. It is for this reason that **the Lord Buddha does not teach the extinguishment of Dukkha but the extinguishment of Tanha instead**.

The Lord Buddha can be compared to the lion, the hunter can be compared to Tanha and Dukkha can be compared to the bullet. Tanha is the root cause, and Dukkha is the effect. Whoever wishes to be emancipated from the round of rebirth must endeavor to eradicate Tanha which is the cause of Dukkha.

It is the work of every Buddha to extinguish Tanha. The Lord Buddha can be compared to a lion whereas a heretic can be compared to a dog. It is natural for a dog to go after something a person throws away and not paying the slightest attention to the person who throws it. Likewise, heretics practice self-mortification thinking that it is the practice leading to emancipation from the round of rebirth when actually their practice is giving them Dukkha and keeping them trapped inside the round of rebirth.

The wise Buddhist endeavors to practice accordingly in order to chip away at Tanha which is deeply entrenched within his intrinsic nature. He should imitate how the farmer endeavors to uproot any bitter gourd growing in his farm. The Buddhist monk who endeavors to chip away at the root cause which is Tanha can be compared to the farmer who endeavors to uproot any bitter gourd plant growing in his farm. The farm can be compared to internal and external Ayatana which are the origin of Tanha and consist of twelve components. It is for this reason that the Lord Buddha says that **Tanha is the root cause of Dukkha. Once Tanha can be eradicated from one's intrinsic nature, Dukkha which includes Jatidukkha, etc., will be also be eradicated.**

6.2 How To Extinguish Tanha

The Lord Buddha teaches that the person who can extinguish whatever love and pleasure which trap one inside the Loka (realms of existence) will be able to extinguish Tanha.

What does it mean by whatever love and pleasure which trap one inside the Loka? For one thing, one's Cakkhu (eyes) has what it loves and takes pleasure in. When a person can eradicate Tanha, he can also eradicate whatever love and pleasure derived from one's Cakkhu. In the same manner, Sota (ears), Ghana (nose), Jivaha (tongue), Kaya (body) and mind have what they love and take pleasure in. When a person can eradicate Tanha, he will also be able to eradicate whatever love and pleasure derived from his Sota, Ghana, Jivaha, Kaya and mind. Therefore, to extinguish Tanha is to extinguish internal Ayatana.

For another thing, Rupa (physical form) has what it loves and takes pleasure in. So do sound, smell, taste, Photthabba (contact) and Dhammaramana (emotions). When a person can eradicate Tanha, he can also eradicate whatever love and pleasure derived from the physical forms, sounds, smells, tastes, contacts and emotions. Therefore, to extinguish Tanha is to extinguish external Ayatana.

For another thing, Vinnana (consciousness), which comprises six components, namely, Cakkhuvinnana, Sotavinnana, Ghanavinnana, Jivahavinnana, Kayavinnan and Manovinnana, has what it loves and takes pleasure in. **Therefore, to extinguish Tanha is to extinguish all six components of Vinnana.**

For another thing, Samphassa (contact) is the meeting of internal Ayatana, external Ayatana and Vinnana. The six components of Samphassa, namely, Cakkhusamphassa, Sotasamphassa, Ghanasamphassa, Jivahasamphassa, Kayasamphassa and Manosamphassa have what they love and take pleasure in. **Therefore, to extinguish Tanha is to extinguish all six components of Samphassa.**

For another thing, Vedana (feeling) is the feeling arisen from Samphassa-6. Therefore, to extinguish Tanha is to extinguish the feeling arisen from all the six components of Samphassa.

For another thing, Sanna (perception) which comprises six components, namely, Rupasanna or the perception of form; Saddasanna or the perception of sound; Gandhasanna or the perception of smell; Rasasanna or the perception of taste; Photthabbasanna or the perception of tangible objects; and Dhammasanna or the perception of mind-objects. There is love and pleasure associated with Sanna. **To extinguish Tanha is to extinguish Sanna-6.**

For another thing, Sannacetana or the intention which arises from external Ayatana comprises six components as follows: Rupasannacetana.....to Manosannacetana. There is love and pleasure associated with Sannacetana. To extinguish Tanha is to extinguish Sannacetacetana.

For another thing, there is love and pleasure associated with Tanha which comprises Rupatanha...to Dhammatanha. To extinguish Tanha is to extinguish all six components of Tanha.

For another thing, Vitaka or the thought which arises from external Ayatana comprises six components, namely, Rupavitaka...to Dhammavitaka. There is love and pleasure associated with Vitaka. To extinguish Tanha is to extinguish all six components of Vitaka.

For another thing, Vicara or discursive thinking which arises from external Ayatana comprises six components, namely, Rupavicara....to Dhammavicara. There is love and pleasure associated with Vicara. To extinguish Tanha is to extinguish all six components of Vicara.

To extinguish Tanha, one must extinguish Aramana-6 which includes Ruparamana...to Dhammaramana.

The extinguishment of Tanha and all of its components as described above is called **Dukkhanirodhaariyasacca which means the extinguishment of all forms of suffering**.

6.3 Ariya Personages

Every Lord Buddha hannens fo

Every Lord Buddha happens for the purpose of extinguishing Tanha by deploying the sublime Magga-8 (the Noble Eightfold Path). The extinguishment of Tanha and Asavakilesa (defilements) is synonymous with **the attainment of Nibbana**. Therefore, another meaning of **Nirodha is Nibbana**.

Whoever endeavors to practice Magga-8 to the fullest extent will be able to chip away at his Tanha and attain the different levels of Ariyahood depending on his accumulated merit and the extent of his Parami pursuit. There have been many Ariya personages in Buddhism. These include the eighty Asiti Disciples of the Lord Buddha whose names appear in the Tipitaka. There were the 1,250 Arahats who came together to be with the Lord Buddha for a meeting called **Caturangasannipata** at the Veluvanna Temple where the Lord Budha taught the Dhamma lecture called **the Ovadapatimokha**.

¹ The Ovadapatimokkha or the Principal Teaching contains three Gatha which the Lord Buddha taught the 1,250 Arahats who came to the Veluvanna Temple without prior arrangement on the 15th day of the 3rd waxing moon called the Magha Puja Day.

There have been a large number of persons who have devoted their entire lives practicing Magga-8 because they believe in the ultimate aim of Buddhism which is emancipation from the round of rebirth and the attainment of Nibbana. Their dedicated and earnest practice has enabled them to attain the different levels of Ariyahood. Although some of them may not yet attain Nibbana, they do have the ability to penetrate and witness Nibbana with their Dhammacakkhu (Dhammakaya-Eye).

The Lord Buddha has attained Complete Nibbana more than 2,500 years ago and different events have caused His Teachings to be lost or altered, still there are persons who have devoted their lives to the practice of the Majjhimapatipada Principle or Magga-8. Many of these personages are able to attain Ariyahood. Some have passed on leaving their Dhamma lectures behind but others are still living today.

6.4 The Ariya Personage Who Discovered Vijja Dhammakaya

The Most Venerable Phramonkolthepmuni (Sodh Candasaro), the former Abbot of Wat Paknam was and still is a highly revered monk both here in Thailand and abroad. In spite of the fact that he has already passed on for more than fifty years, his photos can be seen in people's houses both Thai and Chinese. He is well-known for his Supernormal Power and incomparable virtues and he is just as highly revered now as the time when he was still living.

The Most Venerable Phramonkolthepmuni (often referred to as Luang Pu Wat Paknam) was born in the province of Suphanburi. His former name was **Sodh Meekaewnoi**. Having realized life's lack of substance at such a young age, he had entered the monkhood when he was twenty-two years old and vowed to remain in the monkhood for the rest of his life. As a Buddhist monk, Luang Pu had devoted his life to the study and practice of the Lord Buddha's Teachings. Having exhausted all that could be learnt at the temple where he first entered the monkhood in the district of Songpinong in the province of Suphanburi, he decided to go and further his Dhamma study in Bangkok up until the time that he discovered **Vijja Dhammakaya**.

In one of his Dhamma lectures, Luang Pu teaches that Vijja Dhammakaya was taught by the Lord Buddha during His time to all teachable beings. Teachings on Ayatananibbana and the Dhammakaya which is the Lokutara Body and the Body of Enlightenment are written in the Tipitaka. However, they have not been adequately explained. Therefore, around five hundred years after the Lord Buddha's attainment of Complete Nibbana, Vijja Dhammakaya had altogether disappeared from the world.

Having discovered Vijja Dhammakaya, Luang Pu worked very hard for the remaining of his life to teach it to his followers. He well realized how Vijja Dhammakaya was pure and profound and how it could greatly benefit humanity as a whole. Luang Pu had spent around forty years propagating Vijja Dhammakaya to temples outside of Wat Paknam in Bangkok, in Thailand and abroad. Everyone who has applied the Iddhipada Principle (The Four Paths of Accomplishment) in studying and practicing Vijja Dhammakaya has all received beneficial results.

6.5 Majjhimapatipada, the Middle Way

In the Lord Buddha's first Dhamma lecture, He advised the five ascetics to abstain from practicing Kamasukhallikanuyoga (self-indulgence) and Attakilamathanuyoga (self-mortification). He advised them to practice Majjhimapatipada or the Middle Way instead.

In theory, the Middle Way practice means practicing Magga-8 which can be summarized as **the Threefold Training, namely, Sila (morality), Samadhi (concentration) and Panna (insight).** In practice, the Most Venerable Phramonkolthepmuni taught it in his Dhamma lecture on the Dhammacakkappavattana Sutta on January 3, 2498 B.E. as follows:

"The real meaning of the Middle Way is so profound that no one knows or understands it to mean bringing one's mind to a standstill in the center of one's body. To find the center of one's body, one can imagine that there are two strings. The first string is drawn from one's navel straight through to one's spine. The second string is drawn at the same level from one's left side through to one's right side. The point where the two strings intersect is called the sixth base of the body center. Now, two fingers' width directly above the sixth base is called the seventh base of the body center."

The seventh base in the center of one's body is the permanent dwelling of the human mind. It is also the dwelling of the Dhamma Sphere which gives rise to the human body. The Dhamma Sphere is the size of a chicken egg yolk. It is clear and pure. When one is first born, one's mind is kept still in the middle of one's Dhamma Sphere. When one sleeps, one's mind is kept still in the middle of one's Dhamma Sphere. When one dies, one's mind is also kept still in the middle of one's Dhamma Sphere. In other words, the Dhamma Sphere which gives rise to the human body is where one's mind dwells at birth, at death, during sleep and as soon as one is awake.

The Most Venerable Phramonkolthepmuni explained further that the ability to keep one's mind still in the center of one's body is called Majjhima (the middle). Once one's mind is at a standstill, good and evil no longer exist. It is neither good nor evil. It is neither merit nor demerit. It is simply Majjhima. When one's mind is at a standstill, one is far removed from both extreme practices, namely, Kamasukhallikanuyoga and Attakilamathanuyoga. The point which is Majjhima is the Middle Way leading to the attainment of Arahatship. This explains what the Lord Buddha meant when He said: Tathagatena abhisambuddha which means the Tathagata has penetrated the Truth with His Supernormal Insight.

Once one can bring one's mind to a standstill in the middle of one's Dhamma Sphere, one's mind is considered to be in the right place. As one continues to keep one's mind still and quiet, Magga-8 has now come together at the seventh base in the center of one's body. What appears next is **the Pathamamagga Sphere or the Dhammanupassanasatipatthana**Sphere. It appears as a clear and pure sphere the size of the sun or the moon in the middle of the Dhamma Sphere. As one continues to keep one's mind still and quiet in the middle of the Sila Sphere will appear. It has the size of the sun or the moon. As one continues to keep one's mind still and quiet in the middle of the Sila Sphere, once the condition is just right, **the Samadhi Sphere will appear**. As one continues to keep one's mind still and quiet in the middle of the Samadhi Sphere, once the condition is just right, **the**

Panna Sphere will appear. As one continues to keep one's mind still and quiet in the middle of the Panna Sphere, once the condition is just right, the Vimutti Sphere will appear. As one continues to keep one's mind still and quiet in the middle of the Vimutti Sphere, once the condition is just right, the Vimuttinanadassana Sphere will appear². As one continues to keep one's mind still and quiet in the middle of the Vimuttinanadassana Sphere, once the condition is just right, the Refined Human Body will appear.

Now, the Middle Way work is passed on from the Coarse Human Body to the Refined Human Body. The mind of the Refined Human Body is then brought to a standstill in the center of its body. Once the condition is just right, the Dhammanupassanasatipatthana Sphere will **appear**. The mind of the Refined Human Body is then brought to a standstill in the center of its Dhammanupassanasatipatthana Sphere. Once the condition is just right, the Sila Sphere will appear. The mind of the Refined Human Body is then brought to a standstill in the center of its Sila Sphere. Once the condition is just right, the Samadhi Sphere will appear. The mind of the Refined Human Body is then brought to a standstill in the center of its Samadhi Sphere. Once the condition is just right, the Panna Sphere will appear. The mind the Refined Human Body is then brought to a standstill in the center of its Panna of Once the condition is just right, the Vimutti Sphere will appear. The mind Sphere. of the Refined Human Body is then brought to a standstill in the center of its Vimutti Sphere. Once the condition is just right, the Vimuttinanadassana Sphere will appear. The mind of the Refined Human Body is then brought to a standstill in the center of its Vimuttinanadassana Sphere. Once the condition is just right, the Coarse Celestial Body will appear.

By keeping one's mind at a standstill in the center of the Coarse Celestial Body's Dhamma Sphere, the Middle Way journey proceeds respectively through the Dhammanupassanasatipatthana Sphere, the Sila Sphere, the Panna Sphere, the Vimutti Sphere and the Vimuttinanadassana Sphere to the Refined Celestial Body.

From the Coarse Celestial Body, the inward Middle Way journey proceeds through the respective spheres of the Coarse Celestial Body to the Refined Celestial Body, so and so forth to the Coarse Form Brahma Body, the Refined Form Brahma Body, the Coarse Non-Form Brahma Body, the Refined Non-Form Brahma Body and eventually the Dhamma Body or the Dhammakaya.

The Lord Buddha calls this inward journey, **Following and Seeing One Body inside another Body**. The process is sort of like taking different means of transportation in order to get to one's destination. One may have to start one's journey with a motorcycle taxi in order to get to the pier to board a passenger boat. After the boat ride, one may have to board a bus in order to get to the train station or an airport.

The different Spheres and the different Inner Bodies from the Dhamma Sphere which gives rise to the Coarse Human Body all the way to the Dhammakaya dwell at the seventh base in the center of one's body one inside another.

² The Vimuttinanadassana Sphere means the Nana or Supernormal Insight which sees that one's mind is now free of defilements.

6.5.1 The Dhammakaya Being the Dhammakhandha

The Most Venerable Phramonkolthepmuni explained that the Dhamma Body or the Dhammakaya looks like the Buddha Image but with a lotus bud on the top of His raised crown. The Dhammakaya is as clear as a mirror. He is glorious and beautiful. The different Dhammakaya differ in the width of their lap (all Dhammakaya appear sitting in a half-lotus position) and include the Coarse Gotarabhu Dhammakaya, the Refined Gotarabhu Dhammakaya, the Coarse Sotapanna Dhammakaya, the Refined Sotapanna Dhammakaya, the Coarse Sakidagami Dhammakaya, the Refined Sakidagami Dhammakaya, the Coarse Anagami Dhammakaya, the Refined Anagami Dhammakaya, the Coarse Arahat Dhammakaya and the Refined Arahat Dhammakaya.

The Most Venerable Phrasudhammayanathera³ explained that different Dhammakaya differ as a result of the different levels of residual Asayakilesa in their mind. The Gotarabhu Dhammakaya possesses a higher level of residual Asavakilesa than the Sotapanna Dhammakaya. The Sotapanna Dhammakaya possesses a higher level of residual Asavakilesa than the Sakidagami Dhammakaya. And the Sakidagami Dhammakaya possesses a higher level of residual Asavakilesa than the Anagami Dhammakaya. However, the Coarse and Refined Arahat Dhammakaya are completely devoid of Asavakilesa. Every Dhammakaya belongs to the Lokutara Realm. Therefore, they are not governed by Tilakkhana (the Three Characteristics); hence, they are not called Pancakhandha or Khandha-5. They are called Dhammakhandha instead. They still possess Rupa, Vedana, Sanna, Sankhara and Vinnana. However, their five Khandha are clear, clean, and pure. Therefore, they are called Dhammakhandha. The Pancakhandha of the Coarse and Refined Human Bodies, the Coarse and Refined Celestial Bodies, the Coarse and Refined Form Brahma Bodies and the Coarse and Refined Non-Form Brahma Bodies are governed by Tilakkhana. They belong to the Lokiya Realm and as such they must continue to undergo the round of rebirth.

When the meditation practice progresses through the seventh base in the center of the practitioner's body from the Dhamma Sphere all the way to the Refined Non-Form Brahma Body, this meditation process is called Samathakammathana. The eyes of these different Inner Bodies cannot yet see Khandha-5 and cannot know that it is still governed by Tilakkhana. Once the meditation practice progresses to the Dhamma Bodies or Dhammakaya, this meditation process is called Vipassanakammathana. It is only at this level that the Dhammakaya-Eye can see and know with the Dhammakaya-Nana how Khandha-5 is governed by Tilakkhana, namely, Aniccan (impermanence), Dukkhan (the inability to remain the same) and Anatta (the absence of true selfhood).

Phrasudhammayanathera was the former title of the Most Venerable Luang Por Dhammajayo (Chaiyaboon Dhammajayo Bhikkhu), the Abbot of Wat Phra Dhammakaya, Klong Saam, Klong Luang, Pathum Thani.

6.5.2 The Dhammakaya Being the Body of Enlightenment

What is Vipassana? Vipassana means seeing reality for what it is. Seeing in Vipassanakammathana means having a 360° vision or the ability to see everything in every direction simultaneously. Dhammacakkhu or the Dhammakaya-Eye can see the origin of Kilesaasava, how it controls one's mind, and how one can extinguish it. Dhammacakkhu is altogether different from the human eyes which cannot see Kilesaasava. Human beings can know only the symptoms of Kilesa, for example, they know that such and such are the symptoms of Dosa (anger); and such and such are the symptoms of Moha (delusion). The inability to see the true identity of Kilesaasava makes it impossible for human beings to eradicate Kilesaasava from their mind. And suffering is their lot in life in the round of rebirth.

However, the Dhammakaya has the ability to know and see the reality of everything. Therefore, it is devoid of Dukkha. The Dhammakaya is the very essence of Vipassana because He is the Seer. He has the ability to penetrate the reality of everything with His Nanadassana (Supernormal Insight). He is above and beyond the round of rebirth. He is far removed from the round of rebirth. His nature is marked by Niccan (permanence), Sukhan (happiness) and Atta (true selfhood). He is the embodiment of true and everlasting bliss. The Dhammakaya is the Body of Enlightenment that dwells inside the center of the human body. He belongs to the Lokuttara Realm. He is above and beyond the control of Kilesaasava.

Practitioners who have attained the Dhammakaya and become one with Him can no longer be dominated by Kilesaasava. Whether or not one can really quell Kilesaasava is decided by whether or not one has attained the Dhammakaya. Whoever can attain the Dhammakaya is a victor. Whoever has not yet attained the Dhammakaya is still a loser.

Kilesaasava drives human beings to drink despite the fact that alcohol is bad for them. They know it and yet they cannot stop. They know that they should practice meditation because it is highly beneficial for them. And yet, they do not practice it and they find all kind of excuses not to practice it. They do the things that are bad for them because they are dominated by their Kilesaasava.

The Dhamma Body or the Dhammakaya is the true identity of Buddhism. All of the Lord Buddha's Teachings are derived from the fact that He had attained the Dhammakaya and merged as one with Him. The Lord Buddha said, Dhammakayo ahan itipi which means I am the Dhammakaya and the Dhammakaya is me. The Lord Buddha's mind had left His Coarse Human Body and all of the Inner Bodies which dwelled in the center of His body from the Refined Human Body to the Refined Anagami Dhammakaya to become one with the Refined Arahat Dhammakaya at all times. As a result, He became the Arahantasammasambuddha.

All of His Teachings are the knowledge possessed by the Arahantasammasambuddha who is devoid of Kilesaasava. He is devoid of the Higher and Lower Fetters which had been deeply entrenched in His mind for countless existences. Kilesaasava and all of the Fetters had caused Him to have evil thoughts, say evil words, and commit evil deeds and had kept Him in the round of rebirth until the time that He could attain Self-Enlightenment where all of His Kilesaasava and all of His Fetters could be extinguished. It is like a clump of gold being removed of its contaminants and purified by the acid treatment to yield a lump of pure gold. The Dhammakaya appeared to Him on the 15th day of the 6th waxing moon (Visakha Puja Day). Upon attaining the Dhammakaya and Self-Enlightenment, the Lord Buddha attained the Saupadisesanibbana. Having propagated His Teachings for forty-five years, He finally attained Anupadisesanibbana.

6.5.3 The Pathamagga

Majjhimapatipada or the Middle Way means practicing Magga-8 to perfection. When that happens, Magga-8 becomes a pure and clear sphere appearing at the seventh base in the center of the practitioner's body. The crystal sphere may be as small as a star in the sky. It may be the size of the moon or the sun. This crystal sphere is called the Pathama Sphere or the Dhammanupassanasatipatthana Sphere. It signifies that the practitioner has attained the entrance to Nibbana.

For the successful practitioner, the Pathama Sphere appears as a bright sphere at the seventh base in the center of his body at all times. When he falls asleep, he sleeps happily. When he wakes up, he feels refreshed and joyful. When he performs his work, he does so joyfully and successfully. **His memory improves, so are his ready wits and creativity. He is able to successfully solve whatever problems he may encounter.** Still, for the true seeker, the happiness and success brought about by the attainment of the Pathama Sphere is insufficient compared to the aspiration for the Path and Fruit of Nibbana.

Therefore, he continues with his Majjhimapatipada or Middle Way practice in order to attain elevated levels of happiness and success. To do this, he must first let go of the Pathama Sphere and allow his mind to continue journeying inward through the middle of the Pathama Sphere. His Pathama Sphere begins to expand outward like the expanding circle on the water surface when a stone has been thrown into the water. His mind continues inward towards the center of the center until he attains respectfully the different Inner Spheres and the different Inner Bodies. Eventually, his mind attains the Arahat Dhammakaya and it is the Arahat Dhammakaya that leads him to Ayatananibbana.

6.5.4 The Meaning of Nibbana

There are two categories of Nibbana as follows:

- 1. Saupadisesanibbana: It means internal Nibbana. It is also called Living Nibbana because it is attained by the practitioner who has successfully extinguished Kilesaasava but still possesses the human body or Khandha-5. He can see the Dhammakaya inside him at all times and it makes him feel as blissful as if he was really in Nibbana.
- 2. Anupadisesanibbana: It means external Nibbana. It is also called **Dead** Nibbana because the practitioner no longer possesses his Khandha-5. In other words, he is dead. At that moment, His Dhammakaya in Saupadisesanibbana falls into His center and reappears Anupadisesanibbana. This is the realm of Nibbana which every successful practitioner of Majihimapatipada wishes Therefore, to attain. Ayatananibbana is the realm of Nibbana.

It must be said here that Ayatananibbana is real. It is not made up of earth, water, wind, and fire which can be seen by the physical eyes. It is not this world or other worlds. It is not the sun or the moon or the stars. It is not part of the Three Spheres of Existence but it is outside them. Nibbana belongs to the Lokutara Realm. There is no movement or traffic in Nibbana. The successful practitioner who has attained the Dhammakaya can see all of the past Buddhas sitting in a half-lotus position and being immersed in Nirodhasamapatti (the Bliss of Emancipation). Their number is greater than all the sand grains in all of the oceans. Their Dhammakaya are millions of times more glorious than the Dhammakaya inside the human body. Their beauty is beyond description. The level of their bliss which comes from within them is limitless and eternal. They possess true selfhood.

6.6 Conclusion

The Lord Buddha teaches that Dukkhanirodhaariyasacca means the extinguishment of Tanha and the very weapon deployed to extinguish Tanha is practicing Magga-8 to perfection. The extinguishment of Tanha is synonymous with the extinguishment of Dukkha. It is for this reason that **Dukkhanirodhaariyasacca means the Cessation of Dukkha**. Human beings are made up of body and mind and of these two, the mind is boss according to the saying, **Manopubbangama dhamma**... It means in all things, the mind is foremost. The mind is chief. Everything is accomplished with the mind. Humans are happy or unhappy because of their mind. It is up to their mind whether they have Sammaditthi (Right View) or Micchaditthi (Wrong View). It is for this reason that the Lord Buddha's Teachings are all about mental practice and mental development.

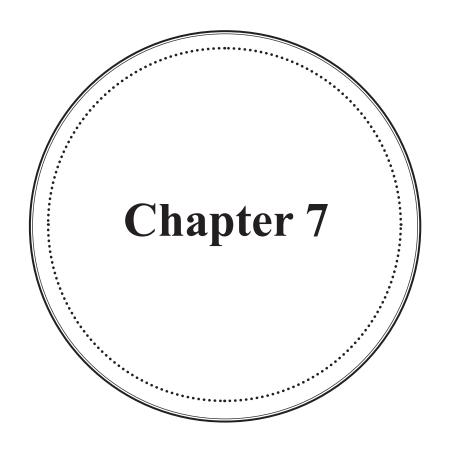
What is mental development? According to the Most Venerable Phramonkolthepmuni, **Stillness is the Key to Success** in mental development.

Stillness here means bringing one's mind to a standstill at the seventh base in the center of one's body. The mind is composed of **sight**, **memory**, **thought**, **and cognizance** and they appear as four spheres one inside another. The outermost sphere is the Sight Sphere and the innermost sphere is the Cognizance Sphere. Whenever these four spheres can merge together one inside another at the seventh base in the center of one's body, one will be able to see the entrance to Nibbana called the Pathamamagga Sphere or the Dhammanupassanasatipatthana Sphere.

But in reality, a person's mind is constantly restless making it most difficult to bring it to a standstill. Therefore, the Sight Sphere, the Memory Sphere, the Thought Sphere and the Cognizance Sphere are scattered in different directions at all times.

The Key to Success according to the Most Venerable Phramonkolthepmuni refers to the Lokutaradhamma. Since one knows now that when one's mind can be brought to a standstill in the center of one's body, one will be able to attain the Dhammanupassanasatipathana Sphere which is the entrance to Nibbana, it would behoove one to earnestly practice meditation until one's mind can reach its destination which is Nibbana. The Key to Success here means the attainment of Nibbana.

At times, the Most Venerable Phramonkolthepmuni taught that Nirodha means stillness. Specifically, it means bringing one's mind to a standstill at the seventh base in the center of one's body. This is the practice which leads to emancipation from the round of rebirth and the attainment of Nibbana. At times, he taught that stillness means Nirodha. To attain Nirodha, one must possess to perfection Sila, Samadhi and Panna. These truths are seen by the Dhammakaya-Eye, penetrated by the Dhammakaya-Nana. Therefore, Nirodhaariyasacca means the extinguishment of Tanha or bringing one's mind to a standstill at the seventh base in the center of one's body. The extinguishment of Tanha and the still mind can be compared to the guiding light which leads its practitioner to the Path and Fruit of Nibbana.



Dukkhanirodhagaminipati padaariyasacca

Chapter 7

Dukkhanirodhagaminipatipadaariyasacca

7.1 Magga-8

- 7.1.1 Sammaditthi
- 7.1.2 Sammasankappa
- 7.1.3 Sammavaca
- 7.1.4. Sammakammanta
- 7.1.5 Sammaajiva
- 7.1.6 Sammavayama
- 7.1.7 Sammasati
 - 7.1.7.1 Kayanupassanasatipatthana
 - 7.1.7.2 Vedananupassanasatipatthana
 - 7.1.7.3 Cittanupassanasatipathana
 - 7.1.7.4 Dhammanupassanasatipathana
- 7.1.8 Sammasamadhi
- 7.2 The Three Levels of Samadhi
- 7.3 Magga-8 and Wholesomeness
- 7.4 Extinguishing Kilesa with the Nana
- 7.5 Knowing and Seeing Tilakkhana with the Nana
- 7.6 Conclusion

Concepts

- 1. Majjhimapatipada or the Middle Way does not mean Magga-8 alone but it includes other Dhamma Principles such as Satipatthana-4, etc.
- 2. Sammasamadhi means the meditative state where the practitioner's mind is at a standstill or Ekaggata at the seventh base in the center of his body. External Samadhi enables its practitioner to attain Arupajhana-4 as its most elevated meditative attainments. Arupajhana-4 cannot lead its practitioner to extinguish Kilesa. However, it can quell it temporarily.

Objectives

- 1. To enable the student to learn about Magga-8.
- 2. To enable the student to learn about the characteristics of Sammasati and Sammasamadhi and how they differ from the characteristics of Sati and Samadhi as taught in other religions.

Chapter 7 **Dukkhanirodhagaminipatipadaariyasacca**

On the subject of Dukkhanirodhagaminipatipadaariyasacca, this is what the Lord Buddha has to say, Behold, monks, the practice of Magga-8 enables its practitioner to extinguish Dukkha and attain Nibbana. Such is the noble Truth penetrated by Ariya personages as taught by the Buddha. Every Ariya personage practices Magga-8 because it is the very means of extinguishing Kilesa and Raga (lust) and attaining the Path and Fruit of Nibbana.

7.1 Magga-8

The eight components of Magga are Sammaditthi, Sammasankappa, Sammavaca, Sammakammanta, Sammaajiva, Sammavayama, Sammasati and Sammasamadhi.

7.1.1 Sammaditthi (Right View)

The Lord Buddha teaches that Sammaditthi is the Panna (insight) and Cetasika (mental states) that are staunch and focused upon Nibbana. Sammaditthi enables its practitioner to know Dukkhaariyasacca, Dukkhasamudayaariyasacca, Dukkhanirodhaariyasacca, and Dukkhanirodhagaminipatipada so that he can practice accordingly in order to extinguish Avijja (ignorance) and Tanha (craving).

7.1.2 Sammasankappa (Right Thought)

Sammasankappa means Right Thought. It means thinking about giving alms, observing the Precepts and practicing meditation. It means the absence of ill-will. It means thinking about practicing Brahmvihara-4 (the Four Noble Sentiments) which includes loving-kindness, etc. It means thinking about not killing or harming any living being.

7.1.3 Sammavaca (Right Speech)

Sammavaca means Vacisucarita-4 (verbal honesty) which includes the following.

- 1. Musavada veramani: It means abstaining from false speech and from saying things with the intention to deceive, mislead or cheat others.
- 2. Pisunavaca veramani: It means abstaining from divisive speech and saying things that make others feel anxious and aggravated or saying things to deliberately hurt them.
- 3. Pharusavaca veramani: It means abstaining from offensive speech.
- 4. Samphappalapavaca veramani: It means abstaining from nonsensical speech.

7.1.4 Sammakammanta (Right Action)

Sammakammanta means Kayasucarita-3 (physical honesty) which includes the following.

- 1. Panatipata veramani: It means abstaining from killing a living being.
- 2. Adinnadana veramani: It means abstaining from stealing or taking things that belong to others without their permission.
- 3. Kamesumicchacara veramani: It means abstaining from sexual misconduct.

7.1.5 Sammaajiva (Right Livelihood)

The Lord Buddha teaches all of His disciples to earn Right Livelihood and to abandon Micchaajiva or Wrong Livelihood. Wrong Livelihood or Anesana means deceiving others by, for example, pretending to possess Supernatural Power, by indiscriminatingly asking others for money or things, by asking others money for an investment, by setting up a lottery game, by practicing black magic, by being a healer, etc. The Lord Buddha teaches all of His disciples to earn Right Livelihood as practiced by the Ariya Personages.

7.1.6 Sammavayama (Right Effort)

Sammavayama means Sampappadhana-4 (the Four Great Efforts) which includes the following.

- 1. Endeavoring to eradicate unwholesomeness from one's intrinsic nature.
- 2. Endeavoring to prevent what unwholesomeness which has not yet occurred from occurring.
- 3. Endeavoring to incorporate into one's intrinsic nature what wholesomeness which has not yet been present.
- 4. Endeavoring to keep and develop what wholesomeness which is already present in one's intrinsic nature.

7.1.7 Sammasati

Sammasati means Satipatthana-4 which includes the following.

- 1. Kayanupassanasatipatthana
- 2. Vedanupassanasatipatthana
- 3. Cittanupassanasatipatthana
- 4. Dhammanupassanasatipatthana

7.1.7.1 Kayanupassanasatipathana: It means earnestly contemplating and seeing the different Inner Bodies from the Refined Human Body to the different Dhammakaya.

Once the practitioner of meditation is able to bring his mind to a standstill at the seventh base in the center of his body, he will see the Pathama Sphere or the Dhammanupassana-satipathana Sphere. As his mind journeys inward through the middle of the Pathama Sphere, it arrives at the Sila Sphere, the Samadhi Sphere, the Panna Sphere, the Vimutti Sphere and the Vimuttinanadassana Sphere respectively. What follows is the Refined Human Body which looks just like his Coarse Human Body except that it is more beautiful. At this point, one realizes that one's life extends further than one's Coarse Human Body. In other words, one's entity does not end with physical death. There is life which is more sublime at the Refined Human Body level. One sees that the Coarse Human Body is more like a temporary dwelling. At this point, one's mind leaves the Coarse Human Body in order to merge as one with one's Refined Human Body. At this point, it does not feel any attachment to the Coarse Human Body and everything that is associated with it which includes one's spouse, children, material possessions, etc. As a result, Dukkha cannot permeate the Refined Human Body. Dukkha comes and Dukkha goes.

The reason a person experiences certain forms of suffering is that he has not yet been able to access the Refined Human Body. His deep attachment to his physical self is such that contemplating the Lord Buddha's Teachings alone cannot help him assuage his Dukkha. He may understand that everything and everyone are characterized by Tilakkhana (the Three Characteristics) which includes Anican (impermanence), Dukkhan (the inability to remain the same) and Anatta (the absence of true selfhood). Such an understanding may assuage his Dukkha temporarily but only just. It is for this reason that the Lord Buddha teaches us to follow and see our Inner Bodies, one inside another.

Once the practitioner is able to access the Refined Human Body, Dukkha is alleviated for the reason that Upadana (attachment) has been lessened. At the same time, happiness and joy arise to the extent that the Refined Human Body is inspired to move his mind inside the center of the center forevermore. With the access of each respective Inner Body, the level of happiness increases respectively.

It is for the fact that the center of each underlying Inner Body lies exactly at the seventh base in the center of the Coarse Human Body that just by bringing one's mind to a standstill and keeping it at a standstill at the this position, one can access the Pathamagga Sphere so on and so forth through to the Refined Human Body, the Coarse and Refined Celestial Bodies, the Coarse and Refined Form Brahma Bodies, the Coarse and Refined Non-Form Brahma Bodies and all the way to the different Coarse and Refined Dhammakaya.

The mind of the Dhammakava possesses Nana (Supernormal Insight) Therefore, He can see how the different bodies starting from the Coarse Human Body to the Refined Non-Form Brahma Body possess Khandha-5 which is governed by Tilakkhana, namely, Aniccan (impermanence), Dukkhan (the inability to remain the same), and Anatta (the absence of true selfhood). They belong to the Lokiya Realm and are under the Tivatta Law which comprises Kilesa (defilements), Kamma (action) and Vipaka (the fruit of Kamma). The higher the level of the Dhammakaya, the purer, brighter, and clearer He will be. Happiness increases with the higher level of Dhammakaya. Dhammakaya belong to the Lokutara Realm. They possess Dhammakhandha which are not governed by the Tilakkhana. Not only can the Dhammakaya-Nana penetrate the Tilakkhana, it can also penetrate Ariyasacca-4 such that the Dhammakaya can attain the Path and Fruit of Nibbana, the eternal Lokuttaradhamma.

The Lord Buddha teaches His monks to practice Lokutarajhana so that they can eradicate Kama (sense-desire), Akusaladhamma (unwholesomeness) and Micchaditthi (Wrong View) and so that they can attain the First Jhana which consists of Vitaka (initial application), Vicara (sustained application), Piti (joy), Sukha (happiness) and Ekaggata (one-pointedness). The regular contemplation and seeing of the Inner Bodies are called Kayanupassana-satipatthana.

7.1.7.2 Vedanupassanasatipatthana: It is the contemplation and seeing of Vedana (feeling) both at the Coarse Human Body level and at the levels of different Inner Bodies. At the basic level, it means seeing Sukha (happiness), Dukkha (unhappiness), and neither Sukha nor Dukkha. Vedana appears as a clear sphere and it can be seen once access to an Inner Body has been gained. In other words, once the practitioner sees his Refined Human Body, he will be able to see the Vedana Sphere dwelling in the center of his Refined Human Body. The Coarse Human Body's Vedana lies outside the Refined Human Body; therefore, it is considered to be external Vedana. However, the Refined Human Body's Vedana dwells inside the Refined Human Body; therefore, it is considered to be internal Vedana.

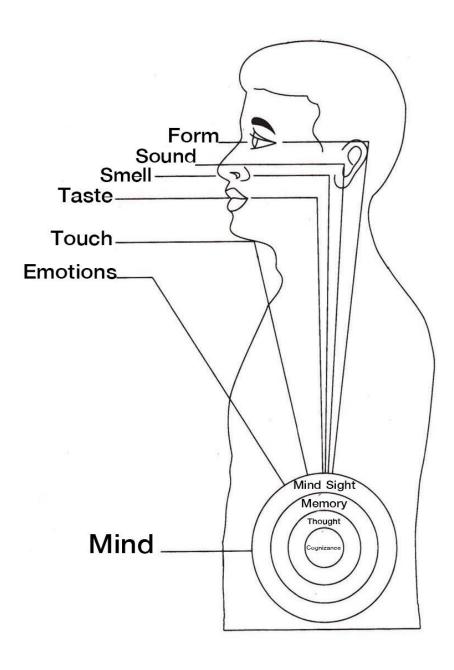
When the practitioner can gain access to the different Inner Bodies, he can also gain access to the Vedana Sphere of each respective Inner Body.

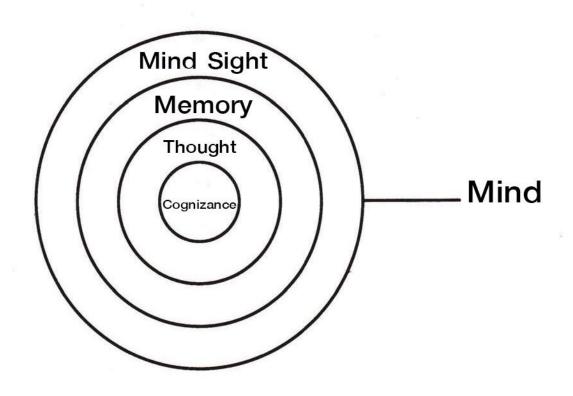
As long as the venerable monk practices meditation until he can contemplate and see the Vedana Sphere of each Inner Body, as long as he endeavors to eradicate Kilesa, his mind will become cool and calm. At the same time, he will gain depth of knowledge and mindfulness according to the Pali phrase: **Atapi sampajano satima**. By such endeavor and Supernormal Insight, Abhijjha (covetousness), Domanassa (grief) and Sanyojana (fetters) will eventually be eradicated.

7.1.7.3 Cittanupassanasatipathana: It is the frequent contemplating and seeing of the external and internal Citta. The practitioner knows when his Citta is tainted with Raga (lust). He also knows when his Citta is devoid of Raga. He knows when his Citta is tainted with Dosa (anger); and he also knows when his Citta is devoid of Dosa. He knows when his Citta is tainted with Moha (delusion); and he also knows when his Citta is devoid of Moha. He knows when his Citta is depressed. He knows when his Citta is restless. He knows when his Citta is still and quiet. He knows when his Citta is not yet emancipated; and he also knows when it has been emancipated.

How does one go about contemplating and seeing the Citta within the Citta? By nature, the permanent dwelling of the human mind is at the seventh base in the center of one's body. The human mind is composed of the Sight Sphere, the Memory Sphere, the Thought Sphere, and the Cognizance Sphere one inside another. The outermost sphere is the Sight Sphere and it is the location of the seeing element. Next to it is the Memory Sphere and it is the location of the memory element. Next to it is the Thought Sphere or the Citta Sphere and it is the location of the thought element. The innermost sphere is the Cognizance Sphere and it is the location of the knowing element.

The four spheres of the human mind and their relationship to Indriya-6 (the six sense-faculties) are shown in the following diagram. (81-82)





These four elements of the human mind can go anywhere in the world in an instant. To send one's mind somewhere means that one is sending one's Refined Human Body to such and such a place. The accomplished practitioner who has attained the Dhammakaya can see another person's Refined Human Body clearly, and knows where it has been to. He also knows who the owner of that particular Refined Human Body is.

These four spheres merge together in a state of one-pointedness in order to create the Refined Human Body. They cannot become separated; otherwise, the Refined Human Body will die. The death of the Refined Human Body means the death of the Coarse Human Body, naturally. The process involved in seeing the Citta of the Coarse Human Body which is considered to be **external Citta** and the Citta of the Refined Human Body which is considered to be **internal Citta** at this basic level is already very complex. Needless to say how much more complex the process of seeing each respective Inner Body must be.

Nonetheless, everything however complex it may be is made possible by the practitioner's Panna (insight) as taught by the Most Venerable Phramonkolthepmuni as follows:

"If the practitioner has gained access to the Dhammakaya, he will become tens of times cleverer than before. Let me put it this way. In gaining access to the Refined Human Body, one becomes twice as clever as before, twice as elevated. In gaining access to the Coarse Celestial Body, one becomes three times cleverer. In gaining access to the Refined Celestial Body, one becomes four times cleverer. In gaining access to the Coarse Form Brahma Body, one becomes five times cleverer. In gaining access to the Refined Form Brahma Body, one becomes six times cleverer. In gaining access to the Coarse Non-Form Brahma Body, one becomes seven times cleverer. In gaining access to the Refined Non-Form Brahma Body, one becomes eight times cleverer. In gaining access to the Coarse Dhammakaya, one becomes nine times cleverer. In gaining access to the Refined Dhammakava, one becomes ten times cleverer, so on and so forth. This is how it works. This is how one's mind becomes more and more elevated."

The Citta Sphere's sole duty is to think. It does not perform the duty of seeing. It does not perform the duty of memorizing and it does not perform the duty of knowing. Neither can it exchange its duty with the Sight Sphere, the Memory Sphere or the Cognizance Sphere.

What is the shape of the Citta? Citta, when it is pure is called **Bhavangacitta**. And it appears as a clear sphere the size of the pupil of the eye. It is pure and clear. It is clearer than clear. But when this clear Citta Sphere is tainted with Raga (lust), it will turn red. The Citta Sphere changes with whatever tainted it. As a result, it is no longer pure and clear. When tainted with Dosa (anger), the Citta Sphere

becomes green and black. When tainted with Moha (delusion), it becomes murky and muddy.

Citta undergoes birth and death in that it changes all the time.

What does it mean to frequently contemplate and see one's internal Citta and one's external Citta? In contemplating and seeing the external Citta, it means seeing the Coarse Human Body's Citta. In contemplating and seeing the internal Citta it means seeing the Refined Human Body's Citta and how it is changing and undergoing birth and death all the time. Once the accomplished practitioner sees for himself the repeated birth and death process of his Citta, he continues to keep his mind still and quiet. He is cognizant of what he is experiencing. During such time, his mind cannot be dominated by Tanha (craving) and Ditthi (false view). It is not attached at all to anything on earth. It also knows when it has let go of everything.

This elevated level of cognizance and sight is the meaning of frequently contemplating and seeing one's internal Citta and one's external Citta.

7.1.7.4 Dhammanupassanasatipatthana: It is the frequent contemplating and seeing of one's internal Dhamma and one's external Dhamma. The contemplating and seeing of one's internal Dhamma means seeing the Dhamma Sphere which gives rise to one's Refined Human Body. The contemplating and seeing of one's external Dhamma means seeing the Dhamma Sphere which gives rise to one's Coarse Human Body. Without these Dhamma Spheres, the Coarse Human Body and none of the Inner Bodies can be sustained. As the accomplished practitioner practices Samathabhavana and Vipassanabhavana and gains access to the different Inner Bodies, he can of course see all of the Dhamma Spheres which give rise to each respective Inner Body. The process enables him to see the reality of things and to attain the Panna or the Supernormal Insight to penetrate the Truth such that all forms of craving which are the root causes of Dukkha (suffering) can be lessened and eventually eradicated.

7.1.8 Sammasamadhi

What is Sammasamadhi? It is the state where one's Citta is devoid of Kilesakamma (subjective sensuality) and Vatthukama (objective sensuality) and has attained the First Jhana, the Second Jhana, the Third Jhana and the Fourth Jhana. The Lord Buddha calls the Samadhicitta at all four Jhana levels Sammasamadhi.

Categories of the Jhanas: There are two categories of the Jhanas as follows:

- 1. Catukanaya
- 2. Pancakanaya
- 1. Catukanaya: It means dividing the Jhanas into four levels as follows:

- 1.1 The First Jhana: It has five components, namely, Vitaka (initial application), Vicara (sustained application), Piti (joy), Sukha (happiness) and Ekaggata (one-pointedness).
- 1.2 The Second Jhana: It has three components, namely, Piti (joy), Sukha (happiness) and Ekaggata (one-pointedness).
- 1.3 The Third Jhana: It has two components, namely, Sukha and Ekaggata.
- 1.4 The Four Jhana: It has two components, namely, Ekaggata and Upekkha (equanimity).
- **2. Pancakanaya:** It means dividing the Jhanas into five levels as follows:
 - 2.1 The First Jhana: It has the same five components as listed in the Catukanaya.
 - 2.2 The Second Jhana: It has four components, namely, Vicara, Piti, Sukha and Ekaggata.
 - 2.3 The Third Jhana: It has three components, namely, Piti, Sukha and Ekaggata.
 - 2.4 The Fourth Jhana: It has two components, namely, Sukha and Ekaggata.
 - 2.5 The Fifth Jhana: It has two components, namely, Ekaggata and Upekkha.

Whether the Jhanas are divided into four or five categories, they have Ekaggata as the common component.

7.2 The Three Levels of Samadhi (Concentration)

Samadhicitta (the concentrated Citta) can be divided into three categories as follows:

- **1. Khanikasamadhi:** It includes brief periods of Samadhi, for example, the time it takes for an elephant to flap its ears.
- **2. Upacarasamadhi:** It includes the Samadhicitta which is close to attaining the First Jhana, the Second Jhana, the Third Jhana, the Fourth Jhana, or the Fifth Jhana.
- **3. Appanasamadhi:** It includes the First Jhana, the Second Jhana, etc., where the Citta has been brought to an absolute standstill.

Samadhi is the state where the Citta is at a standstill. It is not restless. It is not scattered. It is not affected by external stimuli. Samadhi is highly significant. All forms of wholesomeness can be achieved with one's Samadhicitta. Samadicitta is the state where all wholesomeness is present. Samadhicitta enables wholesomeness to bear fruit.

The venerable monks can attain the First Jhana, the Second Jhana, the Third Jhana, the Fourth Jhana and the Fifth Jhana with their Samadhicitta. All the Ariya Personages attain the different levels of Ariyahood as a result of their Samadhicitta. It is for these reasons that Samadhicitta is praised by every Ariya Personage.

7.3 Magga-8 and Wholesomeness

Magga-8 occurs in all the four Spheres of Existence, namely, Kamabacarabhumi, Rupabacarabhumi, Arupabacarabhumi and Lokutarabhumi. Magga-8 when occurring in the Lokutarabhumi is called Lokutaramagga. When it occurs in the Kamabacarabhumi, it is called Lokiyamagga. Lokiyamagga occurs when a righteous person performs such wholesome deeds as giving alms, observing the Precepts, practicing meditation and listening to Dhamma lectures. It means that whenever a person gives alms, he is practicing Magga-8. Whenever he observes the Precepts, he is practicing Magga-8. Whenever he practices meditation or listens to a Dhamma lecture, he is practicing Magga-8. The reason is that Magga-8 occurs together with the performance of each wholesome deed.

Whenever the practitioner practices Magga-8 to the point of perfection and according to the Majjhimapatipada Principle (the Middle Way), his mind will be brought to a standstill at the seventh base in the center of his body. His mind will let go of all the emotions which resulted from external stimuli. When the condition is just right, he will see a clear, clean, and pure sphere arising at the seventh base in the center of his body. This clear sphere is called the Pathamamagga Sphere or the Dhammanupassanasatipathana Sphere. Its size may be as small as the star in the sky. It may be the intermediate size of the moon or the large size of the midday sun. The Pathamamagga arises with the presence of Magga-8, a condition called Maggasamangi. It is the mind's entrance to Ayatananibbana.

Once the accomplished practitioner has gained access to the Pathamagga Sphere, if his Citta simply rests quietly, it may revert to the point where external stimuli can give rise to emotions once again. Therefore, the Most Venerable Phramonkolthepmuni taught the practitioner not to rest his Citta but to continue its journey through the middle of the Pathamamagga Sphere. Soon Maggasamangi will expand and the Citta will journey through the Sila Sphere, the Samadhi Sphere, the Panna Sphere, the Vimmuti Sphere, and the Vimuttinanadassana Sphere which lie one on top of another in respective layers. As the Citta continues with its journey, it will meet the Inner Bodies one after another respectively according to the Satipatthana-4 Principle (the Four Foundations of Mindfulness) where the Lord Buddha teaches His disciples to follow and see each Inner Body one inside another. At the level where the Inner Bodies are still governed by the Tilakkhana or the Three Characteristics which include Aniccan (impermanence), Dukkhan (suffering) and Anatta (the absence of true selfhood). they must be left behind and the Citta must continue to journey inward until it can attain the Dhammakaya which is the most refined Inner Body.

The Inner Bodies which are still governed by the Tilakkhana and lie between the Pathamamagga Sphere and the Dhammakaya include the Refined Human Body, the Coarse and Refined Celestial Bodies, the Coarse and Refined Form Brahma Bodies and the Coarse and Refined Non-Form Bodies. These Inner Bodies are made up of Khandha-5 which includes Rupa (form), Vedana (feeling), Sanna (perception), Sankhara (mental formations) and Vinnana (consciousness).

Dhammakaya are not governed by the Tilakkhana. They are made up of **Dhammakhandha** which also includes Rupa, Vedana, Sanna, Sankhara and Vinnana except that these components have been refined until they are clean, clear, and pure. There are different Dhammakaya depending on the level of their purity.

The first level of Dhammakaya which lies inside the Refined Non-Form Brahma Body is called the Coarse Gotarabhu Dhammakaya. Next to Him is the Refined Gotarabhu Dhammakaya followed by the Coarse and the Refined Sotapanna Dhammakaya, the Coarse and the Refined Sakidagami Dhammakaya, the Coarse and the Refined Anagami

Dhammakaya, and the Coarse and the Refined Arahat Dhammakaya respectively. Altogether, there are ten different Dhammakaya.

7.4 Extinguishing Kilesa (Defilements) with the Nana (Supernormal Insight)

The attainment of the different Inner Bodies is highly beneficial to the way one lives one's life in two ways as follows:

1. The Gradual Removal of Kilesa: The mind of the accomplished practitioner, who has practiced Magga-8 to perfection and according to the Majjhimapatipada Principle, will be empty of pleasure and displeasure. It knows only Upekkha (equanimity) and it is full of Sati (mindfulness) and Panna (insight) which enable it to continue on the right path toward Ayatananibbana. Upekkha is the state of Citta where it is far removed from Kilesa as it continues its journey inward through the different Inner Bodies. The process can be described as follows:

Once the practitioner's Citta is far removed from Abhijjha (covetousness), Byapada (ill-will) and Micchaditthi (Wrong View) which defile the Citta of the Coarse and Refined Human Bodies, it will gain access to the Coarse and Refined Celestial Bodies respectively.

Once the practitioner's Citta is far removed from Lobha (greed), Dosa (anger) and Moha (delusion) which defile the Citta of the Coarse and Refined Celestial Bodies, it will gain access to the Coarse and Refined Form Brahma Bodies respectively.

Once the practitioner's Citta is far removed from Raga (lust), Dosa (anger) and Moha (delusion) which defile the Citta of the Coarse and Refined Form Brahma Bodies, it will gain access to the Coarse and Refined Non-Form Brahma Bodies respectively.

Once the practitioner's Citta is far removed from Kamaraganusaya (latent tendency towards sensual lust), Patighanusaya (latent tendency towards ill-will), and Avijjanusaya (latent tendency towards delusion) which defile the Citta of the Coarse and Refined Non-Form Brahma Bodies, it will gain access to the Coarse and Refined Gotarabhu Dhammakaya. And the practitioner becomes a Gotarabhu Personage and his Citta becomes the Gotarabhu Citta.

Once the practitioner's Gotarabhu Dhammakaya enters the Jhanasamapatti (Jhana attainments) and concentrates on Ariyasacca-4 (the Four Noble Truths) of the Coarse and Refined Human Bodies in a forward and backward manner, He will gain access to the Coarse and Refined Sotapanna Dhammakaya. And the practitioner now becomes a Sotapanna Personage. As such, He can eradicate three Higher Sanyojana

(Higher Fetters), namely, Sakkayaditthi (belief in a personal self), Vichikiccha (doubt) and Silabbataparamasa (adherence to mere rules and rituals).

Once the practitioner's Sotapanna Dhammakaya enters the Jhanasamapatti and concentrates on the Ariyasacca-4 of the Coarse and Refined Celestial Bodies in a forward and backward manner until He can eradicate Raga (lust), Dosa (anger) and Moha (delusion) at the coarse level, He will gain access to the Coarse and Refined Sakidagami Dhammakaya. And the practitioner now becomes a Sakidagami Personage. As such, his Sakidagami Dhammakaya can eradicate three Kilesa, namely, Sakkayaditthi (belief in a personal self), Vicikiccha (doubt), Silabbataparamasa (adherence to mere rules and rituals) as well as lessening the level of Raga, Dosa and Moha.

Once the practitioner's Sakidagami Dhammakaya enters the Jhanasamapatti and concentrates on the Ariyasacca-4 of the Coarse and Refined Form Brahma Bodies until He can eradicate all of the Lower Sanyojana (Lower Fetters), namely, Sakkayaditthi (belief in a personal self), Vicikiccha (doubt), Silabbataparamasa (adherence to mere rules and rituals), Kamaraga (sensual lust) and Patigha (ill-will), He will gain access to the Coarse and Refined Anagami Dhammakaya. And the practitioner now becomes an Anagami Personage.

Once the practitioner's Anagami Dhammakaya enters the Jhanasamapatti and concentrates on the Ariyasacca-4 of the Coarse and Refined Form Brahma Bodies followed by that of the Coarse and Refined Non-Form Brahma Bodies until it can eradicate all of the Higher Sanyojana (Higher Fetters), namely, Ruparaga (desire for the form realms), Aruparaga (desire for the non-form realms), Mana (conceit), Uddhacca (restlessness) and Avijja (non-knowledge or ignorance), He will gain access to the Coarse and Refined Arahat Dhammakaya. As an Arahat, it means that the practitioner has eradicated all the Sanyojana (Fetters), hence, has attained Arahatship. As an Arahat, he is devoid of every form of Asavakilesa (taints and defilements).

Such is the process by which the Lord Buddha and all of the Arahats extinguish all the taints and defilements.

2. Knowing and Seeing the Dhamma with the Cakkhu (eye) and Nana (Supernormal Insight) of the Dhammakaya: It means that as the accomplished practitioner practices Samathabhavana by moving his Citta through the different Inner Bodies until it reaches and merges as one with the Gotarabhu Dhammakaya, he a Gotarabhu Personage. The Citta of the Dhammakaya is made up of the Sight Sphere, the Memory Sphere, the Thought Sphere, and the Cognizance Sphere. These spheres lie one on top of another just like the Citta of the Coarse Human Body except that The Dhammakaya's Citta can expand and has the same diameter as the width of the Dhammakaya's lap (in the halflotus position). For example, if the width of the Dhammakaya's lap is forty meters, the diameter of His Citta can expand to forty meters. The diameter of the Citta of the Dhammakaya at higher levels is comparatively greater than that of the Dhammakaya at lower levels. Such expandable Citta is termed the "Nana".

It is for the reason the Dhammakaya possesses expandable Citta which becomes the Nana that enables Him to look back on the eight different Bodies which came before Him from the Coarse and Refined Human Bodies to the Coarse and Refined Non-Form Brahma Bodies. The Dhammakaya can see how these eight Bodies are governed by the Tilakkhana (the Three Characteristics), namely, Aniccan (impermanence), Dukkhan (the inability to remain the same), and Anatta (the absence of true selfhood). These truths are seen by the Dhammakaya-Eye and penetrated by the Dhammakaya-Nana. This is the point where Vipassanabhavana begins. Once the Gotarabhu Personage continues to practice Vipassanabhavana until he can gain access to the Refined Arahat Body, he is said to have attained Sitibhuto (complete stillness) because all of his Asavakilesa has been extinguished. His work is finished and no more work needs to be done.

7.5 Knowing and Seeing the Tilakkhana with the Nana

Tilakkhana means the natural state of things in that they are characterized by Aniccan (impermanence), Dukkhan (the inability to remain the same), and Anatta (the absence of true selfhood).

Aniccan means not lasting, not remaining in the same condition, constantly changing. Changes in the Human Khandha-5 (the five aggregates) are obvious. **Dukkhan** means hardship and discomfort as experienced by the Khandha-5 in terms of its birth and deterioration, and its inability to remain the same for one thing. For another thing, Khandha-5 brings about aches and pains. It can be said that whatever is changeable brings about Dukkha. One cannot rid the Khandha-5 of Dukkha because it is not under one's control. It has no real entity but is made up of different components and is constantly changing and deteriorating. These conditions are the meaning of **Anatta**.

The conditions of Aniccan, Dukkhan and Anatta can be seen by the Dhammakaya-Eye and penetrated by the Dhammakaya-Nana.

The first eight Bodies which are made up of Khandha-5 can be penetrated by the Vinnana (consciousness) Sphere but the different Dhammakaya can only be penetrated by the Dhammakaya-Nana.

What is the difference between being penetrated by the Vinnana Sphere and being penetrated by the Dhammakaya-Nana? The Most Venerable Phramonkolthepmuni explained that the knowledge penetrated by the Vinnana Sphere is gained by the six Inner Ayatana (the six sense-objects of consciousness) and not with Panna. Therefore, it may be correct or incorrect. However, the knowledge penetrated by the Dhammakaya-Nana is gained by Panna which is the ability to know and see the truth of everything, namely, Ariyasacca-4, etc. It is the clear knowing and seeing of the truth that birth brings about Dukkha, that the cause of birth is Tanha (craving), that birth must be accompanied by death, that birth without death is impossible, that cessation is Nirodha, and that the only means to attain cessation is via Sila, Samadhi and Panna. These truths are seen by the Dhammakaya-Eye and known clearly or penetrated by the Dhammakaya-Nana.

The practice which enabled our Bodhisatta to attain Buddhahood can be summarized as follows: It began with Prince Siddhattha's earnest and resolute practice of Vipassanabhavana under the Bodhi Tree on the evening of Visakha Day. **He vowed that even if his**

flesh and blood should all dry up leaving only tendons, skin and bones, for as long as he cannot yet attain Buddhahood, he will not leave his seat.

Eventually, during the first watch of that night, he was able to attain **Pubbenivasanusatinana** or the Supernormal Insight which enabled him to recall his previous existences. During the second watch, he was able to attain Cutupapatanana which enabled him to penetrate the deaths and births of other beings as dictated by their personal Kamma. Cutupapatanana is called Dibbacakkhu or Celestial Eve. During the third watch, he was able to attain Asavakkhayanana which enabled him to extinguish all Asavakilesa and attain Buddhahood. The Lord Buddha saw these truths with the Dhammakaya-Eye and not with His physical eyes. He penetrated these truths with the Dhammakaya-Nana and not by thinking and rationalizing. Our Bodhisatta penetrated the Three Spheres of Existence on his way to Self-Enlightenment. Therefore, all of his doubts were dispelled. Out of His incomparable compassion, the Lord Buddha taught the Truth or the Dhamma to all of His followers. And He encouraged them to practice the Ariyamagga which He had penetrated with His incomparable Supernormal Insight so that they too could be emancipated from the round of rebirth and follow Him to Nibbana. He knew that the practice of Ariyamagga was not beyond His followers' ability. And if they endeavor to practice it according to Iddhipada-4 (the Four Paths of Accomplishment), they can hope to meet with the same experiences as the Ariva Personages.

7.6 Conclusion

Whoever can understand that such wholesome deeds as alms-giving and Precepts observation, etc., are highly beneficial and necessary can be said to possess Sammaditthi or Right View. Whoever can think about performing such wholesome deeds as giving alms, observing the Precepts, etc., can be said to possess Sankappa or Right Thought. Whoever abstains from Vaciducarita (verbal dishonesty), Kayaducarita (physical dishonesty) and Micchaajiva (Wrong Livelihood) while giving alms, observeing the Precepts and practicing meditation can be said to possess Sammavaca (Right Speech), Sammakammanta (Right Action) and Sammaajiva (Right Livelihood). Whoever endeavors to perform such wholesome deeds as giving alms, observing the Precepts, etc., can be said to possess Sammavayama (Right Effort). Whoever keeps his mind on all of the wholesome deeds which he has performed can be said to possess Sammasati (Right Mindfulness). Whoever brings his mind to a standstill such that he can achieve Ekaggata (one-pointedness) can be said to possess Sammasamadhi.

Magga-8, a Simultaneous Process

When Magga-8 happens, all of its eight components come into being simultaneously as exemplified by Venerable Annakondanna who attained the Fruit of Sotapanna after having heard the Dhammacakkappavattana Sutta. In other words, Magga-8 caused him to attain the Fruit of Sotapanna.

Sammaditthi (Right View) is the Panna or Supernormal Insight which leads to the penetration of Ariyasacca-4 (the Four Noble Truths) and the fact that Upadanakhandha-5 is called Dukkhaariyasacca because it is the cause of every form of Dukkha (suffering). It is the Supernormal Insight that leads to the penetration

of the fact that Tanha (craving) which gives rise to Upadanakhandha is called Dukkhasamudayaariyasacca. It is the Supernormal Insight that leads to the penetration of the fact that the extinguishment of Tanha is called Dukkhanirodhaariyasacca and that Magga-8 is called Dukkhanirodhagaminipatipadaariyasacca.

Sammasankappa (Right Thought) means the eradication of Micchavitaka-3, namely, Kamavitaka, Byapadavitaka, and Vihinsavitaka.

Sammavaca (Right Speech) means the eradication of Micchavaca-4, namely, Musavada, Pisunavaca, Pharusavaca, and Samphappalapavaca.

Sammakammanta (Right Action) means the eradication of Micchakammanta-3, namely, Patatipata, Adinnadana, and Kamesumichacara.

Sammavayama (Right Effort) means the eradication of Micchavayama, namely, the eradication of unwholesomeness which existed before in one's mind; the prevention of unwholesomeness which has not occurred from occurring; the accumulation of wholesomeness which has never been accumulated before as in the attainment of the Fruit of Sotapanna; and the growth of existing wholesomeness.

Sammasati (Right Mindfulness) means Aramana-4, namely, contemplating the fact that Rupakhandha is governed by the Tilakkhana: Aniccan, Dukkhan and Anatta; contemplating the fact that Vedanakhandha is Dukkha; contemplating the fact that Vinnanakhandha or the Citta is impermanent and is constantly undergoing birth and death; contemplating the fact that Sannakhandha and Sankharakhandha are Anatta in that they are not under one's control.

Sammasamadhi (Right Concentration) causes Magga-1 to Magga-7 starting from Right View, etc., to come together once one's mind has been brought to a standstill.

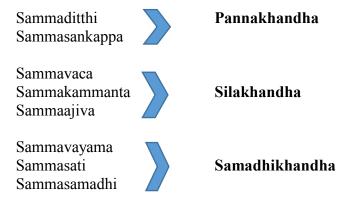
Magga-8 occurs together with Sotapattimaggacitta where the following activities take place. Sammasankappa aids Sammaditthi in the same way that one's hand aids one's Cakkhuvinnana in that when a person wants to look at something, he picks up the object and moves it around so that his eyes can observe the object from different angles. Sammasankappa gives rise to different Aramana and it is Sammaditthi's role to consider the arisen Aramana and how certain truths concern Kamavacara, certain truths concern Rupavacara and certain truths concern Arupavacara. It also considers the truths in light of Aniccan, Dukkhan and Anatta.

Sammavaca and Sammakammanta aid Sammaajiva because physical honesty and verbal honesty make right livelihood possible.

Sammavayama and Sammasati aid Sammasamadhi. These three phenomena can be compared to three men going to the park together. The first man sees a Champak bloom and would like to pick it. But the Champak tree is tall, so the second man bends over to allow the first man to stand on his back while the third man stands nearby for the first man to hold on to his shoulder as he picks the flower. Sammavayama can be compared to the second man. Sammasati can be compared to the third man. And Sammasamadhi can be compared to the first man. Together, Sammavayama, Sammasati, and Sammasamadhi enable the practitioner to focus his mind on Nibbana.

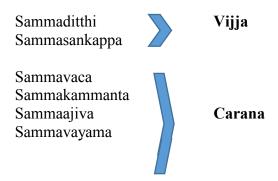
Magga-8 can be categorized in different ways as follows:

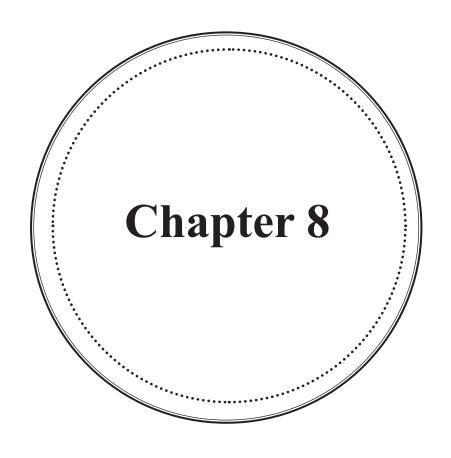
When Magga-8 is categorized by Khandha, it can be grouped into three Khandha as shown in the diagram below: Sammaditthi and Sammasankappa belong to **Pannakhandha**. Sammavaca, Sammakammanta, and Sammaajiva belong to **Silakhandha**. And Sammavayama, Sammasati, and Sammasamadhi belong to **Samadhikhandha**.



An Ariya Personage must endeavor to eradicate Avijja (ignorance) in the form of Moha (delusion) with his Pannakhandha, eradicate Dosa (anger) in the form of Byapada (ill-will) with his Silakhandha, and eradicate Lobha (greed) with his Samadhikhandha.

When Magga-8 is categorized by Vijja (Super-knowledge) and Carana (conduct), Sammaditthi and Sammasankappa belong to **Vijja** and the rest of the Magga belongs to **Carana** as shown in the following diagram.





Magga-8 at the Lokiya Level

Chapter 8 Magga-8 at the Lokiya Level

- 8.1 Sammaditthi
- 8.2 Sammasankappa
- 8.3 Sammavaca
- 8.4 Sammakammanta
 - 8.4.1 Sammakammanta: Abstaining from Panatipata8.4.2 Sammakammanta: Abstaining from Adinnadana
 - 8.4.3 Sammakammanta: Abstaining from Kamesumicchacara
- 8.5 Sammaajiva
- 8.6 Sammavayama
 - 8.6.1 Preventing Unwholesomeness from Happening
 - 8.6.2 Abstaining from Existing Unwholesomeness
 - 8.6.3 Practicing Wholesomeness
 - 8.6.4 Growing Wholesomeness
- 8.7 Sammasati
- 8.8 Sammasamadhi

Concepts

Magga-8 at the Lokiya level is the practice which enables the practitioner to be far removed from Kilesa so that Ariyahood can be attained.

Objectives

- 1. To enable the student to learn about Magga-8 at the Lokiya level.
- 2. To enable the student to learn about certain individuals who had practiced Magga-8 at the Lokiya level.

Chapter 8 Magga-8 at the Lokiya Level

The practice of Magga-8 is not confined to Ariya Personages and the Buddhist monks but it is also the practice of the householders who wish for happiness, success, prosperity, personal peace, and world peace. However, for the householders, the practice may differ somewhat from that of the Ariya Personages. Still, all eight components must be present.

8.1 Sammaditthi (Right View)

Magga-8 at the Lokiya Level can be explained using a Jataka Story which appears in the Sutatantapariyaya as follows: In this story, Sammaditthi means having the wisdom to know the virtues of the Triple Gem.

In the city of Savatthi, there lived two boys. One came from a Sammaditthi family and the other came from a Micchaditthi family. These two boys were playmates. Before throwing a polo puck, the boy from the Sammaditthi family would first recall the Buddha-Virtues by chanting mentally, "Itipi so bhagava" and "Namo buddhassa". For the boy from the Micchaditthi family, he chanted mentally, "Namo Titathiyanan" which means he paid respect to all of the Tithiya (heretical teachers). What happened was that the boy from the Sammaditthi family always won the game. From the Atthakatha Commentary: A Sammaditthi person is always victorious over a Micchaditthi person.

Sammaditthi Protects One from Harm

No harm can come to a Sammaditthi person. This is shown in the following Jataka Story. One day the father of a Sammaditthi boy took the boy with him in the wagon to cut firewood in the forest. After the work was done and they were on their way home, they had to pass by a graveyard located outside the city. There, they unyoked the ox and allowed it to graze freely. But the ox wandered back to the city, so the father told his son to stay with the wagon and the firewood while he went into the city to find their ox. Having found the ox, the father wanted to return to his son. But it was late and the city gate had already been closed. The boy was all alone, but he knew enough to recall the Buddha-Virtues by reciting the "Itipi so bhagava" prayer until he fell asleep.

Two Yakkhas were out looking for food that night. One was a Sammaditthi Yakkha while the other was a Micchaditthi Yakkha. They saw the boy asleep inside the wagon and the Micchaditthi Yakkha said that they could have the boy as food. The Sammaditthi Yakkha told his friend not to do such a thing but the Micchaditthi Yakkha refused to listen to him. He took hold of the boy's feet and woke him. Upon being rudely awakened, the boy recited loudly, "Namo buddhassa" and startled the Micchaditthi Yakkha. He put down the boy's feet and retreated from him. The Sammaditthi Yakkha chastised his friend, "You have done a wicked thing and now I must punish you. You must go and find some food for this boy." The Sammaditthi Yakkha stayed with the boy while the Micchaditthi Yakkha flew to the palace and brought back some food on a gold platter. Both Yakkhas subsequently disguised

themselves as the boy's parents when they brought the delicious food to the boy. After he had eaten, the Yakhas wrote something on the gold platter and made a resolute wish with the Yakha power for the writing to be visible only to the king. They put the gold platter inside the wagon and left.

In the morning, all the people were talking about the missing gold platter and the court officials were out looking for it inside and outside the city. Eventually, they found it in the boy's wagon. The officials took the boy and the gold platter to King Pasenadikosala. Once the king saw the writing, he understood the situation at once. He had his official interrogate the boy and the answer was that his parents brought food for him on the gold platter the night before.

King Pasenadikosala then took the boy and his parents to see the Lord Buddha. He asked the Lord Buddha how thinking of the Lord Buddha alone could protect a being from harm.

The Lord Buddha said that whoever keeps in mind the following six things will be protected from harm. These six things include the following.

- 1. Recalling the Lord Buddha (Buddhanusati) by reciting such incantations as "Itipi so bhagava arahan sammasambuddho...."
- 2. Recalling the Dhamma (Dhammanusati) by reciting such incantations as "Savakkhato bhagavata dhammo...."
- 3. Recalling the Sangha (Sanghanusati) by reciting such incantations as "Supatipanno bhagavato savakasangho..."
- 4. Recalling the uncleanness and the repulsiveness of the body (Kayagatasati) by reciting such incantations as "Kesa loma..."
- 5. Recalling compassion (Karuna) by reciting such incantations as "Sabbe satta dukkha pamunacanti..."
- 6. Recalling loving-kindness (Metta) by reciting such incantations as "Sabbe satta avera hontu..."

Whoever keeps in mind just one of these six things during the day, during the night, all the time, three times a day, once a day is considered a follower of the Tathagata. Whether he is awake or asleep, he will be protected from harm. From the Atthakatha Commentary: A wise person, who knows the virtues of the Triple Gem and keeps in mind often these six things, can be said to practice Sammaditthi at the Lokiya Level.

When a person harbors Micchaditthi or Wrong View, it causes him to believe the following.

- 1. Nothing can be gained from alms-giving.
- 2. Nothing can be gained from having respect for anyone.
- 3. The Law of Kamma does not exist; hence, good and bad deeds have no consequences.
- 4. Nothing causes a being to be born in this world.
- 5. The hereafter does not exist.

- 6. No debt of gratitude is owed to one's mother.
- 7. No debt of gratitude is owed to one's father.
- 8. Ariya Personages do not exist; hence, the Lord Buddha does not exist.

A **Micchaditthi** person believes that his physical death is the final end of his entity. However, a **Sammaditthi** person believes that alms-giving bears good fruit, having respect for others bears good fruit, and supporting one's parents as well as the Buddhist monks and the ascetics who practice righteousness bears good fruit.

8.2 Sammasankappa (Right Thought)

Sammasankappa or Right Thought can be divided into three different categories according to the Sutatantapariyaya as follows:

- 1. Nekkhammasankappa: It means thinking about abstaining from sensual pleasures.
- 2. Abyapadasankappa: It means harboring no ill-will against anyone.
- 3. Avihinsasankappa: It means thinking about not harming any living being.

The Mahajanaka Jataka Story gives an account of one of our Lord Buddha's previous existences where he was a king living in the great city of Mithila. In that existence, He had lived to be 10,000 years old. During his first 1,000 years, he had pursued Danaparami (Generosity Perfection) and Silaparami (Morality Perfection). When he decided to take up the religious life later on, he abdicated the throne and spent the rest of his life pursuing Nekkhammaparami (Renunciation Perfection). However, during the first four months, he was still concerning himself with his city and all of its glory as well as his subjects. In other words, he was during this period practicing **Nekhammasankappa**.

Having gone to live in the forest, he started to practice Kasina meditation in earnest by focusing his mind on an object until he was able to achieve elevated meditative attainments. As a result, he had made complete **Abyapadasankappa** and **Avihinsasankappa**. In other words, he had achieved Sammasankappa at the Lokiya Level.

When a person harbors unwholesomeness in terms of Kayaducarita (physical dishonesty), Vaciducarita (verbal dishonesty) and Manoducarita (mental dishonesty), he is said to harbor **Micchasankappa**.

When a person entertains wholesomeness in terms of Kayasucarita (physical honesty), Vacisucarita (verbal honesty) and Manosucarita (mental honesty), he is said to entertain **Sammasankappa** as shown in the following story. King Dhammasokaraja was the ruler of the city of Pataliputra. He was a very powerful king and his dominion covered a vast area both on land and in the air. Celestial beings would often bring him celestial fruits and other foods from the Himapanta Forest. Other celestial beings would bring him 420 liters of water a day from the Anodat Pond. Parrots would bring him wheat amounting to 9,000 wagonloads a day from the Chaddanta Pond. Other details can be found in the story of King Dhammasokaraja.

The Himapanta Forest is the area surrounding a large mountain range located in the northern part of India. Today, it is called the Himalayas.

² The Anodata Pond is one of seven ponds located in the Himapanta Forest.

King Dhammasokaraja wanted to give alms, so he invited 60,000 monks to come and receive food in his palace daily. He also had the wish to see and pay homage to the Lord Buddha. Therefore, he had the Naga king, Kala, summoned from the Phya Naga Realm to transform himself into an image of the Lord Buddha. He had spent seven days worshipping the image of the Lord Buddha. He also wished to learn all 84,000 categories of the Lord Buddha's Teachings, so he had 84,000 stupas built and had the Holy Relics enshrined in all of them. After the construction of the 84,000 stupas and the monastery in the Asoka Temple was completed, he held a huge celebration at the temple.

Later still, he wished for Dhamma Heirs who can help perpetuate Buddhism. Therefore, he had his son, Prince Mahindara, and his daughter, Princess Sanghamitta, ordained as a Buddhist monk. He wished to further support Buddhism by requesting the Sangha to hold the third Sangiti. All throughout his life, the king had been a lay devotee who took refuge in the Triple Gem.

In addition, he sent a letter to King Devanampiyatisa in Sri Lanka and urged him to believe in the Triple Gem. He later sent Venerable Mahindathera to propagate Buddhism in Sri Lanka as well as having a Bodhi Tree planted there. He had the Holy Relics brought to Sri Lanka as well. These wholesome deeds of King Dhammasokaraja resulted from his **Sammasankappa** at the Lokiya Level.

8.3 Sammavaca (Right Speech)

Sammavaca or Right Speech at the Lokiya Level can be shown in the following story. Sujada was the younger sister of the great lay devotee, Visakha, and the daughter-in-law of the great lay devotee, the millionaire Anathapindika. She was a very conceited woman. Since she came from a very wealthy family, she had no respect for her husband or her husband's parents. She was in the habit of using strong and offensive language. In other words, she often committed Vaciducarita (verbal dishonesty) and she was the cause of all kinds of conflicts in the household.

One day, Anathapindika invited the Lord Buddha and the monks to come for a meal at his house. The Lord Buddha heard a loud voice shouting all manners of Vaciducarita and asked the millionaire what was going on. The millionaire told the Lord Buddha that the commotion was caused by his daughter-in-law, Sujada.

The Lord Buddha then asked the millionaire to bring his daughter-in-law to Him. When she arrived, the Lord Buddha said to her.

There are seven kinds of Bhariya (wife) in this world.

- 1. Vadhakasamabhariya
- 2. Corisamabhariya
- 3. Ayyasamabhariya
- 4. Matasamabhariya
- 5. Bhaginibhariya
- 6. Sahayasamabhariya
- 7. Dasisamabhariya

What kind of Bhariya are you, Sujada?

Sujada asked the Lord Buddha to explain to her these seven kinds of Bhariya and the Lord Buddha did as asked.

- 1. Vadhakasamabhariya: This is the wife that thinks ill of her husband. She lacks compassion for her husband. She does nothing to benefit him. She delights in the company of other men. She treats her husband with contempt even though he has paid the dowry. She is ungrateful to her husband. She even tries to kill her husband. Vadhakasamabhariya is the kind of wife that is like an enemy to her husband.
- **2.** Corisamabhariya: This is the wife that is filled with greed and tries to swindle her husband out of his hard-earned money. Cotisamabhariya is the kind of wife that can be compared to a thief.
- **3. Ayyasamabhariya:** This is the wife that is lazy and does no work. She is unkind and uses abusive words with her husband. She coerces him to do all kind of work. She forbids her husband to criticize her. Ayyasamabhariya is the kind of wife that can be compared to a boss.
- **4. Matasamabhariya:** This is the wife that is compassionate and treats her husband with deep love. She works to benefit her husband. She takes great care of him. Matasamabhariya is the kind of wife that can be compared to a mother.
- **5. Bhaginisamabhariya:** This is the wife that is ashamed of evil deeds and fearful of the ill consequences of evil deeds. She respects her husband like an older brother. Bhaginisamabhariya is the kind of wife that can be compared to a younger sister.
- **6. Sahayasamabhariya:** This is the wife who is honest with her husband. She admires her husband. She goes through the ups and downs of life with him. Sahayasamabhariya is the kind of wife that can be compared to a friend.
- **7. Dasisamabhariya:** This is the wife that though beaten and abused by her husband remains forgiving. She submits to his authority. Dasisamabhariya is the kind of wife that can be compared to a slave.

Badhakasamabhariya, Corisamabhariya and Ayyasamabhariya are destined for the state of loss and woe after they die as a result of their misdeeds. Matasamabhariya, Bhaginisamabhariya, Sahayasamabhariya and Dasisamabhariya are destined for the Celestial Realm after they die as a result of their good deeds.

After the Dhamma lecture was over, Sujada went to bow low at the Lord Buddha's feet and said to Him, I pledge to devote my life to the precious Buddha, the precious Dhamma and the precious Sangha. I pledge to take the Triple Gem as my refuge from this day onward until my last day on earth. May the Most Exalted One receive me as a lay devotee of Buddhism!

From that moment on, Sujada no longer committed Vacaducarita. This is an example of **Sammavaca at the Lokiya Level**.

All the Ariya Personages upward from the Sotapanna Personages abstain completely from Micchavaca viratticetasika which means that their minds are devoid of Micchavaca (Wrong Speech). Ariya Personages abstain completely from Micchavaca. This Ariya feat is called **Lokutarasammavaca samucachedaviratti**.

During the Lord Buddha's time, festivities were held where wrong-viewed persons enjoyed all forms of entertainment continuously for a period of seven days. They drank alcohol and talked nonsense as they went around to people's houses. They would not leave unless they were given money. All of the householders who were Ariya Personages would give them money and then closed their houses to meditate on Buddhanusati, Dhammanusati and Sanghanusati for the duration. After the festivities were over, they went to see the Lord Buddha and told him the reason why they had to shut themselves inside their homes instead of coming to wait on the Lord Buddha.

The Lord Buddha said to them, wrong-viewed persons have no idea what is beneficial in this existence and future existences. They do not possess wisdom and are living their lives recklessly. Wise persons understand what is beneficial in this existence and future existences. They live their lives in a heedful manner. They can be compared to a man who safeguards the seven precious treasures which are his inheritance. My Ariya disciples know to practice Sammayaca at the Lokutara Level.

8.4 Sammakammanta (Right Action)

It means the intention to abstain from Panatipata (killing), Adinnadana (stealing) and Kamesumicchacara (sexual misconduct).

8.4.1 Sammakammanta: Abstaining from Panatipata

There are three categories of Viratti or abstention as follows:

- 1. Sampattaviratti: It means abstaining from a wrongful act when coming face to face with something.
- 2. Samadanaviratti: It means abstaining from a wrongful act because one has already pledged to observe the Precepts.
- 3. Samucchedaviratti: It means abstaining absolutely from a wrongful act.

Sammakammanta is exemplified by the story about a lay devotee called Cakkana. He was told by his older brother to go out and hunt a rabbit so that the rabbit flesh could be used to prepare a medicinal dish for their ailing mother. Cakkana did catch a rabbit but when it squealed, Cakkana realized how killing a rabbit to save his mother's life was not the right thing to do. Therefore, he let the rabbit go. His action is called **Sammpattaviratti** which is a form of **Sammakammanta**.

Sammakammanta can be exemplified by another story. It was about a rice farmer who had pledged to observe the Precepts at the temple before going out to work in the paddies. When it was time to take a break, he unyoked his ox and let it graze freely. But the ox ran off into the woods and the rice farmer had to go looking for it. He was carrying a knife on his person. While he was walking, a python caught hold of one of his feet and was slithering up his leg. He thought about stabbing the python with his knife but then he realized that he had already pledged to observe the Precepts and so he did not stab the python. He did this three times and eventually he decided to throw away his knife. He was willing to die but he was not willing to transgress the Precepts. By the power of his conviction, his body became as hot as hot coals and the python had to let go of him and slither away. His action is called **Samadanaviratti** which is a form of **Sammakammanta**.

When a person decides to abstain from killing even when he has not yet pledged to observe the Precepts, this is called Sampattaviratti. When a person decides to abstain from killing after having pledged to observe the Precepts, this is called Samadanaviratti. In both cases, abstention from killing is motivated by wholesomeness and both belong to **Sammakammanta at the Lokiya Level**.

Samucchedaviratti can be exemplified by the next story which is the story of a man called Ariya. He lived during the Lord Buddha's time, and he earned a living by catching and selling fish. The Lord Buddha knew with His Supernormal Insight that Ariya had the potential to attain the Fruit of Sotapanna and decided to go and teach the Dhamma to him. Having seen the Lord Buddha approaching from a distance, Ariya suddenly became ashamed of his occupation and fearful of its ill consequences. And he decided to hide his fishing gear from sight. When the Lord Buddha and some of His disciples reached the man, the Lord Buddha asked Venerable Sariputra his name and Venerable Sariputra answered Him. The Lord Buddha then asked another monk his name, so on and so forth until every monk there had told Him their names.

While watching the entire incident, Ariya thought that after the Lord Buddha was done asking all the monks' names, He would probably ask him his name. And so the Lord Buddha did, and the man said that his name was Ariya.

The Lord Buddha gave a Dhamma lecture to the effect that a person that kills other beings cannot be called Ariya because of his misdeeds. However, a person is called Ariya because he has already abstained from killing. As a result of this brief Dhamma lecture, Ariya was able to attain the Fruit of Sotapanna.

And as an Ariya Personage, he would never commit Panatipata again. In other words, he had abstained absolutely from killing. Such abstention is called **Samucchedaviratti** which is a form of **Sammakammanta**.

8.4.2 Sammakammanta: Abstaining from Stealing

Sammakammanta in regards to abstaining from stealing can be exemplified by the following story. A woman called Khujjajutara was the servant of Queen Samavati and five hundred ladies-in-waiting in the royal court of King Udena. Normally, King Udena gave to the queen and her ladies the daily sum of 1,000 kahapana for purchasing flowers and it was Khujjajutara's duty to buy the flowers for the queen and her ladies. However, every day she would keep 500 kahapana for herself and spent just 500 kahapana on the flowers.

One day, the owner of the flower shop invited the Lord Buddha and the monks to have a meal at his house, so he asked Khujjajutara to stay and help him serve the meal to the Lord Buddha and the monks which she did willingly. Having listened to the Lord Buddha's Dhamma lecture, Khujjajutara was able to attain the Fruit of Sotapanna. From that day onward, she never stole any money again and spent all 1,000 kahapana for the flowers. The queen and her ladies wondered if the king had given them more money for the flowers because the quantity of flowers appeared to have doubled.

It was then that Khujjajutara confessed to the queen and her ladies how she had previously kept half of the flower money for herself every day. She also told them how she had heard a Dhamma lecture from the Lord Buddha who said that the retribution for habitual stealing was rebirth in the Animal Realm, the Asurakaya Realm or the Peta Realm. If rebirth took place in the Human Realm, the person would be poor and destitute. Any material wealth that he might have been able to obtain due to some past accumulated merit would be seized by the king or stolen or destroyed by fire, floods, or an enemy. Having learnt the ill consequences of stealing, she no longer wanted to steal from the queen and her ladies. She also asked them for forgiveness.

As an Ariya Personage, Khujjajutara no longer practiced false speech but she practiced **Sammavaca** (Right Speech) instead. Her repentance and her abstention from stealing can be considered to be **Sammakammanta**.

8.4.3 Sammakammanta: Abstaining from Sexual Misconduct

A story which appears in the Dhammapada exemplifies Sammakammanta in regards to abstention from sexual misconduct. A young man called Khema was the son of a millionaire and the nephew of the millionaire, Anathapindika. In a previous existence, Khema had fashioned a beautiful flag out of pure gold and took it as an offering to the Cetiya where the Lord Kassapa Buddha's Holy Relics were enshrined. **The Lord Kassapa Buddha** was the third Buddha of this Kappa which is called Bhaddarakappa. During the offering, Khema made

the resolute wish for all the ladies except those related to him by blood to fall in love with him.

Having been reborn as the son of a millionaire, Khema attracted women like a magnet. As a result, he had had plenty of opportunities to commit adultery. One day, he was arrested by King Pasendikosala's officials. The king knew that Khema was Anathapindika's nephew, an important lay supporter of the Lord Buddha. If he were to pronounce a judgment on Khema, it would bring disgrace to Anathapindika. And so Khema was released. Having been released, Khema continued to commit sexual misconduct. He was arrested and released three times in this manner.

Later, Anathapindika took Khema to see the Lord Buddha and asked the Lord Buddha to give him a Dhamma lecture. The Lord Buddha said in Pali to the effect that whoever neglects to perform wholesome deeds but commits adultery with other men's wives instead will meet with the following forms of pain and suffering.

- 1. He will suffer terribly from the ill consequences of his misdeeds.
- 2. He will be anxious and fearful despite the fleeting pleasure derived from his misdeeds.
- 3. He will be blameworthy.
- 4. He will be reborn in the Hell Realm.

Having listened to the Lord Buddha's Dhamma lecture, Khema was able to attain the Fruit of Sotapanna. From that moment on, he abstained completely from sexual misconduct. His change of behavior was considered to be **Ariyamaggasammakammanta**, since it was caused by the fact that he had attained Ariyahood and became a Sotapanna Personage.

8.5 Sammaajiva (Right Livelihood)

Sammaajiva means earning right livelihood. It means abstaining from wrong livelihood or Micchaajiva which includes the five forms of Wrong Livelihood as follows:

- 1. Sattavanijja: It means trading human beings and living on the profit made from buying and selling humans.
- **2. Satthavanijja:** It means trading weapons to be used for killing people and animals and living on the profit made from buying and selling weapons.
- **3. Mansavanijja:** It means earning a living by raising such livestock as cows, pigs, ducks, chickens, etc., slaughtering them or having them slaughtered and selling their meat.
- **4. Majjavanijja:** It means selling alcoholic drinks for a living.

5. Visavanijja: It means earning a living by producing and selling poisons to be used for killing living beings.

All of the occupations described above are considered to be Micchaajiva or Wrong Livelihood.

A person buying and selling things for a living deliberately cheats his customers by using scales that do not read a true weight. Such misconduct is also considered to be Micchaajiva.

- 1. Having two scales that look exactly alike except that one reads a heavier weight and the other reads a lighter weight, one uses the first to weigh the goods bought from others and the second to weight the goods sold to others.
- 2. In using a hand-held balance, one uses one's little finger to press down at the end of the beam when buying things from others and at the head of the beam when selling things to others.
- 3. Cheating by holding the balance steady without allowing the head of the beam to dip when buying things from others and dipping the head of the beam when selling things to others.
- 4. Cheating by inserting rust powder or mercury inside the hollow of the balance beam: Causing the inserted material to move to the end of the beam when buying things from others and causing it to move to the head of the beam when selling things to others.

Such trickeries are all considered to be **Micchaajiva or Wrong Livelihood**.

Trickeries can also be committed by using other means. In the old days, half a coconut shell was used to measure out a unit of volume. When liquid was bought or sold, the hole in the middle of the shell had to be plugged using a finger. To cheat, a person would hold the coconut shell and fill it with, for example, oil, cane juice or any other liquid to be bought, but he only used his finger to partially close the hole in the coconut shell so that the bought liquid would flow into his container. However, when selling the liquid to someone, he made sure to plug the hole completely.

Other means of measuring goods in the old days included deep bottom baskets, wide-mouthed shallow baskets, etc. When a person bought things like rice, peanuts, sesame seeds, etc., he would pour the rice, etc., slowly into the container; but when he sold them, he would pour them quickly into the container.

Any person employing such trickeries to earn a living is said to earn **Micchaajiva** or Wrong Livelihood.

When buying or selling a parcel of land, it needs to be accurately measured. However, if the person who does the measuring is bribed by the buyer, the result of his measurement will be less than what it actually is.

A judge who decides a case unfairly because he is taking a bribe is said to be earning **Micchavjiva** or Wrong Livelihood.

There are many other forms of wrong livelihood such as producing counterfeit goods, etc. For example, a person selling a gold vessel will bring the real thing for the buyer to look at and assess; but what he ends up delivering to the buyer is a bronze vessel coated with gold.

Some people swindle others with a clever and deceptive ploy as shown in the following story. A hunter had killed two deer, one was large and the other was small. He took both carcasses to sell in town. He ran into a con man and the con man offered to buy the small carcass. The hunter told the con man that the big carcass was two kahapana and the small one was one kahapana. The con man paid the hunter one kahapana and took the small carcass with him. Later, however, the hunter took the small carcass back to the hunter and told him that he changed his mind and wanted the large carcass instead. The hunter told the con man that if he paid him two kahapana, he could have the large carcass. The con man said that he had already paid one kahapana for the small carcass and the small carcass cost one kahapana. Therefore, he had already paid two kahapana to the hunter. The hunter could not follow the logic and thought the con man was right, so he let the con man take the large carcass and he kept the small carcass. The con man was able to buy the large carcass for the price of the small carcass.

He can be said to earn **Micchaajiva** or Wrong Livelihood.

Every form of fraudulence is Wrong Livelihood.

Thieves and robbers earn wrong livelihood.

When the Lord Buddha gave a Dhamma lecture on Sammaajiva or Right Livelihood, He would begin by talking about Micchaajiva or Wrong Livelihood first so that His audience would understand what constituted wrongful deeds and know to avoid committing them at all cost. The logic is that if a person can abstain from Micchaajiva or Wrong Livelihood, he is automatically practicing **Sammaajiva** or Right Livelihood.

The Seriva Jataka Story was a story about our Lord Buddha in the existence that He was born a jewelry merchant called Serivabanija (the first merchant). He was thus called because he lived in the city of Seriva. In the same existence, Venerable Devadatta was also a jewelry merchant and he was also called Serivabanija (the second merchant). Both merchants went across the Nilabaha River in order to travel to the city of Andhapura to sell their wares. The second merchant arrived at Andhapura first and was hawking his wares until he reached a particular house in which lived a grandmother and a granddaughter. This family had once been very wealthy.

The granddaughter asked her grandmother to buy some jewelry for her when she heard the second merchant hawking his wares. The grandmother found an old and discolored gold platter and told her granddaughter to exchange it with some new jewelry. The second merchant looked at the platter and then used a pin to scratch the surface. He realized that the platter was worth a huge sum of money. He wanted to take the platter for almost nothing, so he told the girl that it was worth very little. He put the platter down and pretended that he was not interested in it. So he went on to hawk his wares somewhere else.

Not long afterward, the first merchant arrived at the same house hawking his wares. Both grandmother and granddaughter invited him inside their house and showed him the platter. The first merchant knew after some examination that the platter was made of real gold and was worth a huge sum of money. And he told them so. He also said that what he had with him was not worth a fraction of the platter. The grandmother told him about the second merchant who had told them that the platter was worth very little. She told him to

take the platter in exchange of whatever he wished to give to her granddaughter. The second merchant gave the granddaughter all of the jewelry plus a sum of money. Having sold all of his wares, he hurried to board the boat back to his city.

Later, the second merchant returned to the house and offered to give the granddaughter a necklace in exchange of the gold platter. But the grandmother told him that the first merchant had it now.

The second merchant could not believe that he had just lost a fortune to the first merchant. He became so furious that he came close to losing his mind. He threw all of his jewelry on the floor of the house and picked up a pole which he intended to use as an assaulting weapon once he found the first merchant. He reached the riverbank but the boat had already left the pier. He shouted for the boatman to come back and fetch him but the boatman ignored him. The second merchant's fury was such that it caused him to vomit blood and die right then and there. However, before he died, he took two fistfuls of sands and vowed to avenge himself on our Bodhisatta for as many lifetimes as the grains of sands in his fists.

Our Bodhisatta was an honest merchant and he could be said to practice Sammaajiva. Now, a person who can source his goods cheaply in one country and sell them at a much higher price in another country can be said to practice Sammaajiva if he does not do anything illegal or cheat anyone in the process.

Sammaajiva is diametrically opposed to Micchaajiva for reasons cited above.

8.6 Sammavayama (Right Effort)

Sammavayama means exercising right effort in four ways as follows:

- 8.6.1 Making the effort to prevent unwholesomeness from occurring
- 8.6.2 Making the effort to abstain from any existing unwholesomeness
- 8.6.3 Making the effort to perform the wholesomeness which has not yet been performed
- 8.6.4 Making the effort to grow existing wholesomeness

8.6.1 Making the Effort to Prevent Unwholesomeness from Occurring

This is exemplified by the Mora Jataka Story as follows: In one previous existence, our Bodhisatta was born a golden peacock. His body was as large as a wagon. His eyes were as red and as beautiful as the rosary pea. His beak was like red coral. He had a band of red feathers which grew around his body and covered his entire back. He was an exceptionally beautiful and majestic peacock. He was also the head of a large flock of peacocks.

One day, the Bodhisatta peacock was drinking from the stream when he saw his own beautiful reflection in the water. It occurred to him that if he continued to live with his flock amidst the humans, harm might befall him one day. He had it in his heart to go off on his own to the Himavanta Forest. When it was nighttime and all the peacocks were asleep, the Bodhisatta peacock left his flock and flew to the Himavanta Forest. He had to fly past three different mountains before he could reach the fourth mountain where he

saw a large pond surrounded by all kinds of vegetation. There was also a large banyan tree there. He alighted at the foot of the mountain near a cave which was very high up and inaccessible from the ground. He thought that the place would be far away from such enemies as snakes and humans.

When the sun began to rise in the morning, the Bodhisatta peacock walked eastward towards the sun. When he saw the sun in its full glory, he folded his wings as homage paid to the sun and recited the phrase, "Udetayanna cakkhuma ekaraja harissavanno", etc., which means the sun is the earth's eye; it is the master of all light and it is shining its light all over the land, etc. He then flew around looking for food all day long. In the evening, he alighted on the branch of a large tree on the mountaintop. When night fell and before he fell asleep, he recited the phrase, "Appetayanna cakkhuma ekaraja harissavanno, etc., which means—the sun is the earth's eye; it is the master of all light and it shone its light all over the land but now it has set, etc. The Bodhisatta peacock made the effort to prevent unwholesomeness from occurring in this manner every day of his life for a total of 700 years. His practice was considered to be **Sammavayama** or Right Effort at the Lokiyamagga Level.

8.6.2 Making the Effort to Abstain from Any Existing Unwholesomeness

This is exemplified in the Pancauposatha Jataka Story in the Pakinnakanipata as follows: In one previous existence, our Bodhisatta was born into a very wealthy Brahmin family. He later gave away all of his material wealth before taking up the religious life as a Yogi. He went to live in an ashram located near the city of Magadharasatara. Near the ashram lived many different kinds of animals. There was a pair of pigeons living in the bamboo clump, a python living in the termite mound, a fox, and a bear.

One day, the pair of pigeons went out to feed but the female pigeon was snatched up by a hawk. The male pigeon felt very lonely and longed very much for his companion. Feeling anxious and restless, he went inside the ashram and pledged to observe the Uposathasila (the Eight Precepts). It was his intention to rid himself of anxiety and restlessness. And for as long as he could not achieve his goal, he would not go out to feed.

As for the snake, while he was out looking for food, he was accidentally stepped on at the neck by an auspicious ox belonging to the cowherd. This caused the snake to strike the ox instantly. The cowherd found his beloved ox dead and was grief-stricken. He gave the auspicious ox a proper burial. The snake saw the entire incident and lamented the fact that he had reacted out of anger. And his action had caused the people to grieve for their dead ox. He thought that he needed to curb his anger. He then went inside the ashram in order to pledge the Uposathasila. It was his intention that for as long as he could not curb his anger, he would not go out to feed.

As for the fox, while he was out looking for food, he came across a dead elephant. He started to feed on the dead elephant by biting into the dead elephant's anus. He had made his way into the dead elephant's gut. Having had his fill, he fell asleep inside the elephant carcass. He thought how he had now a place where he could feed and sleep. And there was no need for him to go anywhere else. As days went by, the carcass was exposed daily to the hot sun until its anus dried up and the opening became ever smaller. The poor fox was finally stuck inside the carcass with nothing more to eat and began to lose weight.

Several days later, it rained and the rainwater caused the anal opening to widen slightly. The fox tried with all his might to get out through the small opening. In the process, he lost all of his fur. Having freed himself, he realized how his greed had brought about his suffering. He returned to the ashram and decided to pledge the Uposathasila. It was his intention that for as long as he could not curb his greed, he would not go out to feed at all.

On the part of the bear, while he was out searching for food in the woods, he was spotted by some villagers who came after him and beat him until he sustained a head injury. He ran away as fast as possible. When he was out of danger, he realized that his delusion had brought about his suffering. He returned to the ashram and decided to pledge the Uposathasila. It was his intention that for as long as he could not curb his delusion, he would not go out to feed.

On the part of the Yogi, the deep pride he harbored for having been born into a Brahmin family had made it impossible for him to achieve Jhana attainments. Pride and arrogance were an integral part of his intrinsic nature. Fortunately for him, a Paccekabuddha knew with His Supernormal Insight that the Yogi was

a Bodhisatta and would in the distant future attain Self-Enlightenment and became the Buddha. He wanted to do the Yogi a favor by teaching him to abandon his pride and arrogance. Therefore, the Paccekabuddha went to sit on the Yogi's stone bench. As the Yogi was coming out of his ashram, he saw the Paccekabuddha but refused to pay homage to Him. So, the Paccekabuddha said to him:

"Behold, great man, I have already attained Paccekabuddhahood. As for you, you will attain Buddhahood in the future. Why then should you be dominated by such pride and arrogance?"

The Yogi said nothing to the Paccekabuddha at all. He was much too entrenched in pride and arrogance. Therefore, the Paccekabuddha once again said to him:

"Behold, Yogi, know that my Paccekabuddhahood is so much more sublime and elevated that your lineage. If you are so high-born, then you must be able to fly around to different places in the same way that I can."

The Paccekabuddha then took off and flew to the Himavanta Forest. After the Paccekabuddha's departure, the Yogi finally realized the

Paccekabuddha's Supernormal Power and how He could be as light as fuzz and flew in the air. He lamented the fact that his deeply entrenched pride and arrogance prevented him from paying homage to the Paccekabuddha. He realized that Sila was truly sublime but too much pride and arrogance could lead him to the Hell Realm. Therefore, he vowed that for as long he could not curb his pride and arrogance, he would not go out to look for fruits and roots. He then went inside his ashram to practice meditation by focusing his mind on a particular object.

And eventually, he was able to achieve Jhana attainments.

The male pigeon's effort to curb his **Raga** or lust, the python's effort to curb his **Dosa** or anger, the fox's effort to curb his **Lobha** or greed, the bear's effort to curb his **Moha** or delusion, and the Yogi's effort to curb his pride and arrogance are called **Sammavayama** or Right Effort at the Lokiyamagga Level.

8.6.3 Making the Effort to Perform the Wholesomeness Which Has Not Yet Been Performed

This can be exemplified by a story appearing in the Dhammapada as follows: A Brahmin was observing some Buddhist monks on their way to do their almsround. As they stood still to adjust their outer robe, the Brahmin noticed how the hem of their robe became wet as it brushed against the dewdrops on the grass. It occurred to him that he ought to remove the grass in that particular place where the monks stopped to adjust their robe. And he did. One day, he noticed how the hem of the Buddhist monks' robe became dusty due to the dirt on the empty ground. It occurred to him that he ought to fill the place with sand so that it would not be so dusty. And he did. One day, he noticed how the Buddhist monks were perspiring as they adjusted their robe under the hot sun. It occurred to him that he ought to build a shelter for them. And he did. One day, it was raining and he noticed how the Buddhist monks were standing in the rain. It occurred to him that he ought to build a pavilion so that the monks could be protected from both the sun and the rain as they stopped to adjust their robe. And he did.

Once the construction of the pavilion was completed, the Brahmin asked the Lord Buddha and the Buddhist monks to have a meal in the pavilion. Afterward, he recounted to the Lord Buddha the story behind the building of the pavilion. The Lord Buddha gave him a Dhamma lecture to the effect that when a goldsmith wants to purify gold, he does not melt it down just once but several times to make sure that all the impurities have been removed. Likewise, a wise person wishing to remove taints from his mind in the forms of greed, etc., must endeavor to remove the unwholesomeness dwelling in his mind over and over again until all of his unwholesomeness can be removed. It means that he must endeavor to perform all manners of wholesomeness and as often as possible.

Having listened to the Dhamma lecture, the Brahmin was able to attain the Fruit of Sotapanna and became an Ariya Personage. The Brahmin's effort to perform wholesomeness can be considered to be **Sammavayama** at the Lokiyamagga Level. Having attained the Fruit of Sotapanna, his effort became **Sammavayama** at the Lokutara Level.

8.6.4 Making the Effort to Grow Existing Wholesomeness

This can be exemplified by a story appearing in the Nidana Dhammapada as follows: At one point, a group of 500 male devotees came together to observe the Five Precepts. Having observed the Five Precepts successfully for a time, they wished to do even better. Therefore, they pledged to observe the Eight Precepts. Later still, they entered the novicehood and observed the Ten Precepts. Having succeeded in observing the Ten Precepts and adhering to the disciplinary rules of novicehood, they decided to enter the monkhood. Their effort to grow their wholesomeness can be considered to be **Sammavayama** at the Lokiyamagga Level.

8.7 Sammasati (Right Mindfulness)

Sammasati consists of four components as follows:

- 1. Focusing one's attention on one's body and practicing Samatha and Vipassana Meditation.
- 2. Focusing one's attention on one's feeling and practicing Samatha and Vipassana Meditation.
- 3. Focusing one's attention on one's Citta and practicing Samatha and Vipassana Meditation.
- 4. Focusing one's attention on the Dhamma and practicing Samatha and Vipassana Meditation

These four components of Sammasati can be put into two categories as follows:

- 1. Apilapanasati
- 2. Uparigahanasati
- 1. Apilapanasati: This is characterized by the practitioner's Citta being focused on all forms of wholesomeness from morning to evening like a Universal Monarch's Precious Treasurer who keeps count of all the things that belong to the Universal Monarch. He is on hand from morning to evening to list the amount or number of elephants, horses, carriages, troops, silver, gold, precious gems and money at the Universal Monarch's command. Apilapanasati enables the practitioner to focus on such Dhamma Principles as Satipatthana-4, Sammappathana-4, Iddhipada-4, Indriya-5, Bala-5, Bojjhanga-7, Ariyamagga-8, Samatha, Vipassana, Sacca, Vimutti and Lokutara.
- **2. Uparigahanasati:** This can be compared to the Precious Warrior of the Universal Monarch who keeps watch over which group of people is harboring ill-will against the Universal Monarch so that he can keep them away from the Universal Monarch. Groups of people who do right by the Universal Monarch are brought

closer to him. Uparigahanasati requires that the practitioner is mindful of all that is unwholesome such as Kayaducarita (physical dishonesty) and endeavors to remove it from his person. At the same time, all that is wholesome such as Kayasucarita, he causes it to grow.

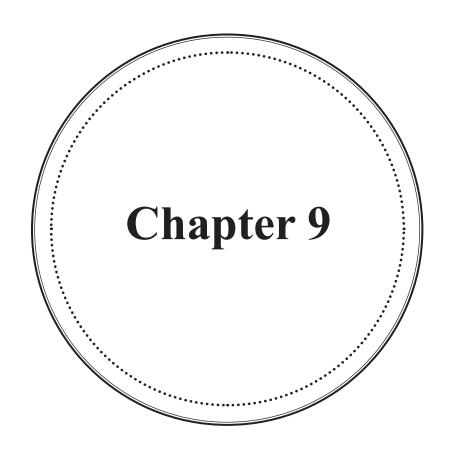
8.8 Sammasamadhi

There are two categories of Sammasamadhi as follows:

- 1. Pamokkhasammasamadhi
- 2. Avikkhepanasamadhi
- 1. Pamokkhasammasamadhi: It is chief among all things wholesome like the pinnacle of a castle which is chief among all the beams in the castle. It is for this reason that Venerable Nagasena said to King Milinda,

"Great king, however many beams there may be in a castle, the pinnacle is chief among them. Every beam in the castle is installed such that it supports the pinnacle. Likewise, chief among all the forms of wholesomeness is Sammasamadhi."

2. Avikakhepanasammasamadhi: It means all the conditions that lead to Sammasamadhi, the state in which the practitioner's mind is not plagued by Uddhacca (restlessness). But it has achieved the state of one-pointedness. It is like a king in battle. He oversees his army to see if any troops may be slackening off so that he can address the problem and enable them to be ready to fight and to obey his orders. In meditation practice, the practitioner's mind is kept away from restlessness so that it can achieve the state of one-pointedness.



The Lord Buddha's First Ariya Disciples

Chapter 9

The Lord Buddha's First Ariya Disciple

- 9.1 Dhammacak
- 9.2 The Fruit of the Dhammacakkappavattana Sutta

Concepts

- 1. The reason the Pancavaggiya or the five ascetics were able to attain Arahatship quickly was that they had already been well trained where Magga-8 was concerned. The only thing missing was their knowledge about Majjhimapatipada or the Middle Way or the knowledge of keeping their mind completely still and quiet in the center of their body. But once this knowledge was revealed to them by the Lord Buddha, they were able to attain Arahatship.
- 2. After the Lord Buddha's attainment of Self-Enlightenment, He wanted to teach the Higher Knowledge to His former teachers, the Yogis Alara and Udaka because He knew that they possessed a low level of defilements; hence, they would be able to attain Arahatship as soon as they heard the Lord Buddha's Dhamma lecture. Unfortunately, both of them had already passed on and they were reborn in the Non-Form Brahma Realm.

Objectives

- 1. To enable the student to learn about the happening of the Lord Buddha's first Ariya disciples.
- 2. To enable the student to learn about a Sotapanna Personage's elevated meditative attainments.

Chapter 9 The Lord Buddha's First Ariya Disciple

While the Lord Buddha was teaching for the first time the Dhammacakkappavattana Sutta, He also taught the Bodhipakkhiyadhamma, the Paticcasamupapadadhamma, and the Ariyasacca-4. He demonstrated to His audience how these three Dhamma Principles were interconnected in the same way that the hub, the spokes, and the rim of a wheel were interconnected.

9.1 Dhammacak

Dhammacak (the Dhamma Wheel) consists of two parts as follows:

- 1. Pativedhananadhammacak
- 2. Desanananadhammacak
- 1. Pativedhananadhammacak: This includes the Nana or the Supernormal Insight which enabled our Bodhisatta to penetrate Ariyasacca-4 or the Four Noble Truths. It consists of Parivatta-3 and Akara-12 and it enabled our Bodhisatta to completely extinguish all of the defilements in his mind such that he was able to attain Buddhahood.
- **2. Desananadhammacak:** This includes the Nana or the Supernormal Insight and the compassion which enabled the Lord Buddha to teach the Pativedhananadhammacak to the Pancavaggiya or the five ascetics, chief among them was Venerable Annakondanna, to extinguish all of their defilements and attain Arahatship.

Parivatta-3 consists of three components as follows:

- 1. Saccanana
- 2. Kiccanana
- 3. Katanana
- **1. Saccanana:** It is the Nana or the Supernormal Insight which enabled our Bodhisatta to attain Self-Enlightenment and became the Lord Buddha.
- 2. **Kiccanana:** It is the Nana or the Supernormal Insight which enabled our Bodhisatta to penetrate the Four Noble Truths, namely Dukkhasacca, the knowledge about Dukkha or suffering, Samudayasacca, the knowledge about Sumudaya or the cause of suffering and how it must be eradicated, Nirodhasacca, the knowledge about Nirodha or the cessation of suffering and how it must be cultivated, and Maggasacca or the path leading to the cessation of suffering and how it must be practiced.
- **3. Katanana:** It is the Nana or the Supernormal Insight which enabled our Bodhisatta to know that his work on Ariyasacca-4 had already been completed. He knew that he had penetrated Dukkhasacca. He knew that Samudayasacca is caused by Tanha (craving) and that he had already eradicated Tanha. He knew that Nirodhasacca is Nibbana and he had already attained it. He knew that the Magga-

8 leading to the cessation of suffering had already been practiced to perfection.

Akara-12 comes about by multiplying Ariyasacca-4 with Nana-3. Parivatta-3 and Akara-12 can be called "Dhammacak" and Dhammacak or the Dhamma Wheel can move to quell the enemy which is Kilesa or defilements. Dhammacak is far more sublime that King Sakka's diamond club which is exceptionally powerful. Should there be a reason for King Sakka to drop his diamond club in the air, it will cause seven years of drought. Should he drop his diamond club on the ground, it will cause all vegetation to wither and nothing can grow for twelve years. Should he drop his diamond club into the ocean, the water in the ocean will dry up. Should he drop his diamond club on the top of the Sineru Mountain, the mountain will be destroyed. Such a powerful celestial weapon becomes powerless in the face of Kilesa or defilements. Therefore, it can be said that Dhammacak is far more sublime than King Sakka's diamond club.

9.2 The Fruit of the Dhammacakkappavatta Sutta

At the end of the Lord Buddha's first Dhamma lecture, the earth quaked loudly. It sounded as if an engine had just been started. The water in the oceans was stirred by strong gusts of wind. The Sineru Mountain bent itself forward as if to pay homage to the Lord Buddha. The loud rumbles could be heard all the way to the Brahma Realm. The countless universes were filled with a bright light which overwhelmed the aura of celestial beings and Brahma beings alike. There were other supernatural events as well.

At the end of the Lord Buddha's Dhammacakkappavatta Sutta lecture, 180 million Brahma beings, a number of celestial beings as well as Venerable Kondanna were able to attain the Fruit of Sotapanna. It means that they were able to extinguish three forms of Kilesa, namely, **Sakkayaditthi, Vicikiccha and Silabbataparamasa.**

Sakkayaditthi means egoistic view which arises from one's misunderstanding that one's corporeality is the self, mistaking one's feeling as the self, etc.

Vicikiccha means having doubt about wholesomeness.

Silabbataparamasa means the firm belief that one can achieve emancipation through one's morality practice and routine observance. One does not believe that Samadhi (concentration) and Panna (here, it means Supernormal Insight) are needed to achieve emancipation. Silabbataparamasa also includes blind beliefs and practices which have been perpetuated without any knowledge of their meaning or aim.

At the end of the Lord Buddha's Dhammacakkappavattana Sutta lecture, the Pancavaggiya were overwhelmed with joy. All the celestial beings sang the praises of the Dhammacakkappavattana Sutta and how it could never be taught by any living being in all the realms of existence except for the Lord Buddha who had given the Dhamma lecture in the Deer Park near the city of Varanasi.

The sound of praises from the celestials beings on earth were heard by the celestial beings in the Catumaharajiga Realm who also sang its praises. The sound of praises from the celestial beings in the Catumaharajiga Realm was heard by the celestial beings in the Tavatimsa Realm who also sang its praises, so on and so forth until it reached all the way up to

the Akanitthabhavaggabrahma Realm. Meanwhile, there were loud rumbling and a bright light appeared in the universes.

It was at that moment that the Lord Buddha exclaimed, "Annasi vatabho kondanno annasi vatabho kondanno..." which means "Behold, Kondanna has attained the Dhamma Eye..." It was because of the Lord Buddha's exclamation that Venerable Kondanna was from then on referred to as **Venerable Annakondannathera**.

The Lord Buddha's exclamation confirmed the fact that Venerable Annakondanna had attained the Fruit of Sotapanna which attested to the amazing truth about the Lord Buddha's attainment of Self-Enlightenment. The truth had then been declared all throughout the universes.

His Dhamma lecture had dispelled all of the Pancavaggiya's doubt and motivated them to endeavor to practice according to His Teachings.

It is interesting to note that Venerable Annakondanna was the learnt Brahmin who also predicted that the infant Prince Siddhattha would later attain Self-Enlightenment and become the greatest religious leader. He was the only one of eight learnt Brahmins to make this precise prediction. It attested to the fact that Venerable Annakondanna was learnt in both secular knowledge and knowledge about Jhana attainments. It is also postulated that during the six years that he had attended to our Bodhisatta, his meditation practice had to have progressed to the point where elevated Jhana attainments had already been achieved. Therefore, just a brief instruction from the Lord Buddha was enough to enable him to attain Ariyahood and become the Lord Buddha's first Ariya disciple. He also bore witness to the fact that the Lord Buddha had indeed attained Self-Enlightenment.

The fact that so many Brahma beings were able to attain the Fruit of Sotapanna at the end of the Dhammacakkappavatta Sutta lecture showed clearly that the Lord Buddha's Teachings were truly sublime. No teachings of other religious leaders can be compared to them. It must be borne in mind that rebirth in the Brahma Realm means that the entity must have already achieved elevated meditative attainments during his time on earth. Brahma beings may have achieved elevated meditative attainments but they still lack the knowledge about the Path and Fruit of Ariyahood. They lack the knowledge about the meditation practice which enables its practitioner to attain the Arahat Dhammakaya and the Supernormal Insight to extinguish all defilements. Brahma beings still have to undergo the round of rebirth endlessly just like everyone else.

It should be noted that rebirth in the different celestial realms, rebirth in the different Brahma realms or the ability to attain Ariyahood are all a result of an individual's merit which has been accumulated over countless lifetimes up to the present time. However vast the amount of an individual's accumulated merit may be, without the benefit of the Lord Buddha's presence or His Teachings, the attainment of Ariyahood and emancipation can never happen.

Buddhists are extremely fortunate to have the Lord Buddha's Teachings and to learn them and practice them in earnest. They must be devoted to practicing the Lord Buddha's Teachings and continue to accumulate as much merit as they can. Although the ability to achieve emancipation depends on a myriad of factors but in the meantime, it is important to continue practicing.

It can also be noted that only Venerable Annakondanna was able to attain the Fruit of Sotapanna but not the other four members of the Pancavaggiya. This was a reflection of the difference in the levels of their accumulated merit. During the time of the Lord Kassapa

Buddha, Venerable Annakondanna was a wealthy farmer. His name in that existence was Mahakala. He had collected rice in his paddies at different stages of its growth for a total of nine times in order to produce food for the Lord Buddha and a large number of Buddhist monks.

The first time, he collected very young rice in order to produce rice milk. He collected the second time at a further stage of growth. He collected rice the third time after the first harvest. He collected rice the fourth time when the rice stalks were tied into bunches. He collected rice the fifth time when the bunches were tied into bundles. He collected rice the sixth time when the rice was being transported into the yard. He collected rice the seventh time when the rice bundles were arranged in a circle. He collected rice the eighth time when the rice stalks were being beaten. And he collected rice the ninth time when the harvested rice was being transported into the granary.

Each time that he made an offering of his rice, he made a resolute wish for being the first person to attain the Path and Fruit of Nibbana under a future Buddha. This was the manner in which Venerable Annakondanna had accumulated merit lifetime after lifetime. Whenever he made merit, he would do so enthusiastically, sincerely, and devotedly. Venerable Annakondanna's vast amount of accumulated merit together with the self-training he had undertaken in this lifetime made it possible for him to be the first person to attain Ariyahood at the end of the Lord Buddha's first Dhamma lecture.

The other four ascetics did not attain Ariyahood at the time but they were highly motivated to listen to and practice the Lord Buddha's Teachings in earnest. Soon afterward, the Lord Buddha gave another Dhamma lecture called the Anattalakkhana Sutta, and every member of the Pancavaggiya was able to attain Arahatship.

It is hoped that at the end of this course, the student will feel motivated to practice meditation in earnest. Meditation practice brings about purity, peace, and happiness. Should one encounter a problem, one will have the mindfulness and insight to solve it. Meditation practice is the source of merit. It enables its practitioner to continue working towards the Path and Fruit of Nibbana. One may not yet be able to attain the Path and Fruit of Nibbana within this lifetime, but at least one will be reborn in the Celestial Realm or even in the Brahma Realm depending on the level of one's elevated meditative attainments.

And in a future existence, one may be able to be the first person to attain Ariyahood under a future Buddha the same way that Venerable Annakondanna had done under the Lord Gotama Buddha. Or one may be able to attain Ariyahood during one's residence in the Celestial Realm or the Brahma Realm just like the 180 million Brahma beings as well as a number of celestial beings who were able to attain Ariyahood alongside Venerable Annakondanna.

The Dhammacakkappavattana Sutta

Anuttaran abhisambodhi sambujjhitava tathagato

The Tathagata has already attained Buddhahood.

Pathaman yan adesesi dhammacakkan anuttaran sammadeva pavattento loke appativattiyan

He proclaims the Truth which has not been discovered anywhere on earth.

He is the first personage to proclaim the Dhammacak.

Yatthakakhata ubho anta patipatti ca majjhima catusavariyasaccesu visuddhan nanadassanan

In the Dhammacak, the Lord Buddha teaches two extreme practices as well as the Middle Way practice together with the Supernormal Insight which enables Him to penetrate the Four Noble Truths.

Desitan dhammarajena sammasambodhikittanan namena vissutan suttan dhammacakkappavattanan veyyakaranapathenan sangitantambhanama se

Let all of us chant the Dhammacak which the Dhamma King has already taught us.

It is called the Dhammacakkappavatta Sutta, the Sutta which proclaims the Lord Buddha's attainment of Buddhahood as written up by the Dhamma teachers as follows:

Avamme sutan

I (Venerable Anandathera) have heard that

Ekan samyan bhagava

while the Lord Buddha

baranasiyan viharati isipatane migadaye

was in the Deer Park near the city of Varanasi,

tatra kho bhagava pancavaggiye bhikkhu amantesi

the Lord Buddha said to the Pancavaggiya ascetics that

dave me bhikkhave anta

behold, Bhikkus, these two extreme practices

pabbajitana na sevitabba

should never be undertaken by a Bhikku.

Yo cayan kamesu kamasukhallikanuyogo

One extreme practice is indulging in every form of sensual pleasures

Hino

because it is lowly.

Gammo

It is the tenet of a householder's life

Pothujjaniko

It belongs to a person laden with defilements.

Anariyo

It is not the way to be distant from the enemy which is Kilesa.

Anatthasanhito

It is useless.

Yo cayan attakilamathanuyogo

The other extreme practice is self-mortification which only causes one to be exhausted.

Dukkho

It causes its practitioner pain and suffering.

Anarivo

It is not the way to be distant from the enemy which is Kilesa.

Anatthasanhito

It is useless.

Ete te bhikkhave ubho ante anupagamma majjhima patipada

Behold, monks, the Middle Way practice is far removed from both extreme practices.

Tathagatena abhisambuddha

It is what the Tathagata has attained with His Supernormal Insight.

Cakkhukarani nanakarani

He has attained the Eye and the Nana

Upasamaya abhinnaya sambhodhaya nibbanaya sanyattati

which lead to stillness, profound knowledge, beneficial knowledge, and extinguishment.

Katama ca sa bhikkhave majjhima patipada

Behold, monks, what is the Middle Way

Tathagatena abhisambuddha

which the Tathagata has attained with His Supernormal Insight?

Cakkhukarani nanakarani

He has attained the Eye and the Nana

Upasamaya abhinnaya sambhodhaya nibbanaya sanvattati

which lead to stillness, profound knowledge, beneficial knowledge, and extinguishment.

Ayameva ariyo atthangiko maggo

Magga-8 is the way leading one away from the enemy which is Kilesa.

Seyyathidan sammaditthi sammasankappo sammavaca sammakammanto Sammaajivo sammavayamo sammasati sammasamadhi

It consists of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Ayan kho sa bhikkhave majjhima patipada

Behold Bhikkhus, this is the Middle Way practice

Tathagatena abhisambuddha

which the Tathagata has attained with His Supernormal Insight.

Cakkhukarani nanakarani

He has attained the Eve and the Nana

Upasamaya abhinnaya sambhodhaya nibbanaya sanvattati

which lead to stillness, profound knowledge, beneficial knowledge, and extinguishment.

Idan kho pana bhikkhave dukkhan ariyasaccan

Behold, the true forms of suffering include the following:

Jatipi dukkha

Birth,

Jarapi dukkha

Aging,

Maranampi dukkhan

Death.

Sokaparidevadukkhadomanassupayasapi dukkha

Sadness, lamentation, grief and frustration,

Appiyehi sampayogo dukkho

Encountering what is undesirable,

Piyehi vippayogo dukkha

Being separated from what one loves,

Yampicchan na labhati tampi dukkhan

Not getting what one wants.

Sankhitena pancupadanakkhandhadukkha

In short, Upadanakhandha-5 is suffering.

Idan kho pana bhikkhave dukkhasamudayo ariyasaccan

Behold, Bhikkhus, these are the true causes of suffering.

Yayan tanha

Craving,

Ponobbhavika

The desire for existence,

Nandiragasahagata

Sensual pleasures,

Tatra tatrabhinandini

Pleasurable emotions.

Seyyathidan

That is,

Kamatanha

Craving for what is desirable;

Bhavatanha

Craving for existence;

Vibhavatanha

Craving for non-existence.

Idan kho pana bhikkhave dukkhanirodho ariyasaccan

Behold Bhikkhus, true cessation of suffering means

Yo tassayeva tanhaya asesaviraganirodho

the absolute cessation of craving,

Cago

Giving up craving,

Patinissaggo

Putting it away,

Mutti

Letting it go,

Analayo

And having nothing to do with it.

Idan kho pana bhikkhave dukkhanirodhagamini patipada ariyasaccan

Behold Bhikkhus, this is the practice leading to the true cessation of suffering.

Ayameva ariyo atthangiko maggo

It is called Magga-8; it leads one away from the enemy which is Kilesa.

Seyyathidan sammaditthi sammasankappo sammavaca sammakammanto Sammaajivo sammavayamo sammasati sammasamadhi

It consists of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

Idan dukkhan ariyasaccanti me bhikkhave

Pubbe ananussutasu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapati aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhaariyasacca.

Tankho panidan dukkhan ariyasaccan parinneyyanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhaariyasacca, and it should be known.

Tankho panidan dukkhan ariyasaccan parinnayanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhaariyasacca, and I know it now.

Idan dukkhasamudayo ariyasaccanti me bhikkhave

Pubbe ananussutasu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapati aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhasamudayaariyasacca.

Tankho panidan dukkhasamudayo ariyasaccan pahatabbanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhasamudayaariyasacca, and it should be abstained from.

Tankho panidan dukkhasamudayo ariyasaccan pahinanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhasamudayaariyasacca, and I have already abstained from it.

Idan dukkhanirodho ariyasaccanti me bhikkhave

Pubbe ananussutasu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapati aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhanirodhaaariyasacca.

Tankho panidan dukkhanirodho ariyasaccan pahatabbanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhanirodhaaariyasacca, and it should be penetrated.

Tankho panidan dukkhanirodho ariyasaccan pahinanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhanirodhoariyasacca, and I have already penetrated it.

Idan dukkhanirodhagamini ariyasaccanti me bhikkhave

Pubbe ananussutasu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapati aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhanirodhagaminipatipadaariyasacca.

Tankho panidan dukkhanirodhagamini patipada ariyasaccan pahatabbanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhanirodhagaminipatipadaaariyasacca, and it should be practiced.

Tankho panidan dukkhanirodhagamini patipada ariyasaccan pahinanti me bhikkhave

Pubbe ananussutesu dhammesu

Cakkhun udapadi nanan udapadi

Panna udapadi vijja udapadi aloko udapadi

Behold Bhikkhus, Eye has happened, Nana has happened, Insight has happened, Higher Knowledge has happened, brightness has happened. I have attained the Truth which I have never heard before from anyone. It is called Dukkhanirodhagaminipatipadaariyasacca, and I have already practiced it.

Yavakivanca me bhikkhave imesu catusu ariyasaccesu

Evantiparivattan dvadasakaran yathabhutan nanadassanan na suvisuddhan ahosi

Behold Bhikkhus, what is Supernormal Insight? It is the insight needed to penetrate the Four Noble Truths which consists of three rounds and twelve conditions. And I know how the practice has not yet been perfected.

Neva tavahan bhikkhave sadevake loke samarake sabrahmake

Sassamanabrahmaniya pajaya sadevamanussaya

Anuttaran sammasambodhin abhisambuddha paccannasin

Behold Bhikkhus, I have already affirmed the fact that I have attained Self-Enlightenment with my Supernormal Insight. No other attainments in the Celestial Realm, in the Mara Realm, in the Brahma Realm and among all living beings including Brahma beings, celestial beings and human beings can be compared to my attainment of Self-Enlightenment.

Yato cakho me bhikkhave imesu catusu ariyasaccesu

Evantiparivattan dvadasakaran yathabhutan nanadassnan suvisudhan ahosi

Behold Bhikkhus, the Supernormal Insight which has enabled me to penetrate the Four Noble Truths involves three rounds and twelve conditions. And I know how the practice has already been perfected.

Athahan bhikkhave sadevake loke samarake sabrahmake

Sassamanabrahmaniya pajaya sadevamanussaya

Anuttaran sammasambodhin abhisambuddha paccannasin

It was then that I could affirm to myself the fact that I have already attained Self-Enlightenment with my Supernormal Insight. No other attainments in the Celestial Realm, in the Mara Realm, in the Brahma Realm and among all the living beings including Brahma beings, celestial beings and human beings can be compared to my attainment of Self-Enlightenment.

Nananca pana me dassanan udapadi

I have gained Supernormal Insight.

Ukuppa me vimutti ayamantima jati natthidani punabbhavoti

My emancipation is complete and this is my final rebirth. My round of birth is no more.

Idamavoca bhagava

This is what the Lord Buddha said.

Attamana pancavaggiya bhikkhu bhagavato bhasitan abhinandun

The Pancavaggiya felt rapturous joy upon hearing the Lord Buddha's words.

Emassaminca pana veyyakaranasamin bhannamane

It was because of these words uttered by the Lord Buddha

Ayasamato kondannassa virajan vitamalan dhammacakkhun udapadi

that the Dhamma Eye which is devoid of dirt or taints has happened to the elder Kondanna.

Yankinci samudayadhamman sabbantan nirodhadhammanti

He has penetrated the fact that whatever comes into being must come to an end.

Pavattite ca bhagavata dhammacakke

Once the Lord Buddha has caused the Dhammacak to move,

Bhumma deva sattamanussavasun

all of the earth sprites sang the Lord Buddha's praises.

Etambhavata baranasiyan isipatane migadaye anuttaran dhammacakkan pavattitan Appativattiyan samanena va brahmanena va devena va

Merena va brahmuna va kenaci va lokassaminti

The Cakka (wheel) of the Dhamma which is above all other Cakka,

the Lord Buddha has caused to move in the Deer Park near the city of Varanasi.

No other beings including ascetics, Brahmins, celestial beings, Mara, Brahma beings can cause the Dhammacak to happen and move.

Bhummanan devanan saddan sutava catummaharajika deva saddamanussavesun

All of the celestial beings in the Catummaharajika Realm heard the loud praises of the earth sprites. And they too began to sing the Lord Buddha's praises.

Catummaharajikanan devanan saddhan sutava tavatimsa deva saddamanussavesun

All of the celestial beings in the Tavatimsa Realm heard the loud praises of the celestial beings in the Catummaharajika Realm. And they too began to sing loudly the Lord Buddha's praises.

Tavatimsanan devanan saddan sutava yama deva saddamanussavesun

All of the celestial beings in the Yama Realm heard the loud praises of the celestial beings in the Tavatimsa Realm. And they too began to sing loudly the Lord Buddha's praises.

Yamanan devanan saddan sutava tusita deva saddamanussavesun

All of the celestial beings in the Tusita Realm heard the loud praises of the celestial beings in the Yama Realm. And they too began to sing loudly the Lord Buddha's praises.

Tusitanan devanan saddan sutava nimmanarati deva saddamanussavesun

All of the celestial beings in the Nimmanarati Realm heard the loud praises of the celestial beings in the Tusita Realm. And they too began to sing loudly the Lord Buddha's praises.

Nimmanaratinan devanan saddan sutava paranimmitavasavatti deva saddamanussavesun

All of the celestial beings in the Paranimmitavasavatta Realm heard the loud praises of the celestial beings in the Nimmanarati Realm. And they too began to sing loudly the Lord Buddha's praises.

Paranimmitavasavattinan devanan saddan sutava brahmakayika deva saddamanussavesun

All of the Brahma beings in the Brahma Realm heard the loud praises of the celestial beings in the Paranimmitavasavatti Realm. And they too began to sing loudly the Lord Buddha's praises.

Etambhagavata baranasiyan isipatane migadaye anuttaran Dhammacakkan pavattitan appativattitan samanena va brahmanena va devena va Marena va brahmuna va kenaci va lokasaminti

The Cakka (wheel) of the Dhamma which is above all other Cakka,

the Lord Buddha has caused to move in the Deer Park near the city of Varanasi.

No other beings including ascetics, Brahmins, celestial beings, Mara, Brahma beings can cause the Dhammacak to happen and move.

Itiha tena khanena tena muhuttena yava brahmaloka saddo abbhuggacchi

In an instant, the loud sound of praises reached the Brahma Realm in this manner.

Ayanca dasasahassi lokadhatu

All ten thousand universes

Sankampi sampakampi sampavedhi

trembled.

Appamano ca olaro obhaso loke paturahosi

An incomparably bright light appeared on earth.

Atikkammeva devanan devanubhanan

It overwhelmed the celestial power of all celestial beings.

Atha kho bhagava udanan udanesi

At that moment, the Lord Buddha exclaims,

Annasi vata bho kondanno annasi vata bho kondannoti Itihidan ayasamato kondannassa

Annakondanno tveva naman ahositi

Kondanna, the wise one, he knows it now! Kondanna, the wise one, he knows it now! It is for this reason that the elder named Annakondanna knows it now.

The Master Plan of the Dhamma

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